

THE SAINTS' HERALD

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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No. 1.

THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, January 5th, 1884.

THE Sacramento, California, *Bee*, of a late date, contained the account of an interview of one of its editors with Mr. C. W. Penrose of the Deseret, Utah, *News*, which account was reproduced in the *News* of December 11th, and from which we clip the following:

"The question of polygamy cuts a very little figure at present. Few, comparatively, of the Mormon men have more than one wife. In the first place, there are not women enough to go around, and if there were, our people are not rich enough to support such households as we are credited with maintaining. The large cities of the Union hold up their hands in holy horror at the Mormon who has more than one wife, and yet they themselves are very sink-holes of prostitution. It is supremely ridiculous to see Representatives in Congress denounce us most bitterly because of our marriage relations, when it is notorious that they themselves are maintaining four, five and six mistresses."

Several years ago we made the argument against the claim of divine origin for polygamy, that no such system of marriage could have emanated from God, for the very positive reason that the equality of the sexes, born and surviving to a marriageable age, would not permit of its practice. The argument had been previously made by Elder Orson Pratt, one of Utah's ablest men, and after him by Tom, Dick and Harry of the Utah Mormon Elders at home and abroad, that the excess of women over men was a natural argument in favor of the plural wife system. To prove this excess, the statistics of Massachusetts, Rhode Island, Connecticut, and some other of the manufacturing states were cited. But this argument of Messrs. Pratt, Tom, Dick and Harry, has been finally and signally put to flight by the persistent redundancy of men births in Utah and the surrounding Territories inhabited by the much-marrying Mormons. Also by the report of George Q. Cannon, who gives the number of births to be in the proportion of twelve men to eleven women chil-

dren during the last year. And now comes the unwary admission from Editor Charles W. Penrose, of the Utah Church organ, that there are not "women enough to go around."

It is a very curious admission for any defender of polygamy to make; and comes with especially bad grace from our friend of the *News*, because of his late statement that any "one really desirous of getting married can do so without difficulty," made in commenting on an editorial by us urging the disparity in number of the sexes. If there are not "enough to go around any way," every man desirous to marry, having but one wife, then there must be some men who can have none; but when even a few men get more than the one wife provided by birth, the number not permitted to bless their lives in marriage is increased. It would be strictly in order for an unmarried man in Utah to go to some one of those favored with two or more, and demand of him that he fulfill the Scripture injunction: "Let him that hath two coats [wives] give to him that hath none." And what a comment on the wisdom of God,—a revelation from him commanding men to marry more than one wife, when there is barely one each provided for by nature.

ELDER JOHN READHEAD, an elder of the Utah church, reports to Joseph F. Smith, counselor to Pres. John Taylor, his mission to the United States; the following portion of which will interest the saints, especially those in Minnesota:

"He afterwards went to Minnesota, met much prejudice, hired a hall, but could not get a congregation. Among Spiritualists, Second Adventists and Josephites, he found the last most bitter and hardened."

This reporting elder takes pains to show that his labors have been attended by but three classes of believers: Spiritualists, Adventists and Josephites. Of these three classes the most bitter are the Josephites. In what this bitterness consists, Mr. Readhead does not report, but the inference is fair, that it was based in the position assumed by the Reorganization in regard to the peculiar tenets of Utah Mormonism, as contradistinguished from the primitive faith; or as the doctrines were left in the books and publications of the church at the death of Joseph and Hyrum. Our elders everywhere have a standing instruction to face these gentlemen from Utah upon these vitally separating dogmas, and to prevent their making any converts, if they can by force of the facts in the case and arguments upon them. We trust no Elder of the Reorganization will be guilty of using, fostering, or encouraging violence

against the elders from the Utah Church; or be discourteous in opposition or discussion, when opportunity offers; but we trust just as confidently that not one of them will ever be suffered to come into any locality occupied by our brethren without being met with a fair offer for discussing the difference between the two churches.

BRETHREN I. N. White and Rudolph Etzenhouser have raised a decided excitement at Viola, Iowa. A writer for the *Independent*, of Springville, who signs himself "Observer," writes very pithily, and styles our brothers "serpent." "Observer" contrasts the two places, Springville where the brethren could not get a hearing, with Viola, where an opportunity was afforded and a good effort started, very much to the credit of Springville, as he supposes, but to the credit of Viola, as brethren White and Etzenhouser, and we must necessarily regard it. He says:

"While we look on the two places mentioned, how readily we can discern the wrong in the latter. But says one on the enemy's side, our brother don't preach Polygamy. No, sir; your brother does not, though he goes as far as his rope allows in this country. That is their way. Ye blind! to talk smoothly and make their religion as being down on Polygamy. Ask them how many innocent lives have been in danger, and how many lost for making known their religion. It might be compared to a child at play with bubbles of soapsuds, for they do look so beautiful and fascinating to the looker on, but take hold of it and naught is there. That is the way with their religion, they make it to look grand and systematic for a time, but there's no substantiality there, which the friends of the Mormons can see if they but open their eyes."

If the people of Viola have their eyes open they will be able to see that men like brethren White and Etzenhouser can certainly mean no harm to those who may come to hear them, for all that they ask is to be heard. If after a hearing men do not choose to accept what is presented, no anathemas, or curses, or ill wishes, or threats, are made by them; but the fullest liberty offered for examination and rejection, or acceptance. How can any *Independent* newspaper, in a land of free speech and religious liberty, be guilty of proscribing any one without a hearing.

A friend to the truth wrote to Brother White from Viola, and stated that excitement was high; and that at almost all sorts of gatherings the preaching by himself and Bro. Etzenhouser was being discussed, for and against. One Reverend gentleman assailed the brethren from the pulpit in the usual style. This writer fur-

ther states that nothing was lost to the brethren by this same Reverend gentleman's attack. People who really do their own thinking can afford to hear both sides; and such usually know how to discriminate between fair and unfair methods of speech and work.

BRETHREN have sent us copies of the Philadelphia Press of December 10th, containing a synopsis of a sermon preached by Bro. W. H. Owen, of Brooklyn, New York, in the hall, corner of Ninth and Callowhill streets, in Philadelphia, December 9th. From this synopsis we quote the following striking passages:

"So soon as a church dilutes the Gospel of Christ, so soon does He forsake the church. In other words, God is with you so long as you do this bidding, to 'observe all things whatsoever I have commanded;' the moment we divert from His teaching, that moment does He leave us. Therefore, I say that God is with you alway, if you prove worthy of Him, not otherwise. It is just as fallacious to say that God will remain with a wicked man as to argue that He will stand by a wicked church,—a church that has diluted and diverted His word. It is illogical, unphilosophical and unnatural to suppose that God would nourish such a church, and it is my belief that a church existing on such a foundation must ultimately go to the devil. If we expect God to 'remain with us always, even unto the end of the world,' we must learn and preach the Word as the apostles learned and preached it, unadulterated by any human touch. * * * If we would have hopes of being with God, we must learn the gospel pure, unadulterated, as we find it in the Bible. If we would hope to abide with Him forever, we must accept His word just as he has given it to us, free from human adulteration."

EDITORIAL ITEMS.

FOUR were baptized at Lamoni, December 26th, 1883, Bro. H. A. Stebbins performing the rite in the waters of Chain Creek, west of Lamoni: two men and two women, all well informed in the doctrines of the church through long attendance on the preaching of the word. So goes the good work.

Bro. W. W. Blair left Lamoni this week for San Bernardino, over the Southern Pacific route. He will call at Denver, it is likely, on his way west. Bro. Blair goes to California in pursuance of a call from there, and by conference with us, and will spend some weeks before returning to Utah.

Bro. Henry Grim writes that he meets with some curious objections to his efforts in the gospel cause; among them this one. "If you will renounce your belief that Joseph Smith found the Book of Mormon, we will be with you." "But," says Bro. Grim, "this I can not do."

Mrs. Elizabeth A. Childs, of Obe, Allegheny county, New York, is desirous that an Elder shall come there. She is anxious to see and hear some one of the faith. She has sent for the papers and proposes to read for herself.

Bro. Joshua Armstrong, of Nebraska City, has been at work some this winter

in the gospel field in Nebraska. He held thirteen meetings with the Palmyra Branch, as per appointment; but failed to get a place at the Clear Creek Branch. He filled an appointment at Bro. Bridges, on Platte River bottoms; but desisted from taking a severe cold walking from Ashland to Clear Creek.

Bro. William Rumel visited Fremont, Nebraska, and while there attended a revival meeting. Upon liberty being given for any to speak, Bro. Rumel essayed to speak of the gospel mission and stated that he "failed to see that salvation was obtained by bowing at the mourners' bench." This raised a commotion and Bro. Rumel was roundly denounced by the preacher and the people. He was called the "devil," a "child of Satan," and some other choice appellations. Bro. Rannie writes that there was considerable excitement at the time. Bro. Rumel remained quiet, but expressed surprise that he had so stirred the people.

We are requested to insert the letter from Bro. Joseph R. Lambert to Bro. John S. Patterson and the reply of Bro. Patterson, as explanatory of any misunderstanding that may have occurred from the reading of former letters by them referring to the Northern Illinois District.

Bro. Joseph R. Lambert has preached a number of times at the Keifer School-house near Amboy, Illinois; and nine times in two different houses, one there, the other five miles from Marengo, Illinois. He had good liberty, attendance and interest very fair. He spoke twice in Marengo to the few Saints left there, and had spent two Sundays in the city of Chicago.

Owing to the expense requisite to the heating of the Temple at Kirtland, and the rather poor and dangerous facilities for so doing at the present, it is not found practicable to use it on days when the weather is inclement. Realizing this, the Methodist friends offered Bro. E. L. Kelley the use of their house, which was cheerfully accepted and used. This courtesy reflects credit upon both the Saints and their friends.

Any reader that has volumes of the "Times and Seasons," the "Elder's Journal," the "Morning and Evening Star," the "Missouri Expositor," the "Wasp," the "Expositor," (destroyed at Nauvoo), the "Millennial Star," or any paper published by the Saints before the death of the prophet, or any pamphlets or books published by the Saints before that time, can obtain a good price for them, if they wish to part with them, by notifying the Editor. Any considerable number of separate numbers would be accepted. Also Vols. I and II "Saints' Herald."

THE ROCKY MOUNTAIN MISSION.

It may interest the HERALD readers to know that the Rocky Mountain Mission is making some headway in numerical increase, and very considerable in the extent of its influence for good, both among the Utah Mormons, non-Mormons, and also the National authorities. Its fruits are seen in the fairness with which the press

is treating the Reorganized Church, the discrimination made by well informed people between Brighamism and the true, original faith as taught in the church books and other genuine, authentic documents.

For the past two years and more, the mission has been sending more to the coffers of the church than has been drawn therefrom to aid it, and prospects are fair that this will continue. We make this statement because some, including a few ministers, have said they opposed giving a dollar in further aid of that mission. We take pleasure in saying to all such parties that the mission is not likely to ask for further outside aid, except in support of the *Advocate*, (which is being used very largely and successfully as a free tract), and then only prompt paying subscribers are asked for. We intend to continue the *Advocate* so long as we are continued in charge of the mission, as we find such a publication next to indispensable to its success. Flattering testimonials from many whose judgment we respect, assure us of their hearty appreciation of our "little missionary." We ask the prayers of all saints for the righteous success of the mission, and the more so as a great crisis is at hand throughout its borders. W. W. BLAIR.

Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

BLOW OUT, Blanco Co., Texas,
December 4th, 1883.

Dear Herald:—I have been a reader of your columns for more than two years; and nearly three months have passed away since God through his wisdom gave me the privilege of entering the fold of Christ. I long to tell you the difference in my feelings now and before I united with the Church. But no tongue can express, no pen can describe, how much happier I am now than I was then. For several years I have been thinking that I ought to join some church. But none of them exactly suited me, until I heard the Latter Day Saints preach. It has been something over two years since my cousin, Heman C. Smith, visited us the first time, and preached once. He has visited us several times since, and preached nearly every time he came. I began to study continually what to do to be saved. I knew not what to do. My mind was almost continually on the subject of religion. I prayed for understanding and a peaceful mind. I soon became convinced that the Latter Day Saints were the church of God. I read the Bible and other books, and the more I studied and learned, the stronger was my conviction. I did not like the idea of being called a "Mormon," but was determined to take up my cross and follow my Savior. Thus things went on until last September seventh, we were visited by cousin Heman and Bro. George Montague, (an old friend of my parent-). They preached a few times while at our house, and on the sixteenth I went to the water, and received the ordinance of baptism by my cousin Heman, and was confirmed by him and Bro. Montague. It was there I found Jesus precious to my soul.

The moment I arose from the water, I felt that my sins were all forgiven; and from that day to this my joy has increased. I also enjoy that peaceful mind, which others who have passed through the narrow gate have enjoyed. Though tender ties be broken and friends forsake, I have never for one moment regretted uniting with the church. I am truly thankful that I have been brought thus far. May God speed the day when my parents, brothers and sisters, will find peace with Jesus as I have, is my prayer. I desire the prayers of all the Saints.

Your sister in bonds of love and peace,

HATTIE WIGHT.

LAWRENCE, Van Buren Co., Mich.,
December 19th, 1883.

Bro. Joseph Smith:—I arrived at home from Nebraska on the twelfth inst., after a sojourn of nearly five weeks. I enjoyed the visit the best I could under the circumstances, being afflicted with something resembling the dumb ague and fever, a general debility of system, and nervous prostration. Such a condition was a stranger to me, and though I now feel better in some respects, my nervous system is still shattered, and how long it may remain so am unable to predict. I tried to preach a few times while west, at and near Wilber, Nebraska City, and at Shenandoah, Iowa, while attending the Fremont District Conference. The Saints wherever I visited did all they could to encourage me, and manifested much kindness. Bro. L. Anthony's house was our home during our attendance at the Braden-Kelley debate. Others kindly offered to entertain us, and for their kindnesses we feel very grateful. We feel under great obligation to Bro. and Sr. R. M. Elvin, as to others of the Saints at Nebraska City for the brotherly kindness there shown us; and I express thanks for the nine dollars and fifty cents collected by the Nebraska City Branch, to assist us on our way home. The aid was timely.

Brn. Elvin, Armstrong and Caffall are pushing the work in Nebraska; Brn. E. C. Briggs, Kemp and others in Western Iowa.

I hope and trust through the blessing of the Heavenly Father, and the prayers of the Saints, to be able to engage actively in the work ere long. Brethren, pray for us to this end.

Your brother in hope,

C. SCOTT.

CRESTON, Union Co., Iowa,
December 22d, 1883.

Dear Herald:—The branch here, consisting of some fifteen members or more, meets every two weeks for worship, and is encouraged from time to time, by the comforting Spirit which leadeth and guideth into all truth. Our branch president is diligent in performing his duties as a branch officer, for which the Saints should feel encouraged, and strive to sustain him by their faith and prayers. We have no preaching, which I regret, for I feel that it is needed here. There has never been but little preaching done here, not enough for the people to get an understanding of our position. I talk when I feel so impressed, to those that seem to lend a listening ear; and there are several such persons in this vicinity.

My prayer is, that some good brother will make an effort to assist us. Now is a good time I think to commence a work here. The Saints

I believe are trying to set a good example here, and that is worth something to the cause. I feel to abide in the work of God, and desire that all the honest in heart may see the truth, as delivered to the Saints of old, not as it is taught by every creed.

Yours in the covenant,

E. D. BULLARD.

LOCUST HILL, Mo.,

December 12th, 1883.

President Joseph Smith, Dear Brother:—I want the *Herald* as long as I can see to read. It gives me much comfort, and cheers me whenever I read the dear brothers' and sisters' letters. Brother George Hicklin was here, and preached four times. They have built a new church in the vicinity, the M. E. Church South, and brother George preached in it twice, and was well treated by all of the members. The Lord bless him wherever he goes; and I pray the same blessing on all the brethren that are out preaching the gospel, that their labors may be blessed wherever they go. We had had no preaching here since Brother Gomer was here, till Brother Hicklin came.

With love to all the Saints,

MRS. JEMIMA CALIFF.

ELMWOOD, Nebraska,

December 18th, 1883.

Dear Herald:—I came here last week, and have been busily engaged in trying to tell the story of salvation to those who nightly come out, and pay close attention to the word spoken. I thank the Father of mercy for the peace and light of his Holy Spirit.

This is a stronghold of the Christian Church, and they have lately held a revival meeting, with some degree of success, which seems to have the effect to cause them to be overbearing, and quite intolerant with those who dare to worship at some other shrine. Rev. Cyrus Alton is their minister. He is the man who was to have debated with Bro. Heman C. Smith at this place some time ago, but would neither debate, nor tell in public the name of his church. For a long time after he failed to stand up to his verbal agreement to discuss, he was quite courteous and kindly disposed towards our people. However, since their revival there comes another change. His hostility against "these signs shall follow them that believe," manifests aversion to God's plain promises, both radically and frequently, causing a sister of "the faith which was once delivered to the saints," to ask some questions upon the "signs" which were answered the next Lord's day," by the speaker of those "having a form of godliness, but denying the power thereof," presenting in a public meeting a bottle said to contain strychnine, inviting those *who believe that the signs shall follow* to come forward and take a dose; and if it did not hurt them, then he would believe.

Passing strange that Christ, at no time or place, either by example or commandment, ever instructed his ministry to carry with them a bottle of strychnine. But as he did not, we can not avail ourselves of this "short cut" or "sharp practice," and we must content ourselves to fight it out upon the gospel gage, "He that *believeth and is baptized shall be saved;*" "He that *abideth in the doctrine of Christ,* he hath both the Father and the Son."

I have given a close and careful reading of that portion of the message of President Arthur relative to Utah problem, and while I would not favor a hasty consent to depriving an individual, nor an organized company of individuals, of their religious, or political liberty or privileges, I am now satisfied to endorse the measure advised by our Chief Magistrate, for the following reasons: The obnoxious polity of the people of Utah, was introduced by stealth, and foisted upon the common people, by cunning leaders in a fraudulent manner. Their practices are in positive opposition to the law of God, as contained in "Truth's triumphal car," and the revelations which come through that prophet, whom God called to reveal the "fulness of the gospel." And while sin was coming in like a flood, the God of our fathers "lifted up an ensign" on the 13th of June, 1852, against the abomination that was publicly made known on the 29th day of August following. And now for more than thirty years there has been an opportunity for that people to hear the invitation, "they also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." And as the Jews rejected the Master, these people have neglected the day of salvation, and are therefore worthy of severe punishment, for their many sins committed in the open light.

The prophet Joel speaks of a time, "And I will show wonders in the heavens." Something of this nature has been attracting not a little attention, for the past month or more, and all have been expressing their ideas of the "golden glow" in the western sky in the evenings, and in the eastern sky in the mornings. I have given ear to all the opinions, and fail to find any two that agree. Our newspapers all over the country have been chronicling these strange phenomena, and they have not solved this very attractive and interesting manifestation of Him that paints beauty in the clouds and flowers alike. So universal are these peculiar phenomena, that the wise scientists are not ashamed to confess them worthy of notice. Prof. G. P. Serviss, of the Packer Institute of Brooklyn, stated at a meeting of the American Astronomical Society, "the phenomena first appeared in San Francisco about November 20th. It was then supposed that the appearance was caused by some fire burning in the west, although such a supposition placed the fire in the Pacific Ocean. Subsequently the phenomena were observed in the Mississippi Valley. It seemed as if it progressed from west to east across the continent. But on the 9th or 10th of November, two weeks before we saw it, similar phenomena were seen in England.

So widespread was the red glow, that the lecturer soon came to the conclusion that it was due to cosmical causes. He illustrated with diagrams his method of computing the height above the earth of the cause of the red light and said that as nearly as he could calculate, it was about sixty-one miles. It was a question whether matter floating in the earth's atmosphere could attain a height of sixty miles, and still exist in sufficient quantities to produce the effect observed. Mr. Serviss then advanced the theory, that the cause of the phenomena might be reflection from meteoric dust. He said that meteors were known to be in the earth's atmosphere to the number of hundreds of millions, and the products of their combustion were visible as they approached the

surface. Meteoric dust had been found in the Arctic regions. Space was filled with clouds of meteors. During the last two or three weeks there had been large numbers of meteors observed in this country and in England. Prof. Brooks, of Phelps, had discovered them when looking for comets, and he was not a man to mistake a flock of birds for telescopic meteors, such as he had testified he had seen. Prof. Coakley was of the opinion that Prof. Draper was the most correct, in ascribing the phenomena to excessive moisture. As a matter of fact, he said, the atmosphere at morn and eve, all through the month of November, had been charged with an extraordinary amount of moisture, and the red appearance was visible on the present morning, just before sunrise. It was simply due to reflection of the sunlight through this very dense medium.

I trust that some of our wise, philosophical brethren will give this subject a careful investigation, and if practical, a true solution.

In bonds,

ROBT. M. ELVIN.

HANFORD, California,

December 9th, 1883.

Dear Herald:—You are ever a welcome visitor. You are the only preacher I have. How I long to be where I can hear God's word. It is two years since I have heard an Elder preach. I often think how blessed those are that can have the privilege of hearing the word of life. There are no Latter Day Saints within twenty miles of me. If it is God's will, I wish some Elder would come this way; for I do want my husband and children to hear the truth. How blessed those are that have the privilege of going to church and worshipping God. I sometimes go to hear other denominations but there is something wanting. One goes away hungry as ever. I ask the prayers of all the Saints, that I may ever hold on to the rod of iron, and be saved at last.

Your sister in the one faith,

SARAH HEADRICH.

CHICAGO, Illinois,

655 Walnut street,

December 8th, 1883.

Brothers and Sisters:—By the help of God I will reveal unto you the interpretation commencing with vision of March 15th, 1882, as published in *Herald*.

The building I was in was the Church of Christ. The great darkness I saw arising in the south-east, is great persecution, contention, wars, trials and tribulations among the people of the eastern continent. There will be large slaughter and great destruction of human flesh, both by land and sea, commencing on the eastern continent. The great noises, the great winds, and the dangerous things in the air were all manner of calamities that tend to destroy flesh, both by land and sea. These calamities will roll forth from land to land and sea to sea, till they have been over the whole earth. The ribbons I saw were flags, representing the different kingdoms and nations that will be encountered in war previous to the establishment of Christ's kingdom on earth. Each color being a flag, representing the different kingdoms and nations. The white flag is the standard of peace and righteousness; under that flag every knee shall bow, and every tongue confess, that Jesus is the Christ, the Son

of God, the Great King of the whole earth. Unto this flag shall every other power surrender their flags of different color. The great waves I saw coming up from the south-east, were great armies, bearing the flags of different colors, going to war against Mount Zion. The small waves were the armies of Christ.

The vision of October 5th, 1883, is as follows:

The fire at Washington is mainly a political one, which tends to destroy the constitution of the Government. It will cause persecution and contentions and skirmishing throughout the land. The orchard I saw is the Church of God. The trees are the different large divisions of the church. The limbs of the trees are the branches, the apples are the Saints. The smart man is Christ. The others I saw at work in the orchard are his servants. The small fires I saw in the orchard were that which will divide the good from the bad. There were in the orchard, both in the trees and fruit, two different kinds of rot. One was a dry rot, and the other a wet one; and all fruit that was found tainted with these rots, was severed from the trees. The dry rot is Saints which treat the books lightly, and do not take heed to the voices of the servants of God, but sit down and fold their arms, saying, the establishment of Christ's kingdom in earth is far off. We are all right, and have plenty of time to cleanse and purify ourselves, like unto the five wise virgins.

Dear Saints and friends, such in my opinion are greatly mistaken; for the coming of the Lord Jesus will take such unawares.

The wet rot is spiritualism, and all other isms and secret societies and combinations which are abominations before the Lord.

The following is a general interpretation of all the visions I have had upon this point.

When we shall see these things being fulfilled, which I have spoken of on the Eastern Continent, then our Master will give more abundantly of his Spirit unto the Church, by which the Elders will speak with more power and better liberty than they have heretofore in this generation. When we shall see these things being fulfilled which I have spoken, that should roll from land to land and sea to sea, then shall they that are righteous increase their knowledge in the Lord, and their works shall follow them, that the nations of the earth shall know that they are indeed children of the Most High. When we shall see the fires which I have spoken of commencing to burn in this land, know ye then that the time is near at hand, yea, even at our very doors, when the Master will pour out his Spirit more abundantly on those that faithfully serve him, and are not tainted with either of the rots. And as the smart man elevated the fruit from the lower limbs to the tops of the trees; so also will Christ exalt his Saints that they become rulers over all the land, even as the fruit in the tops of the trees was once all beneath, so also shall the Saints rule over all that live; by the fruit of the earth, and in Christ's name will they do it, recognizing him as their Great King. And when these fires commence to burn over the land, from that time on, Christ will be with his true and faithful Saints at their assemblies to direct them in all things. As the small waves overcame and conquered the large waves, so also will the Saints overcome and conquer the Gentile nations, in the name of our Lord Jesus Christ. And thus

we see, that the little pebble, that fell in the waters above fifty years ago, will roll forth till it becomes a large mountain, even that it fill the the whole earth.

Your brother in gospel bonds,

H. R. WALLACE.

INDEPENDENCE, Jackson Co., Mo.,
December 18th, 1883.

Bro. Joseph Smith:—Our two days' meeting at Independence is over. We had a favorable time, and were blessed by the presence of the Spirit. Some said our Sabbath afternoon prayer meeting was the best they had ever attended here. The Lord greatly blessed us. The Saints were strengthened, and comforted, and made to rejoice. Tongues and prophecy were enjoyed, and the presence of the Spirit was felt throughout the congregation. The preaching was mostly done by Elders Maloney, Stubbart, Waddell, Warnkey, E. Curtis, St. Clair, and Joseph Luff on Sabbath night.

I have lately been down to Holden and Montserrat, where I was over one Sabbath at each place, and preached. Bro. J. C. Foss' efforts at Montserrat are highly spoken of, and praised by the Saints and people there. Also the labors and efforts of others previous have not been without effect for good, and the people's minds are relieved of a good deal of prejudice, insomuch that quite a number there are desirous of hearing more of the doctrine. We hope for an increase of unity, understanding, and wisdom, together with all other Christian graces, to obtain with the Saints throughout the district.

Yours in bonds,

C. G. LANPHEAR.

HANCOCK, Iowa,

December 10th, 1883.

Bro. Joseph:—The question that I propounded, which you published in one of your October issues, if I mistake not, was as follows: What kingdom does the eleventh horn as spoken in Dan. 7: 7, 8 represent. What is the name of it, and what are the names of the three horns, or kingdoms, which the eleventh horn plucked up by the roots.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet. And it was diverse from all the beasts before it. And it had ten horns. [8th verse] I considered the horns, and behold there came up among them another little horn. And by it three of the first horns were plucked up by the roots. And behold this horn had eyes like a man, and a mouth speaking great things."

The little horn seems to possess imperial authority, even greater authority than the eleventh horn ever did possess. It is quite probable that England is the eleventh little horn. Scotland and Ireland and Wales were doubtless the three horns that the little horn plucked up by the roots. The reason why I answer this question myself, is, Bro. Maccauley did not answer at all. He described Pagan Rome, or the fourth beast, which had great iron teeth, and ten horns. Dan. 7: 7, 8. There has been undoubtedly a mistake in transcribing, or translating, in reference to the power that the little horn possessed. It reads in the 21st verse. "The horn made war with the Saints, and prevailed against them, until the Ancient of

Days came." Jesus said: "From the days of John the Baptist until now, the Kingdom of heaven suffereth violence, and the violent take it by force." The violent took the kingdom from the Saints. "And I saw the woman drunken with the blood of the Saints, and with the blood of the martyrs of Jesus. And when I saw her I wondered with great admiration."—Rev. 17:6-12.

It is quite probable that the Ancient of Days will be here when the Savior comes. "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven. And came to the Ancient of Days, and they brought him near before him." Daniel 7:13. "And there was given him dominion, and glory, and a kingdom, that all people and nations and languages should serve him." The dominion is an everlasting dominion, which shall not pass away. And his kingdom that which shall not be destroyed. Dan. 7:14.

The Saints who suffered martyrdom and lost their kingdom, will redeem it when they come with the Savior in the clouds of heaven, with power and great glory. Matt. 24:30. "Then shall the Lord Jesus be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8. "And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8. "Behold therefore the goodness and severity of God; on them which fell severity, but towards the goodness, if thou continue in his goodness; otherwise thou shalt be cut off."—Rom. 11:22.

Notwithstanding the Saints are to come up through great tribulation, yet there is a glorious day of rest appointed and set apart for them, when they will reign. Still the kings of the earth, and the beast, or papacy, and the false prophet, or the outcroppings, Mahomedanism, or the converts of the same wonder-working spirits that John the Revelator saw. "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are spirits of devils working miracles, which go forth to the kings of the earth, to gather them to the battle of the great day of God Almighty."—Rev. 15:13, 14.

The last beast that John saw, "Let him who hath wisdom count the number of the beast; for his number is six hundred, three score and six." Now the false prophet has an imperial job on hand, to deceive all these, as the Gentiles did not continue in his goodness. St. Paul said, they must be cut off. Rom. 11:22. "And I saw the beast, and the kings of the earth and their armies, gathered together to make war against him who sat on the white horse, and against his army. And the beast, scarlet colored, was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast; and them that worshiped his image. These both were cast alive into a lake of fire and brimstone. Then those that follow the Lamb whithersoever he goes, sitting on white horses, even the Bride the Lamb's wife, will possess the kingdom." Rev. 19:19, 20. "And the kingdom, and the dominion, and the greatness of the kingdom under the

whole heavens, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Now the power that overcame the kingdom of our Lord set up eighteen hundred years ago, was Papacy, and it does not belong to any kingdom that ever has existed yet.

I hope all the readers of the *Herald* will read these lines carefully, and not be hasty to condemn.

Yours in gospel bonds,

J. GALLUP.

FAYETTE STATION, Fayette Co., W. Va.,
December 9th, 1883.

Dear Brothers and Sisters:—There is a great deal said on the subject of religion. But when we come to think rightly, we find "Without faith it is impossible to please God." We see, then, that we have not only to believe in him as God, but believe that he has given us a law, whereby to be governed. In rendering ourselves subservient to that law, we show to the world our implicit faith in him, as a God who is able to save all who put their trust in him. Then after examining ourselves to see if we be in the faith, and asking God to forgive our past sins, at the same time covenanting with him to keep his commandments inviolate, we can step into the water with a good conscience, and be baptized in the name of Jesus, for the remission of sins. Having advanced thus far, we are rightly equipped for a life-time service of the Lord our God; and at the end he will reward us with a happy admittance into his everlasting kingdom.

Your brother in bonds of love,

JOHN HODGES.

INDEPENDENCE MO.,

December 18th, 1883.

Bro. Joseph:—I left Hamburg, Iowa, on the fourteenth of present month. Arrived here the tenth. Left Bro. Kemp at Mill Creek Branch. By some mistake my appointment five miles from Hamburg, was not filled, as they did not come after me. In consequence I left there for home, having been absent just sixty days and preached forty nine times, and once since I came home, having baptized three and helped in the confirmation of same. Have also ministered to quite a number of the sick, and preached one funeral sermon outside of the membership of the church. I think if I had a mission I would stick to it, as I hated to leave the field; but I had no legitimate right there, further than an invitation from Bro. Kemp, the District President.

Yours,

CLARENCE STCLAIR.

NORTH Madison, Indiana,

December 7th, 1883.

Dear Herald Readers:—I enlisted in the work nine years ago, and rejoice in this glorious gospel. I have been afflicted for the last two years, and don't seem to get very much better. I ask you all to pray for me. I feel that the Lord has spared my life for some purpose, and may I be able to do my duty. Inasmuch as I have lived faithful, the Lord has truly blessed me. There are five of us in family, and I am the only one that belongs to this church, but I have hopes that others soon will testify to this latter day work.

Dear Saints, don't you see from what transpires every day around you, that this work is true.

Fight onward, this is the good fight, the fight of faith. We will all have trials and temptations; but don't be discouraged. The time will come when we will rejoice together.

I live five miles from Union, where our little band of Saints meets together. "Let us pray for one another, for the day is fading fast." I intend to try to live more faithful in the days to come than I have in the days gone by. Be mindful of me in your prayers.

I remain your sister in Christ,

EMMA SUTER.

ROCKWELL CITY, Iowa,

December 1883.

Bro. Joseph:—Bro. Stamm and father made several efforts here in a school-house, but were bitterly opposed by the Methodists, who are the prevailing society here. They left us to ourselves. There was no reason with them. I am sorry to relate that the most prominent leader in the affair was suddenly cut off by his team running away. We sympathize with the family.

JOSEPH KNOX.

MONDAMIN, Iowa,

December 16th, 1883.

Dear Herald:—You are a welcome weekly visitor at our house. From you we derive spiritual food, so necessary for all who profess to be Latter Day Saints. Through your columns views are exchanged, by which light is thrown upon different subjects. Questions are asked and answered through the same.

In your last issue, a brother writing from London, England, speaks of Elias and Elijah as being two different persons, and asks some questions which I will try to answer. I admit that John the Baptist makes Christ the Elias in John 1:28; but in Matt. 11:15, Christ makes John the Elias. In Luke 1:17, the angel Gabriel, talking to the father of John, tells him what his mission will be. Compare Malachi 4:6, with Luke 1:17, and you will find, that the office-work of John and Elijah is the same. Shall we, therefore, say that these two are one and the same person. Read in this connection Matt. 17:10-14, Inspired Translation. Now to show that Elias and Elijah are one in Scripture, read Luke 4:25; James 5:17; 1 Kings 17:1; Rom. 11:2, 3; 1 Kings 19:10.

He wants to know when Elijah called down fire to consume the people, Luke 9:54. The answer is found in 2 Kings 1:10-12. It is evident to my mind, that John the Baptist came as a restorer, and this is the spirit and power of Elias. With love to all and malice to none,

I am your brother in the gospel of peace,

J. L. GUNSOLLEY.

OMAHA, December 25th, 1883.

Bro. Joseph:—I have just returned home after being absent visiting different parts of the district. Notwithstanding the lack of faith and godly zeal manifested among some of the Saints, which causes many who believe to remain out of the Church, I still feel cheerful, and am encouraged by the Lord. May God speed the time, when the Saints will realize the importance of their mission, namely, to be saviors of men, not in word only, but in example, by letting our light shine before the world, that they, seeing our good works, may be constrained to believe and obey. If we all could realize the intent of the Savior in speaking to his Father, desiring that

his people might all be one, which was that the world might believe that the Father had sent him, (John 17: 21), the work would spread much faster.

There is a great interest in some parts of the district, calls on every hand, but so few to answer them.

Yours in Christ,

W. M. RUMEL.

MARENGO, McHenry Co., Ill.
December 12th, 1883.

Bro. John S. Patterson:—By looking at my last published letter in *Herald*, you will discover that I did not make you to say that the whole district was in a "deplorable condition," but that all the branches "except two, were in a weak, lifeless and deplorable condition." Again: the statement of your letter as published in *Herald*, defining the condition of the district, is not nearly so strong as what you presented to me last summer. Thus I am misrepresented by your denial, made to appear as having falsified the facts. Will you please look over the ground, and if you consistently can, correct through the *Herald*; but if not, then I shall have to do that which I dislike to do, make necessary corrections myself. I wrote the statement simply for the sake of the illustration, not to condemn, discourage, or misrepresent.

Yours in bonds,

JOSEPH R. LAMBERT.

Reply:

SANDWICH, DeKalb Co., Ill.,
December 20th, 1883.

Bro. Joseph R. Lambert:—Yours of the 12th I found waiting my arrival here yesterday, and in reply would say: Your referring to a private conversation had between us, was of very doubtful propriety under the circumstances, considering the feelings that have existed between the district and the mission in the past. I had been doing every thing to cast oil on the troubled waters, and had written to several requesting them to get openings for you to preach, and make your stay among them as pleasant as possible. When your article appeared, myself and others felt wounded, and looked upon it as a probing of the old wound, which we believed to be fast healing over. I never intended you, or any one else to understand the district to be in a deplorable condition, and have no recollection of the word deplorable being used in connection with the district, till I saw it in your published letter. As I then understood and now understand the matter, we were conversing about the condition of the Church as a whole, and recalling what we read in several letters published in the *Herald*, we concluded that quite a number of the branches were playing the part of the foolish virgins, and were in a cold and spiritless condition. And I made the remark that I found it so in my district, with a few, (not two) exceptions. This and nothing more was what I intended you to understand by my conversation. You ask me to believe that you wrote as you did, "only by way of illustration, not to condemn, discourage, or misrepresent." I accept your explanation. I did not wish you to understand me as you did, but as stated above. Do you accept my explanations?

Yours in bonds,

J. S. PATTERSON.

BLAIR, Nebraska,

December 22d, 1883.

Dear Herald:—After writing my last, I came to this place where I remained, preaching at night and visiting from house to house, distributing tracts and answering the various questions upon doctrine arising because of our visits; preaching in the private residence of Bro. W. T. Hicks, and making preparations to occupy a room rented and fitted up by the Saints and friends of the place and vicinity, until the 12th of November, when Bro. James Caffall came, and for three succeeding evenings held forth to the especial encouragement of some. Much prejudice was removed by the labor done and five were accepted into the fold of Christ, and at the present writing some more are at the door, knocking for admittance.

On November 16th, I left Blair in company with Bro. Caffall, to be in attendance at a two days' meeting held at Omaha, where I enjoyed a refreshing from the Lord, that gave me renewed strength to go on in so good a cause. Receiving especial encouragement from Bro. Caffall and Rumel, both of whom are well fitted for the positions occupied by them, and worthy to be heard in all decisions necessary to be made by them, by virtue of their callings and appointments. They are both especially zealous for the fair name of the church which they represent, which would be pleasingly acceptable were all who are called to represent the church dispositioned as they are in this respect.

On the 20th returned to Blair, where I remained till the 26th, when I visited with Bro. J. Peterson, preaching to a few of his neighbors, whom he had assembled at his house to hear us. On the following day commenced to preach at the school-house where we were refused admittance, but a few weeks before. Thus the Lord opens up the way before us. Good interest and a desire to hear more, manifested. "Come again" was their parting invitation. We then returned to Blair, where we remained till over Sunday, when we went to Fremont to assist in arrangements for the church building at that place and preaching the word. Preached with excellent liberty to fair congregations assembled in the residences of the Saints. The building committee have purchased a lot in an excellent location, one of the most beautiful parts of the city, and have further made arrangements for the commencement of the building, the laying of the foundation. The committee feel much encouraged at the present prospects. Some of the Saints have made considerable sacrifice, and nearly all seem to be straining every effort to have a neat building established in their midst dedicated to God. The committee wish to express thanks for money received from distant brethren in answer to notice in *Herald*. Would invite others to take notice and do likewise. I am sure all that is received will be used wisely, and with an eye single to the advancement of the cause in which all Saints have common interest. Beloved Saints, give in assisting the Saints in erecting this building, and I do not believe you will ever regret it.

I came to Kennard on the 12th of December, attending a prayer meeting of the Christian Church, at which time I gave out my appointment at that place. Remained there for three nights with increasing interest and attendance, and another invitation to "Come again," as they

desired "to hear more." Returned again to Blair, preaching Sunday night. On Tuesday I went to what was once DeSota. The vision of days gone by is now vanished. No DeSota is there. Here was once one of the most prosperous branches of the Church, but of the Saints but one remains there, Sr. Ruby, who will be remembered by many of the brethren who preached there in the past. I enjoyed speaking at DeSota three evenings with increasing interest and attendance. Left with an earnest solicitation to return. I am now at this place, expecting to start for my home soon to take a rest, by making arrangements to go again. This is the rest a traveling Elder receives in this life of sacrifice. I have been treated with great kindness and confidence generally, for which I thank God, and my brethren.

One word in plainness to the Saints of the Northern Nebraska District, as one who loves you, and desires to see you blessed of God in all things. Dancing will never justify nor sanctify you in the sight of God, and the time spent in such folly and vanity will be required of you "in the day when every man's work will be tried of what sort it is." And to further mitigate against such reproach being brought upon the cause, the district conference has spoken and said that they would not tolerate such doings, and that those who would participate in such foolishness would do so contrary to the expressed will of those God has placed over you as your spiritual teachers. Remember dear Saints, that this is a day of warning, and not a day of ease and pleasure; a day of fasting, and not of feasting; a day of praying, and not of dancing; a day of watching that we should not enter into temptation, and not a day of entering into temptation; a day of judgment, and not of peace.

J. FRANK MINTUN.

Summary of News.

Dec. 21st.—Ten of the Glasgow dynamite fenians were found guilty at Edinburg. Five were sentenced to life-terms of imprisonment and five got seven years each.

Bismarck is reported to be opposed to the system of secret voting for members of the Reichstag, being heartily in sympathy with Von Puttkamer, the Minister of the Interior, in his opposition to present methods of exercising the franchise. The prince also believes that imperial institutions and the real desires of the people are not to be reconciled.

The Franco-Tonquin affair begins to reach something like a crisis. The French, after a very stubborn resistance, have captured five strongly-fortified villages which form the principal outposts of Sontag. The attack was made in force both by land and water, and the losses were considerable on both sides. The Chinese, however, still hold the fortress, and it is intimated that it will require very desperate fighting before the French can reach and capture it. Meanwhile in its ultimatum the Chinese Government announced that an attack upon Sontag or Bacninh would be considered a cause for war. The voting of the two credits and the forward movement of the French Admiral indicate that France has no intention of abandoning her position. It now remains to be seen whether China will resist or back squarely out.

The British Ministry has definitely refused to

dispatch troops to the Soudan. It is possible that vacancies may be filled, but the army of occupation will not be increased. The King of Abyssinia is massing his troops at Adua, and threatening Massowah. It is stated that about the 1st of December Abyssinian Chiefs attacked an entrenched Egyptian position near Massowah and massacred 500 Egyptians. It is reported that Col. Sartorius revictualled the garrison in Sinkat for two months through friendly natives. It is hoped the garrison at Toka will be similarly relieved. The Governor of Toka telegraphs the Khedive of dissensions among the rebel Egyptian tribes along the Soukin and Berber route. The Hadendua tribe are fighting among themselves.

A telegram from Dr. Harmand, Via Saigon, confirms the serious previous accounts of the poisoning of the Anamite King Hiephema and says under the influence of the anti-French Mandarins Hiephema was succeeded by Kien-phua, a youth of fifteen.

The injury to the Czar of Russia by being thrown from a sledge while hunting is considered as endangering his life.

During the night of Nov. 28th, while the American schooner S. J. Watts, of Jonesport, Me., was sailing into the Bay of Port au Prince the vessel was boarded by a boat's crew from a Haytian gunboat and forced to turn from its course. The schooner was searched by the cut-throat crew, and Captain and seamen subjected to all manner of indignity. Not the slightest respect was paid to the American flag which floated at the peak.

The City of Mexico was yesterday the scene of a riot in which half a dozen people were killed. Great popular odium attaches to the nickel coins now in circulation there. This feeling made itself manifest when President Gonzales appeared on the plaza, and he was subjected to insults and rude treatment. Business was suspended. The bloodshed followed when Mexican troops quelled the disturbance. Diaz walked abroad and was cheered, which gives the affair a peculiar look. The dispatches, however, declare that no revolution is probable.

Dec. 22.—English Radicals are now anxious to bring about peace between France and China.

Old memories and traditions were revived in Lisbon, Portugal, yesterday by a strong shock of earthquake.

Railroad travel and traffic were seriously impeded by the snow-storm of to-day. Trains coming into Chicago were from half an hour to twelve hours behind schedule time. The delays at other points throughout the country were equally serious. Telegraphic communication was also much interrupted through the formation of ice on the wires.

A large meeting of Democrats and Republicans was held tonight at Salt Lake City Utah, for the purpose of indorsing President Arthur's recommendations for a Legislative Council for Utah; also for the purpose of indorsing Gov. Murray's stand for the laws and for good government. The meeting was addressed by leading men, and strong resolutions were passed. The country is appealed to to sustain the President and Governor. Congress is earnestly asked to pass the laws recommended by the president.

Official statistics just published state that 4,958 suicides occurred in Prussia during the year end-

ing in September. Most of the male victims were workmen, and one-fifth of the whole number were women. The newspaper comment on the causes which impel so large a percentage of the poorer classes to seek relief in self-destruction, and some of them, which are inclined toward socialism insist that the present poverty creating system of government is to blame for the despair which leads to so cruel a remedy.

Dec. 24th.—The Arabic official newspaper says the governor of Berber has telegraphed the Khedive that Hicks Pasha and 3,000 Egyptians were killed in the fight with El Mahdi, but Alaedin Pasha, with the remainder of the Egyptian army, encamped at Melbass, where the troops are being provisioned by friendly tribes. The Governor of Dongola, in telegraphing accounts of the fighting between Hicks Pasha and El Mahdi, maintains that the Egyptians were victorious and that the army is intact and is now encamped at Melbass. He adds that Mahdi is at El Obeid, deserted by his followers, who reproached him with not being the Mahdi because he failed to vanquish the Egyptians by divine aid.

A married woman named Vanderlinder was arrested at Leyden, Holland, charged with having murdered the last few years sixteen persons. The victims were nearly all members of her own family. She insured their lives first, and received the insurance money after death. The woman confessed her guilt. It is supposed she poisoned five of her own children.

Dec. 25th.—It is said that the pirates are fighting very bravely in Tonquin, and that the Chinese, who have not yet come into battle, are making preparations which indicate they will do as well as the pirates. The French are believed to have understated their losses. This news is from Spanish sources.

It is asserted in Madria, Spain, that the Chinese troops took no part in the defense of Sontag, and that the French losses in the battle were much greater than have been officially stated. The preparation for the defense of the Red River delta by the Chinese continue on a large scale.

The 2d of December another terrible disaster happened to the Egyptian troops twenty-four miles from Suakin. The force consisted of 500 blacks, 200 Bashi-Bazouks, and twenty cavalry. According to one account it was proceeding to relieve Sincat, which is besieged by the Arabs. According to another it was reconnoitering.

Fourteen hours after starting two native officers returned to Suakin, reporting that the force was almost annihilated. Of the blacks only nine had returned by the 4th inst. The total loss is said to be 680. Two European officers were with them, and the whole was under the command of an Egyptian Major and some native staff officers. The officers say that, being surrounded by 5,000 men, the troops formed a square. The blacks were on three faces and the Bashi-Bazouks on the fourth. The Bashi-Bazouks fell back, throwing the blacks into disorder. The latter especially fought with great bravery, back to back, against overwhelming numbers.

The apathy of the native authorities at Saukin is unequalled. The advanced forts at Saukin are fired on every midnight. Friendly natives have been attacked. The telegraph wire to Djeddah and Jeddah was lately cut within a mile from Saukin. In consequence of the disaster at Suakin the garrison is now reduced to 1,000 men. Dervishes, it is known, are appearing in Upper

Egypt, and propose to preach a holy war, as they have already done at Sennaar. The whole country beyond Egypt proper is ablaze. In military opinion it will be impossible for Baker Pasha to march to Berber under present circumstances, as the troops are worthless at Suakin. Baker Pasha will for the time only watch events.

British journals bring interesting details of the industrial census of India in 1881. The total population of the country is 253,891,821, and of this enormous number only 85,544 persons are British born subjects, and 56,646 are soldiers and 12,088 females. Practically less than 17,000 male civilians, wielding an army of 56,000 men control the vast Empire. The whole number of Europeans returned is only 146,612. The occupations of 102,629,000 persons are defined and of these 71,199,000 are engaged in agriculture or the care of animals. In industrial occupations 21,041,000 persons are engaged, 12,859,000 males and 8,182,000 females. The workers in cotton and flax number 5,485,455; in clothing, 2,815,280; in vegetable food, 3,165,429; in stone clay and earthenware, 1,850,974; in houses and buildings, 836,453; in gums and resins, 762,526; in bamboo, cane, rush straw, and leaves, 680,732; in gold silver, and precious stones, 472,956; and in iron and steel only 473,361. Engaged in the work of government, national, local and municipal, are 1,843,000 persons, of whom 315,000 are classed as belonging to the army. The professional classes embrace 1,451,000 persons. It is interesting to notice how widely the proportion of persons engaged in these several departments; in India differs from that which prevails in Western nations. On the other hand, it will be a surprise to many to learn that in the distinctively manufacturing employments as many as 12,500,000 persons are engaged in India, though that proportion—about one in eight of the persons employed—is considerably less than in this country. One would suppose that 5,500,000 workers in cotton and flax ought to be able to supply the population without the importation of such a vast quantity of goods as England sends; but the manufacture is mainly by processes far less effective and economical than those used in the Western nations, though the manufacture by machinery has of late grown rapidly in India.

Dec. 26.—At Geneva a new Anarchist journal named the *Explosion* has appeared.

The latest advices received say El Mahdi is still at El Obeid. Three thousand Arabs are reported to be threatening Duem.

The Orangemen are making great preparations to oppose the Nationalist meeting announced to be held at Dromore, County Down, January 2d.

A fatal affray occurred at Harbor Grace, N. F., to-day, the results of which may be portentous. The Orangemen held their annual public procession, with flags, band of music, and the full insignia of their order. When the procession was passing Sheephead it was fired into by an armed mob of their antagonistic countrymen numbering some 300, that had entrenched themselves behind a snow-bank. Three men were instantaneously shot dead, named Mercer, Jeans, and Callahan. Numbers of the processionists are wounded, some fatally, some seriously, and many slightly.

The Central Government has dispatched several squads of cavalry and infantry police by special trains and by steamer to the scene of the

riot. The city is in a high fever of commotion and panic, and fears are entertained that the disturbance may develop into proportions too vast for the local authorities to cope with.

There were two general fights in South Carolina yesterday. Four men were killed, and several wounded.

FIRES—STORMS—ACCIDENTS.

Dec. 21.—The village of Venio, in Switzerland, has been destroyed by fire.

Loss by fire at Stewartville, Mo., \$20,000. Chicago, Ill., \$125,000. Nechesville, Texas, \$14,000. Milan, O., \$6,000. New Orleans, Tenn., \$25,000. A large herd of cattle and horses in Indian Territory, \$10,000. Rochester, Pa., \$10,000.

The bark Boroma, from Savannah, Ga., rescued the chief officer from the wreck of the ship Regina, from Philadelphia, which went to pieces in a gale on the 4th inst. Two of the crew died from exposure; the rest took a boat and a raft and are still missing.

The survivors of the Spanish mail steamer St. Augustine, which was burned Sunday in the Bay of Biscay, state that thirty-eight men were on board when the four boats put off. It is learned that all were lost, as when the steamer was last seen a heavy sea was running and the vessel was all on fire and there were no other boats. Several of the saved were severely burned.

Dec. 22.—The Jewish school and synagogue at Galata, a suburb of Constantinople, have been burned. The fire broke out in the basement of the German Israelite school-house. The flames spread with such rapidity as to prevent a majority of the children from escaping through doors. Many were thrown or leaped from the upper windows into blankets in the street below. Many were thus injured. Nineteen charred bodies have been recovered. Thirty altogether are missing. The Directress of the school was seized with fright and threw herself from a window and was killed.

Loss by fire at Chicago, Ill., \$15,000. Grand Rapids, Mich., \$50,000. Montreal, Que., \$35,000.

Near Paris, Ark., five men were drowned, while trying to cross a swollen stream.

The ship Minnie M. Watts, which sailed from New York for San Francisco the 12th of last May with a cargo of railroad iron, has not been heard from since she passed Cape Horn seventy days after leaving port. She is now ninety days overdue, and it is feared that the vessel and crew have been lost.

At Virginus Mine, Colorado, an avalanche of snow killed six persons, and six others were probably fatally injured. The snow is four to five feet deep in the neighboring mountain towns.

Dec. 24.—Loss by fire at St. Louis, Mo., \$50,000. Two firemen were killed and four wounded by falling walls.

Today was marked by an almost incredible number of railroad accidents, no less than seven happening in Indiana alone. Near Salem, in that State, a passenger-train went through a bridge into Blue River. Seven persons were crushed to death or drowned, and several injured. Near Avon, Ind., a passenger-train ran into a freight, telescoping the caboose and several cars, resulting in the loss of at least two lives. At Fort Wayne a passenger train on the Grand Rapids & Indiana Railroad was struck by a

switch engine and half a score of passengers injured. On the Chicago & St. Louis Railroad, about twenty miles from Indianapolis, spreading rails caused the complete wreck of a passenger train, though no one was fatally hurt. In addition to this terrible chapter of Christmas casualties, there were two accidents in Minnesota, three in Ohio, and sporadic cases in Connecticut, Illinois, Maine, and elsewhere.

Capt. Bain and five sailors of the ship Regina, which foundered in the gale Dec. 4th, have been rescued, and brought to Cork, Ireland, after having been on a raft five days without food or water.

The steamer Severn exploded her boiler at Carthagena, in the United States of Colombia, killing seven persons and doing considerable damage.

An explosion of gas in Shoenberger & Co.'s stable at Pittsburg, Pa., early this morning completely wrecked their brick stable and instantly killed two valuable horses and four draft mules. Loss \$10,000.

The falling of a cage in Pratt Mine, Birmingham, Ala., killed two men and wounded thirteen others.

Dec. 25th.—Loss by fire at St. Louis, Mo., \$100,000. One man burned to death. Utica, N. Y., \$15,000. Rutland, Vt., \$35,000. Cape Girardeau, Mo., \$60,000.

It is stated that a passenger train met with an accident on the railroad between Avricourt and Paris, France, and that many passengers were killed or injured.

It is a disagreeable Christmas in the South of England today, with the weather as execrable as can be imagined, and with dense fogs not only in London, but all along the coast. Many vessels are reported ashore, especially along the stretch of land between the Lizard and Portland light.

Dec. 26.—Loss by fire at Fargo, Dak., \$36,500. Bloomfield, Ind., \$22,000. Cameron, Mo., \$4,000. Athol, Mass., \$70,000. Waterford, Ont., \$30,000. Utica, N. Y., \$40,000.

The report that many persons were killed or seriously injured by an accident to a railway train between Avricourt and Paris is incorrect. A train was thrown from the track, but only some freight-cars were shattered.

John S. Austietz and his two daughters were sleighing yesterday near Bluffington, O., and while crossing the Lake Erie & Western track were struck by an express and all killed.

Still another avalanche in the Colorado mountains, happening at noon of Monday last, carried away a shaft-house in which were fourteen men. Eight were killed outright, two were wounded, and four dug themselves out. The catastrophe is reported from Telluride, Ouray county, Colo.

Two parents and five children were drowned in Hardy Creek, Indiana, Sunday night, by a sudden rise of the stream.

Louisville, Ky., and parts of Ohio, are threatened by a flood.

The bark Mohawk, of Quebec, three days out from New York, lay at the mouth of New Haven Harbor, flying a signal of distress. Last Saturday she was ready for sea with a crew of nineteen men all told and a cargo of oil for Calcutta. It was dark Saturday night when the Mohawk passed Hell Gate into the sound and the weather very cold. The men suffered terribly. The man at the wheel had to be relieved every ten minutes to keep from freezing. Not a light could be seen, and the pilot was compelled to use his own judgment in keeping the ship in deep water. The lookout at the topgallant cross-trees had to be constantly changed in order to prevent him from dropping at his post. Everything was coated with ice. All orders to work the ship were executed most painfully by the crew, who before midnight were frostbitten to a man. The gale stiffened and the darkness increased so that full watches were of necessity kept on deck, and these watches were shifted every fifteen minutes. Finally the ship was hove to. Sunday morning the ship's thermometer indicated 25 below zero. The men could not stand the cold, and at 8 o'clock

nine of them were unable to move. The ship was finally tacked and headed for New Haven. In setting sail one sailor slipped and fell to the deck headforemost. In the afternoon he died. Shortly after nine o'clock Sunday night the Mohawk reached her present anchorage. Every attention was paid the sufferers, who passed the night in the keenest of agony. Monday morning an attempt was made to get the ship under way and beat her into New Haven, but there were not enough able-bodied men to weigh the anchor. The long boat was cleared away to reach the shore, but there were not hands enough to handle her. The day was one of horror. In the fore-castle lay the corpse of the sailor. In the cabin were nine men, groaning under the maddening pains of their injuries. Yesterday morning the pilot came ashore in his skiff. Assistance was then sent the unfortunate crew, and the nine sailors were placed in the hospital here.

BUSINESS AND FINANCE.

Dec. 25.—The sales of land by the Government are rightly mentioned by the Financial Chronicle as evidence of the enormous development and growth of Western States and Territories. The sales amounted in the fiscal year 1882-'83 to 16,830,455 acres, the previous year to 12,500,000, once before to 9,000,000 acres, and in no other year exceeded 8,600,000. The increase last year was mainly in Dakota, where 6,689,595 acres were taken, in Nebraska 1,315,104 acres, in Minnesota 1,292,969 acres, in Washington Territory 763,779 acres, and in Oregon 499,770 acres—in the five States and Territories 10,561,217 acres, against 7,073,168 the previous year, and 4,599,961 in the fiscal year 1881, when the total disposals were less than half as large as they were last year. Thus about three-quarters of the increase for two years, and more than half of the total disposals for three years, appear to have been in the regions directly affected by the opening of the Northern Pacific. But it is proper to remember that the great frauds under the Homestead and Timber acts, which have recently been disclosed, render it probable that a part of the land taken in the Northwest will not be immediately brought into use by settlers.

The quantity of coal sent from anthracite mines of Pennsylvania thus far this year has been 30,403,081 tons, against 28,065,602 tons to date last year. There has been an increase of over 2,000,000 tons in the Wyoming regions, over 400,000 each by the Delaware & Hudson and Delaware & Lackawanna, and nearly 500,000 by the Pennsylvania; and about 600,000 from the Schuylkill district, nearly all by the Reading. The delivery from the Lehigh district shows a decrease.

The cokemakers in and about Pittsburg have determined to reduce production to the extent of one day each week. There are 9,549 ovens in the district, of which 8,403 are in blast. The new establishments in West Virginia are able to send as good coke as that of Connellsville to western points, and the competition from that quarter probably has something to do with the dullness about Pittsburg, but the chief cause, of course, has been the partial suspension of iron manufacture in that region.

Dec. 26th.—Amos D. Smith of Providence, R. I., failed for \$1,000,000. A host of other minor failures are reported from many parts of the country.

Selected Poetry.

WORK AND WAIT.

A husbandman who many years
Had plowed his fields and sown in tears,
Grew weary with his doubts and fears.
"I toil in vain! these rocks and sands
Will yield no harvest to my hands;
The best seeds rot in barren lands.
"My drooping vine is withering;
No promised grapes its blossoms bring;
No birds among its branches sing.
"My flock is dying on the plain;
The heavens are brass—they yield no rain;
The earth is iron—I toil in vain!"
While yet he spake a breath had stirred
His drooping vine, like wing of bird,
And from its leaves a voice he heard:
"The germs and fruits of life must be
Forever hid in mystery,
Yet none can toil in vain for me.
"A mightier hand more skilled than thine
Must hang the clusters on the vine,
And make the fields with harvest shine.
"Man can but work; God can create;
But they who work, and watch, and wait,
Have their reward, though it come late.
"Look up to heaven! behold and hear
The clouds and thunders in thy ear—
An answer to thy doubts and fear."
He looked, and lo! a cloud-draped car,
With trailing smoke and flames afar,
Portending elemental war.
And every thirsty flock and plain
Was rising up to meet the rain,
That came to clothe the fields with grain.
And on the clouds he saw again
The covenant of God with men,
Re-written with his rainbow pen;
"Seed time and harvest shall not fail,
And, though the gates of hell assail,
My truth and promise shall prevail."

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

HAPPINESS.

ALL desire and are seeking after it. It is the prime object of human ambition, and life without it is an acknowledged failure. It may be right to assert that the science of life is to know how to obtain happiness, present and future. Thousands fail in their pursuit of this desirable object or condition, by reason of a wrong conception of the principle, and the conditions conducive to its enjoyment. True happiness is based upon right principles. Life is a building, and to be of actual worth to its occupant, must be well built and based upon a firm foundation. From the very nature of things, the beginning of any structure is the basis upon which it is to rest. And hence it is, that before life can become of real profit to man, he must lay his foundation upon the solid rock of truth and righteousness. What moments and hours of grief and sorrow, what years of folly and consequent pain, what wretchedness and dark despair might be avoided, if the reality of this sentiment was understood and appreciated. "Whatever a man soweth, that shall he also reap," is but the revealment of an immutable law, verified in agricultural as well as moral life. He who sows "wild oats" has no reason to expect

a wheat harvest. And who is so blind as not to see, that one who spends one half—the first and best half of his life in what he calls "sowing wild oats," must suffer great loss. If anything is gained, it is a knowledge of the depths of sorrow, and will this compensate for the waste of vital powers which might have been used to the advancement of self and others, to the honor and glory of God. Experience is a school in which we all learn more or less according to our aptness and diligence in observation. But he is a dull scholar who requires a lifetime to learn the lesson, that "the wages of sin is death."

The significant fact should be impressed upon the young, that in youth they are laying a foundation upon which to build in after years, and the thought to parents is, that they help, more perhaps than they realize, to fashion the future career of their offspring. The father who stoops so far beneath his position as parent, as to use vulgar or profane language, or engage in any immoral conduct in the presence of his child, has no right to complain, except of himself, if in after years, he or she is found in bad company. He is simply reaping the reward of his labor. He has sown to the flesh, and is reaping corruption, whereas his influence might have been for their good. Who can chronicle the instances where young men and women have been rescued from ruin by the reminiscence of parting words of a loving father or mother. The writer does not recollect the kiss of his dying mother, but has always thought, that could he have remembered some gentle word of tenderness and love, it would have served as a restraint from wrong, and a strong encouragement to do right.

Truly, if there is one moral obligation higher than another between mortals, it is that of parents toward their children. To feed, clothe, and educate them well, is a laudable thing; but those who "omit the weightier matters," by failing to teach them right principles and pure morals, both by precept and example are shorn of much reward. Our happiness, both in time and eternity, is dependent upon a right conception of the object and uses of present life, together with a proper disposition of it. A man's conception of happiness and the conditions prompting it, may be determined by the course he pursues through life. Everything goes to show, that earth with all its appurtenances, was made for the use and to promote the well being of man—not one, but all. And he who makes it his sole object to possess himself of much, to the exclusion of others, has a wrong conception of life and its use, and hence is unhappy. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding," proves that man is a dual being—physical and spiritual. The former is of elements in common with mother earth and hence is in sympathy with, and may be supplied by her; but the latter—the spiritual or intellectual man has sympathies, desires and aspirations, not reciprocated by blind, unintelligent matter; and one who supposes the wants of his spiritual being may be

supplied by an accumulation of earthly store, labors under a misapprehension of the intended uses of these things. That the comfort of the physical man is in a degree essential to the beatitude of the spiritual is doubtless true; but it should be borne in mind, that thirst is slaked as well by water from the gently flowing fountain as from the ponderous river. What brings happiness to one will to all, and so it is, that one human being should have no desires or ends to meet, detrimental to the well being of any. And he who observes not this rule plunges himself in a condition foreign to happiness—momentary gratification perhaps, but endless sorrow. Wise lips have said, "What doth it profit a man to gain the whole world, and lose his own soul."

Should any think that riches alone will make them happy, let them imagine themselves in possession of the whole world, stripped of every other inhabitant, and we think they would be willing to share with one or two at least, just for company. Man is a social creature, possessed of many lawful desires, to which self can not respond. We are brethren by creation, made in the image of God. As such we should love one another, thus honoring our Creator; and he who learns not this lesson will fall short of the glory of God. Suspended upon the pivot of our agency, to do good, or evil, and so be happy, or miserable, is made optional with us. God is happy. And who shall not say, that the secret of this felicity is his power and will to do good. The writer believes that man, though finite, possesses in a limited degree every attribute of Deity, and hence may properly become "the sons of God." It is supposed that those who study self-interest are selfish, which as a rule, may be true; but it is equally safe to say, that he who *comprehends* self-interest will be generous, loving, and kind; and no one can really afford to be otherwise, though this fact is oft times lost sight of by many. Life is a battle-field; not to conquer others, but self. We have all to gain and nothing to lose.

In my muse I see two men, both created for the same purpose,—to do good to each other, and glorify their Father in Heaven. But alas, the only similarity seems to be in their forms—both made in the image of God. The countenance of one is like the sunlight; wherever he goes its genial warmth is felt. The flowers of human happiness spring beneath its rays, and earth is made lovely by his presence. Kind words and acts are freely bestowed by him, and he is not impoverished, but his store increases. We follow him through life. He is not a paragon, but he seeks to make others happy, and in so doing is made happy himself. He does not dread death, for he believes it will be a change for the better. His motive in life is to do good, his rule is to forgive. And now as silvered hairs adorn his placid brow, he is ready to rest with God in peace. Happy, wise, and fortunate man. "O, let me live the life of the righteous, and may my last end be like his." But as tares are among wheat, and thistles among flowers, so selfish men are found. With sadness we turn and follow

the other—man, shall we call him? Yes, he is a man, a human being, but how unlike the other. Instead of a genial, smiling face, hatred and distrust are there written. He offers no encouragement to any one, for he cares for none but self. Darkness and gloom follow in his path. He makes no sunshine, and hence enjoys none. He is a friend to no one, and so no one can be his friend. Thus he passes through life. Poor, unfortunate, and unhappy man. More to be pitied than despised. Do you ask, What is such a man living for? What does he seek? Just what all men are living and seeking for, happiness. "He has no right to expect," you say. True, he has not. "Then why does he lead such a life?" We answer, He is deceived. He has mistaken sand for gold. In his eagerness to supply the wants of the physical being, he has forgotten he has a soul—a spiritual entity—susceptible of exquisite happiness, or acute misery, and so the latter and better man is left to perish for want of proper nourishment, care, and cultivation.

The apostle, apparently with the seer's eye, looked upon the resurrection, and explained thus: "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order. There is a glory of the sun, and a glory of the moon, and a glory of the stars; and as one star differs from another star in glory, so also [in like manner] is the resurrection from the dead."

Nature teaches us to be kind, loving, generous, cheerful, and happy. Amplitude is written on all the handiwork of God; so selfishness is reprov'd. Mother earth has responded to the physical wants of her children, for six thousand years, more or less; yet doubtless has suffered no loss, while stars above and flowers beneath, all breathe their sentiments of cheerfulness and love. The work of a flower lies in its ability to do good by gratifying, at least two of man's physical senses; and were we to follow the list, we should learn that all things were created for usefulness to something else rather than self, and we have not learned as yet that man—the noblest of God's creations on earth—is an exception to this rule, and it is true that his moral worth, as well as his happiness, depends upon his willingness to do for others, as well as himself.

The only perfect type of humanity was found in the personage of Jesus of Nazareth; and his was a life work for others. How contemptible in the sight of heaven a man must appear who cares and labors, only for self. Some one has said that "Happiness is not a gift, but an attainment." Here, as in most cases, the golden mean lies between the extremes. Evidently, happiness is both an attainment and a gift. While it is true that it is attained by noble and continued efforts to do good, it should not be overlooked that its enjoyment is but the acknowledgment of divine favor.

If there is one place above another, where continual peace and quietude should be found, it is at home. Home! What tender memories cling around the word. There are hearts that beat in unison with

our own. A smile steals gently over our face as we think of loving companion, and bright-eyed children. With heart uplifted in silent prayer, we invoke heaven's blessing upon them. Home should be made the center of attraction for the young. A variety of good books should be there. The *Herald*, *Hope*, and *Advocate*, should be there. The songs of Zion should be sung there. If convenient, instrumental music should be made there. The excellency of the gospel should be exemplified there, as the Spirit of God burns upon the altar of every heart. Let discordant and angry passions be banished from the home circle, and confidence and love be the ruling elements.

That the Saints may live up to their exalted privileges, thus honoring themselves and God, we humbly pray. The introduction of the gospel of peace and power, the advancement made in knowledge of the arts and sciences, and the enlightenment of the world at large, as "many go to and fro," and "knowledge is increased," all betoken the dawning of a new era. And as hoary headed Time wafts us toward the shores of eternal bliss, let us chime our anthems of praise to Him who liveth forever and ever.

Fraternally yours,
G. S. HYDE.

KENTON, Tenn., March 22d, 1882.

MEDITATIONS.

THIS life is a mystery to many: but there are intimations to the observant and studious, that cause fond hope of a better life beyond; and that there is Infinite wisdom in the Creator, mingled in and through all the mysteries of this present life; yea, through all the ills, misery, and woe of mortal life. Now for consideration. "As in Adam all die, [by reason of the fall], even so in Christ shall all be made alive." Then every soul who has lived, and shall live, from Adam down to the morn of resurrection, will come forth from the spirit world, take a body, and live again. Christ is the Savior of all, especially of them that believe. There is a common salvation spoken of by Jude, and a special salvation spoken of by Paul. Every one is to receive a reward according to his works. In Eden the happiness was not complete; yet far exceeding any since the disobedience of our first parents, the curse and division of the earth. Adam and Eve then had nothing to wish for or to fear. They had perfect health and strength. They were not obliged to struggle and toil for food and garments. Life eternal and constant pleasure were before them, if obedient to their Creator, which was as easy and pleasant as their life and condition,—requiring no cross, anxiety, trembling fear or strain of mind, nor struggle of heart; but they had never been ill, never sinned, never been in want; and knew no suffering, nor dread, nor fear. Therefore, their happiness was incomplete; as they had never tasted bitter life; they could not, and of course did not, enjoy the sweet life they then had in the blooming fragrant garden of Eden, filled with delicious fruits, beautiful flowers, birds, and everything desirable to enliven the soul;

please the eye, and gladden the heart. Yet they knew not the wisdom of their Creator, in allowing Satan, a third person or character, in the first act of the grand drama of Edenic bliss, human misery, and final redemption, or restoration of the family of man to enjoyment of life eternal unmixed with evil or discomfort of any sort, a greater bliss than Eden, because of the grand tableaux, death and he that had power to tempt and entice to evil, and had power to inflict with ailments, disease and death, destroyed.

They (Adam and Eve) knew not of this grand drama planned out by their Father above, of which they were the ones to begin the first act of the same. They knew not that it was so designed, decided upon and devised by the councils of heaven, that an evil power, or one who had power to tempt and entice to disregard and disobey the commands of the Great King, Creator and Ruler of all the universe, was to enter Eden, and perform with his subtle art to bring in the poison of sin, suffering and death; to thereby cause a bitter stream, so to speak, to flow from a land flowing then as it were with milk and honey, terminating in an ocean of bitter strife, misery and woe, overflowing the whole earth, because of the curse inflicted through the disobedience of man.

Says one: "I can't see the justice nor goodness of a God, in designing and causing so much distress, terrible calamity and unpleasantness of life, as it is now and has been in every age of the world's history."

Well, my friends, to me it magnifies the goodness, the wisdom, and justice of the Great King and Creator of all; for in the contemplation of this grand and beautiful scheme of man's fall from imperfect bliss to restoration to happiness more complete,—when suffering, evil and death should be no more. By research of sacred writ, and willingness to so believe, the understanding enlarged to reach from time to eternity, it gives an assurance that God, the Great Creator and Ruler of all the universe, is good above all that is good; that his love, mercy and compassion are such, that it is his constant study and work. His greatest anxiety, highest aim, and most priceless object is to bring to pass the eternal life—an immortal life of never ending pleasure and peace to man. And why not? Is not man His noblest work? Are we not told by one of God's servants, that man was made a little lower than the angels? And are we not informed from the most reliable testimony, that God possesses all power—that nothing is impossible to him—and that His nature is love; that he is full of mercy and compassion, without partiality, etc. Then can we not easily believe that he will care more for the noblest part of His creation than for any others? And is there not more joy in thus believing than otherwise? All who are willing to thus believe will of course answer in the affirmative, and never wish to change their belief for the contra-imaginings of wicked men, or the fictitious doctrines of condemned devils, who delight to terrify and discourage, and who "lure but to destroy."

Then brethren, sisters and friends, let us drive away from before us all we can every desponding thought, every foolish fear and unreasonable doubt. Let us "Sing and be content." Let us rejoice in the goodness of God and the plan of redemption. Let us give Him all the glory. Let us encourage ourselves and others all we can to obey God, and live for the life to come. Let us say nothing rather than speak ill of any. Let us forgive as we hope to be forgiven. Let us condemn none, as we hope to not be condemned.

INFERIOR.

KINDNESS.

THE saying is as true as it is old, that "Time is money." The professed object of all Elders, is to do the greatest amount of good, to the greatest number, and in the best and surest way. The Book of Covenants enjoins upon Elders to refrain from preaching, unless they have the Spirit. In my experience of fifteen years, I have been led to see the wisdom that governed in directing as above. How can an Elder be uniformly kind to all persons, under all circumstances, unless he is in possession of the Spirit of God? I can look back and see here and there circumstances in connection with my teaching, that were almost barren of good results because of the spirit which controlled me. I was spending time and money and desired to do good; but the results were not what I desired. Why? Because the kindness I manifested was adulterated. One of the great hindrances to our doing good is our prejudices. How many Elders, ministers and lay members, think you, are entirely free from prejudice? I will speak for myself. I could discover prejudice in others, but not in myself. I now call to mind circumstances, when I should have attended other meetings than our own, and did not because of my prejudice. Is it to be wondered at, that we are treated by others as we treat them? I have come to the conclusion, that I am not without prejudice. Our prejudice may not be of the same degree of hardness, but equally mischievous. If any of us conclude that we are entirely free from this evil, for fear that some of the seed may remain, let us take the telescope of examination, and carefully, prayerfully and honestly, examine our hearts, and if a seed remains let us, by the help of the Lord, eradicate it. We can not do better than to apply this scripture: "Examine yourselves, whether ye be in the faith." If we are in the faith, we will love the Lord. "If a man love me, he will keep my word, and my Father will love him, and we will come unto him and make our abode with him." If the Father and Son have an abiding place in our hearts, it will be manifest through our kindness towards all. If the Spirit of our Master controls us in all we do and say, how much good we would be instrumental in doing. If we were only careful to observe the scripture,—*"To do good and communicate forget not, for with such sacrifices God is well pleased,"* we would find life a pleasure; and instead of mani-

festing a diseased state of mind, we would possess a healthy, cheerful spirit; and continually scatter sunshine all around us. All who profess to be the followers of Christ, are under a solemn obligation to observe the "Law of the Lord." What a great amount of good we could accomplish by a close observance of the "law." When we are reviled and our good is evil spoken of, how do we receive it? Are we careful not to revile again? If we would do good, we must be kind. "Be kind unto *all* men, gentle, apt to teach, patient." We must be careful about what we teach, and how we teach. In our zeal to accomplish something great and good, it is possible to do harm, and injure the cause we are laboring to advance. In order that we may accomplish the greatest amount of good, we must perform our work with a kind, gentle and forbearing spirit. If under all circumstances, we would maintain a uniformly kind deportment toward all persons, we would be instrumental in doing great good. Are we under an obligation to do these things, and to observe the "law?" Yes, emphatically. Instead of saying hard things about those who differ from us, let us treat them kindly, and try to help them to a better understanding of what we consider right. "A word fitly spoken, is like apples of gold in pictures of silver." While we pray for a revival of the "work of the Lord," let us bear in mind that the answer to our prayers will be in accordance with our works, or the example of our lives. "Be ye kind, tender hearted, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bonds of peace."

J. LAKEMAN.

A SUPPOSITION.

Bro. Joseph:—When I read Brother Kelley's letter in the *Herald*, of December 8th, 1883, the thought occurred to me, Is it possible for the Saints to respond to his appeal; and we believe it is without injury to any.

We will suppose that in the four hundred branches there is an average of five persons who use tobacco, and each one uses twenty-five cents' worth each week, (very few use less and many use more), and that half of the time during the year they quit its use, which would amount to \$2,600. The 15,000 on branch records, divided into families of five, would be 3,000, and they make a sacrifice of the use of one pound of tea, which would amount to \$3,000; also fifty cents worth of coffee, amounting to \$1,500. Each member of the 3,000 families saves fifty cents in buying clothing, (which would injure none, for often merchants discount more) which would amount to \$7,500; and every member of branches give a nickle, which would amount to \$500, a grand total of \$15,100, which would give seventy-five Elders \$200 each, and \$100 remaining.

There can be no harm done by trying it. Suppose we all try, and see what can be done by a less effort than we make in temporal affairs.

Yours in bonds,

EDWARD RANNIE, JR.

FREMONT, Neb., Dec. 10th, 1883.

Selections.

SERMON ON DIVORCE BY REV. DR. ARTHUR MITCHELL.

THOU shalt not commit adultery.—Exodus, 20:14. Of the Ten Commandments two are especially designed to protect the family. This fact would of itself exhibit the importance in God's estimation of that sacred institution. By far the most generous of all earthly sources of happiness is the home. Religion herself, in her endeavors to advance human virtue and enjoyment, has no ally equal to a pure and peaceful home. It is a welcome proof of God's great kindness, of his regard for our daily lives, that he has taken the pains to guard so sacredly by two solemn and specific commandments this fountain from which life's choicest and most enduring pleasures flow.

He speaks first to children, telling them to honor father and mother. Filial obedience unlocks to us at once half the joys of life. What parent must not feel a peculiar thankfulness to God when he finds his authority over his children—that which he knows underlies all their happiness—so kindly and perpetually reinforced by this sacred and eternal voice.

A similar token of God's wise love is found in the Seventh Commandment, designed especially to protect the relation of marriage. He has shown his regard for that sacred institution which is the starting point of the family and the State. A Christian marriage, springing from affection, regulated by prudence, must ever be to the mass of mankind the best of earthly blessings, more fruitful of those daily aids and joys with which God meant to strengthen and gladden our life below, than any other gift which His providence can afford. Over this holy spring, fountain of so much earthly joy and of so much religious blessing, God has set a celestial guard. Here stands the sleepless angel of his law.

By this commandment which we consider to-day, God would warn off from our lives and souls all those sins of every shade which can pollute or in any way pervert marriage. The commandment is "exceeding broad." It is the divine shield thrown over marriage, and it forbids accordingly everything which can tarnish its sacred purity, or detract from the blessings which, in its own constitution, it is adapted to bring. It forbids everything which can lower the estimate of marriage in the mind of the individual, or disqualify him for its holy responsibilities, everything which can tend to weaken the sense of its sacredness, tempt to the breach of its solemn covenant, or degrade it from its sanctity and usefulness in the community at large.

I need not stop to prove to this audience that marriage is not only surrounded by divine guardianship, but that it is itself a divine institution. It has something far deeper for its foundation than a mere human contract. In entering upon it we covenant with God as well as with a fellow creature. The institution itself had a

divine origin. Its charter and its law are from God. This has been widely forgotten. Its merely human and secular side has been too exclusively held up before the community, leaving out of view its religious nature, its character as an ordinance of God. It has accordingly been degraded from its Biblical position, practically regarded by many as merely an affair of mutual consent, and capable of being contracted or terminated subject only to the provisions of human law. From this vulgar estimate of marriage legalized errors have sprung, which in turn have confirmed the false views of its character, and aided an irreligious philosophy in loosening its holy bonds.

In regard to the divine ordination of marriage, I need adduce but a single passage of Scripture, a passage in which both its origin and its nature are at once shown. The words to which I refer were spoken by Christ himself, though it is a very significant fact, especially as bearing upon the questionings respecting the Old Testament, so current in our day, that they are only a repetition by Him, almost verbatim, of the language of Genesis, and draw all their force from the validity of Old Testament history. You will find them in the nineteenth chapter of Matthew. The Pharisees had come to him with various inquiries on the subject of divorce, and Jesus answered and said unto them: "Have ye not read that He who made them at the beginning made them male and female, and said, 'For this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall be one flesh?' Wherefore they are no more twain, but one flesh. 'What, therefore, God has joined together let not man put asunder.'"

Marriage then is, by the very terms of its original institution, the joining together of two persons by God. It is God who joins them together. The relation is one created by divine ordination. When once entered upon it can not be terminated by any merely human enactment. If terminated, it can only be by the same authority which first established it. This is the Savior's teaching.

But the question was then immediately asked by the Pharisees, "Why did Moses then command to give a writing of divorcement and to put her (the wife) away?" Our Lord replies: "Moses, because of the hardness of your heart suffered you to put away your wives, but from the beginning it was not so." This remark gives the key, not only to the Mosaic legislation upon this subject, but to others also of the Jewish civil laws. The civil laws given to the Jews were never designed by God as a statement of the whole duty of man. That duty had been clearly set forth elsewhere in many moral precepts, and had already been summed up in that lofty lesson—which has never been surpassed by any later revelation: "Thou shalt love the Lord thy God with all thy heart and soul, and thy neighbor as thyself." This is an Old Testament command, and to this every Israelite ought to have conformed. As respects marriage in particular, he

should have learned its holy and indissoluble character in the plan of God from the scenes and words of Eden. But what if he would not learn this? What was to be done when upon all sides men were cruelly divorcing their wives by a word? Then the magistrates of Israel must be told what procedure to adopt in view of the actual conduct of the people. And that mode of procedure, laid down for the guidance of the magistrates, was contained in the civil law. That is not to be read as God's statement of the whole duty of an obedient soul. It only informs Israel's magistrate how far he might hope to curb the disobedient by the authority and penalties of civil power. A civil law may be varied with reference to the possibility of its being executed; though the perfect requirement of the moral law changes not. It is not probable that God Himself, should he speak to-day, would instruct our magistrates to attempt to punish every case of falsehood. That, however, would be no conniving at falsehood; especially since he has distinctly said, for those who will regard His Word, "Lie not one to another," "Lying lips are an abomination to the Lord." In a similar manner the divine permission of some cases of unjust divorce, their permission so far as the operation of the civil law was concerned, their toleration temporarily among a rude people and but half trained; this did not mean that Jehovah approved of them, that they were consistent with the ideal of marriage. That sacred ideal, the will of heaven, concerning the treatment of wives, the kindness and love with which they were to be cherished, was clearly shown when the man was told that conjugal affection was to be the strongest known on earth, surpassing every other in patience and gentleness and power, so that even father and mother were to be forsaken at its call, and man and wife, they twain, were to be one flesh. What God intended and desired marriage to be was one thing, and it was revealed to Israel in many ways. How far the magistrates were to attempt to compel the people to observe that standard by civil laws, that was another thing. The comparatively low demands of the civil law were expressive of the wickedness of the people, not of the will of God. The peerless sanctity of marriage was proclaimed in Eden. That divine ideal, however, was soon trodden under foot by the guilty passions of men. Jehovah then gave directions as to some methods by which that lawlessness should be restrained, and its more flagrant crimes be punished. His civil laws were, like all other wise laws of that class, as stringent as could be executed by the civil power. But meantime that pre-eminent sanctity with which he had invested marriage, and which he had revealed in the beginning, had not been withdrawn.

These considerations explain the reply given by our Savior to the Pharisees: "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." Our Lord then immediately reasserts that ancient law of marriage and of divorce,

and declares that henceforth that, and that alone, is to be the law for all who belong to his kingdom: "And I say unto you that whosoever puts away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery." See also Matthew 5:32: "The marriage union is declared indissoluble, except upon one ground, the ground of crime, a crime of one kind only, a crime in its very nature fatal to all the blessings and hopes intended by the institution.

It is the language of our Savior, "What God hath joined together let no man put asunder." No human courts nor Legislatures can dissolve the bond of marriage in the sight of God, except upon the one ground named by our Lord. On this ground it may be justly severed, and innocent persons who for this reason have been divorced are not to hear a word of reproach; are to receive only pity for their misfortune.

It has been and it is still widely held in the Protestant church, and in the Presbyterian church, that there exists still another ground of justifiable divorce; one more, viz: wilful desertion. This opinion is based upon a passage in the First Epistle to the Corinthians, seventh chapter, fifteenth verse, "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases." It has been generally supposed that the bondage here referred to is the bondage on the part of the deserted one of remaining unmarried, and that Paul accordingly gives permission to those deserted by husband or wife to marry again. This interpretation of the passage, however, is questioned by many of the best modern commentators. Among these I may mention Bengel, Meyer, Neander, Tholuck and especially President Woolsey, who has given to this subject profound study and whose writings upon the whole question of divorce are deserving of careful perusal by any one who would reach its facts and principles.

It is his opinion, and that of the others I have named, that the words in question have reference to those Christian converts whose heathen husbands determined to separate from them, but who were morbidly conscientious lest they, by consenting to such separation, should hinder the conversion of the unbeliever. In many such cases the consent of the Christian might be a necessity to a legal separation. Some thought they ought not to give that consent, but to persist in maintaining the united life, at any sacrifice of their peace, in hopes of securing the unbelieving partner's conversion. Paul says: No, you are under no such bondage. How do you know you could secure your partner's conversion? It is uncertain. The spirit of the verse is similar to that of the eleventh verse, "Let not the wife depart from her husband. But if she depart (if from necessity she be obliged to depart), let her remain unmarried or be reconciled to her husband." In brief, then, Paul here authorizes separation without liberty of remarriage. This interpretation of the passage is confirmed to my own mind by two considerations, for one of which I am

indebted to President Woolsey, and for the other to Rev. R. W. Patterson.

In the first place, if the Apostle here is giving permission to any person deserted by his or her partner to marry again, he gives a license greater than any law of the loosest Christian State allows; for, you notice, he grants this permission at once; the bondage ceases immediately, so soon as the partner fairly departs. If Paul meant that the person left was at liberty to marry again, it is inconceivable to me that he should not have bidden him or her at least to wait, and to wait long, for the deserter's possible return. The loosest State law requires that, insisting that desertion shall have extended over a term of years, or at least a year. Paul suggests nothing of the kind. And this is the more remarkable from the fact that he must have been cognizant of instances in which husbands or wives, who had thus deserted their partners, had soon become converts themselves, perhaps in a few months, and were thus ready to be reconciled and to live in Christian wedlock. Would he not then at least have added to his permission some qualification, have advised some delay.

The second consideration, confirming this view that the deserted have not the right to remarry, is drawn from the fact that our Savior supposes as aggravated a case of desertion as one could conceive of, and yet distinctly forbids a person so situated to marry. His case is found in the sermon on the Mount, Matthew 5:32. It is that of a woman who has not only been deserted, but divorced by her husband; divorced by insufficient reasons. Christ says that whosoever marrieth her thus put away, though she be both deserted and by civil law divorced, committeth adultery. The first marriage, though she be both deserted and divorced, still holds in the sight of God. This judgment He reiterates in the 19th chapter of the same Gospel.

In view of these considerations I am unable to see how desertion can be pronounced a Scriptural ground of divorce. It is nevertheless maintained to be such by very many Protestant writers, the most noted of whom is Rev. Charles Hodge, D. D. The language of the Presbyterian confession of faith is as follows: "Nothing but adultery, or such willful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage."

It ought to be said, however, that the desertion had in view as a cause of divorce by these conscientious writers, is a far different thing from that recognized by most modern statutes under that name. When this cause was first recognized by the Puritan colonists of this country, as it had been by the Scotch and Lutheran Churches, desertion was a very different thing from what it is now. In those days going to some far-off country, as the West Indies, or "returning from America to the old country in the spirit of a vagabond, or in disaffection of mind, implied life-long severance from family ties, and

the probabilities were great that such a step involved adultery also." This is something vastly different from that so-called desertion where two years meet the condition of the statute, or the law of Indiana where not long ago the statute read, "one year or less."

Even were we to assume, with the generality of Protestants, that permanent or long-continued desertion furnished a Scriptural reason for divorce, and that it had, therefore, two defensible grounds, we should still be standing heaven-high above the laws and usages upon this subject which prevail in most of the States of our Union. According to a statement made by President Woolsey a few years since, the statutes of the various States assign imprisonment, in some cases, for only two years; neglect to provide for the family, cruelty, habits of intoxication. In one State the statute reads: "Whenever the judge deems it reasonable and proper, conducive to domestic harmony, and consistent with the peace and morality of society." In another it is allowable "for any cause for which the court shall deem it proper." Another authorizes it whenever the fact appears "that the parties can not live together in peace and harmony, and that their welfare requires separation." Another, "for any such misconduct as permanently destroys the happiness of the petitioner, and defeats the purposes of the marriage relation."

These laws are bad enough, but, as is well known, the modes of procedure under them are still worse. The statutes themselves utterly ignore the principles of Christ, and the methods resorted to under their loose provisions are in countless cases simply infamous.

Upon looking over the history of divorce legislation in our own country, it is evident that it is much worse now than in earlier times. The tendency has been constantly downward, and the progress has been fearfully rapid.

The actual results of this state of things, as shown by the records of the courts, are most revolting, and ought to awaken profound alarm. Even in New England, where we certainly might look for better things, we find figures which are frightful. In Massachusetts the ratio of annual divorces to annual marriages, during the four years following 1861, was one to forty-four. In Ohio, one to twenty-six. In Vermont, one to twenty-one. In Connecticut, one to twelve. In Prussia there was but one to every twenty-nine marriages, and yet Prussia has a divorce law exceedingly objectionable, and occupies a bad pre-eminence in this respect among the European States. In the Western States it is difficult to obtain exact figures, but it is the estimate of a reliable resident of Indiana, that there are nearly 2,000 divorces annually in that State. This exceeds in badness even Connecticut. As for Ohio, in 1866 there was one divorce to every twenty-six marriages. In 1882 matters had grown so much worse that there was one to every sixteen and ninetenths marriages. In Lake county the ratio of divorces to mar-

riages annually is 1 to 12.9, in Cuyahoga, 1 to 10.9; in Erie, 1 to 7.2; in Ashtabula, 1 to 6.9; in Butler, 1 to 6.7. I draw these figures from a statement presented to a recent convention of the Episcopal Church in the diocese of Southern Ohio by a committee appointed to examine this subject. According to this same authority, the number of divorces in the State during the past fifteen years has doubled, while the population has probably not gained more than 15 per cent. "The suits before the courts in 1882 were 4,500, twice as many as in 1871. For every divorce suit brought there were six marriages in 1882. In Hamilton county there is an average of over one petition a day. At the present rate there will soon be as many persons applying for legal separation as apply for marriage licenses. In twenty years there will be as many divorces as marriages." These estimates were prepared with care, and I have no doubt are substantially correct.

We naturally inquire what are the causes of this state of things? The suggestions of President Woolsey upon this point will be of much weight. He says, "We might count among the causes of unhappy marriages among us, connected with our National character and civilization, anxiety and want of light-heartedness, making home cheerless and leading to drink, the equality of condition which makes the poor, especially in the matter of the dress of females, emulate the rich; the nervous irritability and love of excitement of the Nation, induced in part by our climate; the trashy food of paltry novels, by which false imaginations of matrimonial life are nurtured; the tendency toward material enjoyments; the haste in forming connections, arising out of the ease with which life is sustained; the general freedom of choice and movement which makes law a yoke, while habits of thrift and self-restraint and endurance have in part lost their old power." To these causes I am confident there should be added the corrupting influence of a very large part of the plays and spectacles presented in our theaters. The theater is scarcely to be found where in the course of the season there are not given plays or exhibitions which are violations of all modesty and delicacy, if not of common decency. The smaller towns in the country are filled with flaming advertisements of these spectacles. Excursion trains are run to carry those who will attend them, and thus multitudes, both of the young and the old, not only from the city, but from all corners of the State, are brought to our theaters to sit and feast their eyes upon these exhibitions. There is no question in my mind that there is produced by the theaters, as a whole, a pernicious moral atmosphere whose influence tends powerfully to destroy modesty and purity of thought.

There is reason to believe, however, that a still further addition must be made to the above-named causes for the increasing frequency of divorce. The church is partly chargeable with it. The questions involved in this subject are treated of, it is true, in her literature; but generally in

volumes which are not likely to be opened by those who most need to be educated in them, and wholly without adaptation to popular wants. Meantime the pulpit, which should deal with all the great questions of morals as well as doctrines, has been almost entirely silent. I do not remember having ever heard a sermon on this subject in my life.

Not only the clergy, but the members of Christian churches over the country at large—while their hearts are in the main, as we believe, sound on this matter, beyond those of any other class—have failed to give to this subject that consideration, that decisive treatment which it deserves. The act of church discipline, it is true, is peculiarly difficult in matters touching the marriage relation. It is hedged about with practical obstacles. It is also true that allowance is to be made for those offenders who have erred, in view of the remissness of the churches themselves in the past, both in the work of instruction and discipline; but it is time that the long silence should be broken, and the principles of Christ upon this subject distinctly presented and carefully observed in all our churches. It is of the first importance that Christian churches of all denominations should come to a full agreement, both in their principles and practice, concerning marriage and divorce.

Corrupt practice in the Christian church will, above all other means, corrupt the civil law, multiply cases of actual divorce, and utterly degrade the public conception of marriage.

Yet another cause which deserves to be considered of the unfortunate state of things which I have described, has been already named. It is the prevalence and the bold publication of a false philosophy respecting the very foundations of marriage. Audacious thinkers, discarding the Bible, have declared that marriage has no foundations different from those of any other contract, and can, like them, be terminated by the mutual consent of the parties. The utmost freedom is given for the promulgation of these sentiments, and this, taken in connection with the churches' silence and default in duty, has caused these degrading views to be widely received. Even if not fully received, the perpetual and open publication of them, and the knowledge that by many they are accepted, has emboldened numbers, under the pressure of domestic provocations, to entertain the project of divorce who would never have thought of it had they and all around them been accustomed to hear the teachings of the Bible upon this subject fully and pointedly proclaimed.

Beyond question, a most powerful cause of the increase of actual divorces of late years is to be found in the loose laws upon this subject, and still looser administration of them, which have so widely prevailed. I am not forgetful of the fact alleged in defense of some of these laws, that a stringent enforcement of the marriage union may involve innocent persons in much suffering, and oblige them to bear through weary years evil well nigh intolerable. But great as these evils are,

they are not to be escaped by a violation of the laws of God, and they are nothing in comparison with the far wider evils resulting when the door is open for easy divorce, by such laws as I have described. Such laws are a frightful source of the very misery in married life which they profess to relieve. They put a premium upon discontent and cruelty and lust. They encourage and foment differences between married persons by promising to reward their repugnance and waywardness at last with liberty. Thus they perpetuate troubles and quarrels which common sense would teach the parties to compose if they knew that, for better or for worse, they were united for life in an indissoluble bond. Such laws, moreover, put an entirely different face upon marriage from that which it wears in God's word. They invite to hasty and ill considered marriages by the promise of a possible or an easy release from their consequences. To borrow another's words, they make the public conception of marriage first trivial, and then polluted.

In fact, loose laws of divorce are the most powerful cause of inconsiderate marriages and of domestic broils. The whole history of legislation proves this to be so. When, towards the close of the seventeenth century, in consequence of the prevalence of a skeptical philosophy, marriage began to put off its religious character, and easy divorce became the principle of Prussian legislation, there were soon found such frivolity in contracting marriage and such abounding family evils, that Frederick the Great, infidel though he was, appalled at what he saw in his dominions, commanded his chancellor to reform his legislation. So it will be found in our country. Every step in legislation making divorce easy is followed by an increase in the number of divorces. The introduction of the "general misconduct" clause in the statute of one State increased the number of divorces in that State five fold.

But there is a depth lower than this. When to easy divorce there is added that atrocious thing, viz., an unlimited liberty to the guilty party of remarriage, so that he or she may leave the court room and marry one who has perhaps been the guilty occasion of the separation, it would seem as if divorce, and adultery itself, received not only a license but a premium from our laws.

There is time at present for only a suggestion touching some possible remedies for this state of things.

Reform the laws. It is true that laws will follow in general the prevalent moral sense of the community. But our present legislation, I can not help thinking, is not up to the level of the public conscience. It is the result largely of inattention to the subject, and silence upon it by the great body of the teachers of the people. Already there are signs of reaction. Some of the most scandalous features of the laws in Vermont, Connecticut and Maine have within a very few years been repealed.

Whether the statutes can be brought

up at once to the standard of the New Testament, and enforced at that standard, is matter for doubt. But a great improvement upon our present laws is practicable. The suggestions offered by the committee of the Episcopal Church before referred to, deserve to be widely considered:

First—A period of three weeks shall be required to elapse between the granting of the marriage license and the marriage ceremony, guarded provision being made for cases of special exigency.

Second—The judge shall designate the newspaper or newspapers in which the notice of the divorce suit is to be published.

Third—Neither party to a divorce shall be permitted to remarry for a space of three years after the decree is granted.

Fourth—Divorce trials shall be had only where the parties last resided together, bona fide, unless by reason of the wrong done by the defendant it is necessary to bring it elsewhere.

Fifth—The court shall appoint counsel to represent the defendant, who may be absent; to find such defendant if possible; and to conduct the defense in case he or she can not be found, or being found, refuses to appear.

Sixth—Where crime is disclosed in the proceedings the court shall direct the Prosecuting Attorney to lay the matter before the grand jury.

A severer administration even of the present laws would be an inestimable boon. It is probably in the power of the judges, while they respect every honest plea, to drive quite out of existence that heartless and inhuman set of men, abusing the honorable name of lawyer, who lend their pettifogging knowledge and skill to enable persons to obtain divorces for the most trivial causes, deceiving all persons concerned except Almighty God.

Certainly the laws can be so framed and administered as to impose serious disabilities upon the guilty parties in case of divorce. The laws of New York allow divorce only on the ground of adultery, and refuse to the guilty party liberty of remarriage until the death of the innocent party. Why should not this law be generally adopted?

But after law has done its utmost, its power will be found to be limited. Good laws are of unspeakable importance; but the main remedy for all that class of evils which we have been considering is to be found in the open instruction and faithful discipline of the church, and especially in pure and wholesome and constant teachings respecting all the aspects of marriage in Christian homes.

WHEN you speak evil of another, you must be prepared to have others speak evil of you. There is an old Buddhist proverb which says, He who indulges in enmity is like one who throws ashes to windward, which come back to the same place and cover him all over.

MANNERS are the shadows of virtues, the momentary display of those qualities which our fellow-creatures love and respect. If we strive to become, then, what we strive to appear, manners may often be rendered useful guides to the performance of our duties.

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Conference Minutes.

CENTRAL MISSOURI DISTRICT.

Conference convened with the Wakenda Branch on the 7th day of November, 1883, Bro. Joseph Belcher presiding.

Branch Reports.—Wakenda no changes. Alma 25; 1 died.

Elders' Reports.—Brn. David Powell, James B. Prettyman, E. W. Cato, W. L. Booker, Joseph B. Belcher, A. H. Herke, M. A. Trotter, Jos. D. Craven, Bro. Seelee, J. L. Ritchie, reported. Priest John Dravenstott; Teacher Wright, reported.

Whereas, the members of the Grand River Branch having moved away, and not enough left to hold an organization: Therefore, be it resolved, that this conference declare the Grand River Branch disorganized, and that all those members that are worthy be granted letters of removal.

The authorities of the Church were sustained in righteousness.

The conference appointed Brn. David Powell and Joseph B. Belcher to labor in what is known as the Gourd, on the Missouri River; and if necessary to call upon Brn. Blodgett and A. H. Herke to assist them, and Brn. Blodgett and A. H. Herke were requested to labor together as much as they can in their respective vicinities.

Bishop's Agents' report. Amount on hands last report, \$2.97. Received since last report, \$1.00. Amount paid out, \$3.50.

The preaching was good and well attended, and everything passed off pleasantly.

Conference adjourned to meet the first Saturday in March, 1884, at 10 o'clock a. m., with the Wakenda Branch.

WYOMING VALLEY DISTRICT.

Conference convened at Nanticoak, Pa., November 25th and 26th, 1883, H. S. Gill presiding, Wm. W. Jones clerk.

Branch Reports.—Hyde Park 25, including 3 Elders, 1 Priest, 2 Teachers, 1 Deacon; baptized 1, received by vote 1. Plymouth 16, including 3 Elders, 2 Priests.

Elders' reports.—H. S. Gill, John J. Morgan, Wm. W. Jones, Jacob Palldurn, Lewis B. Thomas; Priests Thomas A. Davis, John D. Eckerd, (by letter Wm. Crum and William Harris); Deacon John J. Thomas reported.

Bishop's Agent's Report.—Received \$7.52. Donation for Nanticoak Chapel \$13.80.

Resolved, That all Elders of this district must report themselves at conference in person, or by letter; neglecting to comply with this resolution, the district president will expect them to be so honorable as to send their licences to him.

Six p. m. Resolved, That a branch of the Reorganized Church of Jesus Christ of Latter Day Saints, shall be established at Nanticoak, and shall be called Nanticoak Branch, in the District of Wyoming Valley.

H. S. Gill and W. W. Jones were sustained in their offices.

Sunday morning at nine o'clock prayer meeting. At ten, preaching in Welsh by Lewis B.

Thomas, and in English by John J. Morgan. At two o'clock prayer and testimony meeting. Preaching at six p. m. in Welsh, by Wm. W. Jones, by H. S. Gill in English. The authorities of the Church were sustained.

Adjourned to Hyde Park, February 23d and 24th, 1884.

WESTERN WISCONSIN DISTRICT

Conference was held at the Wheatville Branch, Crawford Co., Wisconsin, October 27th, 1883, at 10 a. m., A. L. Whiteaker president, W. A. McDowell clerk.

Branch Reports.—Excelsior 13, including 1 Elder, 1 Priest, 1 Teacher, 1 Deacon.

Wheatville 13, including 3 Elders, 1 Teacher. English German Freedom 34, including 3 Elders, 1 Priest, 1 Teacher, 1 Deacon; 5 removed by letter.

Elder's Reports.—A. L. Whiteaker, J. W. Whiteaker, J. S. Whiteaker, F. Hackett, C. W. Lange, W. A. McDowell, A. V. Clawson (baptized 1), reported Priests Wm. O. Clawson, J. Quandt, reported.

Bishop's Agent's Report.—Balance on hand when last reported, \$8. Received since, \$6. Total, \$14. Paid out, \$14. A. V. Clawson, agent.

Resolved, That this conference appoint a committee to visit all of the members in the district that do not attend meeting, and ascertain the reason why they do not, and what they will do, and report to the next conference.

Resolved, That Brn. A. L. Whiteaker, Wm. O. Clawson, F. Hackett, and J. Quandt act as the committee.

Preaching by C. W. Lange at 7 p. m. Preaching by F. Hackett, Sunday, at 11 a. m. At 2 p. m. sacrament and testimony meeting. At 7 p. m. preaching by W. A. McDowell.

Resolved that we sustain Bro. A. L. Whiteaker as president of the district.

Adjourned to meet at North Freedom, Sauk county, Wisconsin, January 12th, at 10 a. m., 1883.

Miscellaneous.

BORN.

BARGER.—Near Ashland, Nebraska, December 6th, 1881, to Bro. and Sr. Barger, a daughter, named Bertha Mary. Blessed December 14th, 1883, by Elder J. Armstrong.

BARGER.—Near Ashland, Neb., November 28th, 1883, to Bro. and Sr. Barger, a daughter, named Margaret Catharine. Blessed December 14th, 1883, by Elder J. Armstrong.

MARRIED.

BAIR—ADAMS.—At Carthage, Missouri, October 28th, 1883, Mr. J. W. Bair to Sr. Agnes L. Adams, both of Webb City. May their path through life be the straight and narrow way that leads to life.

MEFFORD—EVANS.—At the residence of Wm. C. Cadwell, Logan, Iowa, on Thursday, December 20th, 1883, by Elder Wm. C. Cadwell, Mr. Andrew J. Mefford to Miss Hulda A. Evans, all of Woodbine, Iowa. The groom is a son of Bro. Wm. G. Mefford.

CURTIS—QUICKSILL.—At Hornerstown, N. J., December 2d 1883, by Priest W. H. Brown, Mr. James L. Curtis, of Philadelphia, to Miss Sadie A. Quicksill, of Hornerstown. May peace and prosperity attend them through life.

HART—HOBBS.—At the home of the bride, in Montgomery county, Kansas, November 25th, 1883, by Elder Wm. France, Bro. George W. Hart to Miss Mary Bell Hobbs.

DIED.

CHANEY.—In Everett, Massachusetts, October 31st, 1883, of consumption, Sr. Abbie A. Chaney. Born in Pittston, Kennebec county, Maine, November 21st, 1852; baptized February 1st, 1881, in Boston, Mass. She ever bore a faithful testimony of her faith in the latter day work, and what the Lord had done for her, wherever and whenever opportunity presented.

FISHER.—Near Scottsville, Indiana, November 16th, 1883, after much suffering from malarial fever, Sr. Eliza J. Fisher, aged 65 years, 7 months and 9 days. She embraced the gospel in the spring of 1873, and was faithful until death. She was a sacrificing mother, and a kind neighbor. Funeral services by Elder Harbert Scott, to an overflowing house of relatives, Saints and friends.

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JOSEPH SMITH - - - EDITOR.

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES

HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, January 12th, 1884.

No. 2.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa.

Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, January 12th, 1884.

EDITORIAL ITEMS.

IN answer to several inquirers, we state that we have been trying for now some months to get the Book of Jasher to keep on sale. Messrs. Jansen McClurg & Co., have our standing order for a number, but state that they find the book out of print. We can not tell where they may be procured. Those who have quoted from it have done so from copies in their possession.

Sr. Ann Chatfield writes from Gilmore City, Iowa, that Bro. N. Stamm was preaching every Sunday with good liberty, in that place. He was purposing to go to Rush Lake soon.

Bro. Alexander H. Smith is at St. Louis preaching; good attendance and attention. So writes Bro. N. N. Cooke, with the added word, "the result is with the Lord."

Bro. W. W. Blair dropped us a line from Denver, Colorado, dated December 30th; where he arrived that morning. He would be one day at Denver, and then on.

Bro. Thomas M. Parr, of Detroit, Becker county, Minnesota, would be pleased to be visited by an Elder. Any one can find him by enquiring for him in Detroit.

A pleasant letter from Bro. Morris T. Short, dated at Millersburg, Illinois, January 1st was received. He began a week's service December 30th but the inclement polar wave with snow storm was interfering to some extent in their expectations.

Bro. A. J. Hinkle, of Pleasanton, Iowa, writes December 31st, 1883, expressing the opinion that if those persons sufficiently well off to afford to build fine houses, use the things named in the Word of Wisdom, buy organs and have the music of them in the church and in their houses, would dispense with some of those things and use the money to build meeting houses and pay the current running expenses of meetings, there would be no necessity of taxing the poor Saints as suggested in the example of the branch at L—— mentioned in a late editorial.

We learn incidentally that Bro. E. C. Briggs is doing some labor in the Fremont District. In a late letter he says: "The power of darkness is on the alert, and supremacy is what he is seeking. There is much to encourage, and yet many things not as they ought to be among us. We must have help from him who is all power to help, and holds the destinies in his own hands, or yield to the inevitable. Glory, glory, glory is offered, or darkness in all its deformity is now just at our doors. Which shall be our choice? Answer, O, answer quickly, is the cry."

Bro. E. C. Brand started for Camp Floyd, Provo, and other points on January 1st. He left Bro. Wm. Gibson to "hold the fort" in Salt Lake City, during his absence; and expected to be gone about three weeks. Correspondence would reach him at either Camp Floyd, or Provo during the time of his absence.

The editors, secretary, superintendent, pressman, "typos" and boys, all return thanks to Bro. William Anderson for his kind New Year's remembrance, and the sweet tokens with which he wished them all a Happy New Year. The arrival by mail of a box of caramels, sweet meats and bon bons from our Bro. Wm. Anderson, of Oakland, California, on the last day of the year was duly noticed and the contents were distributed among all hands, and from Editor to printer's devil all are pleased, and wish that Bro. Anderson's "shadow may never grow less."

Any reader that has volumes of the "Times and Seasons," the "Elder's Journal," the "Morning and Evening Star," the "Missouri Expositor," the "Wasp," the "Expositor," (destroyed at Nauvoo), the "Millennial Star," or any paper published by the Saints before the death of the prophet, or any pamphlets or books published by the Saints before that time, can obtain a good price for them, if they wish to part with them, by notifying the Editor. Any considerable number of separate numbers would be accepted. Also Vols. I and II "Saints' Herald."

EXTRACTS FROM LETTERS.

Bro. D. J. Phillips, of 1646, Seventh street, Oakland, California, wrote December 25th, 1883:

We have regular meetings in Oakland, every Sunday, and prayer meeting week night. Bro. G. S. Lincoln, of San Francisco Branch, keeps up their regular meetings, and is doing much in distributing tracts all over the city. No one is out preaching in this district at present, except Bro. Dailey; he is doing much good. He was working in his mines, when Bro. Munn hired a man to work in his place, and told him to go to preaching; Bro. Munn is not a preacher, still

he proves his faith by his works. God will bless him, and he shall receive his reward.

That is good. It is distributing the burden, one labors in the mine, the other in the gospel field; both are blessed.

Bro. John S. Patterson sent us the Chicago Times containing a sermon by W. H. Littlejohn of Battle Creek, Michigan, on the subject of Spiritual Gifts; of which Bro. Patterson writes:

It will pay for a perusal. Our doctrine seems to be converting the world over again." "I go this week to Livingston county, to preach the funeral sermon of Bro. Lewis, father of Bro. Lars Lewis; and as soon thereafter as practicable will make another trip into Wisconsin. We are all moderately well and doing what we can for the cause."

THE demands of business require that I shall be absent from home for two or three months beginning January 8th, 1884. During this absence all business connected with the Bishopric which properly comes under my care and supervision, will be attended to by Bro. Asa S. Cochran, of the Herald Office. Any person within the district desiring to pay tithing and offering during this time, or needing assistance, may apply to him.

E. BANTA.

LAMONI, IOWA, JANUARY 2d, 1884.

CHILDREN'S parties at the houses of the Saints are not bad things in their way, as some sort of social gatherings must be indulged in or society stagnates; but the objection of late hours, if such be kept, lies against these parties with as much force as it does against dancing parties. Another thing should be noticed in regard to them. Dancing is objected to because that to dance heats the blood through exercise; persons so heated are liable to take cold from overexertion and the chill likely to be taken when the exertion ceases. Children, collected in the heated rooms of any ordinary home, at a children's party, romp, race, jump, play hard and fast, to such an extent that many are as heated as they would have been dancing. And, however carefully the host and hostess may be while the children are busy; some of them will rush into cold rooms, or out of doors with their clothing damp from perspiration without the proper precaution of putting on hats, caps, hoods, coats, wraps or shawls, thus running the same risk that they would if they had been dancing with the same exposure. And then when the time for departure has come, which varies from ten to one, according to the wisdom, or carelessness of the good wife of the house, the children turn out of doors to go home,

from a few steps to miles away flushed and heated from the heated and confined air of the close and ill ventilated rooms and their romping and play, into the cold winds of the night, many of them to reach home tired, relaxed and chilled to the marrow, and then go to bed without a chance to warm by a fire, then to lie chilly and sleepless through the night. Or if they sleep it is a broken sleep. Then some of these many, not so robust as others, rise next morning fevered with colds, or with sore throat, cough, or other indication of threatened pneumonia; and if such escape downright sickness it is good fortune not good management. So far as heated rooms and late hours may be urged against dancing, just so far may the same be urged against children's parties, especially in the cold season.

Let Saints be consistent, and when the children get together for an evening's play, let the "good wife" prove her worthiness to that title by seeing to it that her own children's guests depart in good season, and sufficiently long after their romping is done to insure their health against exposure. All parents should see to it that the parties given by their children begin early enough to end in good season. We believe that wisdom would dictate that none be held in extremely cold weather; and when held that the time should be judiciously chosen when the children may get together in the afternoon and get home by fair bedtime, when the household is likely to be astir and the house warm enough to let the little folks get warm before going to bed. Many a death among the children has been styled a "dispensation of God's providence," when it would have been much nearer the truth to have called it a dispensation of parents' improvidence; or worse, their folly. Let no one get angry and think we mean him, but let every one weigh what is written, look round him and see if the case is his.

At the Christmas entertainment of the Saints' Rising Star Sunday School, of Plano, in the meeting house there, little Ora Van Dran, daughter of Sr. Paulina Blakely, and niece of Bro. W. H. Deam, of the Herald Office, a child of six and a half years, made a sensation in her rendition of the part of "A mother and her sick babies;" the local paper, the *Plano News*, giving the following notice of it:

Miss Ora Van Dran, a bright and beautiful child of five years of age, made a grand success in the character of "a mother and her sick babies" at the Rising Star Sunday School entertainment, Christmas eve., and was appreciated by every one present, and grant she may become one of the Stars in the future.

The Kendall County *Record* has the following notice of the affair:

The Christmas festivities at the Stone church were unusually interesting—a large audience, a large and handsome tree, and select literary and musical programme. After the tree had been picked a handsome cabinet organ was presented to Mrs. George Horton. It was a gift from the members of the Sunday school and church for her services in instructing the children.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Correspondence.

GIRARD, Ottertail, Co., Minnesota,
December 26th, 1883.

Bro. Joseph Smith:—The most of the Saints here are strong in the faith, and are well pleased with the progress the Church is making. Your letters to L. O. Littlefield were a success. I sent your last to those Elders of Utah, who were here preaching, so they can see the word of the Lord on the subject. I wish the Lord would open their eyes, so they could see the light, and be willing to receive the same. It stands every one of us in hand to be ready to battle for the truth, whenever we have an opportunity. I feel willing to bear my testimony to the truth of the work of God; for I know he is true to his children. He is ready and willing to bless them in time of need, if they will humble themselves and ask in faith, believing in his promises. He has heard our prayers many times in behalf of the sick and afflicted. Sometimes they have been healed immediately, and at other times in two or three days.

I will write of one case that has just happened. Bro. Burdick's little girl was taken sick with the rheumatic fever and dropsy on the heart, and they had the doctor attending her, but she got worse all the time. She got so bad she could not lay down, and had not for several days. The doctor said she was liable to go any moment. Bro. Burdick saw he had to have something done for her, so he asked me to administer to her, which I did, and she commenced to get better, and has continued to do so. The second night she slept on the bed, and now she is at play with the other children. We feel to thank the Lord for his goodness unto us. The diphtheria is raging at Clitherall. Several have died with it; but none of the Saints have had it yet.

Your brother in Christ,

J. R. ANDERSON.

SALT RIVER, Macon Co., Mo.,
December 27th, 1883.

Bro. Joseph:—I am still working in the vineyard of the Lord, and I am well, and feeling well in spirits, knowing the Lord is blessing me in my labors, and in trying to do my duty in the Church of Christ.

I have been in Walnut Creek Township, in the north-west corner of Macon Co., Mo., trying to sow the good seed on new ground, and I think good ground. I went there for the last Sunday in November, and preached at eleven a. m. and six thirty p. m., and the school-house was well filled, and good order was kept. Then I preached five nights in the week. The Cumberland Presbyterian minister came from LaPlata, and preached on the Saturday evening and Sunday morning at eleven, and evening at six thirty; and tried in an under-handed way, to make out that what I had preached was not needed. He told us to believe on the Lord Jesus Christ, and thou shalt be saved, and that was the end of the matter. This was at the close on Sunday evening. I started again on Monday evening, and he did good for me and the Church, as it gave the people the chance to see who was wrong, and made many good friends to the Church of

Christ. When I left I was by a very large number requested to return there again, as soon as I could.

I was at home for a few days Christmas, and met with the Saints at Bevier, at their Christmas Tree entertainment, and had a good time. I preached for them on Sunday evening. The good Spirit was with me. Have been to Renick, Randolph Co. Found some sickness among the Saints there. Pray for them, they need the prayers of the Saints. I have many calls, more than I can fill. Pray for me, I need the prayers of my brethren. I remain your brother and collaborer in the kingdom of God.

GEORGE HICKLIN.

9 Hazel St., PITTSBURG, Pa.,
December 18th, 1883.

Friend Herald:—Since last I wrote you, I have been engaged in my ministerial vocation, and enjoying to a goodly degree, manifestation of divine favor. More and more do the beauties of the intrinsic worth of this great work unfold themselves to my view, and I greatly adore them. It seems to me that within the past eighteen months, I have received or obtained a greater insight into the work of God than ever before. The tangibility of the work becomes more apparent. The security of its foundations disclosed, and the supremacy of the governing power more fully manifest. The whisperings of the Holy Spirit to me, saying, "I design to make my work victorious, and crown my church with immortal glory, and give unto it final conquest," breathe its infinite worth, and bespeak the divine solidity of the same. When I read the revelations given through the modern prophet, and hear him speak of immortality, eternal life, light, power, worlds, glory, heaven, the prison, sun, moon and stars; law, precept, commands; God, Christ, angels; redemption, resurrection; I harken and adore; I read and praise; I receive and bow in humble reverence to the One who has so wondrously disclosed unto us the great things of God even unto God himself. Upon examination of these things there is much food for thought. And I deem an interchange of thought the very basic principle of intellectual development. We suggest the propriety of such in your columns, friend *Herald*, as being productive of good.

I express it as an honest conviction that, in Paradise there is upon many questions a diversity of opinion. God may know *all things*, but Christ admitted he did not, especially as to the time of his second advent. Angelic knowledge is evidently less, for says Peter: "Concerning which salvation the angels desired to look into." Give us equalization of knowledge, give us a monotony of ideas and thought, and who would care to speak to another—they know as much as you do, and see it in the same way. The old Mormonic idea of "eye to eye" would produce intellectual stagnation, and give us a monotonous eternity. Diversity of opinion gives rise to inquiry; inquiry suggests examination; examination is productive of advanced thought, or an abandonment of erroneous ideas. Let a man arrange all his would-be perfected thoughts in a pile, let God hold his plummet by its side and discover how straight they are. Put them in God's balance and how many will be found wanting? Place them in God's sieve and see how many will drop through. Blow the breath of

divinity upon them, and see how many will fly as chaffy specimens. "Great men are not always wise, neither do the aged [always] understand." I have no desire to be biased, and hope that divers thoughts, opinions, ideas, may flow freely through your columns, and enliven your aspiring pages. Although on many questions I have "set my stakes," but often have I pulled them up in order to set them further out, so as to enlarge my field for thought and investigation; and in my searching after truth, if I find that the boundary line where my stakes have been driven leads me to the quick sand of uncertainty, I'll pull them up, and if I can't drive them elsewhere I'll lay them down on the "rock of ages," although my fields proportions may look smaller than I might desire. Better secure than insecure. However large my field may be, or small, I shall remember that the boundary line is Christ.

As God beautifully and wisely suggested on the 4th inst., at the close of an Elders' Court, where an erroneous doctrine was called in question, "Ye shall not at any time use inferential texts upon which to found, or from which to formulate a doctrine. And ye shall at no time accept any thing as a doctrine of mine, that is not explicitly taught in the text books of my Church." We know that the Church has large, liberal and "explicitly taught" doctrines and principles upon which she stands as a tower of strength, power, light, life and honor in the world; and that, by standing on these she is supported by "the arm of God," and receives from him, all things needful. It behooveth every individual member to "hold fast that form of doctrine delivered unto them" by Christ, and thereby remain secure, steadfast and unwavering in the Christian calling and work. It seems, to the writer, a work superfluous, and strange to know how many men there are who deliver elaborate discourses on "inferential texts," and claim indirectly, if not directly, an infallibility for their views, while some one else will use the same text or texts, and present directly opposite views, and claim certainty and entire correctness for the thoughts expressed by himself. There are unexplained parables used as "inferential texts;" "horns" and "hoofs," hydra-headed monsters, etc., and the expositions of these have been listened to, wondered at, and by many believed, until some one else tears them down and builds another "air-castle." The evil, the monstrosities of exaggerated ideas, "far-fetched" thoughts, from an elastic imagination by use of texts of uncertain sound that have been palmed off on a too credulous people, and the dire results that have followed can never be written by human pen-power, uttered by mortal tongue; nor the scenes of woe, misery and degradation be painted by artist's pencil. Sometimes I have thought the suggestion of a veteran judge to a young lawyer to be of surpassing worth,—“If you would pluck a few feathers from the wings of your imagination, and put them in the tail of your judgment, it would be better for you.”

I find in many places that the "church articles and covenants" in Book of Doctrine and Covenants, are not read and studied as they should be. The philosophy of revelation—its nature, character, the degrees thereof; the proper channels for its delivery and reception; its necessity; its quality, its import, bearing, its harmony with the accepted, endorsed written revelations of God,

should be studied and well understood by the laity of the Church, that they be not imposed upon by large or minor revelations. The one of July 12, 1843, was a "big one" and a notoriously bad one. Its blackness, corruption and utter freedom from any God-like expression; its in-harmony with former revelations; its falsity, its asking for a discarding of righteous principle are well known by us. Stand by the books. Stand by what is "explicitly taught" therein by the Lord. All local revelations should be well tested. The forty-sixth and fiftieth sections in Book of Doctrine and Covenants are well to be studied. All members should endeavor to be faithful in the observance of God's law. God signified to the Saints in a place not long since, saying, "It is almost in vain that my ministry be invited to labor where there is a branch of my Church if my people therein be not faithful; for I have given unto my people to be a light unto the world; therefore ye shall by upright, honest living, let your light shine, that the people in the community where ye reside may see your good works, and believe ye are servants of me." We have much to be thankful for, much to be grateful for.

I can but notice how the work has been maintained in this city. As the veterans are passing away, the sons and grandsons are taking up the banner. And although at times since John E. Page, forty-one years ago, planted the standard of truth on the smoke-clad hills of the iron city, it has been trailed in the dust of apostasy, nevertheless it has never been entirely furled, but some portion of it has been touched by heavenly winds, and now it is fully unfurled, by the posterity of the sainted sires, and attracts the gaze of wondering eyes. It makes me feel happy in God to know that he rules, the church lives, and her power for good is being felt and recognized in and by the world. The work in the district is "looking up." Bro. Ellis is home after some months of labor blest by a power divine. Bro. G. H. Hulmes, branch president, met with a sad misfortune a time ago, but prayers of faith seem to have been somewhat effectual in his behalf.

J. FRANK McDOWELL.

NEW ORLEANS, La.,
Christmas, 1883.

To the Editor; Sir: I thought perhaps your readers would like to hear from the Sunny South. This city is one hundred and ten miles from the mouth of the river, has a population of 225,000, about equally divided, white and colored. Business was never as brisk as now; cotton, sugar and molasses coming in heavy. Boats all loaded to the water. Hotels all full; boarding houses the same. Tramps innumerable; crime rampant. The weather to-day is very fine, though clear and quite cool for this climate, 66 degrees above zero; yesterday was very warm, with occasional showers. Jackson Square is a very beautiful one, in front of the St. Louis Cathedral (about 2 acres) looks green, the plants and shrubs being now at their best; a great contrast to the Northern cities, which are now wearing their winter garb. In the center of the square is a very handsome equestrian statue of "Old Hickory," enclosed by a fine iron fence, on which is inscribed, "By the Eternal, this Union must and shall be preserved." Seats are provided for the comfort of those who wish to linger awhile. Northern capital is crowding itself in here, in the shape of railroads, and factories of different kinds, none being built by

Southern capital, although there is plenty of it here. For the most part it is invested in banks, insurance companies, street railroads, cotton, rice and sugar. The factories that have been put in operation here in the last three years pay out a great deal of money for labor, mostly to boys and girls. Although wages is very low, yet abundance of that kind of help is easily obtained. Some articles are very high here. For instance a good roast of beef is twenty to twenty-five cents per pound, turkeys thirty cents per pound, other poultry in proportion; butter (fox river creamery) fifty cents per pound, and never less than forty cents. The weather is very changeable here; some days at this season very hot, others overcoats in good demand; yet the people seem reasonably healthy. The sea side, as you would call them, we call them lake side resorts, are very fine, from six to ten miles from here. Fare for return tickets fifteen cents each. The French market here is the wonder of the South. Meat, fish, fruit, vegetables, crockery, grocery, eating and drinking, street fakirs, notions, in fact every thing you can ask for, from a cambric needle to a locomotive. In a letter like this it can not be described. It must be seen to be appreciated. To-day all seem to be enjoying themselves, fire crackers and tin horns are heard on every side. To-night balls and parties. The Catholic religion predominates largely.

Yours respectfully,

x x x x.

INDEPENDENCE, Missouri,

December 21st, 1883.

Bro. Joseph:—Does the Church of Jesus Christ of Latter Day Saints hold that God the Eternal Father is the rock upon which Christ would build his, or the Church? I somehow have conceived the thought, that it had direct reference to the principle of revelation direct from God, as Jesus answered and said, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." If it had meaning at all, it must have been understood by Peter and all the apostles to have had direct reference to the principle of divine revelation direct from God. Or do we claim as a Church, that we are building upon God, or upon the revealed plan of salvation, as given by direct revelation from God to man; or in other words, to his servants the prophets. If it is through his servants, then it must of necessity be through the revelations of God to man, and upon this knowledge that man receives direct from God the church was to be built, was the principle that Jesus sought to convey. I think that he established this fact when he made the statement in Matthew 4:4. "But he answered and said, It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'" This makes our beloved Church a progressive Church, or progressive plan of salvation, or else we labor in vain; for if he, Christ, did build upon God, then true enough we have no more need of revelation, and we can only accept the portion of scripture that we have received direct from Christ, and Paul was in error when he declared in Ephesians second chapter, twentieth verse: "And are built upon the foundation of the

apostles and prophets, Jesus Christ himself being the chief corner stone." This in my mind precludes the possibility of a Church being built upon either God, Christ or Peter; but upon just that which Christ answered when Peter said, "Thou art Christ, the son of the living God." "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my father which is in heaven, and upon this rock," of revelation of course, of direct revelation, or communication from heaven to man upon earth.

Was not the mind and will of God revealed to man from the days of Adam through all generations until Moses, and even in all ages by direct revelation; or did not God have a Church or people before the Christ came. If so, how was it established if not by revelation." I understand that the plan of salvation consists simply in implicit obedience to the commandments of God to man; and how can he command, unless he reveals himself either in person or by ambassadors through whom he reveals himself directly. Again, has he not in these last days built his Church upon this same foundation; or has God cast us off. We are laying no other foundation, than the same that was laid by the Master, even Christ Jesus; for flesh and blood hath not revealed it unto us, but our Father which is in heaven. This time not through Peter, but through his servant Joseph Smith, the seer and revelator. Neither need we altogether depend upon Peter's word, but that he has said unto us in this the last dispensation, "Neither are we perfect without them, any more than they are perfect without us." This to my mind, makes revelation the solid rock of our hope; for if the first Church be lost sight of, or its principles, upon the rock or foundation of revelation it can be continued; for God can again reveal his mind and will as in the beginning, God having revealed himself through his son, his ambassador, does not prevent a continuation of his power, but only confirms the word of Christ to us. While I am perfectly willing to accept a triune rock, that is, principle, cause and effect, or in other words Christ, God and revelation, if this would be more easily understood. Can we discard revelation as being the rock of our salvation, as we have not God with us except by his Spirit, and this Spirit is revelation. Unless we adopt this system of ethics or plan of salvation, we are like a ship without a rudder, and driven wherever the wind listeth without revelation; while on the other hand, revelation will keep us in the right channel, for among the many sects and schisms in the last days, it would be difficult to determine how to please God, and keep his command; and if God was the rock, or Christ, how would I get the knowledge that would direct me to the Church that was built upon God, or Christ. But by revelation I can be both guided and kept in the knowledge of his will concerning me. In other words, we are taught that the knowledge of God shall cover the earth, as the waters now cover the mighty deep. How can this be unless by revelation. Knowledge must in my mind be revealed, truth by truth, the word of God. So that if the world is to be covered with, or filled with the knowledge of God, it must of a surety be by the revealed word of God, his word being both knowledge and truth. And the world can't be filled with the knowledge of God without revelation.

Then it can be true, that the stone cut without hands, can grow till it fills the whole earth. But God can not. He has already his full stature. He can not enlarge. Revelation has, does, and ever shall continue so far as we can learn by searching the scriptures. How sad would have been our condition, if this had not been the case in the last days.

I am writing this so that if I am wrong, some good brother may have a chance to correct me. In love of truth, yours, in gospel bonds,

CLARENCE STCLAIR.

Moscow, Nez Perces Co., Idaho,
December 18th, 1883.

Bro. Joseph Smith:—I have just closed a six nights' discussion with a Spiritualist. That is we began a six nights' discussion, but we were so smart that we got through with it in two nights. My antagonist could not stand the fire. The proposition was, Resolved, "That the teachings of modern Spiritualism will lead to a higher civilization of mankind than the teachings of the Bible." The old gentleman, Mr. Augir, said that he did not think we were so well acquainted with the doctrine.

The people here are very anxious to have the matter thoroughly discussed, so they propose to send for another man, and I have agreed to debate with any one they may bring.

We have had fine weather here for over a month, neither snow nor rain, days warm and sun-shiny. It seems strange away here in the north at this time of the year, to see men plowing in their shirt sleeves, but such is the case. I wish it was so that an Elder could come this way, for there is a splendid field here, and I am sure that an excellent work could be done. There is work in this country that ought to be done now, and I will do all I can to sustain an Elder here if one can come. I can give one a good home, if nothing more, and would be most happy to do so.

Your brother in Christ,

J. C. CLAPP.

PEORIA, Illinois,
Christmas, 1883.

Bro. Joseph:—I have just returned from Hindsboro, Douglas Co., where I had another pleasant experience in the gospel work. Our engineer had a machine there that did not fill the contract. He had learned that I was somewhere on the Midland Railroad; and as he came to the depot he was watching for me. At length we met. I must go to Hindsboro with him to help him out with the machine. I did so, and at the hotel, after we had done all we could, and telegraphed our house for repairs, at the supper table we heard the town bell ring like a fourth of July, and every one was asking every one else, what was up. After supper, while the company were sitting round, Dr. Barnes and Mr. Clap, a committee appointed by a number of citizens, called and informed me that the bell was ringing for meeting, and I must come and preach. The people, and especially a number of those who were at my meetings before, learned I was in town, word went the rounds like wild fire, and at seven o'clock the house was pretty well filled. They had sent one man nearly a mile for the key, while others made fires after the key arrived, others lit the lamps, two men kept on ringing the bell. I went to the church as soon as I could. And I tell you, Bro. Joseph, a man

can preach when he is received that way, and I did preach, while the Spirit was, as old Jeremiah said, like a fire in my bones. I intended to leave in the morning, so did not give out any appointment. Some of the friends came to the hotel after meeting, among them Dr. Barnes, who insisted upon my stopping over Sunday. I had a number of tracts and Epitomes in my grip. These were distributed Saturday, and meeting announced for Saturday and Sunday nights. Saturday did not have the best of liberty for some reason, but Sunday night the very heavens seemed at my command while I preached from the text, "Contend earnestly for the faith once delivered to the Saints." I spoke for one hour and a half, and got a scolding from some because I stopped. Am under promise to return soon. That part of the country seems to be an inviting field. The people are more of the disposition of men forty years ago, who are ready to accord to all a hearing. What the result of my labors there will be the future alone will reveal; but I do know that never had men or women set before them the old paths plainer than on Sunday night. I could hear the murmuring Monday morning among the people, "Were it not for the prejudices bred by the poisoned weeds of the Utah Apostasy, and carried joyfully as a sweet morsel by the reverends of Christendom, to build up a stumbling block for the honest in heart, I should have been able to baptize some."

With the compliments of the season, Yours fraternally,

J. A. ROBINSON.

MILL CREEK, near Riverton, Ia.,
December 27th, 1883.

Bro. Joseph:—What few members there are here are alive in the work. We hold meeting every Sunday. Bro. Henry Kemp gave us a call and preached a week with good results, and left some investigating and reading, to see if we preach the truth. Bro. J. W. Calkins and A. T. Mortimore, are doing what they can, trying to warn sinners to repentance. I expect to preach some this winter.

Yours in the gospel,

L. C. DONALDSON.

SHENANDOAH, Iowa,
December 31st, 1883.

Bro. Joseph:—We are trying to keep our post, and to attend to the duties of a picket of the grand army of Christ. Our spiritual interest I believe is better in our branch at present, than for some time in the past. As the year is closing, we feel thankful that the Saints have been protected as well as they have, although they have felt the scourge of hail some in this region. It has been a year of calamities, we look for an increase of them. I have asked our branch to begin the year by a day of fasting on the first Sabbath, breaking the fast by communion together. I feel as though good might result from an observance in this way. We think there is a sign in the heavens in the evenings and mornings, that is indicative of some great event. I saw, and I suppose many others did, a sign of our late war. One half of the horizon was red, of the same redness that we see now in the evenings. The south half was light enough to see to read by, and no moon. This was a sign to me of the war, and bloodshed in the south half of our government. It occurred about eighteen months before war was declared, as near as my memory serves me. Yours truly,

S. S. WILCOX.

Summary of News.

GENERAL NEWS.

Dec. 27th.—Another harrowing tale of suffering comes from the Russian prisons. The victim is one Netshajeff, a Nihilist, who was sentenced in 1872 to twenty years' penal servitude in the mines of Siberia. It transpires now that he was never deported to Siberia, but has served eleven years of his imprisonment in the Fortress of Alexef Ravelin, which is built on one of the marshy islands in the river Neva, near St. Petersburg. He has succeeded in getting a letter smuggled from the fortress and published in the *Will of the People*. The letter fully confirms the revelations of cruelty and inhumanity which have recently been made by prisoners in the Fortress of St. Peter and St. Paul and the Troubletskoi Bastion, and some terrible details of suffering are given in addition. The dungeons in which the prisoners are confined are below the water-level in the adjoining river and are bitterly cold and damp in winter, while in summer malaria and scurvy are frightfully prevalent. A new horror has now been added to these gloomy vaults, as the men and women confined there are kept within their cells and the equally cheerless corridors from one year's end to another, outdoor exercise, which was formerly allowed for one hour in the twenty-four, having been entirely suspended since the assassination of the late Czar. The prison officials practice the most shameless extortions upon the prisoners as long as their money lasts, and prisoners without money are fed on horseflesh and chained in the outer range of cells, where between their battles with the water and the rats they soon perish.

The latest sensation regarding Egyptian affairs is a report which is very generally credited at London, England, that Egypt has offered to sell to the highest bidder a concession for a second Suez Canal. The offer is made, of course, in the hope of defending the expenses of the campaign in the Soudan, which have threatened to plunge Egyptian finances into a state more hopeless than even their present condition.

One thousand three hundred Egyptian troops have arrived at Khartoum from Fashodi. They met with no resistance on the way. The garrison at Khartoum now numbers 4,000. A female slave captured by El Mahdi, after slaying a Kababish chief, her master, recently escaped from El Obeid. She reports that the Mahdi is in great fear and has sent his family to a place of safety. The neighboring tribes have refused to help him. An emissary of El Mahdi has been arrested at Minieh, forty miles above Cairo. He declared it was his intention to proceed to Cairo and Mecca. A dispatch states that the rebels are menacing Rimayeh. An Egyptian gunboat embarks the garrison and the inhabitants.

The beautiful refulgence of light observed after sunset and before sunrise has continued to delight Italian eyes up to the morning before yesterday. The singularity and beauty of the sunset for the last week have excited attention all over Italy. Switzerland has not been behind other countries in the matter of gorgeous sunsets. For several evenings she has been treated to spectacles that are rare even in that country, and are certainly most unusual at this time of the year. One in particular was very striking. The

sun set in a perfectly cloudless sky, and immediately afterwards the western heavens were aflame with a golden light that burnished the windows to dazzling brilliance and caused the houses to appear as if they were roofed with brass.

When the procession of Orangemen was fired into yesterday at Harbor Grace, N. F., the Orangemen thought the firing was from powder guns carried by their friends until they saw their men fall. Four men were killed—two Orangemen and two Roman Catholics. Eight are reported mortally and eighteen to twenty slightly wounded. Head Constable Doyle is among the wounded. There is a lull in the outbreak at Harbor Grace, but the neighboring town of Carbonear is in a state of the wildest frenzy. Over 1,000 men are parading the streets and preparing to march to Harbor Grace. Crowds are hurrying up from the whole extent of the north shore of Conception Bay, to the scene of the disturbance. All business places are closed, and most of the private dwellings are protected by bars and bolts. The police dispatched from St. Johns reached Harbor Grace last night. If the riot breaks out anew the law officers will be powerless to protect life and property.

The sanitary condition of Havana, West Indies, is improving. There were only ten deaths from yellow fever for the week ending yesterday. The cases are scattered among the population, and are not confined to the shipping and military hospitals, as they are usually.

Temperance legislation is popular in the new counties of Texas. A few weeks ago Falls County was carried by the no license party by a vote of 173 to 17; and in Shelby County the vote stood in favor of no license 713 to 187. The prohibition and no license sentiment is gathering strength in the southern States. Texas is disposed to copy the example of Missouri and Georgia in this matter.

Dec. 28th.—The recent visit of the German Crown Prince to Rome has caused the greatest speculation with regard to the existence or non-existence of a three cornered alliance between Italy, Germany, and Austria. It can be stated on authority above suspicion, that such an alliance exists in writing, signed by the Chancellors of the three powers in September of last year. Contrary to the general belief, however, in the event of hostilities between France and Germany, or Austria, or both, Italy, by a clause of the treaty, has been assured complete liberty of action, and is no way pledged to join the two allies with arms. On the other hand, should France attack Italy the latter may count on the help of Germany and Austria.

Le pares states that a definitive agreement has been concluded between the Suez Canal Company and the British ship-owners upon terms satisfactory to the company.

A Khartoum telegram reports that El Mahdi's troops are advancing on Dongola and Sennaar in two bodies. The latest report of the disaster to the Egyptian troops, near Suakin, given by an officer who was present, shows that it was by no means such an awful affair as has been represented. There were over 450 regulars in the party, besides sixty Bashi-Bazouks, and they had two field-pieces and a mortar. The only enemy they saw was about 150 Arabs armed with swords and spears, and some with big sticks only, whom they at first kept at a distance with the field pieces. But after a while they formed a square and the

square was actually broken by thirty men, whereupon those who were not killed took to their heels, the Pasha in command close behind them, and never stopped till they reached the sea. The British Consul Commander Moncrieff, staid behind and showed fight and was killed. But the bulk of the party seem to be alive and well, but with their confidence in the square as a military device much shaken.

The Czar of Russia is still suffering severely from the injuries received the 10th inst., and is unable to transact any but the most urgent business.

It is rumored on the Bourse that the French forces have landed upon the island Hainan, which is opposite the mouths of the delta of Red River, and commands the Straits of Hainan, through which all the commerce via the Gulf of Tonquin passes to Hong Kong.

A Canton dispatch says the Viceroy has been ordered to send troops to the Tonquin frontier. It is rumored that the French have besieged Bacninh, the occupation of which is imminent.

The dispatching of re-enforcements to Tonquin will be hastened. The Government has asked the French steam-ship companies for transports to send 2,000 troops immediately.

The Argentine Government, South America, is about to issue 4,000,000 national dollars to advance public instruction in the provinces and for building 300 schools.

The Rajah of Kolapoor, India, is dead.

There will be in the next Electoral College 401 votes. A majority would be 202. In the States of Alabama, South Carolina, Mississippi and Louisiana, there are votes as follows: Alabama 10, Mississippi 9, South Carolina 9, Louisiana 8, total 36. The population of these States, white and black, compares as follows:

	White.	Black.
Alabama.....	662,183.....	600,100.....
Mississippi.....	479,398.....	650,291.....
South Carolina.....	391,105.....	604,322.....
Louisiana.....	454,954.....	483,655.....

Dec. 29th.—Fair estimates of the number of lives lost in the year 1883, by the more noticeable accidents give a total of 125,000, or over 342 for each of the 365 days of 1883. Of course these colossal figures are attained principally through the results of three calamities—Ichia, Java, and Syria. Aside from the earthquakes the year was unequaled in shipwrecks, cyclones, fire-scenes, and mining horrors. Over thirty people were killed for each day in January, the Newhall fire, the Russian circus horror, and the Cimbria shipwreck being the principal of thirty calamities during the month. Three hundred and ninety-eight people went down in the Cimbria alone. Two hundred and seventy people burned in the circus at Berditcheff. The panic later on at Sunderland, Eng., caused the death of 197 little children—perhaps the most astonishing catastrophe of the time—and 150 workmen were drowned like rats in the tub called the Daphne on the Clyde. There were 1,697 murders, 107 executions, 135 lynchings, and 727 suicides. The conflagrations which exceeded a destruction of \$100,000 each summed up a loss of \$41,000,000. The obituary list, while hardly equaling that of the previous year in point of interest—for the world lost no Darwin, or Longfellow, or Emerson—is still a remarkable catalogue, headed by Chambord, Gambetta, Gortschakoff, Alexander H. Stephens, Karl Marx, Schultze-Delitzsche, Turgeneff, and Prof. Anthon.

The total French loss in the battle at Sontag, was 320, of which twenty-five were killed. The enemy's loss is not reliably known. The Turcos behaved like madmen. One company of 140 men threw themselves upon the entrenchments despite the orders of their officers, who seeing the men so impetuous, rushed in front and led them to destruction. Only twenty men and one officer escaped. After the entrenchments had been taken the enemy evacuated Sontag the night of the 16th. The French entered next morning with their guns shouldered. Admiral Courbet does not intend to follow up his victory by an attack on Bacninh until he has received re-enforcements, which cannot arrive before the rainy season again approaches. Thus all the advantage of the recent victory will be lost. M. Tricou left Haiphong the 26th, together with Dr. Harmand and his staff. The latter proceeded directly to France. M. Tricou will stop at Hue to secure the ratification of the new King to Dr. Harmand's treaty of the 25th of August.

Another account says: It is reported that the French loss in killed and wounded at the capture of Sontag was thirty-six officers and nearly 1,000 men. The loss of the Black Flags in the same battle was 6,000. The bulk of the Black Flag army after the defeat at Sontag retreated to Hong Hoa and Namdinh. The French found \$2,000,000 in Sontag. It is reported also that China, acting under the advice of the European Powers, has withdrawn the troops from Bacninh.

In the mean time the poor Tonquinese suffer from all sides. The French Government afford no protection against the robbers who pillage and burn the villages which can not protect themselves, as they have been disarmed for more than twenty-five years. Each expedition into the country reveals on all sides villages robbed and burned, pagodas destroyed, and people suffering from the pangs of hunger and terror. If they declare openly for the French, they are exterminated by Dr. Harmand's Mandarins, imported from Hue. If they are indifferent, their property is destroyed and sacked by French reconnoitering parties. Whatever troops approach them they suffer, and when no soldiers are nigh, they are oppressed by the Mandarins.

Six hundred American officers are said to have started from New York for China, to fight against France in the expected war between her and China.

The reports from Egypt as to the whereabouts of El Mahdi are conflicting. Spies who have arrived at Khartoum from El Obeid say that the forces of El Mahdi have divided, and that his plan is to make simultaneous attacks on Dongola and Sennaar. Small bodies of the forces of El Mahdi are hovering around Khartoum and firing at boats on the river and stragglers from the garrison. Their operations caused a report to spread that El Mahdi was closing around the place, and there was great alarm there. The arrival of a re-enforcement of 1,300 Egyptians from Fashoda has not increased the confidence of the English officers. The men are sullen in disposition and of bad physique, and manifest no disposition to fight. The incapacity of the garrison was shown recently when a false alarm was given of the approach of El Mahdi. The garrison when ordered out exhibited great fear, and shrank from approaching the supposed enemy.

Baker Pasha will take the offensive as soon as a second Egyptian corps under Hussein Pasha

reaches Berber. The total force under Baker Pasha is 4,000 Egyptians and 4,000 Bedouin auxiliaries, the latter being commanded by Zebehr Pasha. Nearly 300 commissioned and non-commissioned English officers accompany Baker Pasha. If Khartoum is relieved Zebehr Pasha's contingent will advance on Darfour.

The following is the text of the royal decree establishing reciprocity of commerce between Cuba and the United States: "I, the King, wishing to establish solidly and equitably our mercantile relations with the American Republic and without prejudice to any future decision concerning the tariff dues of the Great Antilles now in course of preparation, hereby abrogate the fifth article of the royal decree of the 12th of March, 1867, which required that American merchandise under the Spanish flag pay import duty in Cuba equivalent to the duty levied upon importations under a foreign flag. This decree to go into effect thirty days after publication has been made by the Spanish Consuls in the official newspapers of their locality." The American Minister has presented to the Government a complaint against the consolidation into the internal-revenue of Cuba of capital representing certain illegal seizures made in Cuba upon the property of American citizens. The amount of the claim is about \$10,000,000. The principal creditor is Senor Aldema. The American Minister demands immediate cash payment.

The first number of a Socialist monthly entitled *Today* has just appeared in London. Its articles are smartly written. They treat on nearly every economic and religious heresy. The bourgeois is defied, and the existing spirit of content is denounced. The most prominent project advocated is the independence of Ireland. Mr. Gladstone is called a revolutionary, and his policy is criticised without stint. Dr. Aveling, an intimate friend of Mr. Bradlaugh, in a contribution, violently attacks Christianity, and declares that the theory of a future life is entirely opposed to social progress. A Socialist weekly called *Justice* will be put on sale Jan. 12, with a similar platform to that of *Today*.

A circular issued by the Orange Grand Masters in Ireland advises the enrollment of Orange volunteer forces of militia, and, if possible, old soldiers, to strengthen the Orange Society as a fighting force. The Government will be petitioned to allow these volunteers to be armed with rifles, which will be kept in the nearest Orange halls or barracks. The *Freeman's Journal* says: "If such a document had been issued by a man suspected of leaning to the popular cause in Ireland he would be prosecuted and imprisoned under the Crimes act."

At the last census the natives of Ireland who were present in England and Wales numbered 562,374, being in the proportion of 21.65 to 1,000 of the entire population. The number is not an increasing quantity, for in 1861 it was 601,634, and at each census since it has fallen gradually: These figures show that relatively to the whole population of the country the Irish element is not formidable, but its unequal division over the country concentrates its strength in certain districts. In the agricultural counties the number of Irish is insignificant, but in the manufacturing and mining counties and boroughs they form a large proportion of the population. Thus, in Liverpool they are reckoned at 12.8 per cent, in Birkenhead 8.8, in St. Helen's 8.5, in Manchester

7.5, in Salford 7.4, in Lancashire 6.1, in Cumberland 5.6 per cent, and so on.

Vermont school reports show a remarkable decadence of the educational spirit in that State. There are now in the schools only 72,842 pupils against 74,646 in 1881; the number of teachers has decreased 124 in two years, while the cost of the schools has increased 25 per cent. The decline in the number of pupils is not so much attributable to the decrease in the population, which is hardly noticeable, as to the deterioration in its character. The native American families are moving westward and their places are being taken by French-Canadians, among whom love of learning can not be said to be a strong passion.

An interesting question of the sale of poison is decided. John McCarthy, a consumptive, took Fowler's solution as a tonic. The proper dose is five drops. He took nearly 400 in twenty-four hours. An overdose saved his life. He brought suit against the druggist for selling the poison without a warning label. The defendants claimed the solution did not come under the law requiring a poison label on arsenic. The court held the solution was arsenic under law and convicted the defendant.

Dec. 30th.—The rebels attacked Gezirch, eight miles from Berber. The garrison of the town, consisting of two companies of Bashi Bazouks, repulsed the assailants with heavy loss. The Egyptian loss was slight. The rebels intended to attack Berber, but were thwarted by the defeat. Three thousand Bedouins have left Koreiko to take possession of Berber and Dongola.

The murder of Lieut-Col. Sudeikin, of the Russian gendarmerie, was undoubtedly the work of Nihilists. A letter was found at Sudeikin's house threatening Tolstori, Minister of the Interior, with a similar fate. Sudeikin was a leading member of the Society for the Suppression of Terrorism. A proclamation has been circulated urging Russian patriots to urge war to the knife against their present rulers, and not to leave the entire work to the *Narodnia Volnia*, a Nihilist journal. A Nihilist was arrested at Prague with compromising papers in his possession.

The Island of Sicily is maintaining its old reputation for deeds of violence, and the British Foreign Office has received such accounts of the activity of brigands there that it has issued an official notice that traveling in the island is unsafe unless the travelers are accompanied by an armed escort.

Near Syracuse, Neb., a young man twenty-one years old, named L. A. White, husked and hauled sixty rods, one hundred and forty bushes of corn by measure, in nine hours and forty-five minutes.

Dec. 31.—Che Ong, Viceroy of Kwangsi, China, and Kwangtung, will not take the field. He expected to start to-day for the Tonquin frontier, but further orders have just arrived from Peking directing him to remain in Canton. The Viceroy of Yunnan will go to the frontier instead. It is stated that he has been ordered to cross the border and assume command in person of the Chinese troops in Tonquin.

It is rumored that China is still very desirous of peace. Europe was told before the capture of Sontag that it would be necessary to seize that place in order to satisfy French honor, and then mediation and further negotiation would be possible. Europe is now told that the capture of Sontag puts mediation out of the question. France cries out to Europe "Hands off!" and

demands indemnity from China, as if the Empire were already defeated. France threatens to seize Hainan, Formosa, and the Chusan Islands unless China instantly submits to the demand for indemnity.

There is great excitement, in Dromore, County Down, Ireland. The Orangemen are disappointed because the meeting of the Nationalists announced for New-Year's day has not been prohibited by the Government, and have determined to prevent its being held. Troops are arriving there to preserve order.

El Mahdi intends to descend upon Egypt proper. The insurrectionary movement is spreading along the coast. Baker Pasha is convinced that it is of the most formidable religio-political character. The Abyssinian demonstration on the Kassala road renders the situation still more critical. Nothing can be done at present, as an immediate advance would mean disaster. The British gun-boats have gone to Massowah. One thousand women and children, together with 400 soldiers, are bravely holding out at Sincat. Even with the promptest action on the part of England there will be barely time to save those people from a terrible fate. It is believed 20,000 rebels are between Suakin and Sincat. Should the Egyptians attempt to march on Berber it is believed 100,000 rebels would oppose them. A general order has been issued announcing the appointment of Baker Pasha as Governor-General of Eastern Soudan.

Maj. Holroyd, a British officer, has been dismissed the Egyptian service for striking a native officer.

Mr Parnell's program, published unofficially Thursday, remains uncontradicted. It announces, in addition to former items, that he will push the scheme of Irish county government, that he will favor further land legislation, better planned obstruction in Parliament, and a renewal of organized terror in Ireland on the Land-Legue plan; and finally, he will advocate a complete organization of the Irish vote in England, every Irishman to vote henceforth at his orders.

An attack on the Jesuits at Vienna, Austria, while a Jesuit Priest was addressing a large congregation, mostly women and children, resulted in the death of three persons, and the wounding of many more. Great excitement prevailed.

During the last year 388,541 immigrants have passed through Castle Garden, N. Y. This, as compared with 1882, shows a falling off in the immigration at this point of 66,864. Of the immigrants who arrived during 1883 about 170,000 were Germans. A little more than 90,000 came from the British Isles, and of these over one-half were Irish. About 25,000 came from Italy. Sweden followed with about 20,000 immigrants, and Norway and Hungary each contributed over 11,000. During the last year 58,596 cabin passengers from Europe landed at this port. This shows an increase of 549 over the figures of 1882.

Jan. 1.—Two great mass meetings, one of Nationalists and one of Orangemen, were held at Dromore, Ireland. Processions from the two meetings met and charged into each other. The police separated the combatants. Another collision occurred after the adjournment of the meetings. The combat was quelled by the charging of the Queen's troops.

A Saigon telegram confirms the report that the Black Flags massacred the prisoners captured before Sontag. Admiral Courbet has decided to

take active measures of redress. A Khartoum dispatch confirms the report of an engagement between 600 soldiers of the garrison of Gezireh and a force of Egyptian rebels. The soldiers beat off the rebels, who are now trying to retreat on Berber.

Between 1863 and 1867 inclusive the brandy traffic in Russia was burdened with imposts amounting to 100,000,000 of rubles. Those imposts for the last four years now reach the sum of about 150,000,000, showing an increase of 50 per cent. All this, of course, means an increase in the price of intoxicating liquors to those who consume them, yet some how or other the consumers have risen to the occasion, bad as the times are, and the flow of spirits is even greater than before. Ten quarts of brandy is now the annual rate of consumption for every man, woman, and child in the Empire. Every 224 men have a whisky-shop to themselves in the country districts, including villages; in the towns drinking establishments are provided in the proportion of one to every 120 inhabitants; in parts of Podolia, Volhynia, and the Ukraine there are places where as many as ten beer-shops may be reckoned to a single village.

Jan. 2.—The vengeance of the Nihilists, visited so signally on Col. Sudeikin and his assistant, has completely terrorized St. Petersburg once more. Sudeikin was making too free use of one Jablonski, an informer, on whose recitals twenty-seven Nihilists had been given into the hands of the law. If anything may be astonishing after the admission that such a state of society exists this side of Asia, it is the fact that we are in instantaneous communication with the city where such things occur. Material progress and moral barbarism flourish together.

A Cairo Egypt dispatch states that the position of Khartoum is critical. It is reported that the rebels are drawing around the place.

A revolutionary movement is expected to occur on the Franco-Spanish frontier. The Spanish Minister of the Interior has advised the French Prefects of the frontier to take precautions to prevent an uprising.

BUSINESS AND FINANCE.

Dec. 27.—C. A. Contant & Co., of Chicago, failed for \$100,000. William Carroll & Co., of N. Y., for \$170,000. A. W. Johnston, Bloomington, Ill., for \$6,000. Jefferds, Bailey & Co., Jamestown, N. Y., for \$100,000. F. J. Conklin & Co., Binghamton, N. Y., \$13,000. H. E. Mann, St. Paul, Minn., \$50,000.

At Antwerp, Germany, Ghislain, Cahn, Painvin & Drion, bankers, suspended payment. Liabilities, £400,000.

Four per cent coupon Government bonds sold yesterday at 125, the highest figure ever reached.

Dec. 28.—Wright, Gillies & Bros., N. Y., failed for \$125,000. C. S. Benham, San Francisco, Cal., for \$200,000. M. Meyenburg & Co. N. Y., for \$225,859. Harwood, Delos & Pratt, Toledo, O., for \$28,000. Other failures amounting to \$258,000 are reported to-day.

Dun's reports show that there were 214 failures in the United States and twenty-four in Canada during the last seven days, being a reduction of eighty-five as compared with the previous week.

Dec. 29th.—Beis Bros. & Co., Cincinnati, O., failed for \$400,000. Other failures at same place foot up \$117,000. Pittsburg, Pa., iron workers are restricting the production of nails. All the

factories in the west will close for six weeks, throwing 5,000 men out of employment.

During the year 1883, up to the close of business Dec. 29th, 7,243,969 gallons of spirits were produced in the Chicago distilleries. The total receipts of internal revenue in the First District of Illinois for the year were \$8,774,890.

At Marseilles, France, 2,000 stokers and sailors are on strike.

Dec. 30th.—The *Sun's* Wall street, N. Y., article says: The year which closes to-day will remain a memorable one in the annals, not only of Wall street, but of all the stock exchanges of the world. The depression in business is quite as great in Paris, London, Amsterdam, and Frankfort as it is in New York. The tumble in prices has not been as heavy in English and German securities, but the American securities held abroad fell as much there as they fell at home while France had a long list of stocks wiped out, and another quite as long showing a fall of 25 to 50 per cent. New York managed, however, to avoid a crash like the one Paris had in the beginning of the year, and went through the process of liquidation and depreciation in a gradual and orderly manner which would be a cause for pride to much older communities. It seems almost incredible that a shrinkage of over one thousand millions of dollars in investment values should have taken place, not only without a panic, but even without any considerable individual failures.

During the last year 848 new business houses have been established at Minneapolis, Minn. The population of that city is now claimed to be 100,000, an increase of 18,000 during the year.

Dec. 31.—The statistics for each year since the resumption of specie payment are as follows:

Years.	Failures.	Liabilities.
1879.....	6,658	\$ 98,149,053
1880.....	4,735	65,752,000
1881.....	5,582	81,155,932
1882.....	6,738	101,547,564
1883.....	9,184	172,874,172

The number of failures in the United States during the year just ended was 10,187, against 7,574 in 1882. This is an increase of 34 per cent. The lowest number of failures in the last five years was in 1880, when there were only 4,350.

Matters have not gone well with Canada in a business way during the last year. There was an increase of 143 per cent in the number of failures as compared with the previous year. In 1882 the number was 642; in 1883 it was 1,460.

A dull week in business made a small showing at the clearing-houses—yet only poorer than last year's holiday week by about 3 per cent. Pittsburg, Louisville, Kansas City, and several of the million-dollar towns had plenty of trade, notwithstanding the general stagnation. The total for the whole country was \$840,741,823.

In 1883 the public debt was reduced \$110,000,000. The December reduction rose again to a gratifying figure—estimated at \$12,000,000.

Alexander Brogden, member of Parliament for Wednesbury and an ironmaster, of London, Eng., has failed. Liabilities, £723,000. John Faust Easby, coal merchant, Bradford, has failed. Liabilities, £100,000. Henry Brogden, ironmaster, and formerly a partner with Alexander Brogden, whose failure has already been announced, has also failed. Liabilities, £720,000. Samuel King Church, a colliery proprietor, has failed. Liabilities, £97,000.

Strause & Mayer, Chicago, Ill., failed for a large sum. A. J. Krogstadt, Chicago, Ill., for \$1,200. Jacob Jeros, Nashville, Tenn., for \$40,000. Ten other minor failures are reported.

Five continuous good years have restored public confidence on the Pacific Coast, which was wanting from 1875 to 1879, and not alone San Francisco but the entire coast shows greater progress than anticipated. During the last four years 2,438 buildings, of which 800 were in 1883, were erected, at a cost of \$14,700,000. Two important cable railroads have been opened the last year, bringing within easy reach remote outlying districts.

Commercial statistics of San Francisco show wheat exports to the amount of nearly \$23,000,000. There is still a surplus in the State of about a million tons. Farmers are masters of the situation and are holding back. There is a sufficiency of tonnage in port and farmers have received the last season 10 cents more per bushel on an average than the previous season. Exports to China were \$4,253,000, about half a million less than in 1882, while to the Hawaiian Islands there is an increase of \$317,000 over the previous year. Mexico also shows an increase of \$400,000. Bank clearings were \$617,921,853, against \$629,114,119 in 1882.

Failures on the entire coast exclusive of Utah numbered 643, with \$6,825,788 liabilities, and \$3,597,738 assets. The State has gained about 50,000 in population by immigration. The Central and Southern parts of the State have advanced in a greater ratio than the Northern, especially San Bernardino, Los Angeles, San Diego, Santa Clara, Santa Cruz, and Monterey counties. The northern counties, chiefly depending on mining, are holding their own where quartz-mining is carried on, while hydraulic mining districts, owing to the unsettled debris question, have retrograded. The bullion products for 1883 were \$16,050,000 gold, \$1,500,000 silver—the same as last year. The wine yield is 9,500,000 gallons, and 30,000 acres are in vines.

Nevada, while not making a good showing in mining, has advanced in other directions, and attention is turned to the cultivating land once thought worthless, and the vast cattle-ranges are opened. Virginia City is no longer what it was. It is only necessary to state that its 234 saloons of 1875 have dwindled down to between thirty and forty. Oregon and Washington Territory have each gained not less than 20,000 in population, and Oregon has now fully 265,000. Arizona continues to open productive mines, and has gained about 10,000 in population.

The annual report of Utah and adjoining Territories shows increased prosperity and growth. The total bullion product of the Pacific coast is placed at \$65,000,000. Utah produced \$8,000,000 last year. The total for the Territory since the opening of the mines by the Gentiles is \$70,000,000. Utah's population is 170,000. Salt Lake has a population of 28,000, an increase of 7,000 since 1880. Nine hundred new buildings were erected in the city this year, costing \$1,500,000. One hundred and forty-three miles of railroad were constructed. The Mormon immigrants for the year were 3,000. The assessed valuation of the Territory is \$30,000,000.

Two thousand more coal miners are soon to be thrown out of work at Pittsburg, Pa. At Wilkesbarre, Pa., a suspension of all the mines until April 1st, for three days per week has been ordered. At Reading, Pa., three hundred men were thrown out of employment by the shutting down of an iron and rail mill. Wages at several iron mills and one woolen mill in Massachusetts have been reduced from ten to fifteen per cent.

Jan. 1st.—C. W. Savage & Sons, Miles City, Mont., failed for \$90,000. Other failures amounting to \$18,000, are reported. Business in Georgia has lately been unusually dull.

During the year 1882 imports were in excess of exports eight months out of the twelve. In 1883 the exports were in excess of the imports for all but two months out of eleven. The col-

lateral fact that the year was by no means one of the brightest ones of the decade—was in fact one of the gloomiest this country has ever had without a panic—may lead the reflecting and independent mind to doubt the value of the theory which gages the prosperity of a nation by the excess of that which it gives over that which it receives in its commercial relations with other countries. The surplus of exports over imports for the twelve months ending with Nov. 30th was \$120,000,000 during last year; for the preceding twelve months it was but \$1,396,802. Last year was one of larger imports than exports of gold and silver—another symptom according to the popular belief of commercial and financial felicity. For the twelve months ending Nov. 30th 1883, the country imported \$6,417,636 more specie than it sent out; in the year before our specie exports were \$32,701,307 in excess of our imports. Such facts as these three years ago would have been reflected on the stock markets in a rise of values to the extent of millions, as was the fashion in those days of generous booms.

Ten minor failures in the iron trade are reported from Birmingham, England. There are other small failures in the same trade elsewhere.

According to the annual report of Gov. Cleveland, the debt of New York, less the sinking fund is \$5,978,301.

The business of Chicago, Ill., for 1883, amounted to \$1,050,000,000. Chicago received and handled 4,403,579 barrels of flour and 148,775,283 bushels of grain in 1883.

Jan. 2.—The Crescent Manufacturing Company, Chicago, Ill., failed for \$8,000. A. J. De-fassez, New Orleans, La., \$72,000. Other failures amounting to \$78,800 are reported.

FIRES—STORMS—ACCIDENTS.

Dec. 27.—Loss by fire at Fort Atkinson, Wis., incendiary, \$3,700. Saranac, Mich., \$75,000. New Orleans, La., \$35,000. The Eagel woolen mill at West Chelmsford, Mass., loss \$200,000.

In Bohemia, Europe, a severe shock of earthquake was felt, causing the inhabitants to flee to the neighboring fields.

A gas explosion in New York City injured four persons, and destroyed \$9,000 worth of property.

At Silverton, Wyoming, a terrific wind-storm set in the 19th, raging furiously six days, and proving the most destructive of life ever known. A train of twenty-five freight-cars at Monument was overturned by a high wind the 25th.

Dec. 28.—Loss by fire at Bloomfield, Ind., \$20,000. Wilmington, Del., \$75,000. Seaforth, Ont., Woolen Mills, \$30,000. Lodi, O., Flouring Mill, \$15,000. Chicago, Ill., \$1,500. Leavenworth, Kas., \$2,500. Eau Claire, Wis., \$1,200. Orangeburgh, S. C., \$45,000. Memphis, Tenn., 15,000.

Capt. Scott, the commander of the steamer Plantyn, wrecked on her way from New York to Antwerp, and one of the fifty-three men rescued and landed in Portugal by the brig G. D. T., gives the following account of the disaster: "Nov. 17, latitude 44.17 north, longitude 42.20 west, a hurricane carried away the poop-deck, bridge, the engine-room, skylight, and the main-deck from the poop to the engine-room, leaving only the ironwork intact. The storm brought down one mast, which in its fall, smashed five life-boats and four pinnaces. The water gained upon the engine-room and quenched the fires and filled the hold. Four sailors and one passenger perished at this time, and Dr. Fray-seer, the Plantyn's physician, and four sailors were injured. One of the latter died. Four hundred and sixty tons of the cargo were jettisoned in the efforts to relieve the vessel. Several steamers passed the Plantyn while undergoing the terrible trial, but paid no attention to her signals of distress. The crew worked the pumps and baled water night and day, thus keeping the ship afloat until Dec. 6th, when the brig G. D. T. hove in sight and rescued the passengers and crew. Two men were afterwards transferred to another vessel. The remainder landed at Oporto."

Prof. Davidson received from Alaska to-day particulars of the volcanic disturbances in October last near the entrance of Cook's Inlet.

The morning of the 6th of October a settlement of fishermen on English Bay heard a heavy report, and looking in the direction of the sound, saw immense volumes of smoke and flame suddenly burst forth from the summit of Mount Augustin. The sky became obscured, and a few hours after great quantities of pumice dust began to fall, some fine and smooth; some gritty. At 3:30 the same day an earthquake wave thirty feet high came rushing in over the hamlet, sweeping away all the boats and deluging the houses. The tide at the time being low, the settlement was saved from utter destruction. This was followed by two other waves about eighteen feet high, which were succeeded at irregular intervals by others. Pumice ashes fell to the depth of five inches, making the day so dark lamps had to be lit. At night the surrounding country was illuminated by flames from the crater. Ordinarily Mount Augustin is covered with snow, but this year it is completely bare.

An examination after the disturbances had subsided showed that the mountain was split in two from base to summit and the northern slope had fallen to a level with the surrounding cliffs. Simultaneous with the eruption was the creation of a new island in the passage between Chernaboura Island and the mainland seventy-five feet high and a mile and a half long. The violence of volcanic action was so great that two extinct volcanoes on the peninsula of Alaska, lying to the west, became active. The volcano Illiamna, 12,000 feet high, burst into activity, emitting immense volumes of smoke and dust. Flames were visible at night. It is stated that the wives of the party of Aleut Indians engaged in that locality in other hunting became afraid of the subterranean noises and refused to stay. They returned home, and none of those who remained can be found.

Dec. 29.—Loss by fire at Joliet, Ill., \$225,000. Williams' Bridge, N. Y., \$25,000. Oxford, Ala., \$25,000. Memphis, Tenn., \$28,000. Burlington, Ia., \$16,000.

Dec. 30th.—Loss by fire at Chicago, Ill., \$200,000. Four firemen were injured. Jamestown, Dak., \$100,000. Norfolk, Va., \$8,000. Whitesboro, Tex., incendiary, \$35,000.

The steamer Carrier was sunk at the head of Little Hurricane Island, three miles below Owensboro, Ky., at 10 o'clock this morning. One deckhand and two deck passengers, Italians, were drowned. The brig Blanche, was wrecked about 240 miles from St. Johns, N. F. The crew were brought away in an exhausted condition.

Dec. 31.—Loss by fire at Chicago, Ill., \$40,000. Fargo, Dak., \$25,900. Streator, Ill., coal mine fire, \$8,000.

Jan. 1st.—Loss by fire at Howard City, Mich., \$75,000. Tower City, Dak., \$20,000. Breckenridge, Minn., \$21,900. Mamaroneck, N. Y., \$15,000. Thorndike, Mass., Cottonmill \$50,000. Sedalia, Mo., \$50,000.

Terrific snow storms and cold weather in Iowa, Kansas and elsewhere, succeeded in slightly impeding railroad travel.

Jan. 2d.—Two steamers were burned at St. Louis, Mo., loss \$22,000. Loss by fire at Louisville, Ky., \$35,000. Cleveland, O., \$15,000. Clintonville, Wis., \$8,000. Bismarck, Dakota, \$10,000.

A serious railway accident happened on the Iowa Division of the Illinois Central near Fort Dodge this morning. Three passenger-cars went down a fifteen-foot embankment. Mrs. J. H. Smith, of Bureau county, Illinois, was instantly killed, her infant escaping all injury. Seven passengers were wounded, some of them very seriously.

A collision between a freight and passenger train near Toronto, Ont., killed twenty-nine persons, and horribly mutilated fifty-eight others.

Through the sinking of coal-boats and tugs in the Ohio River nine miles below Pittsburg yesterday morning four lives were lost. Ice and a strong current rendered the boats unmanageable.

The ship Adam M. Simpson is reported wrecked just north of Borneo. Loss \$200,000. By the breaking of a dam, two houses were wrecked and six persons drowned, at Houghton, Mich.

Selected Poetry.

GLORY TO GOD.

"Go ye into all the world and preach the Gospel to every creature."

Glory be to God the Father!
Glory be to God the Son!
Glory be to God the Spirit!
Great Jehovah, Three in One!
Glory, glory,
While eternal ages run!

Glory be to Him who loved us,
Washed us from each spot and stain!
Glory be to Him who bought us,
Made us Kings with Him to reign!
Glory, glory,
To the Lamb that once was slain!

Glory to the King of Angels!
Glory to the Church's King!
Glory to the King of nations!
Heaven and earth your praises bring!
Glory, glory,
To the king of Glory bring!

Glory, blessing, praise eternal!
Thus the choir of angels sings;
Honor, riches, power, dominion!
Thus its praise creation brings;
Glory, glory,
Glory to the King of Kings.

Dr. Horatius Bwar.

"And in that day there shall be a root of Jesse which will stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious."—*Isaiah*.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor; writers are responsible for their own views. Contributions solicited.

"THOU SHALT NOT MUZZLE THE OX THAT TREADETH OUT THE CORN."

WHEN God established his church in the last days and appointed his ministry to work therein, he established the law governing that ministry, and that law must remain until repealed by him who ordained it. The law of tithing is unquestionably one part of that law, but it is not the whole of it. We are not at liberty to ignore any part of God's law. Each precept, command, ordinance, privilege or promise, embodied therein, is in force equally with every other precept, command, ordinance, promise or privilege of that law; and until the church recognizes and obeys it in the letter and spirit in which it is given, prosperity will not greatly follow our labors.

I hold the absolute necessity of obedience to the law of tithing, and firmly believe the cause of truth is languishing because of our backwardness to obey it; and souls are perishing for the lack of hearing the word of God, and the blame must lie at the door of the church. It is a fearful responsibility, but we are inviting its dread consequences.

I admire the zeal of the Bishopric, and that of many of their agents in urging that law upon the church; and I sympathize with them when their appeals are so little heeded, and they find their efforts cramped and crippled by such wide-spread delinquency. We expect the Presidency with the Twelve and Bishopric to send

the gospel into all the world, but deny them the means necessary for the work, and then wonder why so little is accomplished, and are almost ready to apostatize because God withholds his blessings. Our inconsistency must be apparent to every one who reflects upon the subject. "If we sow sparingly we shall reap sparingly," is a law as immutable as the giver thereof. All our prayers and tears can not avail us, until we repent and honor the law under which these blessings are promised. The law governing the church renders it impossible that its ministry should be a salaried one. "Freely ye have received, freely give," must ever be the rule that shall govern the ministry, as well as the laity. We are forbidden to preach for hire or divine for money. God will not allow his gospel, nor the souls of men to be made merchandise of by his servants. For this evil "Zion was ploughed as a field, and Jerusalem became heaps." (Micah 3: 11, 12). The same cause will always produce the same effect. Men must preach the gospel from a sense of duty to God and man, and for the love of the gospel, and of the souls of men. If our reward is in dollars and cents, or even in honor and applause, there is great temptation placed in our way, inviting us to wrest the truth, and daub with untempered mortar, as is too frequently done by those who preach for hire and divine for money. Yet the ministry is composed of men, and they have all the necessary wants of men, and there must be some means to supply those wants. We are told the tithing is "for the building of mine house, and for the laying of the foundation of Zion, and for the priesthood, and for the debts of the Presidency of my church," and "for the poor and the needy." The church when fully organized according to the pattern, must have a local ministry to preside and watch over the interests of the several Stakes of Zion, and these are provided for in the law of tithing; but I see no provision in that law for the traveling ministry. It makes provision for their families, but their individual wants, while preaching the gospel to the world, are to be supplied from another source. As in ancient times, they are commanded to "take no thought for the morrow what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed." See Doctrine and Covenants p. 228. Book of Mormon p. 462. Also Matt. 6: 30-39, inclusive. They are also commanded "To go without purse and scrip." See Doctrine and Covenants, sec. 83: 3-15. Here we find that God has pledged himself to supply their wants. His ways in this may be various, but he is equal to his purpose. He fed Israel with manna and quails, Elijah by ravens, "The five thousand" with a few loaves and fishes, and he has condescended to tell us some of the means by which he will provide for his traveling ministry in these days. He says, "Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward; and he that doeth not these things is not my dis-

ciple; by this you may know my disciples." Doctrine and Covenants, sec. 83: 16.

But we are told in a late "Epistolary letter," that "The common usage of the past, or private individual giving, is discouraged, because funds so given are diverted from the possession and use of those whose calling it is to use them for the purposes of the church, as their wisdom may deem necessary." One of the purposes, if *not the purpose* of the church, is the preaching of the gospel; and this private individual giving is one of God's means to provide for his servants while they are engaged in that ministry. Has the church any right to discourage the use of this means? If it has not, has any individual, member or even quorum, that right? I hold that until God repeals this part of his law providing for his ministry, no power on earth can, and hence we have no right to discourage this "common usage." Discourage this God given order, and you "muzzle the ox that treadeth out the corn." While the families of the Elders must be provided for, it is also essential that the Elders themselves be properly sustained. Their wardrobes need replenishing. It would be small credit to the church to let their ministers go with threadbare clothing, and poorly shod; yet he is not to be provided with clothing out of the tithing. Must he take it from the scanty pittance allowed his family? Or shall those among whom he labors and for whom he labors, be allowed to minister to his wants? The latter is God's plan, but this is "discouraged." God has commanded his servants to study; hence they need books sometimes. Unless the church would have their thirst for knowledge quenched, and an ignorant ministry barricading its doors, instead of an intelligent one, opening wide the doors to all the world. Some of the ministry, at least, are social beings, and want to commune with their loved ones at home, and friends far and near. To gratify this very proper and natural desire, they need money; but "private individual giving is discouraged." They can not call upon the Bishop for this necessity. Their families can not aid them without pinching themselves, and they must plod on through this cold world, lonely and forsaken, or equal to it in the effects upon the mind. No word of cheer will reach them if they can not commune with others. This may seem a frivolous thing, but "Put yourselves in their place," and if you have a yearning for communion with friends and home, you will find this want a stern reality. I know a man who once took the coat from his back, and pawned it for four shillings, and then freely paid the money for news from home, while he was preaching the gospel in a foreign land. He was thankful that God had given him the coat, so that he could pawn it, and hear from his friends. But if "private and individual giving is discouraged," it will be a hard matter for him to get another coat to give. It is absolutely necessary for them sometimes to ride upon the railroads, but those corporations allow no "dead heads" in their carriages. I have only mentioned a few of the wants of the traveling ministry,

which God has undertaken to supply, if the church does not "discourage private individual giving." And if it does that, the ministry is crippled, and of necessity they must lay down their armor, and return to their several vocations.

But there is either a real, or imaginary cause for the discouraging of private and individual giving. We are told it is "because funds so given are diverted from the possession and use of those whose calling it is to use them for the purposes of the Church as their wisdom may deem necessary." We repeat, it is the duty of the members to tithe themselves according to the law, and the Bishopric has the right of disposing of that means according to the necessities of the Church, as God shall give them wisdom; but if any of those who thus tithe themselves have hearts to feel for the traveling ministry, who may not draw means from the treasury for their individual wants, what right have we to discourage their giving? We may be told they should give it to the Bishop. When a person has tithed himself, the Bishop has no further claim, nor is it likely the person tithed would feel himself bound to respect any such claim if one were made. The means he has left after tithing himself is not claimed in the law. It is his own, he may give it all to the church or withhold it without condemnation; and if he sees a traveling minister in need, it is his privilege to help him. Again, there is nothing in the law that forbids a person who has not tithed himself, to administer to the wants of such minister, nor has the church any right to add to the law of God, in this or any other particular. And in view of the fact that the church has appointed many of its elders to labor within its limits, or where there are organized branches; and as the individual wants of those elders are not to be supplied from the tithing, it would be unjust and cruel to "discourage private individual giving." Such discouragement is at variance with God's law, and would soon thin the ranks of the ministry, and bring shame upon the church. If I understand the Bishopric, they have not discouraged it, but have asked, as they have a right to do, that the Elders shall report to them, the various amounts received by them while on their missions, that there may be no imposition upon the treasury, by drawing money therefrom, when they do not need it. This is in keeping with the law which says: "And again, verily I say unto you, it is expedient that every man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have families, and receive moneys by gift, that they should send it to them, or make use of it for their benefit, as the Lord shall direct them; for thus it seemeth me good. And let all those who have not families, who receive moneys, send it up to the Bishop in Zion."—Doctrine and Covenants, p. 230.

The Elder has first the right to use what is necessary for himself, as is evident from the following, given before the one above referred to: "If thou obtainest more than that which would be for thy support,

thou shalt give it unto my store house, that all things may be done according to that which I have said."—Doctrine and Covenants, sec. 42: 14. The words, "thy support," must include his own and his family's wants. This law is just and prevents any man from getting rich out of the church treasury, or by individual giving. I should be guilty of wrong to the church and to my brethren in the ministry, and to their families, if I allowed myself or family to absorb all the means I could or did obtain from private individual giving, and then drew ample means to maintain my family from the treasury. It would be equal to robbery in my view, and I should be very sorry to know that there was a man in the garb of a servant of God, and traveling as a minister for this church, who was guilty of such an act.

From the first of my ministry until now, I have viewed this as God's work, and all that I could do for its progress, I was doing for the glory of God and the well-being of my fellows. If I can make any sacrifice that will redound to the prosperity of truth, I believe it to be my duty. And though thirty-six years have rolled by since I put on the gospel armor, thirty-six years of toil and travel, with only a little interval of rest, I am not wearied; nor have I lost faith in my God or his promises; for I know he will not "muzzle the ox when he treadeth out the corn." Nor will he permit him wantonly to squander it to the injury of others. God has ever been equal to his promise; I would be glad if I could say I had been as faithful to mine. I believe the majority of my brethren have equal zeal for the cause with me, and I sometimes think they surpass me in this. And if there are any exceptions, I am heartily sorry for the exceptions; for the gospel is a hard thing to make worldly gain out of.

Let us, as a church, work together. Let all give of their means as God has ordained, and when his servants, who have left home and home comforts, break to you the bread of life to feed your starving souls, inspired by God's love, do not put the muzzle on them, but feed, clothe, and give them money, if they need it. By so doing they will have evidence that their labors are appreciated; and that God's word is true. A true servant of God will never impose upon the individual nor the church. He will not be continually pleading poverty in your ears. He will take these complaints to his God, and he will patiently wait his answer in whatever way seemeth best. You may be the honored means of gladdening the heart of that servant; but a woe is pronounced upon those who use the sacred office for filthy lucre. Wishing to be in harmony with all my brethren, and in harmony with God, I subscribe myself a laborer in the vineyard,

CHARLES DERRY.
MAGNOLIA, Iowa, Dec. 19th, 1888.

Many of the waves of trouble, like those of the ocean, will, if we await them calmly break at our feet and disappear.

A man without virtue, envieth virtue in others.

WAS JOSEPH SMITH A PROPHET OF GOD?

BY ELDER COLUMBUS SCOTT.

At present, society in many parts of our land is considerably agitated over the subject of prophetic claims now presenting themselves in various forms for a following. Said claims when compared in detail, present to the view rather a promiscuous medley in doctrines, purposes and objects. And as we can not consistently believe that our Heavenly Father is the author of the imperfections, variety, shades, contradictions, inconsistencies and shapelessness of Spiritualism, the formless, systemless claims of "The Branch," or of "Joshua," of the state of Maine; or the little aimless, objectless, impertinent "Coming Struggle," or the already exhausted twinkling of W. K. Lay; and while the great minds of Doctors Thomas, Beecher, Swing, the Adams Brothers, and others are adrift upon the great ocean of human speculation, without any definite line of action, trusting almost wholly to human wisdom, denouncing to a great extent the doctrines and modes of thought of the past; an examination of the claim of Joseph Smith the martyr to divine revelation and prophetic prescience in their relation to the work of the Lord in these last days, would we believe, be of interest to all especially interested in said work.

To a great many religiously inclined minds, the propriety of divinely inspired men in these days is doubted, and absolutely denied. But this doubt and denial rest, evidently, on their religious training and misconceptions of the divine character and attributes of God; for we are not now aware of any principle of reason, or scriptural evidence, upon which to predicate this doubt and denial. If it is reasonable to believe that God has in any past age of the world endowed men with prophetic powers, and through them revealed divine wisdom, for the elevation and benefit of his creature man, is it not reasonable to believe that he cares for the welfare of his creature to-day, as much as in any past age? Only on condition that the nations now living, have by their own unfaithfulness rendered themselves unworthy of the bestowments of his guidance, watch-care and direction. Is this the case now? Then, judging the present by the past, we are unworthy the great and glorious end to be achieved through the revelation of the divine will to man. Man is just as powerless to direct himself aright now as in any past age. Is just as imperfect and fallible, is mortal and sinful, and from all these considerations, is just as needful of the help afforded to him through revelation from God now as in any past age.

Scripturally, the revelations given of God to the people of one generation were not considered by the Almighty to be altogether sufficient for all future generations; and hence, we find that the revelations given to Enoch, were not sufficient for the salvation of Noah and those saved in his times. And in addition to all these, God gave laws and commands to Abraham, and all his faithful children. And

coming on down through the ages of the Mosaic economy, God raised up prophets early and late, and through them giving "line upon line, and precept upon precept, here a little and there a little," to bless, guide, instruct, and direct them and those of their age into the path of life, thus demonstrating to mankind the truth of the principle, that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." Isa. 28; Acts 10.

It seems, from a perusal of the record of God's dealings with the children of men in past ages, that it has ever been his design to cleanse, purify and elevate them to that high moral condition, described in his will, that would admit of communicating his pleasure with respect to them; to them, in every age of the past, and to thus elevate them finally to a holy, happy, and immortalized state. Hence we read:

"And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being; as also certain of your own poets have said, for we are his offspring."—Acts 17: 26-28.

And that "all nations" might not be placed under the necessity of "seeking the Lord," and "feeling after him" in vain, he has chosen to reveal himself to them through the medium of his holy angels, the power of the Holy Ghost, his only begotten Son, and his servants the prophets;—men whom he has qualified and endowed as ministers, instructors, and teachers of his will. Says Isaiah:

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept; precept upon precept; line upon line, line upon line; here a little, and there a little; for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear."—Isaiah 28: 9-12.

Thus taught the prophet of God, in relation to His dealings with men in ancient times, times prior to the days of Christ, and thus the prophecies in regard to the future from his days. "Line must be upon line, line upon line; precept upon precept, precept upon precept," "here a little and there a little." "For the word of the Lord must be unto them." And the blessed Savior, "the desire of all nations," "the Prince of Life," who came in the appointed time, to usher in the administration of heaven, the divine scheme of human salvation, according to the highest type possible among mortals, and who ever taught harmoniously with the prophets who lived prior to his day, declared in unmistakable language, not only that it was the will of his Father that the kingdom should be established by, or through the agency of "wise men and prophets," (Luke 11: 49),

but, that it was also the "Father's good pleasure to give to" such "the kingdom," (Luke 12), which, says Paul, "Is not in meat and drink, but in righteousness, peace and joy in the Holy Ghost." (Rom. 14: 17). That it was the Father's design, that the kingdom *should also be carried on and perpetuated* by men of divine appointment, and inspirational endowment and qualification; hence the injunction to those appointed of Christ, to carry on the "edifying," or building up of the church: "Tarry ye in Jerusalem, until you be endowed with power from on high."—Luke 24: 49. In harmony with the above, Paul, to whom was committed "a dispensation of the gospel" *directly* from Christ, without the intervening agency of man, (Gal. 1: 11, 12), taught as follows:

"When he (Christ) ascended up on high, he led captivity captive, and gave gifts unto men. * * * And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4: 8-13.

Please observe relative to the foregoing, that the saved ones of earth, will never attain to "the measure of the stature of Christ," till we attain to the same condition he now occupies—a resurrected one. God's design then was, to perpetuate the church, or body of Christ, through the agency of the *five* classes of officers mentioned "till" we attain to the perfection referred to in the text.

Any revision of these texts that has yet appeared, will not alter the force of this argument, except we expunge verse 11, and the adverb "till" in verse 13, in order to avoid the continuance of "*apostles and prophets*" in the church, during the continuance of "pastors and teachers;" for the word "till" *limits* the continuance in the Church of Christ, of the elders or pastors and teachers, just where it limits the apostles and prophets. Now as these officers can only be continued in the church through revelation from God, in any age of the world, we are driven to the conclusion, that it was the design of the founder of the church to continue to reveal himself to his children from time to time, giving them "line upon line," *till the day of perfection* had arrived, the resurrection. In beautiful agreement with what we quoted from Isaiah, and as necessary to the attainment of the "rest" sought and longed for by the dark, weary, sin-burdened soul, the Savior says:

"This is life eternal, that they might *know* thee the only true God, and Jesus Christ whom thou has sent."—John 17: 3.

And as to how this knowledge of God is to be attained, the Lord thus explains:

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and of earth, because thou hast hid these things from the wise and prudent, and *hast revealed them unto babes*. Even so, Father, *for so it seemed good in thy sight*.

All things are delivered unto me of my Father; and no one knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, *and he to whomsoever the Son will reveal him*. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and you shall find rest to your souls. For my yoke is easy and my burden is light."—Matt. 11: 25-30.

The great Savior of the nations thus commits himself in promise to *all* that "are weary," on conditions that they "*come unto*" him, and "*learn of*" him, that they shall have the *knowledge*, so necessary to "life eternal" through revelation; the result of obtaining such revelation, to be "rest," a release, on condition of obedience to the requirements of the gospel of Christ, from the burden and consequence of past sins; a removal of the clouds that had darkened the mind and heart with perplexities, doubts and uncertainties, as to our standing before, and acceptance with, God. Only through revelation can absolute certainty, on this the most important of all subjects, be enjoyed by "*all* ye that labor, and are heavy laden."

But says the world, objecting to revelation from God now a days, While we believe in the revelations contained in the Bible, and that it was of the utmost propriety, and in harmony with divine wisdom that revelations be given to mankind till the New Testament was completed, we also believe that a sufficiency had then been given, and then all revelation was to cease forever, the canon being full. Besides, the fact that no revelation has been given of God for the last fifteen hundred years, confirms us in our position on this subject. This "fact," if it be a fact, does not militate in the least against God's design in the matter, as revealed in the express terms of the New Testament. If this great promise of the Testament covenant, has not been realized by the objecting world, it shows, only too plainly, that the conditions of the covenant have not been complied with by the objector.

Does the fact of Adam's expulsion from the garden prove that it was not God's design that he was to remain there? Does the fact that the generation of Jews that came out of Egypt, failed to enter Canaan, prove that God did not design that they should enter? Did the failure of the Jewish nation to accept Christ when he came to them, prove that God did not design that they should accept him and be saved?

Do you ask, then, why apostles, prophets, and revelations, have not continued uninterruptedly for the last fifteen hundred years. I answer, for the same reason that they are not among us to-day. Do you still query why is this?

Reader, pause for a moment, and consider the present state of the religious world, its divisions, its popularity, its love of money, of fashion, its darkened prejudice, then contemplate the reflections of your own mind, the feelings of your own heart, in relation to this subject, in connection with the spirit that actuated the nations of the past, toward the prophets of

old, the Jews toward Christ, when on earth, and some of the Saints to whom Paul said: "Despise not prophesyings," and "Forbid not to speak in tongues," and when you have analyzed this spirit, you will have answered your interrogation to your own satisfaction, "Why has not revelation continued down through the dark ages?"

But, says the objector to continued revelation, Is not revelation after the apostolic age contrary to the teachings of the Book of Revelations, in chapter 22: 18, 19: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book?"

No. We fail to see that this passage teaches a cessation of revelation at the conclusion of the apostolic age, and for these considerations: In the first chapter of revelations, verse 11, John, while on the Island of Patmos, saw in vision the things in the book related, and is commanded: "What thou seest, write in a book, and send it unto the seven churches which are in Asia." He does as commanded, and in concluding it, uses language in which man is prohibited from adding anything to it whatever, under penalty of the plagues therein referred to. "This book," therefore, refers only to "The Book of Revelations." We can not see that because God prohibits man from adding to his word, he therefore closes his own mouth. "This book" was not a part of the New Testament, as we have it, for the books and letters composing the New Testament, had not yet been gathered up and compiled into its present form. Therefore the language to "add not" could not be construed to mean that the canon was completed, or that no more revelation was to be given after the *Book of Revelation* was revealed and written. Moreover, if this text means that no more revelation was to be received from God after the Book of Revelation was written, then John himself, the writer of "this book," was the first to incur the threatened displeasure, or penalty. For according to the most recently acknowledged chronology, the late Anglo-American New Testament Revision Committee, John wrote the Book of Revelation about A. D. 94; his gospel about A. D. 95, or 96; and his three Epistles about A. D. 97, or 98. If, therefore, this interpretation was entirely *unknown* to the apostles and prophets of Christ in their day—this idea of "the canon of Scripture being full"—where, when, and by whom was it originated? There is no divine authority for it.

Again asks our objector: Was it not the design of God to place in the institution called the "kingdom of God," "the body of Christ," "the church," all these extraordinarily endowed officers, and those spiritual gifts promised by Christ, and referred to by Paul and other inspired writers, including all this grand media of divine revelation, only till the Christian religion was fully established among men; and then they were to cease, and give

place to ordinary arrangement as exemplified among us to-day?

A strange idea this, indeed! Whence is its origin? Did any of the prophets of old prophesy that such was to be the fate of ancient Christianity? Did Christ ever so teach? Which one of the apostles taught according to the above? Have never yet been able to find the chapter and verse that says God so designed. Did it never occur to your mind that those officers and gifts referred to by you, are *parts of the institution called the kingdom of God?* As much so as executives, jurors and legislators with their prescribed qualifications are a *part of the United States of America?* As much a *part of the Church of Christ,* as the moon and stars are a part of our solar system? Apostles, prophets, evangelists, and inspired elders and teachers, with all their spiritual endowments, are as much a *part of the body of Christ,* as my feet, my hands, nose, mouth and tongue, ears and eyes, are parts of my body. Let us see if this be true.

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of [composed of] the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit."

"For we are laborers together with God; ye are God's husbandry, ye are God's building." (Matt. 16: 18, 19; Eph. 2: 19-22; 1 Cor. 3: 9).

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne."

That this beautiful figure represents the true church of Christ, in an organized state is plainly to be seen from the following:

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12: 1, 4, 5-17).

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by

one Spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bond or free; and have all been made to drink into one spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not [part] of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye can not say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of thee. Nay, much more those members of the body, which seem to be more feeble, are necessary; and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked: That there should be no schism [division] in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—(1 Cor. 12: 12-28).

"For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then *gifts differing* [not differing faiths or doctrines] according to the grace that is given to us, whether prophecy, let us *prophesy* according to the proportion of faith; or ministry, let us wait on our ministry: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness."—Rom. 12: 4-8.

"There is one body, and one Spirit, even as ye are called in one hope of your calling. * * But unto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. * * * And he gave some, apostles; and some, prophets, and some evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: * * * From whom the *whole body fitly joined together* [not divided into numerous sects] and *compact* by that which every joint supplieth, according to the effectual working in the measure of every part, maketh *increase* of the body unto the *edifying of itself* in love."—Eph. 4: 4-12, 16.

The foregoing statements of holy writ, beautifully portray the complete unity of the body of Christ, and the harmony of the parts composing the whole. They also demonstrate the truth of the statement that the various members and offi-

cers are the parts of which the whole church, or body is composed. The great framework of the kingdom is therein beautifully described. This body is animated by the "one spirit" of God, with its manifestations and gifts of wisdom, faith, knowledge, tongues, interpretations, prophecies, healings, and discernment of spirits.

Now is it not plain to be seen, that to take away, or remove the parts of which the whole is composed, is simply to remove the building! And the foregoing scriptures do not teach that God, after thus organizing the church, designed to remove or disorganize it; but that God designed the body, as thus "tempered" together, to make "increase of the body unto the edifying of itself in love," being thus "fitly framed together, groweth unto an holy temple in the Lord." Such was God's design in regard to the Church, as stated by himself. Moreover, if the Church of Christ as originally established, was to be changed, where is the divine authority for the change? What will be offered as a substitute? What new form of church organization, or Christianity, is to take its place?

But, says one, Did not Paul say, "and yet show I unto you a more excellent way?" I am not sure that Paul used just that language. "More" is a comparative word, and indicates another than the supposed "more excellent way." What was the "way?" Evidently the Lord's way, Paul had just devoted the entire twelfth chapter to explaining how all the spiritual gifts were manifested "as he will;" and how "God hath tempered the body together;" how "God hath set the members in the body, every one of them as it hath pleased him;" and it is difficult to conceive how Paul could show us "a more excellent way" of salvation, than the Lord's way! I would rather believe, that some one during the dark ages had *mis-translated* slightly here, as in some other parts of the Bible, than to think Paul guilty of presuming to tell us he would show us "a more excellent way" than the Lord's way.

It is true, that some, even in the days of Paul, had imbibed the false idea that possibly the entire membership of the church might attain to some one gift, or office, or that the several classes of officers excepting one, might be done away, as indicated by the interrogations of Paul, in verses 29 and 30, and as has been falsely taught by thousands of the worldly wise, ever since that age. And it would have been perfectly true and harmonious with the context for Paul to have said: "Nay. For I have shown you a more excellent way," in reply to this false idea. Hence he says in continuation of the subject: "But covet earnestly the best gifts," [plural], and continues his argument, so notably, in the 13th chapter, beginning with the 8th verse, showing most conclusively, that God designed the spiritual gifts to continue with his church, that it might be able to understand, prophesy, and know "in part," at least, and by the aid of these gifts, to "see" the future glory and inheri-

tance of the Saints, "through a glass darkly," until the day of perfection dawns, when the resplendent light of the sun of righteousness, will swallow up the starlight of our mortal probation, and we shall have attained to the condition of a "perfect man, to the measure of the stature of the fulness of Christ." Pursuing this subject Paul continues, by *commandment*, not only to "covet earnestly the best gifts," but also to "follow after charity, and *desire* spiritual gifts, but rather that ye may prophesy," and still further: "Even so ye, forasmuch as ye are zealous of spiritual gifts, *seek* that ye may excel to the edifying of the Church," and "Let the prophets speak two or three, and let the others judge." "For ye may all prophesy one by one." And then he concludes this department of the subject, for the time being, by saying: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." 1 Cor. 12: 31; 13: 8-12; 14: 1, 12, 29, 31, 37.

By the above we learn that God's people are under obligation to him, to expect, "covet," "desire," and "seek" the "best gifts;" spiritual gifts, to the *edifying of the church*, a means of *building up* Christianity, Christ's Church among men on earth. "He that hath my commandments and keepeth them, he it is that loveth me," and he that loveth me shall be loved of my Father, and I will love him, and will manifest [reveal] myself to him."—John 14: 21.

If, as these Scriptures teach, it was the pleasure of our Heavenly Father that the kingdom of heaven, as thus described by Christ and his authorized servants, should "grow unto an holy temple," make "increase of itself," be "edified," through agency of "the word of the gospel," these designated classes of inspired and Divinely authorized officers, or "members in particular," of the body, together with the regenerating, life-giving power of the Holy Ghost, manifested in its various gifts, and the disciples of Christ are under the obligation of Divine "commandments," to "seek" to enjoy these "gifts," until the perfect day arrives; if God designed all this, why has this beautiful organization, or "body," with all these celestial endowments ceased to exist among the nations of the earth, for the last fourteen hundred years? One thing is certain, nothing resembling the foregoing is seen to-day in all the Greek or Roman Church, or in the Evangelistic Protestant world!

A startling fact is this! A grave discovery! An infinitely important inquiry, is the foregoing. *Why this great change?* One thing is certain, God and his word are not responsible for it. Then who is? What is the response to this grave interrogation? Why is the religious world benighted and divided into contending sects and parties? Whence the *origin* of so many varied faiths, supplanting the "one faith" of the Church of Christ of apostolic days? Let us hear from those—some of those who have thought much on this subject, and have deplored the change; with

its causes. One writer of some note says:—

"The great apostasy of the Christian Church commenced in the first century, while there were yet inspired apostles and prophets in their midst; hence Paul, just previously to his martyrdom, enumerates a great number who had 'made shipwreck of their faith,' and turned aside unto vain jangling;' teaching 'that the resurrection was already past,' giving 'heed to fables and endless genealogies,' 'doting about questions and strifes of words, whereof came envyings, railings, evil surmisings, perverse disputings of men of corrupt minds, and *destitute of the truth, supposing that gain* is godliness.' This apostasy had become so general that Paul declares to Timothy, 'that all they which are in Asia be turned away from me;' and again he says, 'at my first answer, no man stood with me, but all men forsook me;' he further states, that, 'there are many unruly and vain talkers and deceivers,' teaching things which they ought not, for filthy lucre's sake.' These apostates, no doubt, pretended to be very righteous; for, says the apostle, 'they profess that they know God; but in works they deny him, being abominable and disobedient, and unto every good work reprobate.' Near the close of the first century, the apostasy had become so universal, that only seven churches throughout all Asia, Africa, and Europe, were considered worthy of being either reprov'd or blessed by the voice of revelation: and even these seven were so corrupted by the doctrine of the Nicolaitans and of Balaam, by the fornications and adulteries of Jezebel, and by losing their 'first love,' and becoming 'neither cold nor hot,' that the Almighty considered them, with a very few exceptions, as 'dead,' and threatened to 'spew them out of his mouth'—to cast them into great tribulation,' and 'kill their children with death'—so 'fight against them with the sword of his mouth'—and to 'remove the candlestick,' or church, out of its place."

John Wesley confirms this view. Sermon sixty-six, subject, The Mystery of Iniquity. He says:

"In the very first society at Rome, there were 'divisions and offenses;' but how early and how powerfully did the Mystery of Iniquity work in the church at Corinth. Not only schisms, heresies, animosities, fierce and bitter contentions, but actual, open sins. We meet with abundant proof, that in all the churches the tares grew up with the wheat, and that the 'Mystery of Iniquity' did everywhere work in a thousand forms. That grand pest of Christianity—a faith without works—was spread far and wide. When St. James wrote his epistle, the tares had produced a plentiful harvest. (See 2d, 3d, 4th and 5th chapters). There was 'envy,' strife, confusion and every evil work. Whoso reads with attention, will be inclined to believe that the tares had well nigh choked the wheat, even at this early period, and that among the most of them, no more than the form of godliness, (if so much), was left."

Moving along a step further in our investigation, we have the testimony of Dr. Buck, as follows:

"The apostles being dead, everything came to pass as they had foretold. *The whole Christian system underwent a miserable change;* preaching shared the fate of other institutions, and this glory of the primitive church was now generally degenerated. Those writers whom we call the

fathers, however, held up to view by some as models of imitation, do not deserve that indiscriminate praise ascribed to them. Christianity, it is true, is found in their writings; but how sadly incorporated with Pagan philosophy and Jewish allegory. . . . Christianity was maintained, *though under gradual decay*, during the first three centuries." (Page 475. Theo. Dict., Philadelphia Ed., 1830).

The church historian, Mosheim, in describing the decline of the ancient Christian church in the second century, says:

"There is no institution so pure and excellent, which the corruptions and folly of man will not in time alter for the worse, and load with additions foreign to its nature and original design. Such in a particular manner was the fate of Christianity. In this century many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was extremely offensive to wise and good men. These changes, while they destroyed the beautiful simplicity of the gospel, were naturally pleasing to the gross multitude." (Church History, p. 46).

Thus it appears that the professed Christians kept on drifting farther and farther from original Christianity, losing sight of its simplicity and original design, until it is utterly lost sight of, and the church of Christ, once so resplendent with heavenly light, adorned with habiliments so glorious, coming so pure from the hands of Divinity, becomes marred by the influence of "false teachers," draped in darkness through the selfishness of human wisdom, which, says Paul, "is foolishness with God," and finally sinks, and is buried beneath the debris of human tradition, and the superstition of the "dark ages."

To be continued.

Conference Minutes.

NAUVOO AND STRING PRAIRIE DISTRICT.

Conference was held in the Saints' hall, Burlington, Iowa, December 1st and 2d, 1883. Bro. Solomon J. Salisbury president, Bro. O. Owen clerk *pro tem*.

Branch reports.—Burlington 66, including 2 High Priests, 4 Elders, 2 Teachers, 3 Deacons, 1 died. Keokuk 48, including 2 Elders, 2 Teachers; 1 baptized, 1 received by letter, 1 reinstated by request. Montrose 48, including 1 Seventy, 1 Elder, 1 Teacher, 1 Deacon; 4 baptized, 1 received by baptism, 2 by letter. Rock Creek 43, including 6 Elders, 1 Priest, 2 Deacons. Bishop's Agent's report.—On hand last report, \$19.47. Received since \$5.20 Total \$24.67. Paid out and not reported last quarter \$2.00. Paid out since \$20.00. Balance on hand \$2.67.

Motion prevailed that Sr. Shumway's case be examined. For this purpose a committee was appointed.

Resolved, That this district adopt the system of representation in our conference. Resolved, That this conference instruct the president of the district to visit each branch in the district, and teach them the rules of representation, and request them to so represent themselves at the next district conference. Resolved, That S. J. Salisbury be continued as president for the next three

months. Resolved, That O. Owen be appointed as secretary for the next three months. Resolved, That the next conference shall take place in Farmington, Iowa, first Saturday and Sunday in March, 1884. Resolved, That the president have the right to select two Elders to assist him in his duties. Resolved, That Solomon Salisbury preach to-night. That M. T. Short preach at 11 a. m., to-morrow, Sunday. That Hiram Bronson preach to-morrow evening at 7:30.

The committee on Joseph A. Crawford's case, reported: "We, your committee appointed by the district conference held at Montrose, in September last, to investigate as to the worthiness or unworthiness of J. A. Crawford to be ordained to the office of Elder, beg leave to report, that having investigated the matter and evidence in the case, we believe it would be unwise to ordain him until full restoration for past offenses has been made."

As regards Sr. Shumway's case: "We your committee, report that we called upon and notified Sr. Shumway to meet us here at 3 p. m., and answer to charges; but she said she would not appear. We find her guilty of living in unlawful wedlock, and recommend that she be excommunicated." Motion prevailed that this question be referred back to the Burlington Branch; that the report of committee be accepted, and committee discharged.

Resolved, That we sustain the church authorities by our faith and prayers. Motion prevailed that sacrament meeting be held at 2:30 p. m., Sunday.

Officials present: 1 High Priest, 1 Seventy, 6 Elders, 1 Priest, 1 Teacher, 4 Deacons. Preaching in the evening.

Thus passed a pleasant and profitable conference.

PITTSBURG DISTRICT.

Conference convened at Saints' Church, Benwood, W. Va., Saturday, December 1st, 1883. Gomer T. Griffiths president, J. F. McDowell secretary *pro tem*.

Branch Reports.—Pittsburg no change. Benwood no change. Fair View 23, including 1 Elder, 1 Priest, 1 Teacher; 5 are scattered, 11 expelled. Sugar Creek 34, including 2 Elders, 1 Teacher, 1 Deacon; 10 baptized, 6 removed by letter. Byesville, O., no change. Church Hill, no change. Belmont, no change. Lampsville 27, including 1 Elder, 2 Priests, 1 Teacher, 1 Deacon; 1 expelled.

Reports of Elders.—Josiah Ells, Jos. F. McDowell, G. T. Griffiths, H. Robinson, L. R. Devore, James Craig, D. L. Shinn, V. S. Sutton reported in person. W. H. Garrett, J. Yocum, by letter. Priest Luke Sharpe, by letter. Committee on Glen Easton affairs reported. Report accepted, committee discharged. One on Monroe Branch matter, reported. Report accepted, committee discharged. Bishop's Agent's Report: Amount on hand last report \$10.91. Received since \$64.05. Total \$74.96. Expenses \$50.00. Amount on hand \$24.96. F. Criley agent. Report of decision of Elders' Court on a West Wheeling matter was read. Upon motion a referring back, with reconsideration was ordered. Branch petitions: One from Clarksburg, and one from Cabin Run, W. Va., was read, asking admission into Pittsburg District. Upon motion their requests were granted. The following one from Benwood, was read and accepted. "We the

undersigned, do on behalf of the Benwood Branch, respectfully present the following documentary statement: The Saints having erected an house of worship, and believing its erection and existence to be of vital importance and actual necessity to and for the welfare of the general interests of the work of God in this district; and knowing that a house of worship gives us prestige, and places us most prominently before the people, who, by its presence, know we have an existence as a congregation of peculiar faith, and also showing a contradistinction between us and the Utah people; and moreover, having had divine assurance that God was pleased with the effort to so erect a house to his name, wherein he has, in a remarkable manner, blessed the advocacy of his word; and having assurance that it is his good pleasure that this district should aid this branch in the liquidation of the indebtedness; and believing it to be unwise to neglect it from lack of proper aid; and believing it a creditable work worthy support, we respectfully petition the members of the various branches comprising the Pittsburg District to give us means, as much as possible, contributing liberally thereto. G. T. Griffiths, president, A. M. Teagarden secretary.

Upon motion the West Wheeling Branch was disorganized. Bro. H. Robinson tendered his resignation as vice-president of district. Accepted, and Bro. D. L. Shinn elected in his stead. On motion, Bro. G. T. Griffiths was sustained for ensuing three months as district president, Frank Criley as Bishop's Agent. Bro. D. L. Shinn was elected district secretary. Official strength: 11 Apostles, 2 Seventies, 5 Elders, 2 Priests, 3 Teachers, 2 Deacons.

Preaching on Saturday evening by Bro. L. R. Devore. Sunday 9 a. m., a good prayer service. 11 a. m., preaching by Bro. D. L. Shinn. An excellent social service, with sacrament, was enjoyed at 2:30 p. m. Evening, preaching by Bro. J. F. McDowell.

Adjourned subject to call of president.

DES MOINES DISTRICT.

Conference convened at Brocket School-house, on Friday, December 7th, 1883.

Opening session, preaching by R. Goreham and J. S. Roth. Met at 10 a. m. on the 8th for business. I. N. White acting as chairman, R. Etzenhouser and J. S. Roth as secretaries.

Branch Reports.—Edenville 73, including 10 Elders, 2 Priests, 2 Teachers, 1 Deacon; 1 received by letter. Newton 48, including 4 Elders, 2 Priests, 3 Teachers; 1 died. Sheridan 44, including 1 Elder, 2 Priests, 2 Teachers, 1 Deacon; 2 removed by letter. Des Moines 54, including 3 Elders, 2 Priests, 2 Teachers, 2 Deacons; 1 expelled, 1 marriage. Des Moines Valley 47, including, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon.

Elders S. Longbottom, W. C. Nirk, and G. E. Deuel, (baptized 8,) reported in person. I. N. White, J. S. Roth, R. Etzenhouser, (baptized 7,) by letter. Priests D. C. White and R. Goreham reported by letter. C. F. Merrill in person. Teacher A. Friel reported in person.

Committee on Sheridan Branch affairs reported their work not consummated, and were continued.

A resolution was passed instructing Boonesboro Branch to petition General conference, through representatives of Des Moines District, at next conference for action in their case. Resolution passed soliciting G. E. Deuel to labor under di-

rection of District President while in district. Resolution passed appointing committee to audit Bishop's Agent's book.

Bishop's Agent's Report.—Received during last quarter \$53.45. J. S. Roth, and G. E. Deuel auditing committee, reported Bishop's Agent's book correct.

Resolution passed sustaining the several district officials for next three months. Resolution passed sustaining spiritual authorities of the church.

Preaching at 7:30 on Saturday, and 11 a.m. on Sunday, by G. E. Deuel. At 2:30 p. m. met for prayer and testimony meeting. At 7 p. m. preaching by I. N. White.

Adjourned to meet at Edenville, Iowa, Friday, March 7th, 1884, at half-past seven p.m.

DECATUR DISTRICT.

Conference was held at Allendale, Worth Co., Missouri, December 14th and 15th, 1883. In the absence of the president and secretary, Bro. Henry A. Stebbins was chosen president and Bro. J. Smith secretary *pro tem*.

Branch Reports.—Lamoni 473; including 1 Apostle, 5 High Priests, 3 of the Seventy, 34 Elders, 8 Priests, 6 Teachers and 1 Deacon; 9 received and 2 removed by letter, 1 expelled, 2 died, 3 marriages. Greenville 18; including 1 Seventy, 1 Elder, 1 Teacher; 2 removed by letter. Davis City 58; including 1 High Priest, 1 seventy, 4 Elders, 4 Priests, 1 Teacher; 1 baptized, 3 received, 1 removed, 2 expelled. Allendale 29; including 2 Elders, 1 Priest, 1 Teacher; 1 removed by letter. Lone Rock 48; including 1 Seventy, 2 Elders, 2 Teachers, 1 Deacon; 11 baptized, 4 removed, 1 died. Lucas 202; including 13 Elders, 4 Priests, 6 Teachers, 5 Deacons; 2 baptized.

Officials present and reporting: Of the First Presidency, Joseph Smith; High Priests, George Derry and H. A. Stebbins; Elders J. S. Snively, John Johnston, Samuel Ackerly, J. P. Dillen, I. P. Baggerley, Andrew Himes and M. H. Gregg; also William Powell of the Nodaway District; Priest Hiram Pinkerton; Teacher William Birk; Deacon N. W. Smith. Brethren E. Robinson, H. Bartlett, R. Lyle and A. S. Cochran, reported by letter.

The request of the Lucas Branch that the conference endorse and authorize the ordination of Bro. John Davis as Priest was granted, and the president of that branch was authorized to ordain him. The request of the Allendale Branch for the ordination of Bro. David Husher as a Deacon, was also granted. The president of the district was requested to investigate the case of Bro. G. W. Roberts and report at the March session.

At 7 p. m., Bro. Joseph Smith lectured on temperance before the temperance society. It was well received.

Sunday 15th. At 9 a. m. a prayer and testimony meeting was held, Brn. Geo. Derry and S. Ackerly having charge. At 10:30 a. m. Bro. John Johnston preached upon the first principles of the gospel, followed by Bro. Charles H. Jones. Brother Jones offered his resignation as district president, but on motion he was sustained in the office. At 2:30 p. m. preaching by Bro. J. S. Snively on the power and authority of the gospel, followed by Bro. Stebbins on the nature and necessity of baptism, after which Bro. Charles Hammer was baptized by Bro. Stebbins. At 7 p. m. Pres. Smith preached on the gift of the

Holy Ghost, and its powers and office-work. Bro. Stebbins spoke upon the Scriptural and historical evidences of the divinity of the ordinance of laying on of hands for conferring the gift of the Holy Ghost.

Adjourned to meet at Lamoni, Iowa, at 10 a. m., March 8th, 1884.

An excellent spirit prevailed throughout the whole session, and upon the citizens a deep impression seems to have been made by the preaching, which may eventuate in a good work being done there.

POTTAWATTAMIE DISTRICT.

Conference was held at Wheeler's Grove, Iowa, November 24th and 25th, 1883. C. A. Beebe president, Frederick Hansen clerk.

Branch Reports.—Wheeler's Grove 80; no changes since last report. Council Bluffs 143; 1 baptized, 3 removed. Crescent City 70; 1 baptized. Ministerial Reports.—Priest K. H. Hansen; Elders Hans Hansen for F. Hansen, Peter Anderson, Thomas Nutt, E. C. Briggs, G. E. Deuel, C. A. Beebe, Daniel Hougas and Henry Kemp, reported. Report of Bishop's Agent, Andrew Hall.—Cash on hand from last report \$3.50, received since \$43.70, total \$47.20; paid out \$45.20, balance on hand \$2. Report of Andrew Hall, District Treasurer.—Cash on hand from last report \$7, received from Council Bluffs Branch \$9.70, from North Star Branch \$5.35, total amount on hand \$22.05. Had received from the North Star Branch \$1.75, to be devoted to the publishing of tracts in the Danish language. Hans Hansen, per F. Hansen, one of the committee to whom was referred the duty to examine some tracts that were translated by Peter Anderson into the Danish language, would hereby report that those he had examined were about correct. Committee continued.

K. H. Hansen was continued in his former mission. Thomas Nutt was appointed to labor in the eastern part of the district. Peter Anderson to labor as circumstances shall permit. G. E. Deuel was invited to labor in the district. Daniel Hougas and R. J. Anthony were also invited to labor in the district. All Elders and Priests who are not already appointed, are requested to do what they can for the Master.

Resolved, That the officers of each branch be, and are hereby requested to labor with all their scattered members, and report the result of their labors to the next conference.

Official members present: Apostles 1, Seventies 1, Elders 7, Teachers 1; total 10. C. A. Beebe was elected president of the district for the next quarter.

Preaching during conference by Henry Kemp, E. C. Briggs, R. J. Anthony, and G. E. Deuel.

Conference adjourned to meet on the last Saturday and Sunday of February, 1884, at 10:30 a. m., at Council Bluffs, Iowa.

If misfortunes have befallen you by your own misconduct, live, and be wiser for the future. If they have befallen you by the fault of others, live, you have wherewith to reproach yourself. If your character be unjustly attacked, live, time will remove the aspersion. If you have spiteful enemies, live, and disappoint their malevolence. If you have kind and faithful friends, live, to bless and protect them. If you have hope of immortality, live, and prepare to enjoy it.

A good farmer is known by his fences, and a villain by his offences.

Miscellaneous.

CHURCH LIBRARY.

We return thanks to Bro. J. R. Anderson, of Girard, Minn., for donating to the Church Library a copy of "History of the Mormons or Latter Day Saints, with Memoirs of the Life and Death of Joseph Smith, the 'American Mahomet.' 1854." JOHN SCOTT, Librarian.

ADDRESSES.

Joseph R. Lambert, 61 Hubbard street, Chicago, Illinois, until January 20th.

BORN.

FLETCHER.—At Sandwich, Illinois, December 12th, 1883, to Mr. John and Sr. Lizzie Fletcher, a son; mother and child doing well.

DIED.

BRADLEY.—Near Lamoni, Iowa, Dec. 6th, 1883, of lung fever, Willie, only son of Mr. and Mrs. Frank Bradley, aged 3 years, 7 months, and 14 days. An intelligent and good child has departed, leaving bereaved parents, a little sister without her companion and pleasure. Funeral sermon by Elder H. A. Stebbins. Since writing the above notice the parents have been baptized, and are now members of the Church.

JONES.—Near Belleview, Alturas county, Nevada, May 1st, 1883, N. B. Jones, brother to Mrs. Delilah Donaldson and Mary Simmerman.

SCOTT.—At his home near Weston, Pottawattamie Co., Iowa, Oct. 13th, 1883, of old age, Bro. George Scott. Was born in England, Jan. 16th, 1816. Baptized on September 23d 1860 by E. C. Briggs. Funeral services by Bro. H. N. Hansen.

SHREWSBURY.—At Sandwich, DeKalb Co., Illinois, December 16th, 1883, after an illness of three days, Mr. Lewis M., husband of Sr. Belle Shrewsbury of the Sandwich Branch, aged 40 years, 6 months, and 24 days. Funeral services from the church, Tuesday, December 18th; sermon by Bro. Frank M. Cooper of Plano; song service by the Saints' choir of Plano.

Henry Ward Beecher: "I believe God, in every age and in all nations, has moved upon the hearts men by his Holy Spirit, inspiring them to whatever is pure, true and noble. I believe that the Scriptures of the Old Testament and New, contain the fruit of that inspiration as it was developed in the Hebrew nation; and I fully and heartily accept the Bible according to the Apostolic and only declaration which the Bible itself gives of the nature of divine inspiration, namely, 2 Tim. 3:16, 17. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." I believe that as a true understanding of God's work in the outward and material world can be gained only by a careful study of the facts of nature, so the true view of the inspiration of Scripture is to be gained, not by theories or traditions, but by a vigorous study of the facts, its structure, origin, the nature of its contents; and this is all the more necessary in that the Book, as we hold it now, was not an immediate and complete gift of God to man, but was a growth of ages. It was written by different hands, in different languages, with centuries of interval between part and part, and that the chief substance of its truth was conveyed by the

Divine mind to the human mind, in the way in which God ordinarily imparts the truth,—through human experience. I believe that the Bible is largely a record of history, and in this respect is to be studied as we study any history; that it contains a large measure of poetry, and that that is to be accepted, not as science, but as we accept poetry; that it is largely a literature, and is to be construed as we construe literature; that it is a record of institutions, laws and worship, which have answered their ends and passed away, and that therefore different parts of scripture have different degrees of value."

As daylight can be seen through very small holes, so little things will illustrate a person's character.

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JOSEPH SMITH EDITOR.

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, January 19th, 1884.

No. 3.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa, Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, January 19th, 1884.

QUESTIONS AND ANSWERS.

Ques.—Is there any evidence that the apostleship was kept up after the first Twelve had died?

Ans.—It is assumed that there was some effort made to keep up the quorum; but it did not continue for very many years.

Q.—Why is not feet washing practiced in the Reorganized Church?

A.—There has been no occasion for it, and no command to make it a church rite; any more than there has been for the institution and practice of the "holy kiss."

Q.—Is it right for the Priest, Teacher, Deacon and members to take the oil with them and administer to them and pray for them that they may be healed?

A.—The Church Articles state that neither Priest, Teacher, Deacon nor lay member may lay on hands. Any one may pray with and for the sick.

Q.—What is meant by "hot drinks" in the Word of Wisdom. We that wish to keep that word, to the very letter can not come to an understanding of the same. We believe we understand what is meant by strong drinks, and also, some have put tobacco entirely away. We do not drink our milk, water, tea, coffee or cocoa hot; but warm, or cold as we feel disposed. But I would ask for my own, and for the benefit of the Saints who are doubtful on the subject. Do hot drinks mean those made hot by fire, or those which are hot of themselves as ginger, pepper, etc., and made into a tea, or drink?

A.—We believe that the hot drinks refer to all liquids heated for the purpose of drink. It is confidently stated that at the time the Word of Wisdom was given, it was understood to mean teas and coffees as beverages.

Q.—Who were the first Twelve Apostles in this church, and what was the mode of choosing them?

A.—Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke Johnson, William E. McLellan, John F. Boynton, Orson

Pratt, William Smith, Thomas B. Marsh, Parley P. Pratt. They were chosen on the 14th of February, 1835, at a called meeting of the Elders at Kirtland, Ohio. The business of the meeting having been stated by Joseph Smith, he asked the meeting whether the brethren would be satisfied to have the Spirit of the Lord dictate in the choice of the Elders who were to be the Apostles. To this all agreed. The method of procedure was stated to be that the three witnesses to the Book of Mormon should each engage in prayer that they might be led and guided by the Spirit in the choice about to be made; they should then select twelve men from the members of the church who should be set apart to the office of Apostles. These three men, Oliver Cowdery, David Whitmer and Martin Harris, engaged in prayer, after which they made the choice of the men named.

Q.—Who are the Apostles at this time?

A.—The members of the Twelve at present are: Jason W. Briggs, Josiah Ells, Edmund C. Briggs, James Caffall, John H. Lake, Thomas W. Smith, Joseph R. Lambert, Zenas H. Gurley, William H. Kelley, Alexander H. Smith.

EXTRACTS FROM LETTERS.

Bro. Moses McHarness of Lamoni, visiting Hartford, Michigan, wrote Jan. 4th:

"Arrived here on the 23d of December. Since then I have had a good time visiting the Saints. Last Sabbath met with the Saints in prayer and testimony; felt refreshed and strengthened. It has been very stormy for three days, snowing and the wind blowing. Expect to go north next week."

Bro. Thomas Hougas, presiding Elder of the Mission, LaSalle county, Illinois, branch, engineered a surprise present to Bro. Austin Hayer, who has long served the branch as janitor of the meeting house, the present being an easy chair. The surprise was well carried out; but Bro. Hougas was himself surprised by a company of the Saints retaliating upon him by giving him also an easy chair, at the same assembly called by him to surprise Bro. Hayer. He says of it:

"I can not say there was one man surprised, but two; you see they caught me in my own trap."

There was a surplus of funds and the assembly voted a chair to Sr. Thomas Hougas also. This shows the social side of the church at Mission.

Bro. L. D. Hoisington wrote from Dresden, Otoe county, Nebraska, stating that he and another brother had quit the use of tobacco, and proposed to stand by the

Word of Wisdom, so far as they could, he adds:

"I think the Saints all ought to abide by the Word of Wisdom; and then we can stand in holy places, and not be destroyed by the awful destructions that are coming upon the face of the earth."

EDITORIAL ITEMS.

NEGOTIATIONS are in progress between Rev. Clark Braden, of the Christian Church, and Bro. E. L. Kelley, for a repetition of the debate between them at Wilber, Nebraska, at Kirtland, Ohio. The propositions are to be the same as those discussed at Wilber. Rev. Braden has notified us that he proposes to "make war upon the the whole institution." "War to the knife and the knife to the hilt." He notifies Bro. Kelley that the contest at Wilber will be "child's play as compared with the one to be urged at Kirtland." From this we infer that Rev. Clark Braden proposes to do what he can, in an honorable way of course, to uproot the faith, practices and traditions of the Reorganized Church, and with them destroy all there is of Mormonism.

Sr. Flora L. Scott writes from Lawrence, Michigan, the burden of her letter, under the pressure of the late sorrow and trial of her husband, Bro. Columbus Scott and herself, is that the Saints should be steadfast and faithful, no matter what may come, as all must be tried.

Bro. John Landers, in his ninetieth year, filled an appointment to preach at the late session of the North-West Kansas District. How few there be who so steadily and persistently keep step to the march of the Truth, faithfully as has this aged brother. We sincerely hope that he may live to St. John's hundred years.

THE *Plano News*, one of our exchanges, thus notices the *HERALD*:

The *Latter Day Saints' Herald*, formerly published at Plano, but now at Lamoni, Iowa, has just completed its 30th volume. It is a very neat and newsy paper, and has made great progress during its career. Success be to it in the future.

THE following is from the *Painesville, Ohio, Telegraph*:

Dear Sir.—A local in your last week's issue, misrepresents the Kirtland Saints, by stating there was a dance in the Temple the week previous, or "last Saturday night." No such thing occurred, nor would it be permitted; besides, although not remarkably straight laced, they do not dance. Will you please correct and save the Elder in charge from a burden of invitations to "Leap Year Balls?" Will you also oblige by noticing that our services are regular each Sabbath at eleven o'clock a. m.

E. L. KELLEY.

A BROTHER sends us the following slip, which serves to show how public opinion is shaping the thoughts of all nations. The undercurrent that directs all the affairs of men, unseen but forceful, seems to be carrying all things toward the consummation spoken by the prophets. Let them come, must be the direct and devout exclamation of every true believer.

CHRISTMAS AND THE JEWS.

Rabbi Sonneschein, of St. Louis, decides that the American Jew can keep Christmas without in the least violating his religious convictions. He asserts that the 25th of December was celebrated by the pagan world as the time when the longest night gives way to the lengthening of the day, and that the early Christian church, which had originally celebrated the natal day of its founder in the spring, accepted at the end of the fifth century the pagan festival, transferring its celebration of Christ's birth to December. Moreover, the Maccabean priests instituted a festival on the 25th of Kisler, the corresponding Jewish month, to take the place of this pagan feast, when they had by their victory over the Syrian King driven out Greek idolatry. The learned rabbi therefore advocates the celebration of the Jewish Hannuekah upon Christmas, adding, with the generosity of the American Jew: "Our Jewish children may thus learn by practice and example to respect the work of the great Nazarine and the mission of his church. It may not be known to all of you that the three great doctors of mediæval Judaism have unreservedly proclaimed the fact that without the life and work of Jesus, and without the continuous zeal of the church, the nations of the earth could never have been enlisted in the service of the true God, whom they learn to worship and obey so much through the instrumentality of the Christian church."

THE Springville, Iowa, *Independent* for December 27th, 1883, contains the very good defense of Brn. I. N. White and Rudolph Etzenhouser, which we give below:

Editor Independent: As a citizen of Viola I send you the following communication, simply to state some of our views, and matters as they are. We do not wish to indulge in vituperation, hurling epithets, or even unkind words at Observer who appeared by article in the *Independent* of the 13th. We have no more sympathy for polygamy than Observer. Hark! "He that answereth a matter before he heareth it, it is a folly and shame unto him."—Prov. 18: 13. "Doth our law [law of Pharisees] judge any man before it hear him, and know what he doeth?"—St. John 7: 51. We do not wish to be less tolerant than those who were accessory to if not the crucifiers of Christ. Hence, we gave the gentlemen in question, White and Etzenhouser, a hearing, and by so doing were furnished evidence from Secretary Frelinghuysen down that they and the people they represent were in no way connected with polygamy or its supporters. The fact that the Secretary of the United States distinguishes these people from the Mormons of Utah, and White and Etzenhouser having credentials from the body thus distinguished is evidence that will stand in any court on earth. The gentlemen in question offered to submit their papers for examination, what more could be offered or asked.

While they were here there appeared an article in the Cedar Rapids *Republican* from those not of their faith at Edenville (White's home) exonerating them from all statements made against them, and extolling them as exemplary citizens. All of this and their able explanations of the "Word of God" were to us more like the "golden wedge of Ophir" than "soap bubbles," so much so at least that the would-be "soap bubbles" remain with the large majority of Viola's populace, while some other things rest as matters of the past. The large majority we quote from Observer which we acknowledge a fact, by our part in the drama thus acted we are reminded that we have obeyed Paul's injunction, "Prove all things and hold fast that which is good."—Oh, that such majestic teachings were transported by winter's chilling blast and summer's gentle zephyrs until truth's mission was consummated. Viola has ever been willing to give the right of "self representation" to all. In keeping with the motto of State: "Our liberties we prize, our rights we will maintain," otherwise we could hardly sing, "The star spangled banner, Oh, long may it wave, o'er the land of the free and the home of the brave." Should White and Etzenhouser come this way again we shall hear them and all others whose instructions will conduce to a better understanding of the noble, good and true, accessible for man's edification and elevation. "Let brotherly love continue. Be not forgetful to entertain, for thereby some have entertained angels unawares."—Heb. 13: 1-2. "And now I say unto you, Refrain from these men, and let them alone; for if this counselor, this work be of men, it will come to naught, but if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God."—Acts 5: 38, 39.

Respectfully,

ONE OF YE BLIND.

Correspondence.

MORGANVILLE, Kansas,

December 30th, 1883.

The above railroad station is situated in Clay county, one hundred miles west of Atchison, Kansas, and in the valley of the Republican River. Land this far west is generally good. Wheat and corn were good this year. Corn yields from thirty to forty bushels per acre. Good land to farm is worth from \$12 to \$20 per acre; seventy-five miles west at about one half price, but with not quite as much rain.

Eight miles east of here is the Goshen Branch of our church, where reside about twenty members, who hold meetings three times per week. And until the present year have had peace almost from the time of their organization. This year two causes of offense have arisen. At Morganville there are seven members of the church, and we hope before another year to convert enough Methodists to form the "Morganville Kansas Branch." We have two Elders here, Brn. A. H. Parsons and R. Hoyer. Bro. J. O. McKnight is a grain dealer here, but teaches the gospel to all he can. We all talk in private and in public as much as we deem it expedient.

Rev. Dundas, (M. E.), told me that Mormons could attend their meeting, but he did not allow them to speak. Said he thought they were following false prophets, and teaching false doctrines. I informed him that if he could ap-

point a time, we would examine the doctrines of our two churches, and see which was on the Rock. He replied, that he was not sent to preach to Mormons. I told him we were not afraid to have our gospel examined, if he was ashamed of his. He left the church without answering. Bro. I. N. Roberts is helping to keep the "little stone" rolling. He is building on the foundation of apostles and prophets, with Jesus Christ the head, as "chief corner stone." He preaches here December 31st, 1883. Bro. George Beebe, near Clifton, also preaches the word with boldness. Bro. Mahlon Smith (Bishop's Agent) gave the Saints a good discourse on the necessity of tithing and offerings. Laying it at the Apostles' feet, with the Bishop's Agents.

Love to all Saints. Your brother.

W. D. MCKNIGHT.

BLUE RAPIDS, Kan.,

Dec. 29th, 1883.

Beloved Brother Joseph:—I am in my ninetieth year since the twentieth of August. I have thought to write no more for publication; but love to God, and for his great mercy in preserving me through another year, in which I have enjoyed excellent health, calls forth my gratitude, and I wish to say a few words by way of encouragement to the Saints, who are all my delight, my glory and joy, now and forever.

Beloved Saints, it is many years since I set my heart to serve God, according to that measure of light which he then bestowed on the people. I have had a long experience of the Lord's faithfulness to his word. He never fails to perform all he promises. He has said, "I will never leave nor forsake thee," neither will he; but there is in our nature a willingness to depart from the living God, which if we continue to indulge, till we wear out his patience, he will wear in his wrath he shall not enter into his rest, as he did in the days of old. Remember, if men could provoke him then, they can do it now, in the same way and with the same results. The Salt Lake operation stands as a beacon on a mountain, that the Saints in all the world can see, and from which they should take warning, and escape the rocks on which so many of our brethren have gone to destruction. God has called us to be saviors of men; and so long as we continue to be such, we answer the end of our creation; and if we cease to be saviors of men, we are as salt which has lost its savor, only fit to be cast out and trodden under the feet of men. "But I am persuaded better things of you, brethren, and that with all your hearts you will strive to obtain salvation, though I thus speak." Our mission is an important one, if we fill it to the glory of God. Christ has given his life to save men; but they must hear and obey the gospel, to be saved. How important to convey that message to them. How wonderful it is ordered, that all may perform a part of the work. In this the tithing law is seen to good effect. The Lord has said, and shall he not fulfill his word? "Bring all your tithes into my store-house, and prove me herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will remove the devourer for your sakes, and he shall not destroy the fruits of your ground, and your fruit trees shall not cast their fruit in the field before the time, and all nations

shall call you blessed; for you shall be a delightful land, saith the Lord of Hosts."

If we truly believe the Lord's word, brethren, let us go to with all our might, and do his will. There is a sufficient number of Saints in the land of Zion, and adjoining counties, to take the curse off all that country, and load themselves and all around them with blessings. Then why should we suffer these evils to increase around us, when the Lord has put it in our power to stay them. The thing can be done, and thank God, that I know it will be done; for a feast of fat things must be prepared in the center of Zion, to which the poor out of all nations, and the meek of the earth, will come, and partake of the marriage supper of the Lamb. The rich have already been invited by a special revelation through Joseph the martyr, and they all refused to come, as Jesus said they would do. This great honor is conferred on the Saints of this age, to prepare the marriage feast; and the first thing required, is by our diligence and faithfulness to take the curse off the land of Zion, that it may become as productive as the garden of Eden, that joy and gladness may be found therein, thanksgiving and the voice of praise. I thank the Lord for this the ninetieth New Year's day that I have lived to see. I thank the Publishing committee, that they still continue to send me the *Herald*. I am glad it comes weekly, and heartily wish it might come daily. A happy New Year to all in the office, and to all Saints who may chance to read it.

As ever your brother in the Lord,

JOHN LANDERS.

HAZEL DELL, Illinois,
January 2d, 1883.

Dear Brother Joseph:—I was chosen by the brethren at our district conference, in December, to travel and preach in this district. Since receiving the appointment, I have entered into the good work. Have preached at three points within the bounds of the Brush Creek Branch. The work seems to be onward. I am at this time holding forth at this place. The result of my labor up to this writing, is two baptized, the prospect good for quite a number more to follow in the same good work. We think the work in this district is gaining ground. The prejudice is dying. The truth is shining brightly upon the minds of many. What is in store for us we know not, but one thing we are sure of that all things work well to all who love God. This district has been blessed by the labor of a few faithful Elders, all of whom are men of firmness.

Here permit me to say a few things in reference to myself. I joined the Christian Church at the age of fourteen. Commenced preaching at the age of eighteen. Have spent the greatest part of my life in promulgating and defending the tenets of that church. Being firm in my opinions, I soon became a daring defender of the doctrine taught by Bro. Campbell. I have preached in several different States. Have brought into that church more than two thousand persons. Have conducted twenty-five oral discussions with the different denominations. I always thought I succeeded in maintaining and defending the doctrine of the Christian Church, with the exception of the debate with Elder G. H. Hilliard, of the Latter Day Saints. After meeting and discussing with him, my faith in the positions assumed by my brethren became

shaken. I tried to resist with all my powers of mind the impressions the discussion made on my mind. During the month of June, 1883, I had the privilege of hearing the claims of the Saints presented by our beloved brother, T. W. Smith. I could resist no longer. I was compelled to unite with the Saints. Right here permit me to say to my former brethren, that the doctrine preached by the Saints is no delusion, this I can now say experimentally. Now, dear brethren of the Christian Church, let me say to one and all, condemn me not until you fully investigate the doctrine as preached by the Reorganization of the Church of Jesus Christ of Latter Day Saints. I feel satisfied in regard to the result of such an investigation. Hope the good Lord will bless all the honest in heart, and that the time will soon come when we will all see the truth as it is in Jesus. My heart's desire and prayer to God is, that all men may come to the knowledge of the truth, so as to be justified in the sight of God our Heavenly Father. I go from here to Prairie Hall, in Richland county, where I expect to present the gospel to many of my former brethren, whom I hope will be prepared to give us justice.

Yours in the covenant of peace,

J. W. STONE.

BOZEMAN CITY, Montana,

December 29th, 1883.

Brother Joseph:—As to-day is the last Sunday of the year, 1883, and as I am not with the Saints in meeting to-day, as we are alone in this place, still we feel the Spirit is with us. I wish the *Herald* and its readers a Happy New Year, and good success in the future. I am of the opinion that the least any member of the church can do is to subscribe for all our church papers. They are worth the money we pay for them, for the good news they contain. I like to read the letters and conference minutes generally. Bro. Ch. E. Malmstrom's letter from Utah to the Catholic priest, Father Keily, (I believe I know him), is a good one, and to the point. I would like to read in the *Herald* Father Keily's answer. If I am not mistaken Brother Malmstrom is a Swede. It makes my heart glad to see my countrymen take interest enough in the work to write letters once in a while to the *Herald*, to let us know that they are alive.

I remain your humble servant,

MARTIN LUNDWALL.

ISLAND MOUNTAIN, Nevada,

December 29th, 1883.

Dear Brother Joseph:—The snow is now about eighteen inches deep, but more in the drifts. It is snowing at this time. Our mail from now on, will have to be carried on snow shoes.

Bro. Glaud Rodger stopped at Elko for awhile, on his way west. He labored in Ruby Valley, and some in Elko. I got several letters from him, but did not get to see him. I get the *Herald* and *Advocate* occasionally, which are good companions. God prosper them. I rejoice to see the progress that the Elders are making. May the Father of light continue to guide them. When I saw and read L. O. Littlefield's fourth letter, I predicted it his last. Oh how I rejoiced when I read yours in answer to his. Yours bring light, his bring darkness and doubt. He has to go behind the curtain to get his evidence, which is dark and doubtful. If

Littlefield has been with the church so long, why not make an affidavit himself. It looks as if he would rather use the evidence of the dead, than that of the living. I love to see the plainness of the word of God as you use it. As Bro. E. L. Kelley says, so say I. I do not believe your father ever taught or practiced, or sanctioned polygamy, or plural wifery, as the Utah Church claims. They, (the Utah elders), can deny the practice of polygamy when they choose, and condemn it as stoutly as any one; while at the same time practicing it. I am sure a true Latter Day Saint would never have to go in the dark for the word of God.

Ever praying that truth may prevail, with love to all,
E. PENROD.

SCOTTSVILLE, Indiana,

December 27th, 1883.

Bro. Joseph:—Christmas gift! I wish you and yours a prosperous new year. Friend Hoak, of the Campbellite, or Christian Church, publicly arraigned the doctrine of the church, and said he would like to look a miracle man in the face for one hour. I submitted two propositions to him for discussion. His reply was that he did not come out to discuss, but to preach to the people; and since that time he has been back and publicly stated, that now we had to come to time, or back down. That he intended to bring a lawyer preacher, that we would not stand before one quarter of an hour. All I have to say is this: We did not embrace this work with the intention of backing down or out, but as Bro. Blair said to S. M. Henry before the discussion at Mt. Eden, that the battle was not to the strong, nor the race to the swift. The work is the Lord's, and he will care for it.

Bro. T. W. Smith is with us, and we expect a good time. The adversary is as a roaring lion, seeking whom he may devour; but we trust we are not in darkness in relation to his roarings or advices. Pray for us, and the prosperity of the mission.
Yours in bonds,

M. R. SCOTT.

SAN BERNARDINO, California,

December 27th, 1883.

Bro. Joseph:—I have just returned home from a Summer spent in the northern part of the State, where I did some work for the Master. The work so far as I can judge, in the central and northern districts is holding its own. The hindrance to the spread of the work is the lack of work, both on the part of the ministry and members. Both districts greatly need one or more Elders constantly in the field. It is not to be wondered at that the work does not move faster when we take into consideration the fact, that on all the coast we have not an Elder steadily at work. One Elder in the field all the time, would do more than is now being done by the local ministry. One thing is quite noticeable among the Saints of California; they are desiring to know something about tithing. There seems to be a willingness on their part to learn and obey. When that time comes, then the work rolls on and Zion prospers. Obedience to the law of tithing brings unity of works as well as belief; and it is works that bring the Spirit and crown. A proper belief in the doctrines of Christ is essential; equally so are works. The body can not expect to prosper while a few are doing the works, and the rest only believing, as has been

the case heretofore. But tithing opens up a broad field for all to labor in. If we want unity of blessing in the future, we must have the same of labor here.

Bro. H. P. Brown is keeping the work alive in Oakland, but his labors are confined mostly to that place, while much needs to be done outside of there. Our branch here is about as usual, being kept alive by the efforts of

Yours in gospel bonds,

HIRAM HOLT.

NEBRASKA CITY, Nebraska,

December 31st, 1883.

Dear Herald:—This is the last day of the year 1883, in which year you have been a more frequent visitor than formerly—always stored with precious food for the hungry mind—carrying good news from friend to friend, and blessings of joy and gladness to those many of the household, who dwell in lonely places, having no other earthly preacher than you, most welcome visitor! In this kingdom I receive continually joy and satisfaction, testimony upon testimony to the truth and divinity of the same. I love God with all my heart, and want to live so that I may have his favor and approbation, upon whom I am always dependent in this changeable difficulty, life. I hope that I shall always live faithful. I find that it is good, but it is hard to be a Saint. I see that I am doing wrong many times when I intended good. I have many weaknesses, great weaknesses they seem, but they must be overcome. I know the inward as well as the outward foe; thus life is a warfare continually. By our own strength we should not be able to conquer and reach the fair mansion above.

Dear Saints, let us be humble, pray for each other, helping each other whenever we may. Let us still

"Stand the storm, it won't be very long,
We will anchor by and by."

I was asked what meaning I had attached to the word "highminded" in my last letter. To my thoughts it is a mind familiar with the divine truths of heaven, "spiritually minded."

May you ever live and shine,
May the hungry, thirsty soul,
In you drink and substance find,
Better far than costly gold.

Your friend and well wisher,

NICOLINE THOMSON.

61 Hubbard St., CHICAGO, Ill.,

January 1st, 1884.

Bro. Joseph Smith:—Since I last wrote you for publication, I have visited and preached at Plano, Sandwich, near Amboy, Marengo and vicinity, and have spent four Sundays in Chicago. At Plano I spent nearly a week, and preached six times. On Sunday morning I listened to a strong and effective discourse by Bro. J. S. Patterson. Near Amboy, in the Kiefer school house, I spoke five times; at Sandwich two times, and at Marengo and vicinity about fourteen times. When at Chicago, I speak twice on Sunday, do other labor that is not apparent—nobody but God and myself knowing much about it. The effects produced by the preaching, at the above named places, were all that I could expect, under the circumstances, and at Plano, and the little village of Coral, near Marengo, they were better and more than I had anticipated.

I have come to the conclusion that it is our duty to make proper effort to do what God has

commanded, and leave results with him. It is comparatively easy to baptize, or organize when the people are ready. I never enjoyed better liberty and more of God's Spirit in presenting the word, than since I last left home. To God be all the glory. The Saints, as a rule, have been kind, and many of them have manifested a desire to see the work progress; but the coldness, backwardness, want of faith and God's Spirit, on the part of some, furnish cause for alarm. May God help them to return to the pure gospel, in child-like faith and humility. The outside attendance in the city, is improving of late, and there are unmistakable indications that the heaven is working to some extent, at least. If the Saints, in the branch and out of it, were just what all Saints should be, the work would soon move on grandly. The conflict has been long and terrible, (perhaps the end is not yet), but there is light in the distance. I have more decided views with reference to the duty of the Church to this mission than ever before. Has all this opposition been for the past and present? I can not believe it. It should, however, be borne in mind, that while the devil may be at the root of this and all other evils, the Saints of God have no business, either from ignorance or transgressions, to allow themselves to pass within his grasp.

I like Bro. M. H. Bond's letter in last *Herald*. To me it has the right ring. Will the Saints give it a careful re-reading. It is high time that all who are sent out to represent God's great truth should build for eternity, and not partly to please men, or from appearances; for where we are guilty of the latter, we always fail to please God; hence do not build up his work, nor lay up for ourselves any treasures in heaven. The gospel we have received requires the strictest integrity on the part of all its adherents and representatives. If we can not, for causes which appear to us to be good, present things as we understand them to be, when we put pen to the paper, or open the mouth to speak; then, for heaven's sake, let the pen remain dry and the mouth closed! "So speak ye, and so do, as they that shall be judged by the law of liberty." (James 2:12). May God grant to you, and all his people, as much happiness during the New Year, as shall be for the greatest good, and success in the work of the Lord.

Yours in hope,

JOSEPH R. LAMBERT.

CANAAN, Indiana,

December 23d, 1883.

Bro. Joseph:—Bro. T. W. Smith has done a good work here. The spirit of his calling rests upon him. He has done good preaching at Union. The district is reviving some, and we rejoice that the good Master has not forgotten us. Our prayer has been answered. Difficulties have been settled, and those that had withdrawn, have been reclaimed, and are now assisting us in the work. We have labored a little in the ministry this winter. We desire to do all we can to forward the work of God.

There is an omission of three resolutions in the minutes of our conference in the *Herald* of December 15th. I wish to have them inserted in the *Herald*, as I was chosen assistant clerk, that justice may be done to all: "Resolved, That we sustain Bro. T. W. Smith as president of this mission, by our faith, prayers and means. Resolved, That we sustain Bro. Moses R. Scott as

a laborer in the District. Resolved, That we request Elders and Priests to labor in the district as much as their circumstances permit." No doubt they slipped Bro. Carmichael's mind, or he overlooked them.

Yours in the one faith,

V. D. BAGGERLY.

WHEELING, West Virginia,

January 1st, 1884.

Dear Brothers and Sisters:—The *Herald* is truly a welcome visitor to me. From its pages I learn many precious truths. The Saints here are well, and our branch in a prosperous condition. We held a watch meeting at our chapel last night, and the Spirit of God was with us. In looking back over the past year, I see many things to be thankful for. One year ago there was no branch of the church here, and now we have a branch and a neat little chapel to worship in. Although the new year brings to my mind sad memories—one year ago to day, my father, Elder Ebeling, had nearly closed his earthly life—yet we trust our loss was his gain, and hope to meet again to part no more. Wishing you all a Happy New Year,

ANNA E. SMITH.

HANNIBAL, Missouri,

811 Walnut Street,

December 17th, 1883.

Bro. Henry A. Stebbins:—Brother Taylor informs me that in your letter to him, you make inquiry of me. For nearly two months I have been in close attendance on my sick wife. When you come together for prayer, will you intercede for us? that God would in his infinite mercy restore my wife to health. She is now reduced very low. I am writing in my night watch, when nothing disturbs the stillness but the ceaseless ticking of the clock, reminding me that time is steadily passing away, and bringing nearer with every beat the day so long expected, "the Saints' deliverance." I feel in a retrospective mood, and my thoughts run back through the dim visions of the past, to the time when the man whom God called to open this dispensation, led me into the waters of baptism. This at seven o'clock in the morning of the 10th of April, 1844. I was a resident of Nauvoo, and had been for some time previous. Was personally familiar with the Martyr, and had opportunities of observing his course and general deportment. I don't think the man ever lived who was more beloved by his people; they would have interposed their own lives to shield him. The world knew him not. In the palmy days of Nauvoo, visitors were constantly arriving, with curiosity sharpened by madam rumor, to interview the man of whom so much was said. They beheld a beautiful city, where once was a stagnant, fever-breeding locality; a well ordered community of 25,000 persons, as busy and industrious as bees, gathered from all quarters through the influence of the gospel, and presided over by a man whom all loved, and whose lightest wish was respected, and who was moulding them for good and not evil.

Right here I wish to state, that in those days, I never saw a drunken person staggering on the streets, or heard a profane oath uttered by any of the multitudes daily met there. True, the slime of the serpent has since passed over the scene, but out of all God will yet be glorified, and those who have kept their integrity will reap an abund-

ant reward. Do the Saints of to-day properly appreciate the labors and great sacrifice of the man who died for his people? Nor should we lose sight in this connection, of the brother who would not be separated from him, and went to death with him. A man against whom not even a railing accusation could be brought, sedate and circumspect in his deportment, and who was ever on the side of mercy when dealing with the erring. Is it not well to call these scenes to mind, that we may be stimulated to increased effort, and putting aside the vain frivolities of life, apply ourselves with renewed zeal and energy to the work, that we may the better realize the true end and purpose of our existence. With kind regards to all I remain,

Your brother in the gospel,

EDWARD L. PAGE.

Summary of News.

GENERAL NEWS.

Jan. 3d.—The announcement comes from Paris that the present French Ministry is considering the project of selling the railways owned by the Republic. The price named is \$84,000,000, and the bidders are the Rothschilds. The money is to be used for the war against China. The Government owns only about 2,000 out of 25,000 miles of main track.

It is stated that Barere, the French Consul General, has informed the Khedive that if England is unwilling or unable to defend Egypt against El Mahdi, France is willing and able to defend her.

The *Post's* Rome correspondent telegraphs that the Pope's Secretary, Monsignor Boccadi, opened a letter from America addressed to Leo XIII, containing Fenian threats should the Pope continue supporting England against the National cause of Ireland. The letter states that the protection which the Italian Government gives the Pope, who is now the only sovereign safe from dynamite, will be of no avail. The Pope is warned that there are priests he is bound to receive who will obtain access to his presence to sustain the cause of the Irish against oppression.

The German Government has forwarded a favorable reply to the proposal of the Government of Japan that the latter should establish courts of justice which will have jurisdiction over foreigners in that country as well as natives. It is understood that the United States Government has given a similar reply to the Japanese proposition.

The Khedive of Egypt has cut down his own wages 10 per cent, and applied the same economical principle to the income of the hereditary Prince and the expenses of the Egyptian Court.

The National Board of Health has information communicated by the State Department of the continuance of cholera in Alexandria. Judge Farman, of the International Tribunal of Cairo, says: "There are from one to three cases a day resulting in death, and many more in which the attacked recover." He estimates the number of deaths from cholera the last summer at double that given in the official reports. The United States Consul-General at Cairo reports that the official estimate is 48,000 to 50,000. Owing to want of proper organization, however, the returns are not trustworthy. For example, July

24th the sanitary bulletin fixed the deaths in Cairo at 465. From police statistics they exceeded 1,200. The Consul-General reports that in well-informed official circles the number of victims is estimated at between 65,000 and 70,000. In many villages in the interior, he says, the majority of the laboring population died, and in some instances nearly entire communities disappeared, and there is not a sufficient effective force left to cultivate and harvest the crops.

Several of the railroads entering London were guarded Thursday evening to prevent an intended outbreak by Fenians, of which the police claimed to have received information.

The latest version of the recent accident to the Czar is as follows: "The Czar was returning the afternoon of Dec. 17 to Gatchina Palace from a shooting excursion, accompanied by his suite in eight sledges, with a number of servants. Although darkness was coming on the party noticed on the road ahead six men, apparently peasants. The Czar's aides drove forward and ordered the men to clear the way. The men saluted the officers, and appeared to obey the orders, but when the Czar's sledge came on a level with them they suddenly wheeled around and fired at the Czar thrice, and two of them ran toward him. The horses drawing the imperial sledge became frightened and galloped some hundred paces, when the Czar was thrown out of the sledge. A bullet lodged in the Czar's shoulder. It offers, however, no danger. The Czar's followers immediately mounted the sledge horses and followed the assassins, who escaped in a neighboring wood. Owing to the depth of the snow the pursuit was fruitless. One of the pursuing officers ventured too far and has not returned." The Nihilist Executive Committee promised to give the present Czar a fair trial. No constitution and no reforms have been granted, although all were promised. His trial therefore is ended. The Nihilists are much disturbed in consequence of the activity of the police since the murder of Sudeikin. It appears that the Nihilist movement is directed from Paris and Geneva. Over thirty arrests have been made of persons suspected of connection with the murder of Lieut.-Col. Sudeikin. Mme. Wolkenstein, to whose arrest the murder of Sudeikin is attributed, is a sister of the woman who shared all the attempts against the late Czar, and who was finally hanged. A Nihilist proclamation has been issued threatening the Czar. There is much anxiety at Gatchina Palace. A portion of the proclamation reads as follows: "We address you as a citizen and an honest man, and hope that personal ill-feeling will not smother your sense of duty and your desire to learn the truth. We only ask for justice, and for what all civilized nations already possess—personal and political freedom. We ask that representatives of the Russian people should be summoned. We ask for a full amnesty, full freedom of the press, speech, and meetings as the only means of saving Russia from revolution."

Jan. 4.—The relations of England and Egypt are strained. Egypt sent a note to Great Britain pointing out that the present state of things in Egypt can not continue, and asking for a final decision upon the Soudan question. If England refuses the assistance asked the Khedive and Ministry are determined to abandon to Turkey Eastern Soudan and reduce the Egyptian tribute

to the Porte. The Egyptian troops will then be concentrated in Egypt proper, thus giving a force of 15,000 men to protect the frontier without the aid of the English army. Evelyn Baring thinks 15,000 men insufficient for that service. Besides the Khedive the English officials have agreed to a reduction of their salaries. It is expected the Cabinet Ministers will do likewise. The saving thus effected is £110,000. It is stated that European Powers having interests in Egypt are about to address a note to England asking what measures she intends to adopt for the protection of their subjects in Egypt. France has sent Barrere, the French Diplomatic Agent, to Cairo with precise instructions on the subject.

The vanguard of El Mahdi's army has arrived at Elais on the Blue Nile. The populace of the Island of Massowah, on the Red Sea coast, have destroyed the dike uniting the island and mainland.

Of the six largest sugar-producing countries of Europe Germany this year carries off the palm, with 800,000 tons, or 39 per cent of the whole. Next come Austria with 475,000 tons, France with 425,000, Russia with 250,000, Belgium with 75,000, and Holland with 25,000. Germany has not only the greatest number of refineries, 357 out of 1,204, but the largest also.

Jan. 5th.—The excitement in St. Petersburg over last week's Nihilist assassination was greatly intensified today by the final reports of the detectives and surgeons who were deputed to make special investigation into the causes of Sudeikin's death. The official report stated that Lieut.-Col. Sudeikin, who was at the time of his death chief of the department of military governorship of St. Petersburg, was slowly tortured until he made certain disclosures, and then killed to prevent his informing the Government that the Nihilists possessed the extorted information. He had long been the most efficient member of the Czar's special force for the suppression of terrorism. He was engaged in the work of tracing several recent assassinations to Jablonski. The latter had been by turns a Nihilist avenger, a Siberian convict, a convert and Government detective, and was at the time immediately preceding the assassination supposed by the police to be living in a sort of vacillation between the service of the Nihilists and that of the Government. Jablonski, suspecting Sudeikin's intentions, placed himself in his way, and eventually secured his confidence and entered his employment as a spy. Friday night Jablonski induced Sudeikin to accompany him to a house near the Newsky prospect, where he said he had a room from which could be overheard the proceedings of a secret society of Nihilists, who were to meet that evening in an adjoining room. Sudeikin fell into the trap and went to Jablonski's apartment. He reached the place at six o'clock, and at about two the following morning was found there dead, his body being literally perforated with dagger wounds. What happened was this: When Sudeikin had seated himself in Jablonski's room, the latter excused himself for a moment. He was no sooner gone into the hallway than the Lieutenant-Colonel realized the whole situation, but decided to remain in the lighted apartment and fight rather than meet his fate in the darkness of the hallway. In a moment Jablonski returned to the room with a band of Nihilists and armed to the teeth. Sudeikin was in citizen's clothes and was unarmed. He was at once attacked. He defended himself savagely

with the heavy framework of a chair, but was soon overpowered and bound. His captors then demanded certain police secrets respecting a number of Nihilist leaders. These Sudeikin refused. He was thereupon subjected to a process of torture by stabs and mutilations. After undergoing these for upwards of an hour, he weakened and agreed to divulge. The first confession he made was received with distrust. He was compelled to sign a commission authorizing one of his tormentors to proceed to his apartment and there procure confirmatory documents, the location and access to which were given. A truce was then had and the commissioned conspirator returned with most of Sudeikin's private memoranda. These were found to contain nearly all the information desired by the assassins Sudeikin was then put to death.

The meetings of the London Cabinet councils have not resulted in any definite decision respecting the intervention of England in the Soudan. After yesterday's council, however, instructions were sent to Earl Dufferin, the British Minister to Turkey, to question the Porte as to the terms on which the Turkish expedition would be sent. It is reported that Lord Granville is in favor of using the Turkish troops under condition that the Turkish occupation of the Soudan be for a limited period only. It is not probable that the Porte will assent to such terms if England insists on them. The Egyptian Government is acting in concert with the Sultan in favor of a cession of the Eastern Soudan to Turkey if England should refuse to lend British troops to suppress the Mahdi. Sir Evelyn Baring in his latest report suggested that it might be well to make terms with Abyssinia as against the Mahdi offering as an inducement to Abyssinia that she take a section of Nubian Egypt, which should include Port Massowah.

Baker Pasha has opened communication with Ras Aloula, the commanding General of the Abyssinian forces, asking him to make a demonstration in force against the flank of the Mahdi at the moment that Baker begins his march to relieve Khartoum. The report has reached Baker Pasha that Ras Aloula has, it would appear, in accordance with this program, crossed the frontier and is advancing in the direction of Kassala with 20,000 Abyssinian troops. Baker Pasha's plan of campaign has been approved at Cairo. It is in brief, for the total evacuation of the Southern Soudan and the concentration of the entire available Egyptian force between Suakin and Berber. This will constitute his first line of defense, and Kosseir and Fsneh will make the second line. Baker Pasha's plan includes also an immediate order to the garrison at Khartoum to retire on Berber. The government at Cairo has, however, refused to sanction this last section of the plan, and stipulates that evacuation shall not take place until definite news is received that the advance of the Mahdi is likely to result in the shutting up of the garrison.

It is now clear that the Mahdi must be fought and by English troops, or Egypt must be completely and immediately evacuated. The special correspondents of Ministerial join with those of Conservative journals in representing the Mahdi's movement is spreading in a vast though loose organization to within a few hours of Cairo, and as constantly fed by religious fana-

ticism and a hatred equally bitter of foreign intrusion and Egyptian misgovernment. The military situation is desperate. Khartoum, closely menaced on one side, is thinly garrisoned and shrieks for the help which is daily promised and daily withheld, while in Suakin Baker Pasha can not lick his wretched soldiers into shape, and his Egyptian and his English officers have come to fisticuffs, and the Abyssinians are threatening. Meantime the Khedive and his Ministers force Mr. Gladstone's hand by pretending, like trades-unionists, to go out on a strike. They point triumphantly to Turkey desirous and France eager to intervene in their aid, and they conclude with a declaration which means nothing short of "help us or clear out." The prospect of French intervention has been the final straw. Radical papers shout as loudly as the Conservative ones do for an English advance against the Mahdi. Everybody now concludes that the Gladstone policy of withdrawal is dead, and that the orders may be issued at any hour for taking over the civil administration and the military affairs of Egypt into English hands.

It is reported there has been an encounter between the Chilian expeditionary forces and Gen. Caceres. Commandant Francisco Mendizabal is said to have been killed.

Jan. 6th.—Henry George arrived in London, Eng., to-day, and was greeted by 1,500 people. In his remarks he stated that he regarded the demonstration as evidence of a great revolution that would sweep the world.

It is denied that a British fleet will be sent to the Red Sea. Beyond her previous orders to protect Egyptian interests, England has taken no further measures.

It is stated that Evelyn Baring read to the Khedive England's reply to the recent Egyptian note. England insists upon the withdrawal of troops from Khartoum to the second cataract of the Nile. Great Britain does not object to the cession of Eastern Soudan to Turkey, or to a Turkish reconquest of the Soudan, provided the Porte pays the expenses. It is stated that the Khedive and Ministers refuse to comply with the English note. The Khedive declared that England was seeking to compel him to abdicate, but he will surrender only to force. The Khedive, in defending his position in an interview at Cairo with the correspondent of the *Times*, showed that he is personally prepared to yield to the demand of the English note. He repudiated the report that he designed to abdicate. He believed if the Ministry of Cherif Pasha should retire successors could easily be found.

It is stated that Tseng, the Chinese Ambassador, will shortly propose to France the mediation of either England or America in the Tonquin question.

Deputy Talandier's paper, *Republique Democratique et Sociale*, states that it knows that in a few days numerous reprisals against the English will occur in Ireland to avenge the execution of O'Donnell. It adds that Irish revolutionists will burn London, and American Fenians have studied minutely the operations to be carried on by them.

In a conflict at Izbeck, Hungary, between peasants and farmers of Crown property, two gendarmes who interfered were set upon by a mob. One of the gendarmes was tomahawked. The other shot two of the rioters.

Nearly one-half the residents of the town of Benedict, Charles county, Md., are down with typhoid fever. Out of 180 inhabitants over seventy have had the disease during the last three weeks. In many instances whole families are stricken down. A number of the cases have proved fatal. There is great suffering and distress, and physicians and nurses have been sent to the infected hamlet. The epidemic is supposed to have been caused by the drinking water which comes from several springs said to have been contaminated recently by sinks and manure pits.

Prince Bismarck is attempting to suppress the circulation of socialistic papers in the German Empire.

Jan. 7th.—The Egyptian Ministry tendered their resignations to the Khedive at 8 this evening. Cherif Pasha, the Prime Minister, accompanied the resignations with a letter to the Khedive explaining the reasons for the action. The Khedive accepted the resignation of the Ministers, but requested them to remain in office until their successors are appointed. Riaz Pasha and Nubar Pasha steadily decline the office of forming a new Ministry. It is rumored that El Mahdi has declared he is willing to recognize Halim Pasha as Khedive of Egypt.

It is understood that the French Government regrets the action of the English Cabinet in deciding to refrain from any movement in Soudan outside of Egypt proper. While regretting the course of England, France will offer no objections.

It is said that Admiral Courbet met with such stubborn resistance from the enemy in his attack on Sontag that he has decided to await reinforcements before further movements.

The Standard Oil Company secured transportation from Lake Shore at less rates than any other firm or company could, and thereby crushed all rivals in business. A rival firm brought suit. To-day the Judge of a lower court in Cleveland granted an injunction forbidding the railroad to extend terms to the Standard Oil Company or any other corporation or person which might not be granted to all patrons, rich or poor, great or small.

The farmers of the Sacramento Valley, California, have won their case. A perpetual injunction was to-day issued against hydraulic mining. The miners will be permitted to apply for a new ruling when they shall have discovered a plan to abate the nuisance they have heretofore created by their operations. This is the most important legal question ever decided on the Pacific Coast. The farmers are celebrating their victory.

Vennors almanac for 1884 is out. Opposite the first five days in January, ending with the memorable Saturday just past, is the following legend, which may be of interest: "New-Year's mild; no snow; dust or mud in many sections—Waters quite open—Generally open weather in United States—Local rains or snow and sleet flurries. A great contrast to 1883 January." Weather-prophets have seldom made breaks as bad as this for a starter.

A railroad corporation to construct a line from Bloomington, Ill., to the Mississippi River was licensed by the State yesterday. The promoters are Chicago men. The capital stock is figured at \$1,000,000.

The South has been experiencing some arctic weather. Snow has fallen several inches deep

in some places. Orange groves have been damaged, and the poor have suffered greatly.

Jan 8th.—Keshub Chunder Sen, a philosopher of India, died yesterday at Calcutta, India.

Tolstoi, Minister of the Interior, of Russia, has received a letter announcing that he has been sentenced to death by the Nihilists. The letter also intimates that it is the intention of the Nihilists to murder Muravieff, the Chief Public Prosecutor, and Dofreskansky, of the public prosecution. Tolstoi's guard is increased to thirty men. Muravieff declined a guard. Many factory hands in Perm, Russia, have been arrested. Revolutionary documents were found with them. Among the workmen in Perm there is a Socialist propaganda. Socialism is rapidly spreading among the working people.

The Porte has been notified by the Khedive of Egypt, that if Turkey shall attempt independently of him to reconquer the Soudan for the purpose of enlarging Turkish control, he will claim a reduction of £665,000 per annum in the tribute which, as present Suzerain, he now pays. It is believed that the Porte has been influenced by France to risk the Khedive's threat. It is known that Turkey has prepared to garrison Suakin, but the Ministry at Constantinople pretend that it is intended to do this merely as a demonstration. Nubar Pasha, the Egyptian Minister of War in 1878, is reported to have accepted the Premiership of the new Ministry, and appointed Edgar Vincent Minister of Finance. El Mahdi's brother-in-law has been captured at Esneh and brought to Cairo. He affirms that Mahdi will not fight the Turkish troops, but will do his utmost to make common cause with them to expel foreigners from Egypt.

The attack upon Bac Ninh by the French will probably be made on the 11th. It is thought it will not prove a *casus belli*, as China is unprepared for war.

President Arthur submitted to Congress a message recommending an appropriation of \$1,000,000 to continue the work of improving the Mississippi river below Cairo.

James Stevenson, of the geological survey, has reported to Maj. Powell as one of the results of last season's field operations the discovery of several more ruined cave and cliff cities, differing in some respects from any he had before examined. The most remarkable was a village of sixty-five underground dwellings situated near the summit of one of the volcanic foot-hills of the San Francisco Mountains in the San Juan region of Arizona.

The Chinese question is again attracting attention in California. Immediately after the passage of the present law there was a halt in the tide of immigration, but now the law is craftily evaded by the presentation of trader's certificates, etc., and every steamer from China brings two or three hundred Chinamen to our western shores.

Reports from Egypt are conflicting, to say the least. One set of advices informs us that the Ministry has resigned because the English Government demanded the abandonment of the Soudan, that the Khedive is in sympathy with the Ministry and has threatened to abdicate, and that he can find no one who is willing to undertake the task of forming a new Ministry. Another set of advices informs us that the Khedive is in favor of England's proposition and concurs heartily in the scheme to abandon the Soudan, and

that Nubar Pasha has accepted the Premiership and will form a Ministry which will act in consonance with the English policy. As between these conflicting reports the confusion in the mind of the reader will be almost as dense as the confusion in Egypt itself. Where all other things are uncertain, however, El Mahdi yet remains a certainty.

It is stated that the King of Abyssinia has left Adna with an army and is marching on Massowah. Turkish gun-boats will be sent to the Arabian ports on the Red Sea, where the emissaries of El Mahdi are exciting the populace to arms.

It is reported that five Nihilists, the assassins of Lieut.-Col. Sudeikin, have been arrested. The murderers of Sudeikin were arrested through the information of a cabman who conveyed two of them from the house where the murder was committed. Sudeikin's nephew, dangerously wounded at the time of the murder, will probably recover, but will be insane. Thirty-seven university students here have been arrested for the murder of Sudeikin.

It is stated that the Vatican again insists upon the abolition of an ecclesiastical court, and the Prussian Government refuse to accede thereto. VonSchloezer, the Prussian Minister to the Vatican, has received no fresh instructions in relation to negotiations between Prussia and the Vatican.

BUSINESS AND FINANCE.

The expenditures of the United States Government for the last fiscal year, as provided for by the appropriations of Congress, were as follows:

To supply deficiencies	\$9,853,869
Legislative, executive and judicial expenses ..	20,322,908
Sundry civil expenses	25,435,479
Support of the army	27,032,099
Naval service	14,903,559
Indian service	5,219,604
Rivers and harbors	18,988,875
Forts and fortifications	375,000
Military Academy	335,537
Post Office Department	1,902,178
Pensions	116,000,000
Consular and diplomatic service	1,256,655
Agricultural Department	427,280
Expenses District of Columbia	3,496,060
Miscellaneous	5,888,994
Total	\$251,428,117

There was beside this paid in interest on the public debt \$59,160,131 and in the redemption of the public debt \$134,178,756. This enormous sum of money was raised mainly from two sources of taxation. From internal revenue, \$144,720,368, and from customs \$214,706,496. About one-quarter of the internal revenue was collected in the Southern States, and perhaps one-fifth of the tariff taxes.

Jan. 4th.—D. F. Wadsworth & Co., Ishpeming, Mich., failed for \$180,000. Goldsmith & Kuhn, New York, for \$45,000. Henry Villard of New York has failed. He yesterday made an assignment for the benefit of his creditors to William Endicott, Jr., of Boston, and Horace White, of New York.

The *Manufacturers' Record* publishes an article showing a remarkable increase in the cotton manufacturing interests of the South in the last three years. The figures show that there are now 314 cotton-mills in the South, having 1,276,422 spindles and 24,873 looms, while in 1880 there were only 180 mills, with 713,589 spindles and 15,222 looms. In 1880 the value of manufactured cotton produced was a little over \$20,000,000. In 1883 it had risen to \$35,000,000 or \$40,000,000. During the last three years and a half about \$20,000,000 has been invested by new and old cotton-mills in machinery, the bulk of which

was paid to Northern and Western machinery manufacturers.

Jan. 5th.—William H. Phelps, Elmwood, Ill., failed for \$117,000. McClung, Briggs & Co., Toronto, Ont., for \$100,000. Putnam & Phelps, Boston, Mass., \$275,000. Charles & Rudolph von Bermuth, New York, for \$150,000. B. R. Smith, New York, for \$140,000. Dietrich & Co., San Francisco, Cal., for \$376,000.

There is little in the present condition of affairs which justifies the expectation of any material improvement in business this year. Railroad schemes have been in past years perhaps the most potent stimulant of general activity, and there is no promise of a great amount of railroad building in 1884. It is likely to be even less than in 1883. Large purchasers of all classes are adopting a very conservative policy, and manufacturers are operating on a restricted scale, while lenders are almost as cautious as at any time last year. Thus the leading forces on which we ordinarily depend for business activity have but a low degree of intensity. Some influence that is not yet visible must come in play or we can not expect any revival of trade except such as will result from the slow process of liquidation and recovery. Much will depend on the crops of the coming season, but if we can not sell our surplus wheat any faster than it is now going abroad a great crop will profit us little.

Returns published in the London *Economist* reveal the singular fact that the consumption of coffee in England has declined during the last four years from 309,000 cwt. to 285,000 cwt., which allows considerably less than one pound per capita annually, as against more than five pounds of tea. The annual consumption per capita in France is 3½ pounds; in Germany, 5 pounds; in the Scandinavian countries, 6 pounds; in the United States, 8¼ pounds; in Belgium, 9 pounds. Holland probably surpasses Belgium, but the statistics on that point are not satisfactory.

The President of the London Society of Public Analysis makes the astonishing statement that \$7,500,000 are paid every year by English consumers for water sold as milk—a sum nearly equal to the product of an additional penny on the income-tax. His experience as a public analyst has convinced him that milk adulteration is the most lucrative business in London, and that the public is practically unprotected under existing laws.

Secretary Swank, of the American Iron and Steel Association, who is preparing an annual report of the iron and steel trade of the United States for 1883, says the year's production of pig-iron equals that of 1882, being 4,623,323 tons. The consumption of pig-iron has been about 4,948,323 tons. The year commenced with 383,655 gross tons of domestic pig-iron unsold. There were imported during the year 325,000 gross tons, all of which has gone into consumption. Adding the estimated production, 4,623,323 gross tons, to the estimated importation, and taking no account of the balance of stock at the beginning and end of the year, the total of 4,948,323 is found to have been the year's consumption. The production of steel rail in 1883 fell below that of 1882. There were also made probably 100,000 tons less of iron rail than in 1882. The total rail tonnage of 1882 was 1,501,881 gross tons, of which 203,459 tons were iron rails and 1,304,392 steel. The total rail production of 1883 was probably 1,300,000 gross tons, of which 1,200,000 tons were steel rails.

The imports of steel rails in 1883 were about 100,000 gross tons, against 200,000 in 1882. In round numbers our consumption of rails in 1883 was 300,000 tons less than in 1882.

Jan. 7th.—The *Mark Lane express*, in its weekly review of the British grain trade, says: The weather is damp, foggy, and mild, and the growing crops stand unusually well. Values are tending downward, and it is evident the lowest point has not yet been reached for English wheats. Flour is weaker, barley improving, and foreign wheats more lifeless than ever. Stocks are heavy. Flour is dull and rather weaker. Maise is cheaper. Linseed is a shilling dearer. Other articles are in favor of buyers. Cargoes of wheat off coast are in small supply, and the inquiry for them has almost ceased. There have been fair arrivals. Two cargoes were sold, one withdrawn, and three remain. Cargoes on passage for shipment remain unimproved and quotations are nominal. Sales of English wheat for the week, 35,136 quarters at 39 shillings 7 pence per quarter against 28,468, at 40 shillings 7 pence per quarter the corresponding week last year.

During December the English imports decreased, compared with December of last year, £1,498,000, and the exports increased £799,500.

A cartmen's strike has stopped all business at Havana, Cuba. Nothing is doing. The wharves are loaded with goods. The cartmen can hold out for another week. There will be terrible loss all around. The strike, which is against an increase of taxation, will spread.

Last week's clearings for the whole United States, were over a billion dollars—an exceedingly good showing, all things considered.

Some figures from the Italian Postmaster-General's report for the last year are encouraging in the light they throw on the spread of intelligence in that country. Here are some of them: Up to the end of September 17,445,498 lire had been received for postage-stamps, 2,362,305 for post-cards, 4,004,002 for unpaid letters, and 557,156 for newspapers, showing a total increase of 1,838,001 over the preceding year. During the same period 2,942,907 post-parcels were forwarded, an increase of 800,000 over the year 1882; 120,240 parcels were sent abroad, and 283,508 parcels were received, being 37,400 more of the former and 118,288 more of the latter than in the previous year. Of the principal towns, Milan figures with 209,000 parcels sent and received; Rome, 140,000; Turin, 96,000; Florence, 68,000; Naples, 132,000; Genoa, 65,000; and Palermo, 59,000.

Dart & Rogers, fruiterers, Liverpool, Eng., have failed. Liabilities, \$100,000. Financial difficulties are reported in other firms in the same trade. Two thousand steel-workers of London, Eng., refuse to work at the reduction of wages. A committee of cotton manufacturers of Manchester, Eng., declare it necessary for the interests of the trade to continue the struggle with the striking weavers to insure the requisition of 5 per cent of the wages.

Iron-works in Pennsylvania have started very generally, a reduction of wages having been accepted by the men.

In response to a request of the Senate the Secretary of the Treasury has submitted to the Upper House of Congress official figures concerning the National debt. The high-water mark was reached Aug. 31, 1865, when the Nation owed \$2,756,431,571; June 30, 1883, this colossal burden had been reduced to \$1,551,091,207. The reduction, including interest and less cash in the Treasury, has amounted to \$1,205,340,363.

Chicago has nearly 19,000,000 bushels of grain in her elevators. New York and Brooklyn have about \$13,000,000. The total supply in the United States and Canada, is estimated at \$58,000,000.

Since the assassination of President Garfield, at the beginning of July, 1881, railway stocks and bonds have suffered an astonishing decline. Including only about half of the stocks alone that are listed on the New York Stock Exchange, the loss in price since that time has been

\$600,000,000. The following are a few of the most conspicuous examples:

	Stock.	Dec.	Loss.
New York Central.....	\$ 89,428,300	29%	\$ 26,493,182
Lake Shore.....	49,466,500	39%	19,477,444
Michigan Central.....	29,000,000	29	8,403,000
Canada Southern.....	15,000,000	29%	4,363,700
North Western.....	26,502,735	15%	4,207,810
St. Paul.....	30,904,261	36%	11,241,402
Burlington and Quincy.....	69,814,191	50%	35,493,702
Rock Island.....	41,660,000	30%	12,642,900
Denver and Rio Grand.....	35,000,000	88%	30,675,000
Union Pacific.....	60,854,195	60%	30,664,598
Missouri Pacific.....	30,000,000	27%	8,212,500
Missouri, Kan. & Texas.....	46,505,000	31%	14,707,295
Texas and Pacific.....	33,191,500	51%	16,659,999
Wabash, common.....	27,409,200	30%	11,648,910
Wabash, preferred.....	23,084,200	66%	15,817,743
C. C. & I.....	14,901,600	35%	5,282,789
Col., Chic. & I. C.....	19,980,823	29%	5,048,632
Ohio & Mississippi.....	20,000,000	23%	4,600,000
Peoria, D. & E.....	8,400,000	43%	3,375,000
Ind. Bl. & West.....	10,000,000	35%	3,425,000
E. Tenn., V. & G.....	27,500,000	15%	4,159,750
Hannibal & St. Jo.....	9,168,700	65%	5,031,424
Louisville & Nashville.....	25,000,000	65%	16,281,250
Ontario & Western.....	60,118,982	22%	13,525,645
Erie.....	77,087,600	22%	18,019,225
Lackawanna.....	26,200,000	12%	3,144,000
Western Union.....	80,000,000	20	16,000,000
Central Pacific.....	59,275,500	39%	23,285,634
Northern Pacific.....	59,000,000	21%	10,657,500
Northern Pac., pref.....	41,749,493	36%	15,243,716
Oregon Navigation.....	24,000,000	84%	20,280,000
Or. Transcontinent.....	40,000,000	52%	21,100,000

Total 32 stocks \$1,190,085,079 \$424,024,226

These losses, moreover, are computed at the closing prices of Monday and of 1883, though in many cases lower prices have since been made. The average decline in these is about 36 per cent of their par value. Other stocks listed on the exchange have declined on the whole relatively about as much, for in the list above given are some of the soundest and best dividend-payers in the country, as well as others that represent collapsed expectations. The nominal value of all railroad stocks in the country is about three times that of the companies quoted, and the decline in value since July, 1881, has been probably not less than \$1,000,000,000. In addition, these great corporations have a still larger amount of bonds outstanding, though the decline in these has not been on the whole so great. If it has been less than half as great—and this is apparently a safe estimate, judging from such securities as are quoted—the apparent loss in the valuation of securities within two years and a half has been over \$1,500,000,000.—*New York Tribune.*

FIRES—STORMS—ACCIDENTS.

Jan. 3.—Loss by fire at Augusta, Ga., two cotton warehouses \$200,000. Milwaukee, Wisconsin, \$5,000. Wabash, Ind., flouring mill, \$13,000. Dalton, Ga., \$7,000. Weatherford, Tex., \$40,000. Fairfield, Ia., furniture factory, \$17,000. Bloomington, Ill., furniture and vinegar factory \$3,000.

The St. Lawrence River rose about three feet to-day at Montreal Quebec, and is now causing great inconvenience in the lower parts of the city. All manufactories on Mill street stopped work, the shops being flooded. Six hundred mechanics are out of employment until the water subsides. The press-rooms of the *Post* are filled with water, and the forms have to go elsewhere.

Two more of the workmen injured in the railway collision near Toronto, Ont., died yesterday. There are several more of the victims who can not, in all likelihood, survive their wounds.

About 2 o'clock this morning the storehouse of H. Frick & Co., at Oakdale Junction, Tenn., was blown up by a keg of giant blasting powder. The building was torn to atoms and the goods scattered in every direction.

The yearly record of shipwreck and loss of life in the Gloucester fisheries shows that seventeen vessels and 209 lives have been lost during the year. Forty of the men are known to have left widows, and the number of fatherless children of which there is a record is sixty-eight. Seventy-one men capsized or gone astray in dories have reached the shore or been rescued from a watery grave, many of them after exposure and suffering that defy description. The year opened auspiciously, January witnessing the loss of but a single vessel and crew in Newfoundland herring fishery, February the loss of one vessel in the Grand Manan fishery, and March passing with the loss of a single vessel in the haddock fishery. Three vessels and forty-five

lives, including dory losses, made up the record for the first six months of 1883. The usually placid month of August witnessed the carrying down of two Gloucester vessels with the lives on board. September saw the loss of another vessel and crew, probably from collision, as no storm was reported. In the November gail nine Gloucester vessels went down with all on board.

A severe storm of wind at Buffalo, N. Y., did much damage.

Jan. 4th.—Syrell & Milroy's jute-mill, near Dundee, Scotland, were burned yesterday morning. Four hundred operatives are thrown out of work.

Jan. 5th.—This evening a train was wrecked at Charlestown, Southern Indiana, on a spur of the Ohio & Mississippi running from Vernon to Louisville. A score of people was hurt, including members of the Yale College Glee Club.

Jan. 6.—Twenty-seven women, five of them religeuse and twenty-two young lady pupils under their instruction, were burned to death in the Convent of the Immaculate Conception, a Roman Catholic educational institution at Belleville, Ill., Saturday night. The fire started in the basement of the convent, a four-story building, and had burned through the first floor when discovered. The retreat of the inmates was cut off by the smoke and flames. There were no means of escape left but jumping from the windows. The managers of the institution, it is asserted, had made no provision for the safety of the inmates in case of fire, and the fire department had no ladders. The young girls were chiefly the children of German-American families living in the southern portion of the State. Many of those who escaped were severely injured by the flames or in jumping from the windows to the frozen ground. Pecuniary loss \$75,000.

The Victoria Cotton Mills, at Skipton, England, have burned. The loss is \$125,000.

A portion of the bridge on the railway between Wigan and Preston, Eng., collapsed, killing seven workmen and injuring many. A woman was killed by the cars near Elmira, N. Y.

A train of cars was thrown from the track near Valparaiso, Neb., on the Omaha & Republican Valley Railroad. Six persons were seriously and seventeen less seriously wounded.

Three ocean vessels, long overdue at Philadelphia, Pa., have been given up as lost.

A great snow-storm has prevailed in the Middle States, extending into some of the Southern States. Trains are badly delayed.

Jan. 9th.—Austin's lace factory at Long Eaton, near Nottingham, Eng., has burned. Loss £100,000.

The morning of Dec. 28th, a fire occurred outside the concession at Hanoi, China, which reached the artillery. Its origin was a spark from a forge. A great explosion of powder took place. Many shells and munitions for the fleet were destroyed. Several French artillerymen were hurt and ten auxiliaries were wounded.

Long Branch, Atlantic City, and other low-lying places along the ocean were again in terror all yesterday. The damage to property by flood is serious. People were much concerned for their lives as well. No casualties are reported.

Immense damage has been wrought to shipping and eastern Summer resorts by gales. Passenger trains are badly belated, and freights generally abandoned in New York and Pennsylvania. There are great masses of ice in the Ohio River.

Brinton Station, on the Pennsylvania Road, eight miles east of Pittsburg, Pa., was the scene this evening of a terrible accident, which resulted in instantly killing two men and seriously injuring five others, one of whom has since died. All day a large force of men had been employed on the Pittsburg Division of the Pennsylvania Road clearing snow from the track. At a cut just east of Brinton some fifteen or twenty men were engaged. This evening about 7 o'clock, when the Walls accommodation suddenly rounded the bend at Brinton, and before all the men could get out of the cut they were run down. The train was stopped as quickly as possible and backed to the scene of the accident, where a terrible sight met the gaze of the passengers and trainmen. The dead and dying were scattered along the track for fifty yards.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

WAS JOSEPH SMITH A PROPHET OF GOD?

BY ELDER COLUMBUS SCOTT.

[Continued.]

READER, are you prepared to go farther with us along this cloudy, lonely way; this tour through the wilderness? Then let us proceed to an examination of the evidences of the entire subversion of the ancient church of Christ. In volume 2 of Wesley's Sermons, sermon 94, he says:

"It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries; we seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian; and from a vain imagination of promoting the Christian cause thereby, heaped riches, and honor upon the Christians in general, but in particular upon the clergy. From this time they almost totally ceased, very few instances of the kind being found. The cause was not, as has been vulgarly supposed—because there was no more occasion for them, by reason of the world becoming Christian, for this idea is a miserable mistake, as not one twentieth part was at that time, even nominally Christian. The real cause was, that 'the love of many waxed cold,' and the Christians had no more of the Spirit than the heathen. The Son of Man when he came to examine his church, could hardly find faith on the earth. This was the real cause why the gifts of the Holy Spirit were no longer to be found in the Christian church; because the Christians were turned heathens again, and had only a dead form left."

"Fatal period" indeed. Truly the light of the gospel was fast dying out. Not only did religionists of those days assume to change the form of the church organically, and introduce "useless rites and ceremonies," thus "substituting" their own opinions for the heavenly plan of salvation, thus catering to "the gross multitudes;" not only did the chief motive of action with them become "riches," and the "honor" of the world; but the intolerant legislation of "laws," by poor, sinful, ignorant man, to govern his fellows, in their obligations to their Maker. And assumed to affix penalties, and execute those penalties by force of human power.

In proof of the above statements, and as illustrative of the doings of this apostate religion, for the period of about twelve hundred and sixty years, we quote the following from Gibbon, vol. 4, p. 520:

"In the year A. D. 451, those pious emperors, (Leo and Marcion), enforced with arms and edicts, the symbols of their faith; and it was declared by the conscience or honor of five hundred bishops, that the decrees of the Council of Chalcedon (a Catholic Council) might be lawfully supported even with blood."

Of the sixth century, or about A. D. 532, Bower, in his History of the Popes, says:

"The Christian religion, or worship, was now

become no less idolatrous than that of the Gentiles, who therefore chose to retain their own, there being no material difference between one and the other—between worshipping the ancient heroes, or the modern Saints."

We learn by these historical paragraphs, that this condition of things existed throughout the entire Roman empire, which at that time comprised the full extent of the civilized world.

To note in detail the history of the transition that occurred in the doctrines, principles and organization of the kingdom of God, resulting in its downfall and disappearance from the earth, would require a considerable volume; hence the most we can do is to briefly recount some of the effects of the changes—the organic substitutes that appeared on the downfall of the ancient Christian Church.

"The rise of heresies induced the primitive Christian Church to assume to itself the appellation of Catholic, being a characteristic to distinguish itself from all sects, who, though they had party names, sometimes sheltered themselves under the name of Christians. The Romish Church now distinguished itself by Catholic, in opposition to all who have separated from her communion, and whom she considers as heretics and schismatics, and herself only as the true and Christian Church." (Buck's Theo. Dict., p. 81).

In the early stages of this apostasy, philosophers and bishops maintained "that the great principles of truth were to be found equally in all" "sects and systems," and "that they differed only in the mode of expressing them. In conformity to this plan, by removing the fables of the priests of Paganism, and the comments and interpretations of the apostles, from Christianity; and by reducing the whole history of the heathen gods to an allegory, they made all the religions of the world harmonize with each other. This plausible system, which was adopted by many pagan writers, and by some of the Christian fathers, extended rapidly for a time, and was the source of innumerable errors and corruptions in the Christian Church." (Wilson's Outlines of History, p. 761).

With such a mighty combination of crystalized traditions, superstitions, paganism, and perverted, distorted and mutilated, misinterpreted Christianity, and all enforced by the civil, or rather military power of the Roman Empire, that at that time ruled the world; and the whole diffused with political prejudice, is it any wonder that the Revelator John, while viewing these events in prophetic vision, styles this huge institution, "Mystery, Babylon the Great?" No wonder he marveled "with great admiration!" More especially when he saw this conglomeration drenched into the souls of all the nations of the earth, at the point of the sword. Surely this was a "flood of waters," sufficient to turn the tide of the religious thought, or opinion, of the whole world, and set it to reeling as "a drunken man." "She made all nations drunk," "with the wine of her lewdness." As organizations are the legitimate outgrowths of any given systems of principles; as republics are the outgrowths of republican doctrines, or theocracies are

of immediate revelation from God; and as the principles of "the gospel of the kingdom" of God were now changed, or rather exchanged for an attempted plastering together of a so-called set of religious principles, selected from "all the religions of the world," the organized kingdom of God, the legitimate outgrowth of the operations of the gospel of Christ among men, must also be exchanged for, or be supplanted by, one evolved from this mass of admixtures from "all the religions of the world," an organization of the world! Hence an organization grows out of this medley of Paganism, Polytheism, politics and perverted Christianity, and Judaism, with a so-called vice-gerent of Christ, claiming to be infallible, and head of the church on earth, called after the Pagan name of "Pontiff." And associated with him are a class of inquisitors, called "Cardinals," and next in order are Arch-Bishops, neither of which names or official appellations are known to the revelations of God, as of divine authority. Nor are "Prelates." And a Christianity perverted is mixed in with this eclectic system of the world; this new organization appropriates the names Bishop, Priest, Pastor, Deacon, and so on, more or less as the case may be, but generally more. This metaphorical monarch of the world now assumes its dignity, crowns itself accordingly, lifts its sceptre, and mounts its throne, asserts its supremacy over the whole world. The kings of the earth are but servants of this Politico—Ecclesiasticism, and are engaged as instrumentalities to carry out its will and accomplish its designs. It nationalized its religion, deposed and exalted kings at will, caused all nations to bow at its shrine. It exterminated Christianity, assumed to change "times and laws." Its rise and reign, and the character of its doings, and the extent of its duration, in its consolidated form are thus described by Daniel's prophecy:

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hands until a time and times and the dividing of times." (Dan. 7: 23, 25).

This fourth kingdom is believed by the most learned, to be the Roman Empire, and it is agreed by all that it attained to universal supremacy about B. C. 30, and with slight exceptions it continued so united, some three or more centuries after the coming of Christ; when it began to divide and sub-divide, first into eastern, and western divisions, and then to be sub-divided into the ten divisions represented by the "ten horns" mentioned in the prophecy. The Church of Christ being established, prospered for a season, greatly during the united state of this universal empire, not-

withstanding the ten general persecutions waged against it by the Roman Empire. But by and by, the violent began to "take the kingdom by force," and the combined influence, "false teachers" who arose, "teaching perverse things, to draw away disciples after them," the cruel persecutions, the bringing in of "damnable heresies," the aspirations of the ministry for the honor, power and praise of the world, became too great for the church, and pure Christianity sank under the load, gave way to the gradual development of the Politico—Ecclesiasticism, before described in the language of others, and the arts and devices indicated in the combining of certain principles, from all "sects" and the harmonizing of "all the religions of the world," the power arose answering to the "little horn" that was "diverse from the first," in that it had "eyes and a mouth" that spake "great words against the Most High" and into whose hands "times and laws" were "given for a time, and times, and the dividing of times," and that was to "wear out the saints of the Most High." The Church of Christ on earth, being composed of "saints," was consequently worn out!

John represents, in Revelations, chapter twelve, that on the fleeing of the church, or woman, into the wilderness, she is there "nourished from the face of the serpent" for "a time, and times, and half a time." If therefore, her nourishment came "from the face of the serpent," it surely was not from God. She yielded "up to God and to his throne" the divine administrative authority, with which she had been formerly invested; by which, through her ministry, she had administered the doctrines, ordinances and blessings of the gospel or covenant of Christ; and being divested of all inspirational endowments, and consequently being left without the means of divine guidance, or revelation from God, she seeks the aid of the powers of earth, and obtains the assistance, first, of the eastern and western divisions of the Roman Empire through the investment of her ministry, with both *religious and political* endowments, in the days of Constantine the Great, represented by the "two wings of a great eagle," with which she moved off very rapidly, "into the wilderness." In this wilderness of "Mystery," Paganism, Polytheism, etc., she rules over the world as "Mistress of Nations," the "Mother of Empires," for a period of "forty and two months." For in the united condition of "the beast" and the woman, "power was given him over all kindreds, and tongues, and nations." And a combination of the elements of the three preceding universal empires, is represented in the beast. A notable *diversity* from the former beasts indeed! A body like a *leopard*, feet like a *bear*, mouth like a *lion*.

The apostate, divorced condition of this church in the wilderness, is represented once more by John, in the seventeenth chapter, by the symbol of a woman seated on a beast, "having seven heads and ten horns," gorgeously arrayed, ruling, a Queen of the nations of the earth, ministering her intoxicating doctrines to all nations, herself

drunken with the blood of saints and martyrs of Jesus. Thus enthroned, reigning over the world, ministering her creeds, canons, and doctrines, contents of the "golden cup," she subjects the world by force of arms to an acceptance of such doctrines as human infallibility, the supremacy of the Pope over the nations, both religiously and politically, that the sacramental bread and wine are changed into the body and blood of Christ, "the paying divine worship to the host," celibacy of the clergy, and the worship of images and sacred relics, and that the good works of saints are meritorious enough to supply the deficiency of others, a belief that the clergy have power to remit or forgive the sins of the people, for a small sum of money, praying to, or worshipping the dead saints, also, "firmly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful," together with the sprinkling of infants, and other superstitious notions too numerous to cite here.

These notions for a faith, with a "ceaseless round of useless ordinances," all bound round with the political band of the Roman Empire, were the religion of the so-called Christian World, for a period of twelve hundred and sixty years. The Bible hid away in the Latin language for several centuries, none but the clergy allowed to read it, with few exceptions; the masses of the people, in abject ignorance, inspired with no higher aspirations than a blind veneration for the clergy, amounting almost to their worship. For the history of those times informs us, that not one twentieth part of the people of the empire knew the alphabets of their languages. The motto of those days was: Do as you are told, and ask no questions about it. If you commit sins in our service, we will pardon them. If heretics are to be sacrificed in honor of our institutions, we declare the sin pardoned before it is committed! How *identical* is the spirit that actuates poor, arrogant man, when he assumes to act as dictator for man in spiritual things, in all ages of the world. Is it not a strange inconsistency, for any class of men—religious teachers—in any age of the world, to declare all earthly governments as illegal, without any authority whatever, and in rebellion against the kingdom of God, except their religious institution, and yet, when opportunity offers, are anxious to become an integral part,—officers, servants in, and to, those rebellious governments? Illustrations of this inconsistency, have existed at different times in ages past, and our own age is no exception. But such was the case in ages of the past, only when men were in ignorance of the true principles of human civilization, political government, and devoid of a correct understanding of the doctrines and principles of the kingdom of God, and without revelation from God. Is this the condition with such dictators to-day?

We will not traverse this wilderness further, nor dwell longer on this vision of the "dark ages" of mystery, superstition and apostasy; but will pass on to that

period of the world, when "the words of God shall be fulfilled," the conclusion of the "times" and "months," when a change in the condition of this ruling power was to take place. Its glory was to terminate, its decline to begin, its dissolution to commence,—the period usually styled, The dawn of the Reformation. And reaching the brow of the mountain this side of that great valley of darkness, we pause, and look back over the scene below. And by the aid of the dim light that now begins to reflect from the religious horizon, we begin to realize faintly how thick the darkness of the past was.

The forms of a few brave men are dimly seen, emerging from the darkness. They struggle heroically to save their fellows, by trying to repair the old building, to re-arrange its furniture. They first try to *reform* the old woman, but she resists all their efforts, and after various efforts, all in vain, they abandon this enterprise, seeing they can not draw the building out of the darkness, they lay hold of some of the furniture, and with some of its inmates, desert the home of their youth. They build tenements of their own, but the materials being untempered, they do not seem to be sufficiently substantial to endure the great storms—religious revolutions of this period of the world. Great divisions now occur among the builders, and the result is, many parties are formed, and the confusion is renewed. No certainty is yet obtained. No unity of action is reached. And no wonder; for the darkness is yet very great. No definite line of action is yet discovered. No standard of adjudication is yet reared. No certain, guiding star, is yet visible to those confused hosts, and they move along with much uncertainty. Such is the condition of the religious world from the opening of the sixteenth century to the former part of the nineteenth, and still is to a great extent.

We now turn from the realm of symbol and metaphor, to the region of facts, and behold! the Christian world is divided into *one thousand* different sects and parties. But where is that beautiful structure now, with which the earth was once blessed, called the "Church of God," or "kingdom of God?" The efforts of the reformers were grand but which one of them brought forth the principles of original Christianity, from this dark mass of mixed doctrines, in their purity, and *restored* the church in its New Testament form, with its living powers and gifts? Who of them all, was able to go down into the ruins of the ancient Church of Christ, where they lay buried under the debris of Paganism, and human superstition, that had been accumulating for sixteen hundred years, over these ruins, and separate and bring them forth, pure and whole again? *Suppose* some man was able to *reproduce* out of new material, the *form* of the Church of Christ, who would breathe into it the breath of life, and set it to operating? How would he know his work was accepted of God? But why thus interrogate? The *experiments* of the

wisest of the past have failed to reinstate the church as it was. Men have given it up, and say it was not designed of God, that Christianity as it once was, should again exist on earth; at least, during man's probation. And this but renews the objection we started out to answer in this article. But we now make a deduction by saying, that if it is not designed that the church shall again exist among men in its *original* form, with its original endowments, it is fully admitted that what is now called orthodox religion is not the same or identical with that system of religion taught by Christ and the apostles! This accounts for the fact that this latter religion is not taught in the New Testament, and the necessity of making creeds to maintain it.

We do not feel under obligation to accept this latter religion, and feel inclined to ask, whence is its origin? Not from Christ, for it is said by this new religion, that Christ has not revealed anything since the close of the first century of our era. Our only hope then, is to look after a *reinstatement* of original Christianity, since only through obedience to it, may we be assured of obtaining the salvation Christ therein promised. But it was necessary that the God of heaven should interpose, and by revelation to man, and the sending of his servants, his own son, and the ministering of angels; manifest his own power in establishing his Church in the first place; yes, and it is only through his continuing to reveal his will, that it can be perpetuated, and a *re-establishment* of Christianity would require the Divine interposition of his power to reveal his purpose to mankind again. The same Bible that predicted this departure from the faith of ancient days, and of the age of darkness just past, and foretold that it would result in "the earth's" being "defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant," (the covenant of Christ. Heb. 13:20). Isa. 24:5, also declares, that just before the final overthrow of Babylon, this gospel of Christ, this "everlasting covenant," was to be renewed by revelation. An holy angel was to be dispatched to earth again, "having the everlasting gospel to preach to them that dwell on the earth, to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; worship him that made heaven and earth, and the sea, and the fountains of waters."

From this standpoint we propose to investigate the claims of Joseph Smith, as to his Divine calling as a prophet of God. Contrary to all the traditions and public teachings of Christendom in the former part of this century, in regard to revelation from God,—not a creed on all the earth at that time but would have condemned any man in all the ranks, for hinting that revelation was a possible thing, and while all the sects of Christendom were seeking to spread their respective claims abroad, a young lad, about fifteen

years old, announced to the world the appearance of an angel of God to him, in glorious vision, declaring this to be the day of *preparation* for the advent of the Messiah in glory; that the gospel was about to be restored, and he declared to all the nations of the earth, that a people might be prepared to meet the Lord in peace at his second coming. Also, that the age had arrived, in which God was to renew the covenant with the children of Abraham, according to promise made through the prophets of olden times. But says one, This is a great mistake to begin with; for John's angel was not a real angel, it was a symbol, a figure. Then what does it symbolize? Why, the translation of the Bible into the various languages of the earth, and its speedy publication to the nations thereof through the instrumentality of the printing press, and the great missionary efforts of the different denominations of Christendom. Then the gospel brought by the angel is not a real, literal gospel, but a symbolic gospel. And the nations to whom it is to be preached are not real, literal nations, only symbolic nations.

I can hardly conceive how a *symbolic* angel or messenger, can convey a *literal* message. Says another, the angel seen by John in Revelation 14:6, represents the ministry of the church, or body of Christ, in their work of building up the church during the reformation Period. If this interpretation of the passage be correct, then three or five distinct angels, would represent so many distinct classes of ministers, of so many different and distinct true churches of Christ. Five angels, with five distinct messages, are seen in the vision in this chapter. Let us apply the logic of the above interpretations to the entire prophecy, and harmonize it with the Scriptural doctrine of the "one body," or "Church," of Ephesians 4th. One class of believers says of this passage, it represented a class of men, of different denominations, in both Europe and America, who taught the soon coming of Christ, to establish his everlasting kingdom, and reign with his saints. They lived and taught about 1828, and subsequently. They also teach that the messages of the first and second angels are now being succeeded by the message of the third, declaring the judgments of God, on those who "receive the mark of the beast." To this position we reply: We are asked to take for granted an assumption for which there is not one word of evidence in all the Bible, or any other revelation of God that we now know of; namely, that the word *angel* means, or represents, a class of men, in any Bible sense whatever. We read of "the angels of God in heaven," of "the holy angels," "the angels," of whom it is said: "Man" was made, or created, "a little lower than the angels," that man, to become "equal" with them must pass through and *beyond the resurrection*. Angels immortal in nature. (Psa. 8:5; Luke 22:36; Heb. 2:16).

We also read of "the angels of the churches," to whom John was commanded

to "write," give instructions, meaning, as all understand, the seven elders of the seven Churches of Asia. But more than one is referred to, hence the word is used in its plural form, angels. When only one of the angels of the churches is referred to, the word is used in its singular form. "Unto the angel of the church of Ephesus write." We likewise read about "the devil and his angels," "the angels that sinned." (Matt. 25:41; 2 Peter 2:4, but we never read any where, in all the good Book, where the term angel, used in the singular number, ever represents, or symbolizes a *class of men*, or any other kind of angels.

We reply again, to this *assumed* position, that if the angel seen flying through the heavens, having the everlasting gospel, means a class of men, then the other four angels seen in the vision must symbolize four other classes of men, with as many different messages, or missions, if the logic be worth anything. And if the same manner of procedure be observed in the future, that has characterized the past, with reference to these classes of men, no two classes will be living at the same time: yet, strange as it may appear, applying this logic (?) to verses seventeen and eighteen, and we have one class of these men giving directions to the other, *though dead!* And worse than all, according to this angel-Church, angel-class-of-men theory, one of these angel-classes of men is heard giving orders to "the Son of Man," as seen seated "on the white cloud!" This class of men will have risen a little higher than the Pope! High prerogatives for men indeed. But all these consequences are legitimate, if the logic of these objecting theories is sound. We are not prepared to accept of this assumption. Not yet.

The only rational conclusion that we can arrive at, then, concerning this prophecy of John—one consistent with the facts of past history, and the Scriptures, is, that God, in his benevolence and mercy to humanity, is to grant another dispensation of the gospel, through the agency of an holy angel; with divine authority to administer it, to be proclaimed to all the nations of the earth, just prior to, and during the decline and final downfall of the great religious confusion, that now distracts the world; and hence, in this regard, Mr. Smith's claim is not unscriptural. It may be objected to this position, that the gospel has existed on earth ever since it was instituted by Christ, anciently. We are glad to agree that we have in the New Testament, quite an extensive description of the principles of the gospel as taught by Christ and the apostles; also, of the organization of the kingdom; but while this is true, it is also true, that the *principles* therein described, existed, and were preached, believed, and obeyed, and the church was established, before a description of them was ever transcribed to the manuscripts. (Matt. 4:23; 9:35; Mark, 1:13, 14; Luke 4:18; 9:1-6; Acts 2:37-47). And this written description can at most be but "the word of the gospel." But "the word of the gospel," is but one of at least *three* elements that

enter into, and compose the gospel. Hence it was necessary to *authorize* men to preach and administer the gospel, and its ordinances. Administrative authority is one of its elements. Jesus, who was "anointed" and "sent" of the Father "to preach the gospel," also said to his ministry: "As my Father hath *sent* me, even so *send* I you." "He that hears whomsoever I *send* hears me." "Christ having *become a High Priest*," being "the Apostle and *High Priest of our profession*," bestowed authority of *this nature* upon his ministry. "And no man takes *this* honor to himself, but he that is *called of God* as was Aaron." (Jno. 12: 48, 49; 20: 21; 13: 20; Luke 10: 16; Heb. 9: 11; 3: 1; 5: 4.)

Although the ministry of Christ had received of this authority, also "*the word of the gospel*," as the word fell from the lips of the Savior, yet they were not to attempt to preach, until they were endowed with power from on high. Paul, authorized with a dispensation of the gospel, says: "And my speech and my preaching was *not with enticing words of man's wisdom*, but in demonstration of the Spirit, and power: That your faith should not stand in the wisdom of men, but in the power of God." "Our *gospel* came not unto you in *word only*, but also in *power*, and in the *Holy Ghost*, and in much assurance." (1 Cor. 2: 2, 3; 1 Thess. 1: 5). Thus it is plainly to be seen, that while we have had all the time, a description of the principles, laws, ordinances and doctrines of the kingdom of God, *the things* therein described, with the *authority and power* to administer them, are what we have not possessed. These can only be restored by revelation from heaven. Hence the coming of the angel.

Now, if the angel that appeared to Joseph Smith, be the one referred to in the prophecy of Revelations, 14th chapter, and 6th verse, he must bring "the everlasting gospel," and this is what he must authorize Mr. Smith to preach. Had Mr. Smith claimed to have been authorized by an angel of God, to preach the everlasting gospel, and then failed to have taught it, we could, with propriety, have rejected his mission. This can only be determined by a comparison of what he taught, with the doctrine and principles taught by Christ and the apostles anciently, as described in the New Testament. By a perusal of the writings and revelations of Mr. Smith, we learn that he taught as follows:

"After it was truly manifested unto this first elder, that he had received a remission of his sins, he was entangled again in the vanities of the world; but after repenting, and humbling himself, sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white, above all other whiteness; and gave unto him commandments which inspired him, and gave unto him power from on high, by the means which were before prepared, to translate the Book of Mormon, which contained a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is de-

clared unto the world by them, *proving to the world, that the Holy Scriptures are true*, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day and forever, amen. Therefore, having so great witnesses, by these shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith, and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation; for the Lord God hath spoken it; and we, the elders of the church have heard, and bear witness to the words of the glorious majesty on high, to whom be glory forever and ever. Amen. By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the framer of heaven and earth, and all things which are in them, and that he created man male and female; after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him, *the only living and true God*, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man. Wherefore, the Almighty God *gave his only Begotten Son*, as it is written in those scriptures which have been given of him: he suffered temptations, but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power, according to the will of the Father, that as many as would *believe* and be *baptized* in his holy name, and endure in faith to the end, should be saved: not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen."—Doctrine and Covenants, 17: pars. 2, 5.

The foregoing paragraphs embody a condensed statement, or mention at least of the fundamental doctrines taught by Joseph Smith, after the ministration of the "holy angel" to him, and by which he became a witness to, and taught the existence of the "only," "eternal," "everlasting," "unchangeable" God, the "creator of the heavens and the earth, and all things therein." This surely accords with gospel truth. (Isa. 42: 5; Matt 11: 25; 17: 5; Eph. 4: 6; Col. 1: 15; Heb. 1: 10-14; Mal. 3: 6; James 1: 17; Rev. 14: 6, 7. It is also taught, that "God gave his son," the "only begotten," that "he died," "was crucified," "rose again the third day;" that he is "on the right hand of the Father," that all who accept of him as a Savior, may "be saved," should have eternal life;" those before, as well as those after his coming; The atonement of Christ, is evi-

dently gospel truth. Matt. 3: 16, 17; John 3: 16, 17; Acts 26: 22, 23; 1 Cor. 15: 1, 2, 3, 4, 5; Eph. 2: 13-18; Luke 22: 19, 20; Rom. 5: 8, 9; Heb. 13: 20, 21; Rev. 1: 5, 18).

Love to God and service to him, and an obedience to "his holy laws," and acceptance of Christ, by "faith," that all are required to believe in him, are herein taught by Mr. Smith, as necessary to salvation. All will agree that this was taught as gospel doctrine anciently. (John 3: 16; 14: 1; Matt. 17: 5; Mark 1: 13, 14; Heb. 11: 6; Rom. 10: 8, 9, 10, 13, 14, 15, 17; Acts 15: 7, 8). Faith in God and his son Jesus Christ is essential to salvation, according to the foregoing citations, and the testimony of Mr. Smith agrees with this, as we have seen.

Says Mr. Smith: "And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they can not be saved in the kingdom of God." (Par. 6). All will concede that "repentance" is essential to a remission of sins, according to the teachings of Christ and his ministry in ancient days—is one of the principles of the gospel. Matt. 3: 1, 2; 4: 17; Mark 1: 1, 2, 3, 4; Luke 3: 3; Acts 2: 37, 38; 17: 30; Luke 24: 45, 46, 47). Repentance is a ceasing to do evil, and a learning to do well. A laying aside of all that is condemned as evil and wrong by the law of the gospel, a reformation of our character. "For godly sorrow worketh repentance *to salvation*, not to be repented of." (2 Cor. 7: 10; Heb 6: 1, 2, 3).

Again, by referring to the foregoing epitome of teaching, it will be observed that *baptism* in the name of Christ, is declared to be essential to salvation. "And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom." So says the revelation of Christ to Joseph, after having been authorized of God, by the angel. (Revelation of 1831). An immersion of a penitent believer in water, for the remission of sins, in the name, or by the authority of the Father, Son, and Holy Ghost, was taught by Christ anciently, and also by the apostles, as essential to salvation. A part of the scheme of redemption; a part of the gospel of Christ, and not, as some say, a mere church ordinance, in the sense in which it is used by uninspired, unauthorized, modern divines; and as obtained from the creeds invented in the dark ages. According to the Savior, if he be not a second rate teacher, compared with worldly-wise teachers of these days, baptism is not to be administered, or *dispensed* with, just as *we choose*! This is no *equivocal* question. The issue is a direct one. It is a question of the Bible, or creed. God says it is essential. Man says it is *not*.

"Verily, verily, I say unto thee, except a man *be born of water*, and of the Spirit, *he can not* enter the kingdom of God." (Jno. 3: 1, 5, 8; Matt. 3: 13, 17; 7: 21; 28: 19, 20. Mark 1: 1, 5; 16: 14, 18,

Luke 3:2, 3; 7:28, 30; Acts 2:37, 38; 8:12, 13, 36, 37, 38, 39; 10:47, 48; 16:30, 31, 32, 33; 19:1, 6; 21:14, 15, 16; Rom. 6:1-6, 17; Gal. 3:17; Eph. 4:4, 5; Col. 2:11, 12, 13; Titus 3:5; James 1:25; 1 Pet. 3:20, 21; Heb. 6:1, 3).

Teaching the doctrine of baptism in all its relations to the gospel plan of salvation, by Mr. Smith, goes far towards justifying his claims to a *divine calling* to preach and administer a dispensation of the gospel of Christ. Now, according to the doctrine of Christ as found in the New Testament, the laying on of hands of those who are authorized of God, in order to the reception of the Holy Ghost by baptized believers, is one of the principles of the doctrine of Christ. That Mr. Smith taught this doctrine, is evidenced by the fact that this doctrine has been one of the most *objectionable* features of our faith, to those who differ from us. That the laying on of hands for the gift of the Holy Ghost, is a principle of the gospel, is evident from a careful perusal of the following cited scriptures. (Matt. 28:19, 20, connected with Acts 8:14-19; and 9:17, 18; 19:1, 6; Gal. 1:11, 12. Elders officiating in this ordinance, as well as apostles, 1 Tim. 4:14, 16; Heb. 6:1, 2, 3). Had Mr. Smith failed to teach this principle, after having claimed to receive a dispensation of the gospel through the ministry of an holy angel, *one scriptural objection* could have been found to his claims to divine authority.

The doctrines of the resurrection of the dead, and the eternal judgment, are prominent topics through all the writings and teachings of Joseph Smith; and will appear to all who search them. The resurrection is the hope of the gospel. All who accept of the gospel, and obey all of its principles, and endure in faith unto the end, will come forth from their graves at the coming of Christ in glory, being raised to immortality, and eternal life, to reign with Christ as kings and priests. (John 5:29; Acts 23:6; 24:14, 15, 16; 1 Cor. 15:21, 22, 23; Phil. 3:20, 21; 1 Thes. 4:15-17).

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6). "But the rest of the dead lived not again until the thousand years were finished." (Verse 5).

The judgment of mankind is after their resurrection from the dead. (John 5:28, 29; Acts 17:30, 31; 24:15, 16; 2 Tim. 4:1, 2; Heb. 6:1, 3; Rev. 20:12, 14). Men will be punished or rewarded according to the degree of good or evil they shall have done, governed by their opportunities for attaining light and a knowledge of the purposes of God concerning themselves. (John 3:19, 20; Matt. 10:15; 11:20, 22, 23, 24; 12:41, 42; 23:14; 1 Cor. 15:41, 42; Rev. 20:13). "And they were judged, every man according to their works." To conclude this department of the subject, we quote as follows:

"Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection; *not laying again the foundation* of repentance from dead works, [having in becoming Christians laid the

foundation], and of faith toward God. Of the doctrine of baptisms, [of water and Spirit], and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Heb. 6:1, 2.

Six foundational *principles* of the doctrine of Christ are here grouped together. "Whosoever transgresseth, and *abideth not* in the doctrine of Christ, hath not God. He that *abideth in the doctrine* of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, [as a religious teacher], neither bid him God speed."—3 Jno. 9:10. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if *any man* preach any other gospel unto you than that ye *have received*, let him be accursed."—Gal. 1:8, 9.

We may safely conclude, according to the foregoing evidences regarding the principles of the gospel as taught anciently, and the fact that they have been taught in their proper order, in these last days by Mr. Smith; that his claims to a restoration of them through the medium of an angel of God, are valid, and beyond scriptural question.

To be continued.

VOTING IN BRANCHES.

UPON a certain occasion, in my endeavor to set in order a branch of the church, I was met with opposition, not from lack of character or ability on the part of the nominee, as they were not questioned, but from sheer caprice. And while considering the case I penned the following: What constitutes a legal nomination to the priesthood by a branch of the church? What is the object intended by the law requiring an expression of a branch as a preliminary to ordination? What are the prerogatives of a branch in the case?

The vote of a branch is given under the supervision of its officers, one or more, as circumstances may determine. Voting implies the right and capability of judging; and the prerogative to give judgment presupposes the exercise of right reason in the judgment, or decision rendered. Motives actuating parties other than those intended to reach a righteous purpose, are not supposed to exist, or in any way control in the rendition of the choice, as truth and right must characterize the deliberations in the councils and decisions of the Saints. To suppose that a branch can, under a capricious, dogmatic decision, because the letter of the law requiring the vote of a branch as a preliminary to ordination, does not set forth the object therefor, nor give direction or rule under which the vote may be rendered, therefore they may vote as they choose, irrespective of capability or character, must be a mistake. It does not comport with righteousness, which always confers or withholds agreeably to the evidence presented.

A branch conference is a court of inquiry, nothing more; and like every other judicial body, is governed by law, and

their findings must be in accordance with the facts presented in the case. The law governing the deliberations and decisions of a branch conference, is the same that rules and directs in every court or conference of the church, which says: "Unto every kingdom is given a law, and to every law there are certain bounds and also conditions." Doctrine and Covenants 85:9. Consequently, in the kingdom of God there is no such a thing as judgment, without "conditions."

Although these restrictions and provisions are not always specified in immediate connection with those portions of the law sought to be applied, yet being governing principles, they are always pertinent. No portion of the law of God is a mere formality, but has a specific object in its application. Hence we conclude that the vote required to be taken by a branch as a preliminary to ordination, is one of inquiry, and that is confined to character, and seeming ability to discharge the duties it is intended the nominee shall fill; for upon these qualities the law supposes the branch from association, is competent to judge. If other than these are the objects intended by the law, they do not to me appear. If upon inquiry the nominee is found to possess the qualifications necessary, the conference is bound to confirm the nomination, the right to ordination being with him, and those rights must be respected, otherwise injustice is done, as law is intended to define and secure the right of all to whom it applies. If not, the law is stultified, and it is useless to urge government by law, where the binding force of its provisions are ignored. Neither does it appear, that a branch possesses any further prerogative or jurisdiction upon the subject, other than that which relates to qualifications, the selections and ordinations being with the priesthood. This is proved by the proceedings and example shown in the organization of the church. The heavens in the first instance designated those men, and the offices they were to fill. The disciples were required to give their consent to be thus guided and led, an exhibition of the law of common consent, which they were afterwards instructed to practice. The priesthood designated and ordained others, as made known unto them by the Spirit of revelation. The saints consenting or objecting for cause only. This must of necessity be the rule, because the moment a proposition, or even a revelation is submitted for action, *pro. or con.*, it authorizes the party to whom submitted, to scrutinize it and act upon the exercise of its judgment; neither has that rule of procedure ever been changed. I may here add, if that practice was continued, which seems by the record to be the intention, it would prevent incompetency from being intruded into places it never was intended to fill. Such parties having no gifts or callings from God; for when he calls he qualifies for the work he intends them to do. The others are simply the injudicious callings of men, growing out of the supposed unlimited authority of the branches in the case, the Holy Ghost being no party in

the appointment. And their inefficiency proving that it takes something more than a vote of a branch and the laying on of hands, to constitute a messenger of the Most High, "a workman approved of God, that need not be ashamed, rightly dividing the word of truth."

A word to the wise is sufficient. The authorities should see to it, that neither recommendations nor rejections are entertained, only upon valid grounds. Upon the premises herein set forth, any action of a branch is subject to review upon an appeal being taken to the district conference. If this is not the fact, it follows that branches constitute infallible courts, whose decisions can not be questioned regarding selections to the priesthood. But says one, that is right, it is democratic, "The government by and for the governed." But the opposite to this is the government of the church. It is theocratic. The law-making power is entirely with the head and the government is enjoined to carry its provisions into righteous effect. That branches should select their own officials, is a liberal and wise provision; but to suppose that a vote of a branch can impede or control the general authorities in the efforts to set in order and regulate the affairs of the church, when the case requires their interference, is contrary to reason, and therefore contrary to rational law. Yet that ground is assumed. But I have never yet heard a reason given therefor. If there are any other intentions in the law requiring a vote of the branch, prior to ordination, other than those respecting qualifications, I shall be pleased to learn. I regard usage as nothing, only when founded in truth and light. JOSIAH ELLS.

Selected Poetry.

ST. JOHN THE AGED.

THE following anonymous poem was found, says the *Troy Times*, about eight years ago, in a magazine published in Philadelphia. Its beauty of language, fervor of feeling, and exalted religious sentiment, claim for it a wider circulation than it has yet attained.

I'm growing very old. This weary head
That hath so often leaned on Jesus' breast,
In days long past that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed him—my Master—oft
From Galilee to Judea; yea, that stood
Beneath the cross, and trembled with his groans,
Refuse to bear me even through the streets
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth;
My ears are dull, they scarcely hear the sobs
Of my dear children gathered round my couch;
God lays his hand upon me; yea, his hand—
And not His rod—the gentle hand that I
Felt, those three years, so often pressed in mine,
In friendship such as passeth woman's love.
I'm old; so old I can not recollect
The faces of my friends; and I forget
The words and deeds that make up daily life:
But that dear face, and every word He spoke,
Grow more distinct as others fade away,
So that I live with Him and holy dead
More than with living.

Some seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light

Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then He came and called me. Then I gazed,
For the first time, on that sweet face. Those eyes,
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it forever. Then his words
Broke on the silence of my heart, and made
The whole world musical. Incarnate Love
Took hold of me and claimed me for its own.
I followed in the twilight, holding fast
His mantle.

O, what holy walks we had,
Through harvest fields, and desolate, dreary wastes!
And oftentimes he leaned upon my arm,
Weary and wayworn. I was young and strong,
And so upbore him. Lord, now I am weak,
And old and feeble! Let me rest on thee!
So, put thine arm around me. Closer still!
How strong thou art! The twilight draws apace.
Come, let us leave these noisy streets and take
The path to Bethany; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come, James, the Master waits; and Peter, see,
Has gone some steps before,

What say you, friends?
That this is Ephesus, and Christ has gone
Back to his kingdom! Ay, 'tis so, 'tis so.
I know it all; and yet, just now, I seemed
To stand once more upon my native hills,
And touch my Master. O, how oft I've seen
The touching of his garments bring back strength
To palsied limbs! I feel that it has come to mine.
Up! bear me once more to my church! Once more
There let me tell them of the Savior's love;
For, by the sweetness of my Master's voice
Just now, I think he must be very near—
Coming, I trust, to break the veil, which time
Has worn so thin that I can see beyond,
And watch his footsteps.

So, raise up my head.
How dark it is! I can not seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping! Hush.
My little children! God so loved the world
He gave His Son. So love ye one another.
Love God and man. Amen. Now bear me back.
My legacy unto an angry world is this.
I feel my work is finished. Are the streets so full?
What, call the folk my name? The Holy John?
Nay, write me rather, Jesus Christ's beloved,
And lover of my children.

Lay me down
Once more upon my couch, and open wide
The eastern window. See, there comes a light
Like that which broke upon my soul at eve,
When, in the dreary Isle of Patmos, Gabriel came
And touched me on the shoulder. See, it grows
As when we mounted toward the pearly gates.
I know the way! I trod it once before.
And hark! It is the song the ransomed sang
Of glory to the Lamb! How loud it sounds!
And that unwritten one! methinks my soul
Can join it now. But who are those who crowd
The shining way? Say!—joy! 'tis the eleven
With Peter first! How eagerly he looks!
How bright the smiles are beaming on James' face!
I am the last. Once more we are complete
To gather round the Paschal feast. My place
Is next to my Master. O, my Lord, my Lord!
How bright thou art! and yet the very same
I loved in Galilee. 'Tis worth the hundred years
To feel this bliss! So, lift me up, dear Lord,
Unto thy bosom. Here shall I abide.

The every-day cares and duties which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration, and its hands a regular motion, and when they cease to hang upon the wheels, the pendulum no longer swings, the hands no longer move, the clock stands still.

If you intend to do a mean thing, wait till to-morrow. If you are to do a noble thing, do it now.

Conference Minutes.

NORTH WEST KANSAS.

Conference held with the Goshen Branch, November 10th, 1883, at 10 a. m. The secretary offered his resignation, which was accepted, and H. R. Harder was elected in his stead, and entered immediately into his task.

Reports of Branches.—Blue Rapids 62, 1 High Priest, 6 Elders, 2 Priests, 1 Teacher, 1 Deacon; 6 baptized, 2 received by letter, 2 by vote. Prairie Home 16, 1 Elder, 1 Priest, 1 Deacon; 1 baptized, 2 dropped from record by request. Goshen no change; 3 Elders, 1 Priest, 1 Teacher, 1 Deacon. Elmira 25, including 3 Elders, 1 Teacher. Reports of Elders.—John Landers, R. Hoyer, G. W. Beebe, Mahlon Smith, A. H. Parsons, A. Kent, in person; J. D. Bennett by letter; Priests Z. Decker, H. R. Harder; Teacher T. Cochran, reported.

Letters of removal were granted to Bro. Vanfleet's family. Resolved, That we request the president of the mission to either come himself, or send us some one to labor in the district, as soon as convenient. Elders Mahlon Smith and J. Landers were appointed a mission in western part of the district. Election of district president resulted in favor of A. Kent. Prayer and testimony Saturday night. Preaching Sunday morning by J. Landers, evening by A. Kent. Bishop's Agent reported received since March 1st, 1883, \$53.80. Paid out \$50.70; balance \$3.10.

Adjourned to meet at Blue Rapids, Kansas, February 9th, 1884, 10 o'clock, a. m.

SOUTH-EASTERN ILLINOIS DISTRICT.

Conference was held in the Dry Fork Branch, beginning on Friday, December 7th, 1883. On account of small attendance, had prayer meeting at the house of Bro. John F. Thomas. Saturday morning 10 o'clock a. m. In the absence of the district president Henry Walker was chosen president *pro tem.*, and I. A. Morris clerk. Bro. John W. Stone was ordained to the office of Elder by Apostle Thomas W. Smith, August 11th, 1883. 2d. That members removing from branches be granted letters of removal, and be requested to attach themselves to the nearest branch of the church to where they reside.

Branch reports.—Dry Fork 26, including 1 High Priest, 4 Elders, 1 Teacher, 2 Deacons. Brush Creek 82, including 2 Elders, 4 Priests, 3 Teachers, 1 Deacon; 7 baptized. Springerton 68, including 1 Elder, 2 Priests, 2 Teachers, 1 Deacon; 2 added by baptism. Tunnel Hill 76, including 5 Elders, 1 Priest, 2 Teachers; 1 baptized, 3 suspended. Alma 15, including 2 Elders. Elders' reports.—Elders John F. Thomas, G. H. Hilliard, (baptized 2), John W. Stone, reported. Isaac M. Smith reported by letter. J. F. Henson, Henry Walker, I. A. Morris, Jesse C. Henson, Thomas E. Thompson and Benjamin Taylor, Priests, reported. Saturday evening session; High Priests Thomas P. Green, (baptized 7), and Martin R. Brown, reported.

Resolved, That we sustain J. W. Stone as missionary for the next quarter; That Brn. Green and Walker preach at Hazel Dell once a month the next quarter; That G. H. Hilliard have a general mission in the district, and that all the rest of the Elders mission themselves and preach

as they can. Isaac A. Morris was elected president of district, and John W. Stone clerk, for the next quarter.

Resolved, That when this conference adjourns, it does so to meet at Springerton, Friday night before the third Sunday in March, 1884.

Night session: The committee appointed at last conference to hear complaints, reported in the case of Bro. Brewer as follows: We, your committee appointed at last conference to hear complaints, beg leave to report, that we have inquired into the case and find that the brother has complied with the requirements of the Elders' Court, and would recommend this conference to restore his license. Respectfully submitted. John F. Thomas, Henry Walker, committee.

Preaching by Brn. Henson and Green. Sunday morning session: Preaching by Bro. Stone, followed by I. A. Morris. At 3 p. m., sacrament meeting. Sunday night session: Preaching by G. H. Hilliard. We had a peaceful conference throughout the entire session.

KEWANEE DISTRICT.

Conference met December 8th, 1883, at ten o'clock, at Kewanee, Illinois, pursuant to adjournment, and by request Elder W. W. Blair acted as president, and Joseph L. Terry clerk. There being some business to attend to by a committee that was appointed for that purpose, conference adjourned until two p.m.

Afternoon Session.—Reports of Branches.—Kewanee, no change. Millersburg 42; one baptized. Rock Island 10; 3 removed. White Eagle, organized September 25th, 1883, 7 members; C. H. Hallar president. Princeville no change.

Bishop's Agent's Report.—Due agent at last report \$10.52; disbursements \$111; received since last report \$120.63; balance due agent 89 cents.

Elder H. C. Bronson offered his resignation, but was on motion sustained as District President.

At seven o'clock, preaching by Elder W. W. Blair. Sunday, at nine o'clock, met for prayer and testimony. At half-past ten, preaching by Elder Blair; in the afternoon sacrament meeting. Sunday evening, preaching by Elder Blair.

Official strength: First Presidency 1, Seventies 2, Elders 14, Priests 1, Teachers 4, Deacons 2.

On motion, J. W. Terry was appointed to assist the District Secretary in correcting the branch records. Branches of Kewanee District please take notice.

On motion, it was left to the District President to appoint the time for the next conference, and give notice through the *Herald*. The authorities of the church were sustained in righteousness.

C. H. Hall gave notice that he would take an appeal on the resolution passed by Kewanee Conference, September 6th, 1879.

Conference adjourned to meet at Millersburg, Illinois.

EASTERN MAINE DISTRICT.

Conference convened at Indian River, Maine, December 8th and 9th, 1883. Elder John Benner president, J. S. Walker clerk.

Elders John Benner, Aaron W. Kelley, Noyes W. Crowley, reported in person; Frank M. Sheehy by letter. Priest J. S. Wallace, and Deacon Ezra Ackley reported.

Committee Report.—“To the Eastern Maine District of the Reorganized Church of Jesus Christ of Latter Day Saints: We your committee appointed to settle difficulties existing in the

district, in the case of Grand Manan, report as follows: Bro. Lakeman, one of your committee, being personally interested, having acted as president of the branch for years, requested to be excused from doing service in this case, and the majority of said committee proceeded to act, and found that the difficulties existing here grew out of misunderstanding the law and their duties thereunder, which difficulties being duly explained personally, and also publicly before the branch, at meeting called and held at the house of Bro. James Griffin; and also that at said meeting a new election of officers of the branch took place, with apparent satisfaction to all, and with harmony. Therefore, upon these facts, we are pleased to be able to report that we leave the branch in good feeling and fair condition. All of which is respectfully submitted. Z. H. Gurlley and F. M. Sheehy majority of committee.”—Report accepted.

J. Benner chosen president of district. District Treasurer J. S. Walker's report: Moneys received and paid out \$27. Report and resignation accepted, and office discontinued. Bishop's Agent, N. W. Crowley reported received \$21.24.

Resolved, That we help sustain by our prayers and means, all the spiritual authorities of the church in righteousness.

Preaching on Saturday evening and on Sunday morning and evening by Elder J. Benner. Sunday afternoon, testimony and sacrament meeting.

Next conference appointed at Jonesport, Maine, 8th and 9th of March, 1884.

Miscellaneous.

WESTERN MAINE DISTRICT.

Conference of the above district will meet at Green's Landing, Deer Isle, Maine, on the ninth and tenth of February, 1884. All are cordially invited to attend. WM. G. PERT, *President*.

TEXAS CENTRAL DISTRICT.

By request of the members of the Live Oak Branch, being the one in which the next conference is to be held, I hereby give notice that the next quarterly conference of the Texas Central District will convene at the house of Bro. F. M. Roe, three miles south of Paige, instead of at the Reid School-house, two miles north of Paige. Come ye saints, every one come! and let us have a good time. H. L. THOMPSON, *Dist. Pres.*

OENAVILLE, TEX., Jan. 4th, 1884.

MARRIED.

PARR—FORSCUTT.—At Nebraska City, Nebraska, in the Saints' Church, December 27th, 1883, by Elder Mark H. Forscutt, father of the bride, Mr. George W. Parr of Omaha, and sister Amy E. Forscutt of Nebraska City. G. M. Ribble and W. H. Crary were groomsmen and Ruby Forscutt and Ella Larsh were bridesmaids. A large list of presents greeted the couple at the house of Bro. and Sr. Forscutt, where a feast was spread for the guests.

FREMMING—NELSON.—At the house of the bride, in Nebraska City, Nebraska, December 27th, 1883, by Elder Joshua Armstrong, Mr. H. C. F. Fremming to Sr. Anna K. Nelson. We wish them much joy and peace, and that the love of God may be with them.

KIRKWOOD—LAPWORTH.—At Crescent City, Iowa, December 20th, 1883, at the home of the bride's mother, by Elder D. K. Dodson, Bro. John

Kirkwood to Sr. Agnes Lapworth. A sumptuous supper was served, and a pleasant evening enjoyed by the near relatives of the happy young couple. The presents were numerous and beautiful.

DIED.

SELLERS.—[Near Persia, Iowa], January 10th, 1883, Bro. Thomas Sellers, aged 82 years, 5 months and 1 day. He embraced the gospel in the early days of the church, and in 1860 was baptized by Elder W. W. Blair into the Reorganization. He died firm in the faith. Funeral sermon by Elder D. H. Bays.

GAYLORD.—At Tabor, Fremont county, Iowa, Elizabeth Gaylord, aged 75 years, 8 months and 23 days. Born May 4th, 1808, in Belcher town, Hampshire county, Mass. She obeyed the gospel in 1833, in the State of New York. Soon after, she moved to Kirtland, Ohio, with her husband, Elijah B. Gaylord. From there they followed the fortunes of the Latter Day Saints through Missouri and Illinois, enduring all the persecutions, mobbings, and drivings of that afflicted people; weeping and mourning with them in tribulation, and rejoicing with them in prosperity. They remained with the church until Brigham Young did what he before declared never would be, namely, “take Joseph's place.” Here in Fremont county they, like many others, planted their hearthstone, watching and waiting for the consolation of Israel. She united early in the conflict with the Reorganized Church, and lived to see the promise of the Lord fulfilled to them that remain, “Ye shall find favor,” &c. Sister Gaylord was indeed a mother in Israel. She leaves an honored family to mourn her loss, but they with others realize their loss is her gain. All her life she did good, sowing seeds of kindness, doing good to all. Her life's labor commends her to God and men. Her rest will be glorious. Services by Elder R. J. Anthony, assisted by Elder Henry Kemp.

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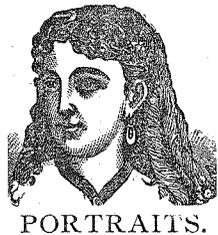
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JOSEPH SMITH - - - EDITOR.

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THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 559.

Lamoni, Iowa, January 26th, 1884.

No. 4.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, January 26th, 1884.

EDITORIAL ITEMS.

In reply to a question from the east respecting the resurrection. The righteous and those obedient to the Gospel will be resurrected at the coming of Christ before the Millenium; and the wicked and disobedient dead will not rise until the thousand years are over. See Revelation 20th chapter.

Bro. Alexander H. Smith will be at St. Louis a few days longer, thence home to recuperate, as he is suffering from cold contracted *en route*.

Bro. F. B. Moyer wrote from Conejos, Colorado, January 11th that four were baptized there, by Bro. W. W. Blair, and it was thought others would follow.

A brother W. Harris sent us a Youngstown, Ohio, *News-Register*, for January 7th, 1884, which contains the report of a lecture in the Opera House, in that place by W. J. Cogswell, who claims to be an ex-elder of the Brighamite church, of Utah. But from several expressions found in the report, if Mr. Cogswell is correctly reported, it admits of a doubt if he ever was at Salt Lake City, let alone being a trusted elder of that body known as Mormons. We believe that he is stuffing the people, and picking up the shilling for himself, as a result.

The debate between Bro. E. L. Kelley and Rev. Clark Braden, at Kirtland, originally set for February 5th is, by request of Rev. Braden put for one week later, the 12th. Those who may have decided to attend the discussion will take notice of this postponement.

Bro. Ebenezer Robinson, of Davis City, Iowa, has been quite sick, at the home of his son-in-law, Bro. Zenas H. Gurley, for a number of days, but is now, (January 12th), some better.

Bro. Spencer C. Smith wrote from Grand Prairie, Dallas county, Texas, where he arrived in November last. He was from two to three hundred miles from any of the Saints, but was striving for the truth.

Bro. John Eames wrote from Cheyenne, January 11th, 1884, that he had baptized one more at that place, an excellent man of good report. There are now five members in Cheyenne, and Bro. Eames feels that the city ought to be well warned. He had kept at work sounding the word wherever he could for five years, and now thinks that the seed sown is beginning to grow. May the Lord prosper Bro. Eames in every righteous endeavor.

Bro. Thomas Hickling wrote from Newton, New Hampshire, January 11th, desiring that should any of the elders be visiting that vicinity they would call on him. He came to this country last February and would delight to see any of the Saints.

Sr. Mary A. Moon wrote from Weberville, Michigan, January 11th. They have no preaching except from the M. E. and Baptist, which she does not feel satisfied with. She thinks that an Elder might do well there in preaching the word.

Bro. Moses McHarness preached the funeral sermon at the burial services of Sr. Hatch, at Hartford, Michigan, January 6th, 1884, in the meeting house of the Baptist people, who kindly let it for the occasion. He had good liberty of speech and the people gave good attendance. He also met with the Saints at Nauvoo, Michigan on the 11th. He reports cold and stormy weather.

The following named members of the Deer Creek Branch, are reported as scattered members in the district; and it is desired that they report to the branch clerk, C. N. Hutchins, at Blakely, Madison county, Nebraska: Israel A. Hutchins, George W. Montgomery, Georgiana Montgomery, Calvin B. Rice, John W. White.

EXTRACTS FROM LETTERS.

BRO. BLAIR wrote from Conejos, Colorado, January 11th, 1884.

"I have consented to stay here over next Sunday, and I may baptize some more. I look to see many in this region unite within the next six months. Hope to leave the work in efficient hands."

Sr. Jennie Murphy, of Marshalltown, Iowa, wrote January 10th:

We have just returned from a visit at Boonsboro, and the Saints and friends with whom our lot was cast when truth and the first rays of gospel light and love entered our soul. How precious then seemed the love of the Savior we had found; yet infinitely more precious as the days go by. How my heart rejoiced to see our brothers and sisters striving for the faith once delivered to the Saints, and to hear their testimony and determination to walk the narrow way that leads to life eternal. And also to see their membership in-

creasing under the efficient labor of our brother, R. Etzenhouser; may the kind Father send more such laborers into the field already white and waiting the harvest."

Sixteen were baptized at Richfield, Sevier county, Utah, during a three weeks' stay and labor of Brn. Hansen and Burt there. Bro. Andrew C. Nielson wrote January 9th:

"I am happy to inform you of the glorious time we have had here. Brn. Hansen and Burt have been laboring here for three weeks, and sixteen have been baptized, and more are near. Yesterday we had a sacrament meeting, and the spirit of God was enjoyed in a full measure. A branch was organized and we all feel happy; and are determined to spread the glorious news if God will aid us.

Sr. Mira Snow writing from North Brooksville, Maine, January 10th says:

Thank the brother in England who so kindly showed the correct answer to the question in regard to the tables of stone containing the original Ten Commandments. Trust many have profited by it. Will some one please tell in the *Herald* what is meant by the ark of his testament that is spoken of in the 11th chapter of Revelations 19 verse? Why were the prophecies generally given in the past tense when their fulfillment was in the future.

We have read of many cases of cure in the present age, by the prayer of faith outside of the Church of Christ, and we believe them to be true. Some people believe that such blessings are bestowed in their own church, but do not exist outside. The gift of healing does not prove that the parties engaged possess the fulness of the spiritual blessings. The apostles had power to heal the sick and cast out devils, but they did not receive the Holy Ghost until the day of Pentecost; then they spoke in tongues and prophesied. They did not receive the latter gifts up to that time, although many of God's children had, before Jesus was authorized to lead the Church. They did not need the second Comforter when He was with them. A person who has great faith may be healed although neither he nor the Elder who officiates has received the Holy Ghost; while, on the other hand some who have received this, the greatest gift, may not have faith to be healed. I have long desired that faith, but have never attained it. Think it must be a gift direct from God, for some express purpose. Saints, one and all, pray that it may be bestowed upon unworthy me.

SENSIBLE John Sharp; see what he says:

"Bishop John Sharp said in a meeting of the Mormon Priesthood at Salt Lake, Saturday, that while in Washington recently he had seen enough to convince him that no power but the Almighty could save the Mormon people, and if God did not pilot the ship would go down."

THE Fall River *Sentinel* of a late date contains the following notice.

"The Latter Day Saints of Fall River, have just started a series of lectures, in which they propose to give to the public a thorough understanding of their faith and doctrines. The first of these lectures was given in their chapel on Claffin street, by Elder John Gilbert. Mr. Gilbert is very positive in his language. He clearly defined his position in contradistinction to the Utah Mormons. The next lecture will be given Friday, January 11th, by Elder F. M. Sheehy.

Accompanying the clipping was the hand-bill announcing that the "Faith and Doctrines of the Reorganized Church would be exposed on the evenings of January 9, 11, 15 and 17th.

QUESTIONS AND ANSWERS.

Ques.—When the Elders of this Church are called to administer to those outside of the Church, is it right to leave the oil with them to anoint at pleasure?

Ans.—We see no wrong in such use of the oil.

Q.—Has a Deacon the right to do any public speaking in the line of lectures?

A.—Yes. Or expounding or exhorting and inviting all to come to Christ, whenever and wherever opportunity offers.

Q.—Is it right for members to raise the hand to forgive a brother's wrong, and the same time believe that the said brother has done no wrong?

A.—Yes. If a brother be accused and a court find that he should ask forgiveness, those favoring his being forgiven should raise the hand though they might think him to be innocent.

Q.—Is he an orderly member of the church who wrongs his neighbor, to an amount, (few dollars or many), and who will not make restitution to said injured person?

A.—No; if restitution is possible for him, and if his neighbor will accept what is reasonable in the case.

Q.—Would such a member be considered in good standing?

A.—No; if after labor and proper effort he refuses to do what is right. His standing is not questioned till he is accused and tried.

Q.—Did Jesus baptize all John's disciples over again?

A.—We understand not. Indeed, it is claimed by many that Jesus baptized no one, but left the matter of baptizing for the work of his apostles. Others claim that Jesus baptized none, only the twelve apostles. We believe, however, that he did baptize; but do not believe that he re-baptized those baptized by John. He undoubtedly held John's baptism to be good.

Q.—If a member wrongs another, can the offender be properly forgiven by a quarterly conference, if he asks forgiveness of it, without he makes restitution, or is reconciled to his injured brother?

A.—That would be owing to circumstances, and such act would depend upon the conditions of the particular case in which such an occurrence might take place. Absolute restitution may be impracticable, or wholly impossible; the

offended brother might demand more than was reasonable, or more than could be honorably yielded; or he might refuse to be reconciled entirely.

Q.—Does the word assess mean to collect, or to take away?

A.—It means neither. It means to determine, decide, or set a value or sum to be paid, or levied and collected.

Correspondence.

HAMBURG, IOWA,

December 26th, 1883.

Dear Herald.—The brethren are trying to live the law the best they can. Some of them have hard times, but they are trying to keep their heads above water. Crops have failed in this part of the country, and about all we have to depend upon is the last year's crop. Bro. Henry Kemp has been preaching here, and has left a good feeling; the people want him to come back; they are getting their eyes open; they are calling for books, and they attend our meetings, and some are interested. We think a big work could be done in Hamburg if things go on rightly. We are putting forth every effort to build a church: we need a house here. Brethren, help us if it is but little: many littles put together, make a big. We invite all branches to help. We have about half the amount that it will take to build the church. We are ready to go to work with a little more means. We invite presidents to help us.

Yours with respect,

NICHOLAS TAYLOR.

WILLIAM CALKINS.

DANIEL COMSTOCK.

COLDWATER, Michigan,

January 5th, 1884.

Editor of the Herald.—November 7th, I left home in order to visit some points in Western Michigan. At Grand Rapids I called on Bro. J. S. Trout, Sr. Trout and daughter, and Sr. Bell Bond, all of whom expressed a trust and confidence in the faith. On the 9th, I arrived at Manistee, and went directly to the residence of Bro. C. W. Conat, to be kindly received and made welcome by Mrs. Conat, he being absent from home, but was expected to return soon. Mrs. Conat is a member of the Baptist Church, but, at once, manifested a sincere interest in one holding a faith similar to that of her husband. Already conversant with the leading features of the faith, she listened with interest to all subjects brought up and conversed by us while there. Raised a Catholic it is not difficult for her to see, that there should be legality and authority recognized in religion. Bro. Conat is doing fairly well in business, and when I came to note, that fourteen regular eaters, big, little, old and young, sat down to his table three times a day, and at night filled up the sleeping apartments, I thought it was well that something like good fortune had overtaken him; and that his name was not just now enrolled in the dependent ministerial list. But there was room for another, however, and number fifteen received a welcome and a home at his house during his stay in Manistee. Bro. Conat has been out on the borders for some time, without church associations, but is in the faith; and is willing to sacrifice for the success of the cause. He finds a good deal of fault, however,

with the irascible C. W. Conat. Sr. Conat is not far from seeing the truth. Thanks for kindness and care.

On the 11th, I met with Bro. and Sr. W. B. Horton, and some of their relatives, at the house of Bro. Conat. They have been in the faith for many years, having passed through the sifting time of the dark day of the Church, but have held to their integrity and faith. Bro. Horton has resided at Manistee about ten years, and is very highly respected by the citizens of that place. He is now in charge of the County Poor Farm, located near to Manistee. May the promised consolations of the faith abide with them in their declining years. Manistee is pleasantly situated on the east shore of Lake Michigan, and is said to contain a population of twelve thousand. Has one railroad, a navigable river, a number of saw mills, (the chief source of wealth), churches, excellent school-houses, halls, a public library, a free reading room, the latter in charge of the "Woman's Temperance Union;" supports four newspapers and as many fair-minded editors. Contains a number of wealthy citizens, and quite a large foreign population. Is a city of business and stir. Is, also the home of Mrs. Ann Eliza-Dee-Young-Dinning, of public note. Having never met with this lady of strange fortune, I called at her residence on the afternoon of the 12th, with a view of meeting a friend and seeing and conversing with the woman who has moved multitudes with the story of her life, because of the public protest against the institution in which she was raised, and that she is the fair No. 19 instead of No. 1. She was out for a ride when I arrived, but I was soon introduced to her mother, Mrs. Webb, whom I found lying upon the bed unwell. She is now in years, and has been weakened by a slight paralytic stroke, which affects her speech at times. She seemed pleased with the call, and said it did not worry her to talk. She has evidently been a woman of strong character, and native, practical good sense; and with the devotional, possesses gifts for strategy, and loves wealth and influence. I did not know but she had a new theory for the origin of the faith, so put the question, "The Book of Mormon is a fact, what theory have you for its origin, if you reject the claim made by its friends?" She hesitated, and then answered in true Yankee style, "Was it not made from the Spaulding Manuscript?" Ann Eliza having returned from a long ride through the bracing cold air, seemed refreshed, was cheerful, and appeared to good advantage. After introduction, receiving a generous invitation, I remained until after supper. That over, and the work done, in which Mrs. Dinning manifested a willing and skillful hand, we gathered around the stove for an hour's chat. Mrs. Dinning was plainly, but richly dressed, appears with ease and freedom, is rather good looking, and wears bangs. Is intelligent, uses good language, and shows to have made something of an effort sometime to excel in the literary department. She does not think of entering upon public life again. Said she, "I like domestic work. I have a good home, a good husband, and everything to make me comfortable and happy, and I purpose to enjoy it." She has two sons by her first husband. Mr. Dee, aged seventeen and eighteen, now at school in Chicago. Politically, Mrs. Dinning holds with Governor Murray. Believes that a commission appointed by the Government is the thing for Utah. Brigham Young

was the person who baptized Mrs. Webb at an early day; and she lived neighbor to him at Kirtland. The Webbs and the Youngs were quite intimate. I asked the question, "Was Brigham Young the same man in character in Utah, that he was at Kirtland when you first united with the church? You knew him in both places?" "No," said she, "he was no more like the same man in Utah that he was at Kirtland, than if he was not the same person. When at Kirtland he was an humble, devoted, spiritual minded, kind hearted man. In Utah, he was the reverse of this. Seemed to have lost all of the virtues of his former self." Blind ambition, false theories and systems, not unfrequently rob men of their highest virtues, and steel them against all that is tender and lovely. "All of the Youngs are lazy," says Mrs. Webb and Mrs. Dinning. "None will work," and as a rule will own up to this human weakness. Brigham must have been in his dotage, or was like Jesse James when shot by young Ford, "off his guard," when he married Ann Eliza, and then put her in the back ground, and set her to making cheese, while he carried on a high flirtation with No. 20. He might have known that she would not submit to that, to say nothing of the inhuman system. Ann Eliza is a woman of spirit and possesses qualities of resistance. With Mrs. Webb as a skillful manipulator, acting as first counselor, it is a great wonder that she did not dethrone the old monarch. Dismissing the question of religion, there is something of genuine merit about Mrs. Webb and Mrs. Dinning; and they are doubtless justly entitled to the consideration of the first societies.

Wednesday the 14th I went by stage eighteen miles distance, to Onekama, and stopped with Mr. Julius H. Hull, who resides with his two sisters, Emma and Addie, on the old homestead left by their father and mother. Here I was kindly received, and made at home. Their parents were members of the church for many years, and died in the faith. They are highly spoken of by their neighbors, as is the family. It is a sufficient comment on the parents to say that the children have been well raised, taught good habits and morals. I held a number of meetings in the neighborhood, and at Pierport, three miles away; and quite an interest was awakened among the citizens. Sisters Addie E. and Emma J. Hull united with the church by baptism; and we left a number of others seriously investigating, not to say believing. Sr. Addie has had an affliction for a number of years, and doctors could not help her. She writes that she is better than when I was there. May the Saints remember her in their prayers.

I also visited Burnham, eight miles north of Pierport, in company with Mr. J. H. Hull, who was kind enough to furnish a conveyance. Here we met with Bro. Lee Cole and Mr. Dean Hull, who kindly cared for us. Sister Cole was confined to her bed with scrofula, but has since recovered. This is a new town built in the lumbering district. Bro. Cole is succeeding better in business than he did in Iowa, and his faith stays by him. I held three meetings here with small attendance, but some manifested an interest in what was said. By the effort of Bro. Cole, the opening was made in Pierport, and his daughter and son-in-law, Mr. and Mrs. Riley, made me welcome at their house.

Monday 26th I returned to Manistee by lumber

wagon, stage, and on foot, the stage having run against a stump when within three miles of town and broke down. It was dark, cold and muddy, but we reached the city. After procuring a hall and advertising by posters and through the papers, and joining in eating a sumptuous thanksgiving dinner at Bro. Conats, on the evening of December 1st, I commenced to preach in Temperance Hall, in Manistee. The audience was not large, but we made a beginning; second and third evenings there was a better attendance, and among the number those of thought and influence. The fourth night there were but few out. The main causes were obvious; there were two balls (dances) in the city, the skating rink active, the sale of church pews, &c., which naturally drew away all except the really interested. We were paying five dollars an evening for the use of the hall, and it was engaged for the next two nights ensuing. So we concluded to postpone further services. We were encouraged by the effort however, and believe the good done for the cause will prove a full remuneration for the effort and outlay. Some are interested and reading. It takes time, means and effort to move a city, especially where there are places to amuse the fun loving and hold the indifferent church going. The church is indebted mainly to Bro. and Sr. Conat, Bro. and Sr. Horton, Bro. J. H. Peters, Bro. Cole and J. H. Hull, for sustaining this trip and effort financially. They "downed with the dust" as though they intended to do something for the planting of the work, if they are not in the ministerial field. May their usefulness continue, and days be many.

For want of time I passed by all places where the word had been preached by others, while on this trip; and I felt to regret that I could not stay all winter in western Michigan, as there are excellent opportunities to present the faith, and the people are willing to hear.

December 4th, I called at Midland, and remained until the afternoon of the 15th with Bro. J. H. Peters and his pleasant family. Bro. Peters has invested in mill property at Midland, and at present seems to be permanently established; and with fortune in his favor, may be able to reap satisfactory fruits of his labor. Best of all he is in the faith, reads the *Herald* and text books, and watches with pleasure the success of the cause. May he succeed in his earnest desire to do good in the world. Religiously, Mrs. Peters holds with the Presbyterians; is an excellent lady, sensible and liberal, willing that all should be left to follow their religious convictions. Once convinced of the truth of the faith, and she is noble enough to follow in the way shown to be the most correct. She made our visit pleasant for us. Thanks.

Sunday the 16th, I returned to Vernon to fill appointments made while on my way to Midland. Considering the circumstances, they were well attended. There is quite an interest begun there. I sold all of the books I had with me, distributed tracts, and the last evening preached on the stumbling stone of this generation, which was well received. This effort was made by invitation of Sr. J. S. Howard of Moscow, Idaho, who is visiting at her old home, near Vernon. May she be blessed in her effort to lead those near to her in the ways of peace and safety. I am indebted to Messrs. Hiram and A. J. Hovey, for providing me a home while there. Thanks.

I returned home on the 20th, to find all well, and to await the coming of the New Year.

Now Mr. Editor, after looking over this long letter, I believe I am decidedly in favor of issuing the *Herald* weekly. Yet many things have been left out for the sake of brevity. It may be that I am more highly gifted with prolixity than the power of condensation. Any way we need space. Can't you get out a daily?

Wishing "ye Editor," office workers, and all of the *Herald* readers, a Happy New Year, just begun, I remain,
WM. H. KELLEY.

CARSON CITY, Nevada,

January 10th, 1884.

Bro. Joseph.—I arrived here on the 7th. I shall do the best I can in Nevada. I preached twice in Franktown, and felt well. Stayed there during the holidays; found Bro. Smith and saints well, but no meetings; none in Carson for the last three months, nor indeed anywhere else in Nevada. I held three meetings in Elko, a few interested. I now go to see Bro. A. B. Johns. I am glad Bro. Blair has gone to California; I have good letters from there, but they want an Elder. Old Sister Woodward died at the Swamp lately, while sitting in her chair talking and laughing with her neighbors. She was a faithful, good woman. Many of the old ones are passing away.

I can always see much that ought to be done, and oft regret I can do so little. The good Master has borne with my infirmities of the past, I trust him still. My faith is unshaken, satisfied that all's well with the church, and those called to guide in this perilous time. Utah is shaking, thank God. A glad day to many is near at hand. God bless you, Joseph; hold fast to the reins; they are in your hands.
G. RODGER.

SCOTTSVILLE, Indiana,

January 6th, 1884.

Brother Joseph.—We have just closed a meeting at Eden, a second series of interesting discourses, by Bro. T. W. Smith. He assisted also to put the branch in a good working condition, and flashed the light upon the pathway of both members and officers, so that his services are appreciated to a great extent, and will be long remembered by all among whom he has been laboring in the Southern Indiana District. He labored with all the branches in the north-east part of the district, Eden, Union, Hall's Ridge, New Trenton and Amanda, and spoke twice in the city of New Albany. We regret that he could not visit the southern part of district, as that part is destitute of an Elder. I traveled some in the district with Bro. Smith, and found him to be an excellent traveling companion. He did us much good at our last conference at Union, Jefferson county, Indiana, in the way of general instruction. He assisted also in reorganizing the Union Branch. It is now under the presidency of our much esteemed brother, Samuel Rector. We hope it will now wage an energetic and successful warfare. All the branches in the district ought to profit by their past experiences. If they do this, and live up to the light they have, I predict for them a bright future. If they do not, darkness of course. The Elders of our branch are holding forth in adjoining counties, as the way can be opened. We want to get the working force of our district actively engaged, and for this reason we wish to see them all in attendance at our next quarterly conference, which will con-

vene on the ninth of February, at Pleasant Ridge, Perry county, Indiana, at ten a. m. I would say to all those having charge of branches, let us then and there have a report from every branch in the district. If you can not be there, send them by some one, or through the mail, and direct to Robert Eyres, Lilly Dale, Perry county, Indiana. We want a report from every Elder in the district. We have no time to waste in holding sham conferences. I know that we are poor, and seldom have means to travel on; yet I have learned by experience, that when we will to do a thing, we almost always find a way. Remember that there is an inseparable connection between action and condition. Ever praying for the overspreading of the light of truth,

I remain yours as ever,

HARBERT SCOTT, *Dist. Pres.*

SCOTTVILLE, Floyd Co., Ind.,
December 28th, 1883.

Bro. Joseph:—I believe that I was at New Trenton when I wrote last. I went from there to Amanda Branch, Butler county, Ohio; although in Ohio, it is a part of Southern Indiana District, and therefore a part of my field. Bro. Mortimer B. Williams, is the president of the branch, and is an efficient laborer in the cause of Christ. The branch had been in a somewhat feeble state, owing to a lack of interest in the meetings on the part of many. The presiding Elder had become nearly discouraged because of not receiving the co-operation of other branch officers in his efforts to keep up the interest. But after some suitable counsel, and earnest exhortation, a determination to awaken was expressed, and shown by proper action. Bro. Thomas Wren was re-elected branch Priest, and the work left in much better condition. I spoke some nine times in the old schoolhouse, which had been fitted up very nicely when Bro. McDowell was laboring there, as a meeting room. I believe the Saints have arranged to rent it for that purpose again. I found material for an efficient laborer in the vineyard, in the person of Bro. Tugling, who was baptized by Bro. Williams about a year ago. I would have ordained him to the office of an Elder, believing that such a step would have been prudent and expedient, but he wanted to have a more satisfactory evidence to himself of his duty in that direction, than he had yet received; and believing that to be reasonable and proper, I did not urge his ordination at that time. There are some excellent Saints in the branch there, who are ready to do their duty in the work of building up the cause there. I left the Amanda Branch, and returned to New Trenton, and spoke on Thursday and Sunday nights, in the Methodist Church. The local minister, Rev. Mr. Steele, assisting me on both occasions, expressed himself as desirous that I should preach all the week in the house. The lives of the Saints around there had been such, that their honesty, piety, and uprightness could not be questioned, and the opinion seems to be, that Mormonism could not be a bad tree if it produced such fruit. But so unreasonable blind, and unjustly prejudiced are many of the Methodists around Stewartville, Mo., including their pastor, that while the character of the Saints there as a general thing, nearly without exception, is as worthy of praise for virtue, truthfulness, and honorable course of life, yet rather than admit that Mormonism proper, can produce such fruit, it is believed that the angelic garb is

only assumed, and that the very devil is hidden thereby, and for the present only.

After spending a few days with the Saints at New Trenton, and ordaining Bro. Joseph Chapelow to the office of a Teacher, I left for Union Branch, Jefferson county. I found the Saints somewhat anxious for my arrival, as an Adventist preacher had been holding a number of meetings, and had been preaching the "hobbies" of that people. He gave way for me to speak Tuesday night. I was expected to reply to his preaching, or to his position, but I thought it folly to answer a matter that I had not heard, so spoke on a subject that would set him to thinking, viz., Church Organization; and being questioned as to his judgment of the subject, said, that he would not think of opposing my position. If he accepts the ground presented, it will lead him out of Adventism, surely. I spoke on Friday night, and the next day started for New Albany and the Mt. Eden Branch. Reached New Albany at noon, and expected to meet some one from Mt. Eden, twelve miles in the country, but night came and no one appeared. A snow storm began that night, and continued till noon the next day. Not willing to spend the Sunday in idleness, Bro. Kelley and I went to the Centenary M. E. Church, and heard a good sermon on being like-minded with Christ. In the afternoon, or evening as it is called here, Bro. David Scott, Bro. Kelley and myself, went to the colored Baptist Church, expecting to hear preaching there. There was to be none; but some colored temperance speakers from Louisville, Ky., were expected. However, they did not arrive. Bro. Scott introduced me to the pastor, Elder Bass, and I was invited to speak on temperance. I promised to do so after he would speak awhile. I was called upon to open the meeting with prayer, which I did; and after listening to some well-timed remarks on the subject by the pastor, who is a good speaker, and an educated man, I spoke a while on the theme, and I guess they think that I believed in temperance, and total abstinence, and in regard to tobacco using, and novel reading as well. The pastor asked if I would preach for them that night; I consented, and at night spoke to a good congregation of colored folks, on the subject of the Atonement. I asked the minister to add some remarks if he desired to. He answered, before the people thus, "I would not feel justified in adding anything, lest your minds might possibly be drawn from the subject you heard; for what has been spoken is the solid truth, the gospel in purity," and more of that sort. Many came to me after dismissal, and said they were much edified, for they "heard the truth." I did not preach Baptist views altogether, I assure you. I looked earnestly next morning for some one to come after me, but no one came, and having been earnestly invited to return to Union Branch, if I did not go to Crawford county that week, and as the failure to meet me disarranged my programme completely, I returned by steamboat that afternoon to Madison. I went to a hotel, and staid all night, having reached Madison at 9 p. m. Early next morning I started for Sr. Haskell's, about four miles up the river, and reached there nearly exhausted, after plodding through about four inches of snow. I found Mr. Haskell just ready to start to town, and going from there to the Union Branch. We traveled about thirteen miles facing a cold, bitter

wind, to Bro. Rector's. I gave out an appointment for that night, and preached at that time and till Friday night inclusive.

On Saturday, Bro. Ford, Baggerly, Fewell, Kelley, and myself, started for Hall's Ridge, some twelve miles, and we had to face a bitter cold wind, and driving snow for over eight miles. Bro. Ford and I went to the schoolhouse, about three fourths of a mile, plunging through snow-drifts, to find only Bro. Lee and a young man there. When we fortunately found a number of brethren comfortably seated around the fire. I did not preach there nor at the schoolhouse. The weather moderated that night, and then till next night we had rain, which carried off the snow, after first forming sleet so thick that it was not safe for man or beast to travel. The snow melted, and the creeks were soon filled to overflowing; and bridges, fences, corn-shocks, and even animals were carried away. Some of the streams were several feet higher than ever known before. I spoke to a few who came out to Bro. Lee's house on Sunday night in the rain. On Monday I left for Madison, and took the boat at noon for Louisville. I went on to New Albany the same night, and lodged with Bro. Kelley, and Bro. David Scott, who occupy a large house at the corner of Elm and Seventh streets. Next day—(Christmas), I left for Providence on the I. N. A. & C. R. R., where I expected to meet Bro. James Scott, or his son Bro. Monroe Scott; but I found that owing to the miserable state of the roads, they had not been to the post office for several days, and I found my letter in the post office. I then started to walk out to Bro. John Scott's, four miles away. After climbing the ridge, or a steep hill, about a half mile, and tramping through mud about all the way, I reached Bro. Scott's, to find all the family gone away except Bro. John, who was preparing to go out also. We started to walk over to Bro. James Scott's, and after going about a half mile, were overtaken by a team, and gladly accepted an invitation to ride to within a hundred yards of the house. I do not think I could have stood the tramp, if we had been compelled to walk. I found that no appointments were given out for meetings, till Thursday night. On Thursday Bro. Harbert Scott sent his son Winfield, who took me over to their house. I spoke in the Mt. Eden Church, from Thursday till Monday night inclusive. Had good liberty as the rule. Congregations sometimes quite large. The roads were very muddy as it frequently rained. On Monday, Dec. 31st, the branch met, and Bro. Leonard Scott was ordained to the office of a Priest. Bro. Moses R. Scott, who was acting as presiding Elder, resigned, as he became satisfied that he could not fill his mission as an appointee of General Conference, and preside over a branch. Bro. Monroe Scott was chosen to act as Teacher, and is the only branch officer now there; and of course presides. On Tuesday, January 1st., Bro. Harbert took me to New Albany in a drizzling rain, and on next day I left on the "Air Line" for Tunnel Hill, Johnson Co., Ill. I found upon examination of my funds, that I had just twenty-five cents left. But the brethren here have kindly aided me with several dollars. I have been preaching here since Thursday night last, and have appointments for to-night (Tuesday), and to-morrow morning. It has snowed several

days, and to-day the snow is over six inches on the level, and this is only forty miles from Cairo. On Saturday the thermometer indicated twenty degrees below zero. It is very difficult to keep warm, for the houses are so open, and the wind sweeping under them, that while a large fire blazes and roars in the fire-place, and one side is nearly roasting, the other is insufferably cold. But then such cold weather does not come often or it would be guarded against better. The people are kind hearted, hospitable, and cheerful. Do all that is in their power to make the traveling ministry comfortable. I expect to leave for Springerton on Thursday, and for Dry Fork Branch on Saturday.

Your brother in the faith,
T. W. SMITH.

BLENHEIM, Kent Co., Ont.,
January 8th, 1884.

Bro. Joseph.—I came to this place the last of December, 1883. It has been very stormy for the last week. Met with the Saints on Sunday last. Spoke twice. Sacrament meeting in the afternoon. The members here are numerically small, but they are strong in the faith. Brn. Richard Coburn and Samuel Bacon are their presiding officers. On November 16th, met with the Saints in the Usborne Branch. They have a neat church, driving shed and graveyard fenced and completed, which is a credit to the Saints of that place. Bro. R. C. Evans, of London, has volunteered to preach the first Sunday in every month, and they have accepted his offer. I am sure it will result in good. In Ellice there are some faithful Saints, (Bro. Smith and family). The most of the people in that neighborhood are Germans. If a German Elder could go into that part, he would likely do some good. In Alliston the Saints have erected a handsome church. They have meetings occasionally. Quite a number of them have removed from that place, and it leaves but few to meet. I believe, that if an Elder, who would set a good example before Saint and sinner, was placed there, it would result in good. There are many calls for preaching, and a great deal of labor is required in the branches. I have good liberty in talking on the law of tithing. The Saints are coming to an understanding of the temporal law, and I believe ere long this mission will be able to maintain five or six Elders. As a whole, the work is onward in Canada, under the supervision of Bro. John H. Lake. May God crown his efforts with success.

Yours in bonds,
SAMUEL BROWN.

ALTON, Illinois,
January 4th, 1884.

Bro. Joseph.—I have been laboring of late in the St. Louis District, having visited St. Louis, Belleville, Alma, Caseyville, Gravois and Cheltenham. Have been blessed in spirit, and am glad that I can report a much better spiritual outlook than when I last visited St. Louis. There seems a general awakening among those who for some time have been inactive. Last Sunday afternoon we had a splendid time, a real spiritual feast. It seemed like old times. I can not see any good reason why a glorious work can not be done in St. Louis. Loving union, and a little more activity on the part of the present material in the district, and especially the St. Louis Branch, and the work will be done.

There is in St. Louis some fine young brethren, spiritual minded men, with good intellect, and a desire to do all they can for the work; and I am satisfied, that sooner or later, some of them will be called to the ministry. There is a great drawback to the work there, in that the place where they worship is not a suitable one. The room itself is well enough when you get to it; but it is up three flights of stairs, and in a bad location. Strangers and pious-minded people are not easily persuaded to climb three flights of stairs in search of righteousness. There is now an effort being made to raise the necessary means to build a chapel in the city. I pray God it may succeed. I think there is a splendid chance just now for some of the forehanded of our folks to make a real solid investment, and lay up treasure in heaven, *i. e.*, appropriate about twenty-five hundred or three thousand dollars to the building of said chapel. Who wants to invest? Don't be afraid.

I visited Father Whitehead to-day, and found the aged patriarch as firm in the faith as the rocky hills upon which his earthly home is builded. Though infirm, and crippled in body, his mind is clear, bright, and healthy, filled with the glorious assurance, which only the Spirit of God, the ruling genius of our noble work in Christ can give. The good old man related a circumstance which happened in father's office, in Nauvoo. Reynolds Cahoun, Alpheus Cutler, Bro. Whitehead, Father and several others being present. R. Cahoun asked the question of father, How long will it be before the Saints will return to Missouri to build up the Temple? The answer was, "In about sixty years from the organization of the Church." Six years of that time remains yet to pass. What will be the result?

There are but few Saints in Alton, and the few remaining are so scattered that they can not get together very well for meetings. Removals by death and otherwise have sadly thinned the ranks of the devoted band that once formed the Alton Branch. The few that remain are good, kindhearted Saints, who welcome with joy the Elders who occasionally call in their wanderings. The work at Alton is virtually at a stand. Catholicism, Protestantism, worldly-mindedness, self-righteousness, and a "right smart sprinkling of devilism" alias Spiritualism, rule the day, (and night too for that matter).

I return to St. Louis tomorrow to attend the district conference. I flatter myself that my meetings at St. Louis are becoming more and more interesting, and believe if they could be followed up by some one who would take pains, and try to present the many subjects growing out of our faith, by course, the interest might be revived, and a noble work done there yet.

I am not in the habit of making any great blow of what I am doing, or of what I have done, but I move on and do what I can, and sometimes try to do what I can not, knowing full well I will get a reward for what I *do*, not for what I do not do, nor for what I expect to do. You know large bodies move slowly, but they get in their work all the same. The above may seem a little ambiguous, perhaps a little out of place; and yet there are those who will understand it, if it comes to be seen of them. An open and avowed enemy is an honorable foe; but the man who would stab you in the back, or go to work to injure your character, or destroy your influence

for good, behind your back, is a snake in the grass, most contemptible. Such a one is a false brother or sister, who wilfully slanders and back-bites an innocent person. From such I pray to be delivered. I find the slime of such in some of my travels, and I warn such to beware, their sin will find them out.

The general outlook for the success of the work is good, and the ultimatum seems near at hand. Courage, brethren, the crisis is not fully past, the danger is not over, the struggle will be hard, but by God's Holy Spirit the victory shall be won. Much has been done, much remains to be done, and must be done, before the watchmen can say, "*It is well*, all is peace in Zion."

With love unfeigned, and constant prayer for all Zion's children, I remain your co-laborer,
ALEX. H. SMITH.

WHEELER'S GROVE, Iowa,
January 6th, 1884.

Dear Herald.—We have been blessed with some good preaching this winter, for which we are grateful to God. I often read of those who are not permitted to hear the gospel, only through your pages. Then I thank God that he has permitted his Saints to have so good and faithful an advocate as the dear *Herald*. Most of our branch are striving to keep the law of God, although we at many times come far short of keeping it as we should, in consequence of which we do not enjoy as many blessings as we would if we were more faithful, (I speak for myself). We have many trials in this life to undergo, but I know that if we are faithful to the end, we will receive a crown of everlasting life. I ask the prayers of the Saints, that this branch of the Church may "shake off the coals from their garments, and arise in the strength of the Lord;" for I feel that the time is short in which we have to work.

May God help his Saints to live faithful, is the prayer of your sister,
AMANDA WOOD.

CHEYENNE, W. T.,
January 4th, 1884.

Dear Brother Joseph.—One year ago last April conference, I left Cheyenne on the 5th, and got to Independence, Mo., on the 7th. I had a very happy time with my brethren, and when Brother Blakeslee was called to be our Bishop, I was blessed with the Spirit of the Lord, testifying that he was called of God.

When I joined the church in the year 1853, I prayed much to the Lord, that he would make known to me if this was his true church. I went and heard Bro. C. W. Penrose, who now is the Editor of the *Deseret News* in Utah, preach in the Watford Branch, England. I was baptized the same night. I walked into the water, and I looked up to the heavens, and they looked so glorious to me; and the heavenly feelings that rested on me were such that I never can forget that this was the true church of Jesus Christ; and when I came out of the water, I knew I had done the will of my Heavenly Father.

When I was in Independence I went and saw the Temple Block, and this made my heart rejoice. Sunday forenoon I had the pleasure of seeing Bro. Mark H. Forscutt, and of hearing his voice. His text was, "The spirit of man is the candle of the Lord." I wish Bro. Mark would light up another candle or two in the *Herald*, as it is no trouble for him to preach and write. To see Bro. Henry Kemp's name in the *Herald* makes

my heart glad. It makes me think of the time Brother Henry and myself, thirty years next August, went to Aldenham, England, to preach. He was our presiding elder at that time, and I was a Teacher in the Watford Branch. I wish all of my brothers and sisters had been there to hear the sound of his voice.

On the 13th of April, 1882, I left conference and took train that night for my home in Cheyenne. While on the train on the night of the 14th, about one hundred and fifty miles from Denver, I preached at the rate of thirty miles an hour, as I sat in the sleeper. I prayed to the Lord that I might in some way preach to the people in the sleeper. All of them were at the end of the sleeper, having a good time, singing and speaking. I was alone in the other end of the car. All at once they all came up to me and said, "Sir, we have come to ask you to give us a speech of some kind; we feel we would like to hear from you." I said, "With pleasure, gentlemen." I was pleased to take the floor, and I preached one hour or more, and they gave me a vote of thanks. One of them came to me and said, "Come into the first class car and preach, as some wish to hear you." I said, "With pleasure," and stood in the center of the car and preached to them about one hour. As soon as I got through, another man asked me if I would come to the second class car. I said with "With pleasure." So I spoke about the same time there, and the train running. I felt so happy that I could preach to the people, if it would bring souls to Jesus.

About one year ago, in Cheyenne, there was a snow blockade, and a passenger train with nine cars had to lay over all day on Sunday. I thought there was a chance for me. Many of the strangers came over to my lunch room. I told them I wanted to come and preach in their cars. They all seemed willing, so I went and spoke in four before dinner, and at night I spoke to the rest. One of the men in the car was a Methodist minister; he wanted me to preach in his car first. I spoke of a holy angel coming to Joseph Smith. As soon as I spoke of Joseph being a prophet of God, he rose up and said he wished me not to speak of Joseph Smith. He had lived near Joseph Smith when he was a boy. His name should not be spoken of in the car, and all that wished me to still keep on preaching, raise the right hand. I did not get one vote, and I was ordered out of the car. How true were the words of the angel, that Joseph's name should be for good or evil in all the world. May my Heavenly Father bless all his people.

Your brother in bonds,

JOHN EAMES.

INLAND, Iowa,

January 6th, 1884.

Dear Herald:—There are only three of us here who are Saints. There used to be a small branch here, but they are scattered far and wide. Our opportunities for attending meetings are very few. There has been no preaching here for several years, although there have been Elders assigned to the Eastern Iowa District for labor. They seem to forget us entirely. I wonder if they don't consider we're glad to see some of the same faith now and then. I attended the conference of Buffalo Prairie, and I truly heard preaching such as I had not heard for years; not like the written sermons I hear read here occasionally. The latter is not that for which we hunger. It seems very

hard to live aright, when we can have no association with Saints, and no church privileges; but with God's help we strive on, trying to keep in the narrow way. I ask a deep interest in the prayers of the Saints for us. Hoping we may all meet in the "beautiful beyond," I am your sister in the gospel,

FLORA.

HOLLISTER, California,
January, 1884.

Bro. Joseph:—The good work is not progressing very rapidly at present here. There are many good Saints here that are trying to serve God, and be prepared to stand before the great judgment bar with a clear record. I have not done very much myself, but I am still strong in the faith. Praying for the success of Zion,

I am as ever your brother in the one faith,
L. E. HUTCHINGS.

EDENVILLE, Iowa,
January 8th, 1884.

Bro. Joseph:—The church here continues to prosper. I had the pleasure of baptizing six souls on the 30th of December. Though it was quite cold, yet we felt blessed and warmed by the Spirit while at the water. At the confirmation, the Spirit was present in power. The saints of this branch have organized a Saints' Scripture School. Meet each Sunday forenoon. The Bible, Book of Mormon and Doctrine and Covenants, are used as the books to teach from. I think it a grand step for the young; will make them able to represent the gospel understandingly. I'm feeling strong in the work. Does my soul good to see the work march along.

Yours in Christ,
D. C. WHITE.

THREE RIVERS, Jackson Co., Miss.,
December 30th, 1883.

Bro. Joseph:—Please let me give a reason for the doubts that are in me, and if any of the Saints can overthrow my arguments by common sense, reason and scripture, it will strengthen some one's faith, if it does not convince me. In the first place I ask myself, if I would know what God has said to Isaiah, Jeremiah, Daniel, Paul, Peter or John, without the Bible. If I would not, then who revealed it to me, God or man. 2. I ask the church if it would know what God has said to any of the prophets, either on the eastern or western continent, without the Bible or Book of Mormon? If not, will the Reorganized Church answer for the church of the new covenant?

I understand that the law is to be written in the heart and mind under the new covenant; and this I think agrees with the teaching of Christ when he said, that when the Holy Ghost was come it would lead them into all truth, and bring all (not part) things, (independent of letters, for his apostles, some of them at least, were illiterate men) to their remembrance, and show them things to come. The church claims this same Spirit, and also admits, indirectly, that it would not know what God had said without the Bible and Book of Mormon. If God had written his mind and will, and given it to his apostles for a standard to try false prophets and spirits by, instead of the Holy Ghost, the church would correspond with his church eighteen hundred years ago. These are some of the reasons for the doubts that are in me.

JOHN B. PORTER.

Summary of News.

GENERAL NEWS.

Jan. 10th.—There is no truth in the report that threatening letters have been addressed to the Pope or to Mgr. Boccali, the Papal private secretary.

The agitation in Ireland based upon Lord Rossamore's recent Orange protest is briskly maintained. Three-fourths of the Magistrates have already publicly placed themselves on record in opposition to the platform which Lord Rossmore has laid down as the only one on which loyal Irishmen can stand. In the County Cork alone 148 Magistrates have declared that loyalty and Orangeism are incompatible, and that they will not be coerced into inaction or submission by the braggadocio of the anti-Catholic partisans. The Orange societies are making arrangements for a series of meetings to be held in England and Scotland.

The steamer conveying the last re-enforcements for Suakin has been wrecked on the Red Sea near that town. The troops and crew were saved, but the ammunition and mules were lost. The Government is considering the best means for evacuating the Soudan. Troubles have broken out in the Provinces of Beni, Suf, and Fayoum. The Bedouins are harassing the population. The Governors have asked for re-enforcements.

A great religious Sheik who has arrived at Suakin from Cairo has issued a proclamation exhorting the tribes in revolt to submit to the Khedive. Reports from Sinkat dated the 2d say that place cannot hold out beyond the 10th. The sufferings of the garrison are already severe. The commander states that if not aided by the 10th he will try to fight his way to the coast.

It is stated that the French Cabinet is divided upon the Egyptian question. Ferry thinks the present a good time for France to regain her position in Egypt while some of his colleagues deprecate any action in the matter.

The Viceroy of Canton, China, has notified the Consuls of his intention to blockade the northern approach to the city, and also to lay torpedoes at the other approach, known as the Macao Reach, which is obstructed by a bridge at the south end of Dane Island. Steamboat Captains are notified by the owners to avoid the northern approach. The official report of the losses of the French at the capture of Sontag says: Four officers were killed, eleven seriously and eleven slightly wounded; 77 men were killed and 231 wounded. The Chinese in Hainan solicit imperial protection against the French. It is reported that 2,000 men are proceeding to Hainan.

It is rumored that the Nihilists recently attempted to murder the Chief of Police of St. Petersburg.

At Christiana, in the impeachment trial of the Ministers of State of Norway, the counsel for the defense opened the pleadings on the second count of the indictment, which charges the Ministers with refusing to sanction the bill for arming the people.

It now appears that the great German navy, on which a hundred million dollars have been expended, is worthless. This is not the assertion of enemies, but the declaration of a leading German paper. There is no navy, but a lot of old iron, which is a poor representative of the French

millions that have been wasted in naval experiments.

Jan. 11th.—The work of blockading the Canton River is progressing. A review of the gun-firing was held at the Bogue forts. Chinese troops are embarking for Hainan. Another ironclad for the Chinese navy has been launched.

It is reported that owing to Fenian threats the garrison at Windsor Castle, London, Eng., has been ordered ready to turn out at a moment's notice.

The troubles in the Provinces of Beni Seuf and Fayoum, sixty-two miles south west of Cairo, Egypt, which were caused by raids of the Bedouins, have been quelled. Nubar Pasha, the Prime Minister, has approved Clifford Lloyd's proposed reforms for the City of Alexandria, whereby the sanitary affairs will be remodeled in accordance with British ideas. The Ministry of War has drafted a statement regarding the proposed evacuation of the Soudan, showing that there are 21,000 men and eighty-four guns in the Soudan. The removal to Khartoum of ammunition stored at Kassala would require 4,000 camels, or 6,000 if the material on the Abyssinian frontier is also removed. It will be necessary to make the journey by river, which will take three months and require 1,300 boats. Several Bedouin tribes along the Nile between Khartoum and Berber have declared for El Mahdi. Orders have been sent to Khartoum for the civil population to quit the town immediately. Emissaries of El Mahdi have arrived at Assouan. They were fired upon by the Bedouins. The European inhabitants evacuated Berber the 8th inst. It is reported that the natives have destroyed the telegraph poles between Khartoum and Sennaar. Eighty-four thousand men have left El Obeid for Khartoum.

Perhaps the most curious statistical information drawn out by the closing of the year just past is that which the New York *World* offers under the head of "Stealings for 1883." The *World* classifies the year's peculations as follows:

Occupations.	No.	Amount.
Bankers	19	\$ 3,581,000
Bank cashiers and clerks.....	12	1,070,000
Brokers.....	6	559,000
State Treasurers	3	363,000
Merchants and agents.....	28	2,360,000
Clerks, Treasurers, etc.	31	970,000
Charity and trust	9	1,031,000
City employes.....	20	1,786,000
County employes and revenue agents	16	709,000
Lawyers	4	451,000
Totals.....	148	\$13,380,000

In Egypt they always have the sun in its splendor; but the oldest inhabitant cannot remember such magnificent sunsets and afterglows, as are visible now every evening. In Naples, Italy, the same experience is had.

Jan. 12th.—According to the Paris *Figaro*, direct negotiations between France and China are to be resumed on the basis of an amnesty for the Black Flags and a new frontier for Tonquin.

The City of Khartoum is now considered lost to Egypt. Col. Coetlogon, commanding the forces there, again telegraphs to the Khedive for instant orders to retreat. The Mudir of Khartoum has returned from a tour of inspection of the country toward Sennaar, and reports that all the tribes of the provinces around Khartoum have declared for El Mahdi. The Berber tribes are also raising El Mahdi's standard. The Mudir has advised the immediate withdrawal from Khartoum of all the Christian population, European or native, on the ground that El Mahdi's

followers will massacre all unless they embrace Mohammedanism. Nubar Pasha, the Egyptian Prime Minister, yesterday telegraphed from Cairo an order that all the Christian population should leave Khartoum, but that the garrison should remain until further news should be received relative to the advance of the forces under El Mahdi. Col. Coetlogon's spies from El Obeid bring reports that the main body of El Mahdi's forces have been provisioned for a long march, and that it is advancing upon Khartoum in numbers variously estimated at from 70,000 to 90,000. Large crowds of the Coptic populace, including women and children, are preparing for the journey from Khartoum to Berber under a guard of troops. The Mohammedan rabble of Khartoum threaten to pillage houses and plunder the baggage carried by the fugitives. Arab mobs are attacking the copts throughout the provinces of Upper Egypt, and the copts have sent to Cairo for arms and protection. Everything throughout Upper Egypt denotes the immediate spread of the insurrection to Lower Egypt, and it is feared that when the retreat from Khartoum begins Col. Coetlogon will be cut off and a massacre will be the result. Baker Pasha has failed in his negotiations with the Abyssinian leader Ras Aloula for assistance in his efforts to relieve Sinkat and Toka, as Aloula made the surrender of the port of Massowah the initial step to an agreement. Aloula is reported to be beyond Kerenk with his forces, aiming at the seizure of the immense stores of Egyptian war material in Kassala. Capt. Richard Burton, the recognized authority in Mohammedan movements, advises the recall of Arabi Pasha, who is now in exile at Colombo, Ceylon, and the use of his services to suppress the Mahdi revolt. Capt. Burton writes: "The Soudan once thoroughly aroused, the light of the fire will inflame the whole Moslem world. Arabi Pasha has already proclaimed El Mahdi of the Soudan an impostor, urging that the Savior of Islam must come from the Arab tribes Koreish, to which Arabi Pasha belongs. Arabi Pasha would proclaim a religious war against the impostor, causing all the Bedouin tribes to forsake El Mahdi."

It is stated that the Egyptian Government has given orders to evacuate Khartoum, the guns to be spiked, and the powder destroyed. It is believed that all efforts will now be concentrated in the defense of Massowah and Suakin. When the Egyptians evacuate Khartoum and the adjacent cities, it is estimated that 11,000 Christians and Europeans will be victims of Moslem fanaticism unless they can be immediately transported to Upper Egypt. It is thought the Government will send a flotilla up the Nile to assist in their escape, the hopes of which are very slender.

A sudden change is noted in the relation of the Khedive and Sultan. The latter is manifesting a more friendly feeling toward the Khedive. Zebehr Pasha's troops will leave Suez today for Suakin to assist Baker Pasha in relieving the garrison of Toka and Sinkat. Baker Pasha's expedition, after accomplishing the relief of these posts, will return to Cairo.

The movements of Chinese military forces are incessant, and it is calculated that over 200,000 Chinese troops are now armed with Remington rifles. Strong earthworks and fortifications are being constructed upon the roads leading to Pe-

kin. The German Government will send Capt. Paarchen to take command of the German naval squadron in China, with instructions to co-operate with Admiral McDowell, commander of the British squadron, in the protection of commercial interests. The Chinese fear that the French are entertaining designs upon Canton. The people are very uneasy. Reports from Haipong say that Admiral Courbet will advance upon Bachninh without awaiting re-enforcements. The *Tageblatt* publishes a decree of the Emperor of China urging energetic resistance to the aggressions of the French.

The Czar of Russia, and royal family have gone to Anitchkoff Palace.

The Chilian Chamber of Deputies has approved the treaty of peace with Peru.

There were severe shocks of earthquake yesterday in the Towns of Linguaglossa and Chastiglione, Sicily.

At Pesth the Upper Houses of the Diet rejected—200 to 191—the bill legalizing marriages between Jews and Christians.

The English Consul General is collecting evidence of the losses of the British subjects in Madagascar during the recent bombardment and other military operations of the French.

Four thousand people committed suicide in Paris last year.

Jan. 13th.—Pirates attacked Namdinh, Tonquin, on all sides the nights of the 1st and 2d inst. Many were killed and wounded, and many houses burned. The 4th, the post of Batang, near Hanoi, was attacked and the enemy compelled to retire in disorder, carrying away many killed and wounded. The insurgent's bands are being reorganized. Sontag advises state that nearly all the fugitives are returning, supplied with arms. It is reported that a Chinese army is descending from the Provinces of Quangsi for the purpose of occupying Bacninh. The authorities of Canton Province are vigorously preparing for war. They are building a telegraph line between Canton and Tonquin frontier. The Viceroy of Canton has issued a proclamation summoning the people to prepare to repel the French invaders, at the same time expressing friendship toward other nations. Admiral Meyer telegraphed Admiral Peyron yesterday that the state of public feeling at Hong Kong was very satisfactory. Pirates are being vigorously pursued, and are gradually forsaking the Delta.

Six thousand Chinese troops have been sent to Hainan. The greatest activity prevails in Canton. Barges have been sunk in Canton River to block the channel.

The Chinese troops sent to Hainan possessed good physique and were fairly armed, but indifferently drilled. The Chinese state that some extraordinary steps are imminent.

It is reported that rebels have burned and sacked Helonan, Egypt. They are now marching in great force against Rufas on the east bank of the Blue Nile, and Musalimia, on the west bank. There are small garrisons at those places. The Government has received advices from Suakin that an agreement has been effected with several hitherto hostile chiefs on the Suakin-Berber route to Khartoum by which it is hoped the evacuation of the Soudan will be facilitated. It is intended to dispatch Abd El Kader, Minister of War, to Khartoum to supervise the evacuation. El Mahdi demands £2,000 ransom for five nuns and four priests whom he holds in captivity. The Austrian Consul is asking merchants to subscribe the amount. It has been decided to

retain Suakin in Egypt. The Rebels made a night attack on Tokar December 20th, but were repulsed. They looted the house of one of the principal merchants of the town, carrying off his wife and daughter. The garrison lost five killed and seven wounded. The Rebels entrenched 600 yards from town. The garrison is short of ammunition. Letters from Sinkat state that the town can not hold out beyond the 30th. The garrison is suffering severely from cold. It is stated that the Porte has definitely decided not to interfere in the Soudan. It is stated that tribes of Tripoli are moving toward El Mahdi.

Jan. 14.—A dispatch from Hai-Phong, Ton-Phong, Tonquin, dated Jan. 10th, says: The country is quiet. The hostile bands have dispersed. Admiral Courbet has ordered a fortnight's provisions forwarded to the French forces from Hai-phong for the movement against Bacninh. It is reported that the French advance force has already left Haidzuong for the purpose of joining the main body of French troops from Hanoi, or their crossing the Red River. An attack on Bacninh is expected to take place Thursday. It is reported that the members of the imperial family of China offered a portion of their fortunes to assist in war against France. A Hai-phong dispatch dated the 10th says: There are indications of a speedy advance on Bacninh. The French hold a strong strategic position for attack. The Chinese troops at Bacninh number 10,000. They are splendidly armed. The recently-poisoned King of Annam was succeeded by a nephew of King Tudoc, who died in July last. The new King is fifteen years old.

A Khartoum dispatch says the people on both sides of the Blue Nile have declared for El Mahdi. All communication with Sennaar is stopped. The steamers sent to convey troops and dispatches to Sennaar have returned after proceeding a short distance. Thirty thousand rebels hold Halifeh, on the line of telegraph along the White Nile.

It is reported that Sheik Senoussin is advancing to join El Mahdi. If true, Egypt is in the greatest danger, as the influence of Senoussin extends over the whole North African maritime province to Egypt.

Jan. 15th—Castelar, the great Spanish Republican, rose in the Chamber of Deputies and condemned his King for consenting to play so small a role in the recent visit to Germany. He denounced the royal visit as imprudent and inopportune, and accused Minister Sagasta of making Spain the tool of Germany. Castelar, in the course of his speech, was called to order for remark thought to be disrespectful to Kaiser Wilhelm.

A prominent Chinese merchant, a member of one of the Six Companies of the Pacific Coast, has just arrived in Oregon from China by steamer. He gives a very different version of the storming of Sontag from that published by the French. He acknowledges that about 3,000 Chinese were killed during the engagement, but claims that the French force was almost annihilated. The Chinese, he said, had filled the ground with torpedoes and by cunning military tactics lured the French army to enter the fatal limits. A fearful explosion followed, causing frightful havoc in the French forces. He says the French version of the affair is greatly exaggerated. He spoke in very complimentary terms of the courage and military powers of his country-men, and intimates strongly that the French will not have a walk over at Bacninh.

Since the captures of Sontag there have been fewer pirates near Hanoi and Hai-Phong. The Black Flags burned several villages on the left bank of the Black river. The French are making reconnaissances. The pirates threaten the Province of Namdiuh, but Col. Brionvil's columns are pressing them everywhere. Tricon is at Hue.

It has been decided to raise the Turkish contingents principally in Albania, which shall form the third brigade of the Egyptian army. The officers are English. Abdel Kader, Minister of War, estimates that the evacuation of the Soudan will occupy seven months and involve an expenditure of £1,000,000. The Economic Committee recently appointed by the Khedive recommends the discharge of 1,500 native officers. Advices from Cairo say a committee has been

formed to protect commercial interests in the Soudan. The committee will address a petition to the Khedive and the Consuls-General of Egypt protesting against the abandonment of the Soudan by the Egyptian Government.

A Suakin dispatch says Abyssinia is tranquil. The insecurity on the border is due to the presence of robbers, with whom the Egyptian officers are in collusion. Baker Pasha has dismissed Muktar Pasha from the Governorship of Massonah and appointed in his place Mason, an American, who has had great experience in the Soudan. Baker Pasha declares that the situation is far more hopeful than he expected to find it.

It is stated at St. Petersburg, Russia, that the officials have obtained possession of a letter in cipher found in the lodgings of a Nihilist in London who had been closely communicating with the Irish malcontents. The letter, it is believed, advises a simultaneous attack upon the Emperor of Germany and the Czar of Russia.

The final report on the census of Bengal, taken in 1881, gives a remarkable picture of the only province in India where the British Government might possibly be elected by a plebiscite. The Lieutenant-Governorship is nearly as large as France, or 193,000 square miles; and contains double her population, or 69,500,000 souls. The average density of population is 371.41 to the square mile, and the rate of increase is within a fraction of 11 per 1,000 per annum. Of the total, 45,000,000 are Hindoos, 21,500,000 Mohammedans, 135,000 Christians, and a little above that number Buddhists, while most of the remainder profess various savage creeds. Polygamy, though allowed by law to all but Christians, is in practice extremely rare, the number of persons with more than one wife being only two per 1,000. Out of every 1,000 persons 955 are altogether illiterate, and only twenty-nine can both read and write, the average of illiteracy being of course swelled by the nearly complete ignorance of the women, of whom only sixteen in 10,000 can read and write. Natives who can not read are not necessarily as ignorant as Europeans in the same position; but the figures strongly support the arguments of those who think that the whole strength of the Education Department should for a generation at least be devoted to primary education.

Jan. 16.—It is rumored that Khartoum has been captured. The Governor of Bahr-el-Ghazal asks for reinforcements to quell the revolt in that district which is plainly fomented by emissaries of El Mahdi. A telegram to the Austrian Consul from Khartoum says all the higher Egyptian officials at El Obeid have been massacred.

A private letter from a gentleman residing in Canton, dated December 5, says China is determined to fight, and war can only be avoided by France backing clear down to the ground. France has made an awful muddle of the whole affair. Had she acted with force at first Tonquin would be hers and everything be quiet. The idea of occupying the country with only a thousand or two of troops was too absurd for serious contemplation, but that is just what France had attempted. France in her delay and want of resolution, had led China to believe that fear kept her back, and this idea had taken such hold of the Chinese mind that she would not be satisfied with anything short of a complete surrender of the position which France has assumed in Tonquin. Troops are pouring in from the north and being raised at Canton. The writer says a Chinaman told him the other day: "It's no use trying to get along peaceably with a country like France, which is the most troublesome nation that ever existed. China must rise up as one man and crush the pride of the French. Germany tried it, but although she succeeded in winning the day stopped short of the mark, so now it rests with China to complete the humiliation of proud and arrogant France." Such is the sentiment of all Chinese, from the highest to the lowest.

The Chinese expect that if Bacninh falls into the hands of the French the latter will either occupy Yulin-Kan, the southern city on the Island of Hainan, or bombard Canton. The French repudiate any such idea. It is stated that 1,500 additional reinforcements will start from France for Tonquin about the end of January.

The Brigand Chief Sissi was shot dead in Sardinia by carbiniers, while arresting him. He made a desperate resistance.

Troubles are reported to have broken out in the Khyber territory, Afghanistan, Asia. Abdullanur, the most powerful Khyber Kchief, was shot in a bloody feud Monday. Since 1879 he has been a steady friend of England.

Great alarm has been caused at Montevideo, South America, by immense tidal waves, one of which caused the death of a woman bather. They are attributed to volcanic movements. Each wave is preceded by a large dark cloud.

The Austrian Minister of Commerce has approved of the scheme for a regular monthly line of steamers between Trieste and New York. The steamers will begin running the 1st of February. The Southern Pacific Railway Company has also taken initial steps for a direct line of steamers from Trieste to New Orleans via Havana, and purposes making preparations for larger imports of American cotton, owing to the unsettled state of affairs in Egypt.

Schuyver, the explorer of Equatorial Africa is dead. Francis Hall, the well-known engraver, is dead.

BUSINESS AND FINANCE.

M. Waterman & Co., grain-dealers, of San Francisco, have failed for \$1,000,000. Buddey & Co., of Utica, N. Y., dry goods, have assigned, with liabilities of \$200,000.

The outlook for 1884 in the iron trade is not encouraging in London, England. Leading iron manufacturers anticipate that there will be a marked decrease in shipbuilding in consequence of the expected collapse of speculative builders. It is probable therefore that there will be less demand for pig-iron for home consumption, but the ironmasters hope for an increased export trade, which will effect an improvement in prices.

The Mexican National Bank to-day declared a dividend of six per cent, promising another of 8 per cent in March, making a total for the fiscal year of 14 per cent upon the paid-up capital. The Mercantile Bank has already declared a 3 per cent dividend, and promises another of 13, a total for the year of 16 per cent. The National Bank has contracted to receive the nickel coin, for which the Government issues certificates receivable for importation duties.

Jan. 11th.—Russia yesterday paid 50,000,000 rubles of her public debt.

The movement in Germany for the establishment of workmen's colonies is making rapid headway despite the adverse criticism of many of the leading journals. Colonies for emigration are being formed in the Black Forest, and the Odenwald committees, sitting at Karlsruhe, Frieberg, and Heidelberg, are directing the operations of the Colonial Verein. They came together recently at Frankfort and resolved to push the matter of sending more German workmen to Paraguay, where a colony had already been established.

The ironmasters of Cleveland, Yorkshire, Eng., owing to the depression of the pig-iron market, are making arrangements to extinguish the fires in twenty iron furnaces in the belief that they will thus accomplish an advance in prices.

Last week, according to Dun, the business failures in the United States and Canada numbered 333. The week before 348 houses went down. These figures are the largest which have been recorded since the time the late National Bankruptcy law went out of existence.

Secretary Folger called in \$10,000,000 more of the 3 per cent Government bonds.

The Senate appropriated \$1,000,000 for the improvement of the Mississippi River.

Three heavy failures were announced in New York yesterday, two being the direct result of the fall in wheat. J. W. Fuller & Co., have liabilities of not over \$100,000. They had been doing a speculative business, as had E. W. Coleman & Co., whose assignment created a decided sensation on 'Change. William P. & Ambrose Parsons, builders, have liabilities of \$637,000 and actual assets of \$110,000.

Jan. 13th.—Over 14,000 men are now employed in the construction of the Panama Canal. The work proceeds rapidly.

There was a meeting of 4,000 unemployed per-

sons, including several women, in the Salie Levis Paris, France, today. Violent speeches were delivered favoring armed revolution as the only means of ending the stagnation in trade. The delegates present from workingmen's associations, however, adopted a more moderate tone expressing the belief that an appeal to the Chambers would mitigate the crisis. A proposal of workingmen to go to the Palais Bourbon en masse Monday was rejected, and the meeting separated quietly. The steamship companies having again declined to accept the conditions of the striking seamen and stokers, at Marseilles, France, the strikers have induced those who hitherto held aloof from the strike to join the movement.

The nailmakers at Parker Mills, South Wareham Works, Mass., and Tremont Works struck tonight against a reduction.

Advices received today from nearly all the sugar and orange-growing parishes of Louisiana say the late cold spell occasioned little serious damage. Some loss is reported in Pointe Coupee and East and West Baton Rouge Parishes, but it is not alarming: Advices from Mobile say the late cold snap has caused immense damage in that section. The loss to the orange groves is estimated at nearly a million dollars, and the value of vegetables killed in Mobile County alone will reach the same sum.

A Texas stock-dealer asserts that 2,000,000 head of cattle are fed on "free grass" in his State. The net profits of the owners of the stock are about 25 per cent, and the aggregate value is \$40,000,000. The lands on which the cattle are fed are largely the property of the public schools of the State.

Jan. 14th.—The Russian Budget for 1884 estimates a deficit of 3,406,662 rubles, which the Government proposes to cover by new taxes.

The *Mark Lane Express*, in its weekly review of the British grain trade, says: "The weather continues mild and trade goes from bad to worse. All else but sound samples of wheat are absolutely unsalable. Flour ruled dull at sixpence to one shilling lower. Barleys are steady. Wheat afloat is unimproved for cargoes off coast. There have been five arrivals. Two were sold, one withdrawn, and two remained, including a cargo of No. 2 American red winter wheat. Sales English wheat for the week, 44,144 quarters at 38 shillings 9 pence a quarter, against 32,389 quarters at 40 shillings the corresponding week last year."

Last week's clearings reach a little over the billion notch. The West felt the squeeze, while the New-Year's money flowing east considerably brightened the financial outlook in that region. With prices steadily shrinking, a billion dollars of clearings means a comfortable amount of business, comparatively speaking. Large dry-goods firms already feel the beneficent influences of the reasonable weather, and have much to be good-natured about.

Track laying on the north end of the Mexican Central has been completed to a point 644 miles south of Paso del Norte, leaving a gap of 126 miles to be laid. A large force is employed on the south end working northward. It is confidently expected the entire work of track laying will be completed by April 1. A matter of two weeks will suffice for the inspection of the road by the Mexican Government and the arranging of details. It is safe to say trains will be running through to the City of Mexico from El Paso, Texa, by April 15th.

Jan 15th.—Duncan A. Grant, a lace dealer of New York City, has failed for \$630,000.

The cotton manufacturers of Manchester, England, have decided to continue the struggle with the strikers. Measures will be taken to restrict supplies of the operatives.

The last year was one of loss to those engaged in the whale fisheries, and the results are discouraging. Indications point to a steady decrease in the number of vessels sailing from Atlantic ports and perhaps a small increase in the number sailing from San Francisco.

It is estimated that there are now in the United States 15,000,000 milch cows; and that there are made annually 1,300,000,000 pounds of butter and 450,000,000 pounds of cheese. In

1880, as shown by the census, 772,204,000 pounds of butter were made on farms, and 29,451,000 pounds in factories, and a total of 243,145,000 pounds of cheese. Besides this, over 17,000,000 pounds of oleomargarine, [artificial butter made from animal fat with the addition of some milk and other substances] were also manufactured.

FIRES—STORMS—ACCIDENTS.

Jan. 10th.—Eight persons were killed or injured by fire in the barracks at Braga, Portugal.

Nine negroes on one plantation in North Carolina were frozen to death last Saturday.

The evening of January 8th the bark *Elmina*, from England, came ashore above the life-saving station at West Creek, Pa. Communication was made by a shot line and whip, but before the crew could be landed the vessel broke up and all hands were lost. The puny *Idlewild*, Capt. William White, was kept by the ice in the great Choptank River from Friday night until Monday morning, and long before the crew arrived in port their food and fuel became exhausted and they narrowly escaped freezing to death.

An explosion of fire-damp in the Ferfay Coal-Mine at Arras, France, killed seven men and injured twelve men. All the injured were rescued. It is feared that five others perished.

Jan. 14th.—A big drowning disaster is reported from the Chinese Sea. A vessel foundered, carrying down six European and 198 Chinese passengers.

The powder-magazine in the Cornwall ore-hills Lebanon, Pa., exploded this morning. A workman named Posey was blown to atoms. The explosion was felt a mile away.

It is to be presumed that the Gloucester fisheries will never fail for want of men enough to carry them on. And yet the figures that are furnished at intervals are well calculated to induce those who believe that life is worth living to look elsewhere for occupation. The *Cape Ann Advertiser* reports that during the eight years ending with 1883 the total loss of life in these fisheries was 998. During 1883 alone seventeen vessels and 209 lives were lost. The worst year in the sad history of the perilous business was 1873, when thirty-one vessels and 174 lives were sacrificed.

Jan. 15th.—The oil region has furnished many catastrophes peculiar to that part of the country, but none more horrible than the one of to-day. A stream of waste oil flowed across the track of a country railroad near Bradford, Pa. A crowded passenger-train passed by. It is believed the fire-box ignited the oil and that a boiler explosion followed. Flames immediately enveloped the train. A panic and crush ensued. People were forced back into the cars by the flames at the doors, and hurt themselves badly in making an exit through the windows. Three women were burned to death and fifteen persons seriously injured by wounds and burns.

The American dredge No. 2 has burned at Panama. Loss, \$150,000; The fire is supposed to have been incendiary.

A broken rail threw a train down an embankment, near Millsap, Tex. The air was rent with shrieks and groans, and many were rendered unconscious. The Pullman and adjoining coach were wedged in each other. None in the Pullman were hurt but about thirty in the other coach sustained severe injuries, the injuries to one woman believed to be fatal. Two trains collided near Lisbon, N. M., injuring seven persons, one fatally.

In an attempt to lift a pot of hot soup from a stove last night in Pittsburg, Pa., Mrs. Patric Hannahan, who was intoxicated, upset the contents of the vessel over her two children, aged respectively two and four years, scalding them so badly that both will die.

At Danville, Ky., a roof was crushed in by weight of snow, and several persons injured, one of them fatally.

Jan. 16th.—5:30 a. m.—A furious fire is raging on the premises of S. W. Silver & Co., colonial merchants and publishers at Sun Court No. 67, Cornhill, London, England. The whole city is illuminated. The fire engines are arriving on the scene from all parts of the metropolis. 7 a. m.—The Silver & Co. fire has been subdued, but

fifteen engines are still playing on the building. The fire broke out shortly after 5 o'clock. The roof fell half an hour later. Despite the early hour the fire was viewed by thousands. Vehicle traffic was diverted from the neighborhood. It is impossible yet to estimate the loss, which is necessarily heavy.

Eleven miners were killed by a fall in a Welsh shaft yesterday morning.

One more victim of yesterday's oil fire and railroad accident in Pennsylvania has died.

At Fall River, Mass., a woman while saturating her carpet with benzine, set fire to the house, which resulted in her death, and the serious and probably fatal injury of her husband.

CROP REPORTS.

Prof. J. R. Dodge, Statistician of the Agricultural Department, has just completed his preliminary estimates of the principal crops for 1883. Of the corn crop the Professor will say:

The average yield per acre for the present year is nearly twenty-three bushels—more exactly, by the preliminary estimates following, 22.7—which is 12 per cent less than an average yield for a series of years. This stands for quantity of the present crop; quality is another consideration.

The following estimates of the corn crop in the Northwestern States are given:

States.	Acres.	Yield per acre.	Total bushels.
Michigan.....	911,165	23.5	21,412,300
Indiana.....	3,541,482	27	95,620,000
Illinois.....	8,141,463	25	203,786,500
Wisconsin.....	1,122,826	21	23,579,300
Minnesota.....	727,155	20.8	15,124,800
Iowa.....	6,980,621	24.3	169,629,000
Kansas.....	4,708,473	36.7	172,800,900
Nebraska.....	2,813,303	36	101,278,900

Total yield for all the States and Territories, 1,551,066,835 bushels.

Our Illinois agents make the quality 31 per cent less than the average in that State. An effort will be made later, after the worst of the crop has been fed, to test the feeding value of the year's product. One feature of corn-growing in 1883 should prove a lesson to the farmers of the country; that is, the general use of seed corn in the West grown in lower latitudes. The planting of Nebraska seed in Minnesota, and of Kansas seed in Illinois, has demonstrated the folly of attempting to acclimatize the Southern maize in the more Northern districts. Much loss from frost would have been avoided had the seed corn been carefully selected from the best corn grown in the immediate neighborhood.

SOUTHERN CALIFORNIA DISTRICT.

Conference of above district will convene at San Bernardino, Cal., February 2d, 1884, at eleven a. m. Bro. W. W. Blair will be present. Come ye Saints from far and near in all this region. Bring the Spirit of God and receive a blessing. D. S. MILLS, *Dist. Pres.*

NORTHERN ILLINOIS DISTRICT.

Conference will convene in the Stone Church, Plano, Illinois, on Saturday, February 9th, 1884, at half-past ten a. m., when we hope to meet a full representation from the several branches. We also cordially invite Bishop Blakeslee to be present with us if convenient, also any of the Elders passing are requested to stay and help make a pleasant and profitable time.

JOHN S. PATTERSON, *Dist. Pres.*

ADDRESSES.

Samuel Browne, Blenheim, (formerly St. Mary's), Kent county, Ontario.

Our energy is in proportion to the resistance it meets. We can attempt nothing great but from a sense of the difficulties we have to encounter: we can persevere in nothing great but from a pride in overcoming them.

Many friends are like the shadow which follows you only while the sun shines.

Flowers are the children of sunshine and the showers.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

AN APPEAL.

AN appeal to all, especially those who read, write, correct and translate, and are willing otherwise to assist in the publication of a periodical in the Danish language. In looking and traveling over the state of Nebraska, or parts thereof, we found some conversant with the Danish language—members of the Church; others not in the Church, but favorable; others upon whom favorable impressions might be made, could they have access to a periodical issued in the Danish Language, illustrative of the gospel, or latter day work. There are some members who can but partially read the English language, that have long wished for a semi-monthly or monthly periodical, that they might read the doings and progress of the work in their own tongue.

The object of this appeal is to learn how many would assist to start or publish a periodical in the Danish language. The size and frequency of its issues to depend upon the assistance rendered. We, by this appeal, make no arrangements or promises. The object being specially to learn what help can be secured. That such a move is needed, and ought to be made, is quite clear; but there are many things to be thought of, and obstacles to be met and overcome. It is not contemplated, that such a project shall be a source of individual profit. Nor will any person be called upon to give or pay over means, until plans for its consummation shall be matured, and the way seen, for the coming forth of the periodical. Let all those who desire to assist in such an enterprise, correspond with or write to Mr. Peter Anderson, and inform him how much they would give, if it shall be necessary to raise a little capital to start the project. And how many will subscribe at a dollar a year, if it shall be found necessary to charge that much. Let presidents of branches present this matter to all concerned; the Danish brethren and sisters to their friends, and get all the help possible, that it may be known by next general conference, April 6th, 1884, what help may be depended on, that conference may take some steps, or make arrangements to accomplish the object if possible.

Let all know that no ultimatum can be reached, without preparatory labors. Who knows but that the issuing of a semi-monthly or monthly Danish periodical, may lay a foundation for a great work. Can, or will any one deny the necessity of this work? But a mere acquiescence of its necessity is not enough; action, labor, money, and brains are needed, with a corresponding determination to bring them into requisition for the good of the cause.

Let all the readers of the *Herald* think of the struggles and continuance of Bro. Brix, and how little the church has done to aid and encourage him in his struggles. And then let them all ask themselves how they would feel, were they in his position. The press is a mighty lever. Books and tracts will go and preach loud sermons at all hours, where Elders can not possibly go. Years ago a woman saw a bit of waste paper in a wood box. Looking she saw the word Reorganization. No other word was legible. Her curiosity became excited, to know what Reorganization meant. By diligent inquiry, found what it meant. And through this little incident, she, and others became members of the church. And who can tell, if a Danish periodical is born, properly nourished and cared for, what grand results may be thus brought about. It would certainly be a means of great assistance to Bro. Brix. The Saints are sadly in arrears in these public enterprises. We talk, purpose, discuss and pass resolutions plenty, yes, too much, and too many for the amount of real, practical business or work done. The importance of the work, and our responsibilities, demand less theorizing and more, very much more practice. A German once said the church was doing nothing for his nation. Well, perhaps not. But if we can now by perseverance and proper cooperation, start a Danish periodical, it ought to be done. And who can tell, but that it may open the way for a German periodical; or shall we dash away the prospect of establishing a Danish periodical, which seems brighter to us than for a German periodical, to please a German brother who might become a little petulous, stand on his dignity, and say, If you don't start a German periodical I won't help a Danish arrangement. No. But move forward, to reach and accomplish that which appears for the present the most practical, improving and adding as the way may open, ever and always having in view the general welfare of the cause. Individualism may be considered; but at the expense, or to hinder the general welfare of the cause, never. And the exhibition of undue impetuosity or persistency, is a trait tending to disqualify, for labor, thought, consideration and decision, that a representative or a judge in Israel may be called upon to perform. The object of this appeal and suggestion to correspond with Bro. P. Anderson is not to prevent thought, consideration and labors others may be called upon to perform, in the event of a beginning of the contemplated work. For we presume the Board of Publication, Bishopric and others, will have to plan, suggest, &c., but merely to agitate and get the matter before the people, that they may think, and act if they will.

Bro. Anderson has an assortment of tracts on hand, illustrative of our faith, and on application they may be had on terms he will make known. The brother does not claim that these show evidence of perfection. So let none stand off and ridicule, if per chance errors in Grammar or otherwise, shall appear. If their grammatical construction shall be at fault, since grammarians are constantly criticising gram-

marians, it will not be much of a wonder. It is said of the Rev. Joseph Cook, that in a recent lecture he used ten words not found in Webster's dictionary. But we think in his Monday lectures on biology, delivered in Boston, and printed in book form, he uses more than ten words not found in Webster's dictionary. Let us do the best we can, looking for the grand time when the Lord shall give his people a pure language. Bro. Anderson will be glad of any suggestion, or help, that can be offered. Let all that can, move, and move at once. In the event of capital being needed, one brother has promised twenty-five dollars; others less sums. We again suggest, that all say what they will do, that the matter may be presented to the next General Conference. One advantage in communicating to Bro. Anderson, is the fact that some can only express themselves in their own tongue.

Address Mr. P. Anderson, No. 1616 Ninth street, Council Bluffs, Iowa.

JAMES CAFFALL,
PETER ANDERSON.

Bro. Anderson has preached considerably in Council Bluffs and vicinity, and will visit and labor in Nebraska, and will have the ready co-operation and good will of Bro. W. Rumel, the present president of the Northern Nebraska District. As there are Danish brethren and sisters that will like to hear the word, sing and pray occasionally in their own tongue; and we think there are friends outside of the fold whose hearts may be reached. And we hope the Danish brethren and sisters will extend their hearty co-operation to Bro. Anderson. We think him worthy of their esteem, confidence and assistance; nor need any be behind; but we look especially to the Danish Saints for needed help in this work. There has long been a need for this work in Nebraska. Let us all help in the much needed labor, and defer the discussion of vexed and nonsensical questions, until a more convenient season. Let the simplicity of the grand old gospel be heard, and its fruits be made visible in our lives. This is the course that will win. Skepticism may have caused some to halt, but the gospel is true to-day, just as true as it was twenty or thirty years ago, which induced you to leave the land of your fathers, to face the troubles and inconvenience of coming to a strange land, or among a strange people, whose language you knew not, and whose customs and manners were new to you; and perhaps to be deceived by false, instead of being encouraged by true brethren. But all this does not lessen your obligations to God; nor will skepticism, materialism, or spiritualism be effective in making up for the disappointments you may have met, through the blighting of anticipation in meeting gospel effects, etc. The gospel carries its own proof, power, light, consolation and joys; but only distributes when and where its precepts are honored and obeyed. We anticipate noble works and god record by the Danish brethren and sisters in Nebraska. Shall we be disappointed? We have had no opportunity of conferring

with Bro. Anthony or the brethren of the Southern Nebraska District, but have reason to believe that they will look in favor, and to the utmost of their ability co-operate in such a move. It will not be amiss if any of the Saints know in or out of Nebraska (for though our suggestions touching ministerial labor are confined to Nebraska, as it and Colorado are the only places we hold spiritual jurisdiction over, as per action of General Conference, our invitation for help extends wherever the *Herald* goes), of any brother or sister adapted to write, read, correct and translate the Danish language, to suggest the same to Bro. Anderson, or if they wish to do so, Bro. Joseph Smith, Lamoni, Decatur county, Iowa, whom we believe is business manager of the Board of Publication.

JAMES CAFFALL.

MEDITATIONS.

I WAS just thinking about a sermon I read of, that was preached at a certain place for the profit of some who were considered somewhat careless in their way of living. When the preacher came to the point in his sermon where he exclaimed, "Where's the drunkard!" and paused a moment, the deacon, who was in the habit of imbibing too freely forbidden drink, rose and said, "Here I am." After a bit the minister came to another point, when he shouted in thunder tone, "Where's the hypocrite! Then followed a death-like stillness. The deacon turned around and looked at the old squire who sat behind him, and who was known to be a notorious hypocrite; but as there was no response the same was repeated, "Where's the hypocrite!" Another silence ensued, when the deacon sung out, "Get up squire, I got up when my turn came." This puts me in mind of the scripture that says, "An open confession is good for the soul." So I thought that whatever our failing may be that is known to others, it is better to confess the same. I noticed in *Herald* for January 5th, in an article on kindness, that he confesses to having prejudice, and I thought it would be no harder to confess hypocrisy than to confess prejudice. We are told of a means of knowing who it is that repents—"they who confess," etc. It is a mark of humility, an evidence of meekness. The Master has said, "to none is the wrath of God kindled but to them who acknowledge him not, and who keep not his commandments." The world to-day have a great privilege granted to them, and it is a pity that all can not see it. By believing sound doctrine, such as Christ and his apostles taught, by repentance, ceasing from sin, being baptized by those authorized to administer, and by reception of the Holy Ghost by the laying on of hands, and by then being willing to live for the same, to enable them to live peaceably, patiently and mildly; so that when the Lord comes to make the crooked straight, and to usher in the great millennial era, when Satan is to be bound for a thousand years, the curse removed from the earth, the continents and islands united together, the mountains made low and the valleys filled up; when God

is to pour out of his Spirit on all flesh, no enmity of man or beast there, when

"No strife shall rage,
Nor hostile feuds disturb those peaceful years;
To plowshares men shall beat their swords,
To pruning hooks their spears."

When the meek are to inherit the earth, build houses, plant vineyards, eat, drink, be merry and wise, nothing to hurt, destroy, nor make afraid. No pestilence by day, nor destructive storm by night. No sighing, sorrow, anxiety, grief, sickness, losses, pain nor death; and all who are inclined and desirous to be good, and to serve God and keep his law, can have the chance to do so without any hindering weight or besetting sin. We are free agents to choose, or refuse, to be there then.

INFERIOR.

WAS JOSEPH SMITH A PROPHET OF GOD?

BY ELDER COLUMBUS SCOTT.

[Continued.]

As being consistent with, and as legitimately growing out of the foregoing system of principles, in their operations in the minds and hearts of the children of men, Mr. Smith was led to teach the recovery of the church from the wilderness, and its reinstatement upon its original, New Testament basis. Hence, among his earliest instructions by the angel, it is said:

"Then will the Lord give the Holy Priesthood to some, and they will begin to proclaim this gospel, and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more, for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow the church; but it will increase the more opposed, and spread farther and farther." "In this, the beginning of the rising up, and the coming forth of my church out of the wilderness; clear as the sun, and fair as the moon, and terrible as an army with banners." (Remarkable visions, p. 15; Doc. & Cov., sec. 4:3).

Organically, the church was to consist of apostles, prophets, evangelists, bishops, pastors, teachers and helps, governments, deacons, etc. All the members to exhibit the fruits of the Spirit, and according to their faithfulness and righteousness to be blest with the gifts promised to the faithful. (1 Cor. 12; Eph. 4; Gal. 5:22, 23, 24; 2 Pet. 1:5, 10).

Of the numerous prophecies that relate to this great work of the last days, we can quote but a very few in this connection; descriptive also, of the character of the work. David foresaw this work, and prophesied as follows:

Thou shalt arise, and have mercy on Zion; for the time to favor her, yea, the *set time*, is come, for thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. *When the Lord shall build up Zion, he shall appear in his glory.*"

And all this just prior to the time "*when the people are gathered together, and the kingdoms to serve the Lord.*" (Psalms 10:11, 16, 22). Zion, the church of the

apostolic age, was built up just after the Lord appeared in his humility. (Matt. 16:15, 16). Isaiah represents that the building up of Zion will take place about the time of the restoration of Israel to their own land, preparatory to the coming of Christ to rule, reign, and reward his saints.

"O, Zion, that bringest good tidings, get thee up into the high mountain; O, Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him. Behold, his reward is with him, and his work before him." (Isa. 40:9, 10).

Christ's coming to reign and reward all men, is yet future. (Matt. 16:27; 25:31; and Rev. 22:12). It was evidently to the incipient stages of this latter day work that Isaiah referred, when he prophetically exclaimed:

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising, * * * and they shall call thee, The City of the Lord, The Zion of the Holy One of Israel." (60:1, 2, 3, 14).

The work begins, while yet the nations of the earth are in gross "darkness;" but the curtains of futurity are rolled back, and the progress of the work is opened to the vision of Isaiah, is unfolded till he finally sees Zion become "an eternal excellency, a joy of many generations." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders." "Thy people shall be all righteous." Such a glorious period has never been in the past. It must be in the future. The Apostle Paul, while treating on the subject of the "fall; and rising again of many in Israel," near the fulness of the times of the Gentiles, connects the salvation of Israel, with the building up of Zion, as follows:

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; For this is my covenant unto them, when I shall take away their sins." (Rom. 11:25-27).

Any class of men who shall attempt to convert Israel before the time expires, indicated by the word "until" in the above text, will try to shorten the period specified, and prove Paul's prophecy false! Will prove they are not the Zion referred to herein. The "covenant,—my covenant" is the one offered to the Jews by Christ, and which they then rejected, which will necessitate its reinstatement, or renewal, as it existed then, with all of its facts, doctrines, ordinances and confirmatory blessings. And this is just as impossible to-day, without revelation from God, as it was to the nations eighteen hundred years ago. Peter seems to have had this

very subject in his mind when he said to the Jews:

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." (Acts 3: 19-21).

Christ comes, then, *during* the times of restitution or restoration. Paul says:

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. 1: 9, 10.

This great work of restoration, "dispensation of the fulness of times," relates to the *earth*, as well as to the heaven. Can this work be done on earth by the Lord, and nobody on the earth be aware of it? It concerns us—our salvation in Christ. Now, inasmuch as the Lord's work in any age of the world *on earth*, relates to *man's salvation*; and as "the gospel is the power of God unto salvation," we can not conceive *how* this work of the last days, could be *introduced* among mankind other than by authorizing a "dispensation" of the gospel, the very means ordained of God to enlighten man with respect to his purposes; the very means by which man is gathered into Christ, "gathered in one even in him." The Savior, when giving instruction to his disciples, in reference to the destruction of Jerusalem, and a general history of some of the more important events of the world, to transpire down the centuries subsequent to his day; also foretelling the signs that should precede his coming in glory, and more particularly in *answer* to the interrogation: "And what shall be the sign of thy coming, and of the end of the world," predicts the character and nature of the most important *sign to man* of all, in these words:

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." (Matt. 24: 14).

While John the Revelator represents a restoration of "the everlasting gospel, to be preached to every kindred, tribe, tongue, and nation, during the transpiring of other events just preceding "the harvest of the earth," Jesus predicts that "this gospel of the kingdom shall be preached for a witness to all nations," just *prior* to the end of the world. The time, and the language used by both, show that both refer to the very same time and work.

The doctrines taught by Mr. Smith, and the character of the work he claims to have been authorized through the angel to lay the foundation of, corresponds completely to the doctrines of the Savior, as taught by him, as "this gospel of the kingdom;" and to the beginning of the fulfillment of the array of prophecy, as laid before you in this article. Strange, indeed, if he was an impostor, that he should, at

the age of from fifteen to seventeen years, conceive of a scheme to memorialize himself, and impose on his fellow men, that so agrees with the latter day work of the Lord, as described by the prophets of the Lord!

The record of his vision, and of the communications of the angels to him, show that the apostasy to which we have referred, with its consequent darkness, confusion, the breaking of the everlasting, or gospel covenant; the rise of Mystery Babylon, the illegitimacy of the daughters, together with the restoration of the gospel, the renewal of the everlasting covenant, the consequent building up of the church, the preparing of a people for the coming of Christ in glory, the restoration of the children of Israel to the covenant land of their fathers, that this is the age of the world in which these things are to be done, were contemplated in the communication of God to him, as brought by the angel. It is easier to believe that he was commissioned by the angel of God, and was by him taught these great things, than to believe that he made them.

Mr. Smith was the first to declare, with authority from God, that this is the age of the world in which the children of Israel are to be gathered back to the land of their fathers, the land of Canaan. He informs us that the angel that appeared to him, cited his attention to the prophecy of Isaiah, chapter eleven, and Joel, chapter two, also, to the prophecy of Malachi, chapter four, informing him that their contents were about to be fulfilled. The prophecies of the Bible so abound with evidences of the latter day gathering of Israel, that we may refer to but a few of the more pointed ones, and this we do to show that the *nature* of the message Mr. Smith declared to the world agrees most perfectly with "the law and the testimony," given before. For it is said, "If they speak not according to *this word*, it is because there is no light in them." (Isa. 8: 20). "To the law and to the testimony" then, we appeal, as to the validity of these claims. Isaiah the prophet, while viewing the darkened, intoxicated, apostate condition of "the multitude of all the nations" that fought against Mount Zion, or Jerusalem, whom Jesus defines to be "the Gentiles," in Luke, chapter twenty-one, verse twenty-four; in that period of their history when to them the prophets and seers were covered, and their prophecies as a "sealed book;" in that period when the word of God would be to them superceded by the *precepts of men*,—creeds, rituals, prayer books, articles of faith, catechisms, disciplines, etc., *when by these* the fear of the Lord would be taught them; in that day, and among those nations, the Lord declares *He* will "proceed to do a marvelous work and a wonder, among this people; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." In that day the wise of the world would seek to *invert* the truth, and turn "things upside down;" try to make it *appear* to the people that the Lord would accept as service to him what he condemns as sin. When they would repre-

sent as the kingdom of God that institution of things of which God says: "Her sins have reached unto heaven." They were to go so far as to say that "abominable" things, and "grosser crimes" are *holy* works and principles! (Isaiah 29: 7-16). And that we might not be misled by any man in reference to the time when this "marvelous work and this wonder," was to be *by the Lord* begun, Isaiah says, in verse seventeen, that it was to be in a very little while followed by the restoration of the rains to Palestine, in their proper seasons, which have been withheld ever since the Jews were scattered by "the Gentiles," (Isa. 5: 6), and the consequent fertility of the land. Of this Ezekiel says:

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit *to my people of Israel*; for they are at hand to come. For behold I am for you, and I will turn unto you, and ye shall be tilled and sown." (Ezek. 36: 8, 9).

Joel also says:

"Fear not, O land; be glad and rejoice! for the Lord will do great things. Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad, then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain *moderately* and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." (Joel 2: 21-23).

The restoration of the gospel by the angel of God, the beginning of its proclamation, the beginning of the organization of the church according to the New Testament pattern, answering to "the marvelous work and the wonder," of Isaiah 29th, dates about 1829-30, and according to the testimony of Dr. Barclay, Mr. D. A. Randall, of Columbus, O., Sir. Moses Montefiore, the great Jewish philanthropist, Louis Van Buren, of Indiana, lately deceased, and other missionaries, geographers, and travelers to the Holy Land, the former and latter rains began to be restored "moderately" to the land of Palestine, in A. D., 1846, and continued to increase, according to measurement, till the year 1853, when the rains were restored to such an extent as to "astonish the very natives." The grape, the fig, the fruit of the land, the wine, the oil, and the wheat, are beginning to be produced in great abundance again. Lebanon is in very deed being turned into a fruitful field again, as predicted. Mr. Smith then did not mistake the age of the fulfillment of these Bible prophecies, and come in at the wrong time; nor the *nature* of the work.

Following the preparation of the holy land to receive its children, so long "scattered and peeled," so long "sifted as in a sieve" among the nations as captives and strangers, with pallid countenances, and shamed faces, the arm of the Lord was to be manifested among the people, preparing the way for their return to the land of their Fathers, to be removed thence no more forever. "Therefore, thus saith the Lord, who redeemed Abraham, concerning *the house of Jacob*, Jacob shall not *now* be ashamed, neither shall his face

now wax pale." The contrast in their condition seventy-five years ago, and now, is very great and wonderful indeed; then held in derision, a hiss and a by-word, not looked upon as being worthy of citizenship in any nation of earth. Hated, persecuted and slain. But now, a citizen, a juror, a judge, a legislator, a Prime Minister to the gentiles, a merchant, a financial director, and the leading banker of the world! Tenderly attended by the kings and queens of the nations. Israel will not be under the necessity of reclaiming his land this time by conquest. He is not able, nor will the circumstances attending his restoration thereto require it. Once he took it in possession by direction of the Lord, amidst miraculous display, clad in armor bright. Once he returned from captivity, and entered his home in great humility, and with repentance for transgression; but now, in accord with the social and political, and civilized status of the age,

"Men shall buy fields for money, and subscribe evidences, (procure deeds as title) and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south; for I will cause their captivity to return, saith the Lord." (Jer. 32:44).

The Lord was to "set his hand again the second time," in order to the bringing about of these glorious events, (Isa. 11:1); was to "lift up his hand," that is, reveal his will, as at the first when he "chose Israel, and lifted up (his) mine hand unto the seed of the house of Jacob, and madest myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, (something), I am the Lord your God." "Then said I unto them," (Eze. 20:5, 7). "So will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant," (verses 36, 37), Yes, after this, the Lord will bring Jerusalem "health and cure, and I will heal them, and cure them, and I will reveal unto them the abundance of peace and truth." (Jer. 33:6). Then it is that Joel's prophecy will begin to receive its ultimate fulfillment.

"And it shall come to pass *afterward* that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy. Your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids *in those days*, will I pour out of my Spirit. And I will show wonders in the heaven and in the earth, blood, and fire, and pillars of smoke. * * * The sun shall be turned into darkness, and the moon into blood, *before* the great and terrible day of the Lord come." (Chap. 2: 28-31).

It appears according to the prophecies of the Bible, then, that revelation from God is to characterize the latter day work of the Lord, at all stages of its accomplishment; therefore, if the testimony of the prophets is to be accredited, the claims of Mr. Smith to divine revelation and commission, as one of the instrumentalities through whom the work was to be

ushered in, is not inconsistent with the economy of God, and scripture truth, but is in complete harmony with them.

Again, the sayings of the prophets represent, that in connection with the revelation of the hand of the Lord, to gather Israel, and restore their land to its ancient fertility, in the last days; "he shall set up an ensign for the nations." That in their religiously divided, distracted and confused condition, they may have some certain rallying point. This ensign was to be lifted up, in the dispensation of the assembling of "the outcasts of Israel, and the gathering together of the dispersed of Judah;" not at the first coming of Christ, when they were to be *led away captive* into all nations, and their house left unto them desolate. (Matt. 23:34-39; Luke 21:24).

The gospel ensign, lifted up to the nations by the personal ministry of Christ and the apostles, was lifted up at Jerusalem. The gospel began to be preached at Jerusalem. (Luke 24:47). But Isaiah, who prophesied at Jerusalem, (see chapter 33), while viewing with the eye of prophecy the Lord lifting up an ensign to the nations in the days of Israel's gathering, beholds it lifted up *from afar*:

"And he will lift up an ensign to the nations *from far*, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly." (See chap. 11:12; 5:26).

And while treating of the subject of the lifting up of the ensign, just "afore the harvest," he represents the ensign as being lifted up on "a land shadowing with wings, which is *beyond* the rivers of Ethiopia." (Chap. 18). Now, should we locate ourselves in Jerusalem, seven hundred years before Christ, where the prophet then was, and view Ethiopia, then comprising the greater portion of upper Africa, and extending to the *westward* of Egypt, even on to the northwest of Egypt, its rivers running *into* the Atlantic Ocean, there is no land "shadowing with wings," till we reach the land now called North and South America. Here to our profound astonishment we behold North and South America, extending northward and southward, like the extending wings of a bird, and connected by the Isthmus of Darien. Our authority for the ancient boundary of Ethiopia is the writings of the ancient historian, Herodotus, and a map found on page 15, of Wilson's Outlines of History, volume one, published in 1870.

America is the only land represented on any map that we have yet seen, that in the least looks like a "land shadowing with wings." It is the only land that does fill the prophetic description, as to shape or likeness, or geographical locality. Here, then, the invitation was to be given to "All ye inhabitants of the world, and dwellers on the earth; see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye."—Isa. 18:1-3. This last great warning was to be given to "*all* the inhabitants of the world," "just afore the harvest," which Jesus says "is the end of the world," (Matt. 13), and in the day when a present is to be brought to the Lord of a nation scattered

and peeled," or Israel—"to the place of the name of the Lord, the Mount Zion." Please compare verses 4, 5 and 6 with Eze. 39:17-22; and Rev. 19:17, 18.

A beautiful metaphor is this the prophet used, by which to represent the opening scenes of the great *latter day work of the Lord*. This is evidently the gospel ensign that is to be lifted up by the Lord. The gospel trumpet that is to be blown in the ears of all nations, preparatory to the "harvest" referred to, and seems to synchronize with the work referred to in Matt. 24:14; and Rev. 14:6, 7; also in its universality. But the clouds of heaven, in giving back the former and latter rains to the land of Canaan, the yielding of the fruit again to the returning people of the Jews; the returning of its ancient glory to Lebanon, the present increase in the value of land in Palestine; the returning of the Jews; all bear testimony to our senses, that the events that were to *immediately follow* the ushering in of the "marvelous work and the wonder," and the lifting up of the ensign, *are now in process of fulfillment*.

Mr. Smith could not of himself alone, have been so extraordinarily endowed, as to have adjusted himself in his claims, to the exact fulfillment of these prophecies, as to the *nature* of the work to be done, the time *when* and the *place where* it was to commence, save by the inspiration of the Lord. It is too late now to begin the work predicted in the prophecies we have referred to. Nothing but the inspiration of God could have introduced the work that corresponds so completely with the prophecies here cited, and now being consummated.

The visions of Mr. Smith bear *intrinsic* evidence of their divinity. They agree with "the law and the testimony." The surrounding circumstances attending their reception, agree in declaring them to be of divine origin. Let us examine them briefly: He being at the time of his first vision in great trouble regarding the future welfare of his soul, occasioned by the religious excitement then prevailing in his vicinity, carried on by divided, contending parties; and being unable at that age to decide who was right and accepted of God, he was induced by the statement of James, "If any man lack wisdom, let him ask of God," to pray to the Lord, as a last and *only* resort, for a decision of the problem, and being in great trial he retired to a secret resort to pray; and being so engaged, he says:

"Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other), 'THIS IS MY BELOVED SON, HEAR HIM.'"

He was then informed that he was to stand still for the present, and not unite with any of the religious parties; but to await further directions to be given after.

Of the character of these directions, we have treated. Hence, we now consider the *visions*. Being inspired with great faith in God, by obtaining the answer to his former prayers, and expecting further directions, according to promise, and being made conscious of his proneness to sin, and while seeking to obtain a knowledge of his standing before the Heavenly Father, and "while in the act of calling upon God," Joseph says:

"I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrist; so also were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance was truly like lightning. The room was exceedingly light; but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me. He called me by name, and said unto me, that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people."

That there might not be the least room for mistake about the fact of the appearance of the angel, and in order that he might be fully impressed with the importance of the work he was about to be commissioned to do, the visitation of the angel was renewed twice, ere the dawn of the morning appeared. He was not asleep, but awake, seeking unto the Lord in prayer, for light and wisdom concerning his standing in the sight of the Lord. Some years—six or seven perhaps—after the vision just related, while considering the great work now about to be begun, while striving to come to a proper understanding of the subject of baptism for the remission of sins, being associated at this time with O. Cowdery, it is by them related that, one clear, beautiful May-day, in 1829, while praying to God for light on this subject they received as follows:

"While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us: 'Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.'—See Pearl of Great Price.

The object in copying these descriptions of the visions, is to allow them to stand out in opposition to the very uses that are sought to be made of them sometimes. We notice that they testify to the fact of the existence of God and his Son Jesus Christ. As the visions of Moses and the elders of Israel, (Ex. 24: 9-11), reveal the Lord *in light and glory* as a "personage;" "as it were the body of heaven in his clearness," under his feet; as Isaiah "saw the Lord high and lifted up;" (Isa. 6: 1); as also that of Ezekiel, saw "the appearance of the likeness of the glory of the Lord;" (Ezek. 1: 28), and as the visions of Stephen, (Acts 7), by the Holy Ghost, revealed the Father and the Son, with those of John the Revelator, (Rev. 1: 13-15; 20: 11. So these visions of Joseph, after the lapse of sixteen hundred years of darkness, and in the opening of that period of the world when the existence of God as a *personal* being, is the most universally denied, reveal this great fact anew. This, as nearly all are aware, Spiritualism, Agnosticism, Atheism, and a great proportion of Orthodoxy, deny. A force, or incomprehensible power, or evolution, is all that is claimed by those mentioned, with the exception of the Orthodox. These personages come and administer in the name, or by the authority of Messiah. The revelations of Spiritualism denounce the God of the Bible, and his Son Jesus. The angels come to Joseph, to certify to "the law and the testimony" of the apostles and prophets of old; to declare the fulfillment of their ancient prophecies. They come "in clouds of light," exercising *power over the very element of darkness* of the night. And in a glory and light *more brilliant* than "the glitter of the May sunbeam," and *speak* of the things that pertain to the purposes of Jehovah, and the salvation of poor, fallen man. They speak of a *reformation* of the human character, "of righteousness and of a judgment to come." They speak of the blessings to be attained unto through the reception of the Holy Ghost—its revelations to men of pure and holy characters, by obedience to the principles of the gospel of Christ. How *unlike* the tappings and table rappings, the supposed appearances of the spirits of the dead, veiled in dark curtains of night, bringing trouble to the sorrow stricken hearts of the deceived ones, mourning for their departed loved ones, as manifested in modern Spiritualism. The personages appearing to Joseph Smith come to renew to man, and teach the renewal of that divine authority, by which the laws of the kingdom of God, and the gospel have ever been administered, called in the Bible, "priesthood." At the time these revelations were made to Joseph the Martyr, the subject of the priesthood, properly, was an untaught subject in the religious world; that principle by which the hand of God is acknowledged here below, superintending his church and kingdom on earth.

David, in Psalm 132, in speaking of the rise of Zion, the Church of Christ in the latter days, says:

"I will clothe her priests with salvation; and her saints shall shout aloud for joy."

And Isaiah, speaking of the day of Israel's return to build up the *old places*, (whether of Jerusalem, literal, or the church, it matters not to us now), and the desolations of *many generations*, says of the ministry:

"But ye shall be named priests of the Lord; men shall call you the ministers of our God." (Chapter 61).

This priesthood restored, will, as intimated by the angel to Joseph, be again conferred upon the sons of Levi, for the kingdom was taken from the Jews, it will be remembered, and hence we read:

"I will also take of them for priests and for levites saith the Lord."

This will be done through the bringing of the children of Israel into the bond of the covenant, as before referred to. Also predicted by Jeremiah, (chap. 31: 31-34), and hence it is declared that following the work of bringing them into the "New Covenant" of Christ:

"I will satiate the soul of the priests with fatness, and my people shall be *satisfied* with my goodness." (31: 14).

The harmony of these visions of Joseph with the words of prophecy, as uttered in days of old, the perfect agreement of the purposes of their being given with the purposes of the Lord to be accomplished in the last days, show incontrovertible evidence, intrinsically considered, of their divinity. From the intrinsic evidence, of the visions of Joseph Smith, we conclude he was inspired and commissioned of God to do the work that he did, pertaining to the gospel and the Church of Christ. They contemplate as their purposes, the freeing of the minds of the children of men from the clouds of darkness, and human superstition, that lowered around them for so many ages, confusing, dividing, and leading them astray, spiritually; the illuminating of their minds with gospel light; their deliverance from the bondage of sin, *the reformation of their characters*, their translation into the kingdom of light of Christ, and their elevation to the condition of the children of God, in a state of immortality, everlasting peace and glory, the society of the angels, and the inheritance of Christ, and of his eternal kingdom. Beautiful visions, sublime their purposes, truth their burden, humanity redeemed, sanctified and glorified, their object.

In passing on to the consideration of this subject, in its various features, we will not pronounce sentence, for or against Joseph Smith, from the standpoint of either his foes or his friends. All the prophets had their opposers as well as their friends. The opinion of the world, in any age when prophets were living, has ever been that they were bad men. This was the case with Abel, Noah, Abraham, Moses, Elijah, Isaiah, and all the prophets and apostles; even the Savior of the world was by the world condemned and slain, because the people of his times thought he was a bad man. I would not exalt Joseph Smith to be equal with the Savior, but I do believe the people of to-day are just as much opposed to the reproofs of the prophets of

God, as they were in the time of Christ. Just as much endeared to their traditions as then. Joseph Smith was hated, opposed, mobbed, misrepresented, persecuted, and finally slain, just as other prophets before him had been. Any inference then, that might be drawn from the opinions of the world respecting him, judging the present by the past, would be in favor of the divinity of his mission. The Lord's rule, or test, by which the claims of men to divine authority and prophetic attainments, is, "By their fruits ye shall know them." (Matt. 7:20). The "fruits" of a prophet would unmistakably be his teaching, doctrines, practices and prophecies, and their fulfillment, or non-fulfillment. Joseph's doctrines and teachings we have been examining. We find them harmonizing strictly with the teachings of the prophets, and apostles of old; also with those of Christ.

[To be Continued.]

Conference Minutes.

SAINT LOUIS DISTRICT.

Conference convened January 5th and 6th, 1884, in St. Louis, Missouri. John Beaird president, John G. Smith clerk.

Branch Reports.—St. Louis 178, including 8 Elders, 1 Priest, 3 Teacher, 2 Deacons. Balance September 30th, 1883, \$105.64; received since \$28.41; total \$134.05. Paid out \$120. Balance on hand December 30th, 1883, \$14.05. Alma, no changes since last report. Boone Creek 17, including 2 Elders; 2 expelled. Wearso 20, including 2 Elders. Moselle 9, including 1 Priest, 1 Teacher; reorganized by Elder B. V. Springer, January 1st, 1884; 4 baptized. Belleville 70, including 5 Elders, 5 Priests, 1 Teacher, 2 Deacons; 2 removed, 1 died. Cheltenham 32, including 2 Elders, 1 Teacher, 1 Deacon. Elders' Reports.—Joseph E. Betts, sen., John Mantle, Noah N. Cooke, William Still, Henry Holdsworth, William Anderson, William Smith, Richard D. Cottam, Charles J. Peat, B. V. Springer and John Beaird reported.

Sunday morning session: Elder Alexander H. Smith preached. Afternoon session: The sacrament of the Lord's Supper was administered by Elders William Smith and William Still. Elder John Beaird was re-elected president of district for the ensuing six months. Elders Noah N. Cooke and William Smith were sustained as his counselors. John G. Smith was re-elected district clerk. Elder Charles J. Peat was by vote sustained as agent for the district tract fund, and authorized to receive donations and collections for this fund. All the authorities of the church were sustained in righteousness.

A petition from John Beaird was read as follows: "To the Saint Louis District Conference of the Church of Jesus Christ of Latter Day Saints, now assembled: Whereas this conference has now been organized about twenty years, and Whereas during all of this long period of time, no effort has as yet been made to erect a house of worship unto the Lord, which would be suitable to hold conferences in, and to transact business in, even suitable to hold the General Conference in, if we should be honored at any time with such privilege; and Whereas the dig-

nity and magnitude of God's work in this part of his vineyard appear to make it a necessity that we now make an effort to erect a house of worship, to be built by subscriptions, donations and collections. Therefore, Resolved, That this conference appoint brethren to open a book of subscription for the purposes above intended. And as soon as they get sufficient money paid in, and guaranteed to make the building a success, that they at once employ builders, and have the house built as soon as possible, in some central locality in St. Louis, Missouri. Respectfully, John Beaird."

On motion this petition was approved, and the resolution incorporated with it was adopted by the conference. On separate motions, John Beaird, Alexander H. Smith, Richard D. Cottam, William T. Kyte, William O. Thomas, Joseph E. Betts, sen., and Thomas E. Taylor, were elected to serve as a Meeting-house Building Committee, to carry out the above resolution, and devise other necessary ways and means for the successful prosecution of the work of building a meeting house in St. Louis.

A short time was then occupied in singing, bearing testimony, etc. Evening session.—Elder Alexander H. Smith preached on the law of tithing.

Adjourned to meet in the Hall, No. 1302, Broadway, St. Louis, Missouri, on Saturday afternoon, March 29th, 1884, for the transaction of business, and on the following Sunday morning at 10 o'clock for worship.

Miscellaneous.

APRIL CONFERENCE, 1884.

REPORT OF COMMITTEE.

The next General Conference is to be held at Stewartsville, Mo., which is located on the Hannibal and St. Joseph Railroad, twenty-one miles east of St. Joseph,—commencing April 6th, 1884. The Stewartsville City Branch appointed a committee to make all necessary arrangements for the coming general conference, and believing that all things should be prepared before hand, the committee take this timely opportunity to report the result through the *Herald*, that all who contemplate coming, may know just what can be depended upon.

The membership here is not sufficiently strong to entertain free all who may come, which would give rise to the necessity of some, at least, having to pay board. Not wishing to be partial judges between our brethren, by saying to one, go yonder and pay four dollars a week for your board; to another, go elsewhere and get yours for three, and to another, go with one of the saints and be cared for free, the committee set about to devise some means of equalization. After a careful search, they found that board and lodging may, by a system of equalization, be obtained at an average cost of two dollars and fifty cents per week, which will be vouchsafed on the following conditions:

1. All who contemplate coming will report the same as soon as possible, by postal card or otherwise, to J. M. Terry, secretary of the committee, that their places may be assigned.
2. Brn. Alex. McCallum and J. M. Terry, may be found in the waiting room of the depot, on the arrival of each train, who may be known by those not acquainted with them, by a blue badge

on their coat, who will take charge of those arriving, and will upon payment of two dollars and fifty cents per week for the time expected to stay, assign them a place to board, and give them a certificate, which will entitle them to the same.

By a careful canvass among the citizens and saints of our town and adjoining country, boarding has been engaged for a sufficient number, we think, to accommodate all who may come. As the board can be had at such a low rate, we feel that it will not be unreasonable to ask the same from all, ex-officio and delegate members included. The lawful members of the conference will be cared for first, and the accommodations will be extended to others as far as the committee has any power.

Those who come by team should make the same known early, and the committee can say to such, that they will provide them with camping ground, and horse feed at cost. It might be well to state, that the Saints get nothing for what they entertain, as that is used to reduce the rates charged by those among the citizens; and should there be an overplus after paying the necessary expenses, it will go into the hands of the Bishop. Any further information may be obtained by addressing the secretary.

An effort will be made to get reduced rates on the rail road, which will be reported in due time.

J. T. KINNAMAN, Chairman.
J. M. TERRY, Secretary.
ALEX. MCCALLUM.
JACOB SMITH.
WILLIAM LEWIS.

DIED.

ACKER.—At East Carondelet, St. Clair Co., Illinois, December 29th, 1882, Elder William Acker. Bro. Acker was born February 7th, 1805, in Westchester county, New York, and was baptized in 1839, by Elder Addison Everett. He was ordained in New York City to the office of High Priest by President Hyrum Smith, and served as counselor to Bishop, Dr. Bernhisel, in New York City. New York City was then organized as a temporary stake of Zion, with a President, Bishop, High Council, &c. Bro. Acker and wife came west to St. Louis, Mo., in 1843, and he served for some time as presiding Elder in the St. Louis Branch. When the Utah Elders began to teach polygamy in St. Louis, he withdrew from the Church, and stood aloof until rebaptized in the Reorganized Church by Elder John Clark, Sept. 5th, 1871, at St. Louis, Mo. He was ordained an Elder at St. Louis, by Elder James Anderson, March 9th, 1873. He kept the faith.

J. G. SMITH.

LEWIS.—At his residence, Broughton Township, Livingston county, Illinois, December 14th, 1883, of old age, Bro. Ole R. Lewis. He was born in Norway, December 28th, 1800. Emigrated to America in 1841, united with the Church about 1844. At his death was aged 82 years, 11 months, 14 days. He leaves a wife, 3 sons, 24 grand children, 7 great grand children. Was interred in Broughton burying ground, December 17th, 1883. Funeral sermon in the Center School house, near his late residence, on Sunday, December 6th, 1883, by J. S. Patterson.

PAGE.—In Hannibal, Missouri, January 7th, 1884, Sr. Catharine Jones-Page, beloved wife of Bro. Edward L. Page. She was born in Corinth, Orange county, Vermont, February 8th, 1816. Was first baptized about forty-three years ago,

by Father Freeman Nickerson, in Boston, Mass., and re-baptized by Elder Mark H. Forscutt, in Hannibal, Mo., March 7th, 1877. Faithful and true in all the relations of wife, mother, friend and saint, she has gone to receive that crown of righteousness, which is laid up for the just. Funeral services conducted by Elder G. Hicklin.

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THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price, \$2.50 per year.

JOSEPH SMITH - - EDITOR.

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All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save ~~the~~ one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, February 2d, 1884.

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THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, February 2d, 1884.

The following editorial from the Chicago Times of January 17th, 1884, sent us by Bro. E. L. Kelley, contains the essence of so just criticism upon the situation in Utah and Governor Murray's position in regard to it, that we give it that the law loving and curious among the Saints may see how it looks put in a logically legal shape.

The message of Governor Murray to the Utah assembly is at once a complaint against "ecclesiastical power" and a confession of the weakness of the civil government of which Mr. Murray is the executive.

It has been charged, he says, "that the ecclesiastical power would not permit the legislature to pass certain [proposed] laws" that he considers as necessary to "assimilate Utah to the country as far as laws are concerned." The projects of law he alludes to appear to be these: 1. An act to repeal an act that "gives unwarranted powers to the greatest of church corporations," by pretending to vest in ecclesiastical courts powers that can be exercised in America only by civil courts. 2. An act to give right of dower to the wife in the estate of the husband. 3. An act to forbid and punish polygamy, bigamy, etc. 4. An act to repeal an act incorporating a certain "perpetual immigration company." 5. An act to establish public schools. 6. An act declaring marriage to be a civil contract.

It is charged that "the ecclesiastical power" will not permit the collective statesmen of Utah to enact the statutes indicated. "This is a fearful charge," says Mr. Murray, "here in free America, especially against a legislature that derives its existence from an act of Congress," and its compensation by a congressional appropriation from the national treasury. Whether it is more "fearful" as a charge against that kind of a legislative assembly, or as an index of incapacity, if not of imbecility, in an administration that also derives its existence from an act of Congress and its compensation from the national treasury, and is clothed with the power and charged with the duty of executing the national authority in Utah, is a question that invites consideration.

The local enactment that is said to give unwarranted and dangerous powers to the Mormon ecclesiastical establishment is absolutely null and void, as Mr. Murray shows. By an express enactment approved July 1st, 1862, congress annulled it; yet, says Mr. Murray, the Utah legislature "re-enacted it in the compiled laws of 1876." He adds: "A law of the territory that has been disapproved by Congress should not be allowed to remain on the statute books." Why? What difference does it make whether that composition of words is in that book or not in it? Having been annulled by the national authority, it is *not* "a law of the territory." If the assembly at Salt Lake should order Vennor's almanac, including all his dreadful weather prognostications, to be engrossed on the statute book, would that awful document be a law of the territory, which it would be the duty of the territorial administration (the judiciary and the executive erected by act of Congress) to apply and execute? Doubtless it would be, more truly than the local enactment that assumed to give civil jurisdiction to ecclesiastical courts—a measure that congress expressly annulled more than twenty years ago—is such a law. The language of the governor, treating that empty composition as a territorial law, is nonsensical. It is not a law at all; has not any character or index of a law; is nothing but a lot of verbal rubbish that no judge, no governor, no civil functionary of any grade or kind, has the duty to administer, to execute, to respect, or to treat with the least respect. Why ask a legislative body to admit—what certainly is not true—that that mass of verbal rubbish is a law, by formally passing an act to repeal it? Why do not the judiciary and executive that compose the civil administration of Utah perform their function by enforcing the national law that has nullified and superseded that pretended local enactment? Is the fact that they do not to be taken as a proof of their strength or of their weakness, of their fitness or of their unfitness to discharge the high trust that the national authority has committed to them?

Why ask an assembly of fanatical religionists, that hold polygamy to be sanctioned by the legislature of heaven, to pass an act against polygamy? If Congress has not formally repealed the heavenly enactment, it has passed an act making the practice of polygamy in Utah (though not in Washington) a crime, sanctioning severe penalties upon any that practice it, and sending to Utah full-fledged judicial and executive establishments to execute the law of Congress. Why don't they execute it? Is it because the administrators of the heavenly ordinance in that province are stronger than the administrators of the laws of Congress? If that is the explanation of the failure of the civil administration of Utah to perform its office, the obviously right course for the national authority to pursue is to send a military

force to Utah sufficiently strong to support the civil administration against the heavenly hosts. To ask a provincial legislature to pass an act contrary to the decree of heaven is not only a confession of feebleness by the Utah executive, but is foolishness. Would an enactment of a petty local legislature directed against an ordinance of the Almighty be more effective than an act of the supreme national legislature directed against that celestial ordinance? If the civil administration of Utah is unable to execute the latter, how could it be expected to execute the former?

It appears, however, that the Utah administration has executed the law of Congress in one instance. One George Reynolds, who had taken to himself a number of wives by authority of the decree of heaven, but contrary to the act of Congress, was tried and convicted for offending against the latter. Denying that the act of Congress was the higher law, he carried the question to the supreme national court, and that tribunal of last resort held that the act of Congress was the supreme law of Utah, which it was the duty of the civil administration of that province to execute, the law of heaven and the ecclesiastical power to the contrary notwithstanding. Accordingly, "Reynolds suffered the penalty of his transgression." The governor himself thus proves the supremacy of the civil over the ecclesiastical power in Utah; proves that the civil law is already ample to punish the crime of polygamy, and that the civil administration is amply armed with authority to execute that law. What more could a civil administration capable of discharging its trust desire? Why ask a little local legislative assembly to pass laws against polygamy, "with effective measures for their execution," when the supreme legislature has already done so, when the supreme judiciary has declared their validity, and when their execution by a capable administration has been practically demonstrated? Is not the petition of Governor Murray to the petty assembly at Salt Lake, instead of furnishing any proof of the alleged supremacy of ecclesiastical power in that province, a humiliating confession of the feebleness, the incapacity, the unworthiness of the present civil administration?

With respect to the other enactments that Mr. Murray begs the assembly of the Saints to pass, it will be seen that they have no relation to the polygamy question. A local law of dower might and might not be beneficial; but is not necessary to justice, for dower is a common-law right that any lawful wife in Utah can maintain in the courts, without any local statute. The local enactment incorporating the Mormon immigration concern can be annulled by an act of Congress quite as easily as by an act of the statesmen at Salt Lake. And a civil law of marriage, and another setting up a public school system, can be enacted by Congress with the same ease.

and celerity that the statute to punish polygamy, or the statute to disfranchise polygamists, was enacted.

What is needed in Utah more than anything else (excepting a reduction of the religious spirit) is not a local legislative assembly to grind out a grist of local statutes aimed at the ecclesiastical power. It is a local administration capable of exerting the civil power; of performing its function by executing the laws of Congress that its members have been appointed, commissioned, and commanded to execute.

EDITORIAL ITEMS.

BRO. W. W. BLAIR has baptized eleven at Manassa, Ephraim and Antonito, Colorado, and organized a branch to be known as the Freedom Branch; William L. Ball, formerly a Bishop in the Utah church, is the presiding elder. There have been fifty applications for baptism, and it is probable that very many more will obey in time.

Bro. Wm. Kendrick writes from Stepney Green, London, England, sending some lines for the *Herald*. He states that things move slowly. Numbers acknowledge the truth as taught, but few only obey. The same excuses are made for delay and disobedience there as in America.

Sr. Christy wrote from Akron, Iowa, January 14th. She is poorly in health but full of hope, and love for God and his work. She wishes the addresses of any of the Saints living at Sioux City, Iowa. She would like to call on them when she visits the city which she does at times. She further states there is a partial opportunity to get the Baptist Church for a meeting, and wishes to know who can fill such an appointment if it can be obtained. She will help pay expenses, though not able to do much.

Bro. T. W. Smith is working his way homeward preaching by the way. His address will be Stewartsville until after April session of conference. He writes that he has had "splendid liberty in preaching lately."

Joseph R. Lambert's address will be Lamoni, Decatur county, Iowa, until further notice. Sickness in his family will require him to be at his home for the time being. He returned home Wednesday, the twenty-third of January.

THERE are eloquent things to say, when time and circumstances favor; and many such things have been said. Among them is the following extract from the speech of a negro in the Texas State Legislature, and copied from the Fort Worth (Texas) *Gazette*.

The most thoroughly eloquent and effective speeches ever made in the Texas Legislature were pronounced by two negroes, and both were of the same general import—a slave's devotion to "old marster and misstiss." The following is an extract from one of these speeches: "There can be no great race enmity between us. This can not come while my old marster and misstiss live. No, nor while their children and mine survive. They were kind and generous to me. I knew no want of to-day or care for the morrow when I

was their property. Look at these wrinkled, rough hands. They tell the tale. They tell how I toiled for them. And the story is not ended. They are old and helpless now, and live as I once did, in a little cabin, and I still toil for them. I send them half of every dollar I draw from the State Treasury; and when their daughter, a beautiful and good girl, whom I used to carry when she was a child in these strong arms, was married not long ago, I sent her a check for \$1,000. Have I not the right to ask you, gentlemen of the majority, to deal generously with my race?"

THE HERALD readers may add to their geographical knowledge the following, if not already known by them:

Soudan is the name given by the Egyptians to all their dependent Empire stretching from the Third Cataract for an indefinite distance towards the lakes, and from the Red Sea to the western border of Darfur. This Empire comprises much of Nubia, all Sennaar, Kordofan, and all Darfur. It is said to be about 1,000 miles square, or as large as India. This vast extent of 1,000,000 square miles is said to be inhabited by about 120,000,000 people, most of them Mussulmans, and many of these of exceptional ferocity, fanaticism, and daring.

FROM the Willoughby, Ohio, *Independent*, we clip the following, written doubtless in the interest of the Disciple Church, and with the kindly intention to warn the members of that denomination to keep out of the way of our truth. But the writer pays a tribute to that truth when he says that the Bible is not a good weapon to knock a Mormon down with.

Editor Willoughby Independent:—In your paper of the 4th I see that there is a disposition on the part of a Disciple minister in your region to dignify the Mormons by holding a discussion with one of their Elders. This, we think, bad policy and bad morals; but is just what the Mormon Elder wants. It will give him an opportunity and a crowd that he otherwise could never reach. We believe that the great majority of that denomination are honest in their religious views, and are trying to imitate as far as they can, the conduct of the early Christians. Probably there is more love amongst these "Latter Day Saints" than there was amongst the Christian fathers immediately after the death of the apostles. We are also willing to admit that they have made a desert into fruitful fields and blooming gardens, and that the great majority of their converts have been helped, elevated, and taught industrious habits. To the poor, ignorant and down-trodden of Europe, that religion has been a blessing, a great blessing in this—it has given them a home, a farm, a chance to work for themselves, and see that they were each accumulating something for old age or "a rainy day." Seeing these fruits, they credit their religion with it all, and are ready to fight or even die for a religion that has aided them to such an extent.

These converts are never taught that it was government, with its public lands and liberal institutions that had given them all these benefits, and that they could have obtained and enjoyed all they possess without tolerating an institution that is repugnant to the morals and well being

of all civilized people. In this day of practical experiments, it might do to give them a little corner of this great country in which to try their social and religious experiment, and see if they can build up a town or city free from all those vices and crimes now so common in the enlightened world. That they are honest, and that their religion is with them a power, both for great good and great evil, we think no one conversant with their history will deny. They want to go back to days of "primitive Christianity," and perform everything that was done by the prophets, kings, and apostles of that early day. And the Disciple divine may find before he gets through with this discussion that the bible is not as good a weapon to knock a Mormon down with as he may have thought, and may want to use a more carnal weapon—or, perhaps, two of them, for we assure him that the Mormon will be on his feet in the middle of the ring whenever "time" is called on the contestants. And the result of the discussion will be, we fear, that too many of the hearers will go away thinking or fearing that Mormonism is just as true as any other religion. No good citizen can desire an effect so deplorable; and there is nothing to be gained by trying to unsettle or destroy the religious convictions of a community, and the man or men who attempt it should know that he or they have something better to put in its place.

With the observation and experience that Mentor had in the winter of 1830 and 1831, in the little discussions between the same denominations, around in the school-houses in which and by which the Disciple church in the latter place lost over half its members; while not a Presbyterian, Congregationalist, or Episcopalian, and few Methodists paid any attention to them, and were not led astray by them. That church never recovered from that collision. It debated and treated the early Mormons as if they had some religion worth examining, and was lost.

Every person in a community wants a religion that he or she is satisfied with, that is as good as there is; then they should feel and say—we don't want to hear it discussed or doubted, and won't hear it assailed, and when that is to be done we will stay away. We don't think the Mormon church, if it had been in existence during Paul's ministry, would have given him any more trouble than did the Corinthian. We think religion, like everything else connected with the moral or physical well-being of the human family, is progressive; and thus great progress, particularly in the last three centuries, has been made; and it is but little credit to any religion to prove that it is now just what it was in the days of the apostles—with no change or improvement to meet the varied condition of the family of man since that time.

We can not believe that either the Disciple church or the citizens of Kirtland want another Mormon church or congregation in their midst; and if they do not we hope they will stay away and never add their presence to a meeting gotten up for a religious discussion of Mormonism. Don't persecute them, or even speak unkindly of them, but keep yourselves outside of all their meetings; and if you hear a man, woman or child express a desire to attend their gatherings, quietly insinuate that the community expects better things from them, and that if they do they

will lose in some degree with the better class of people. A neighborhood acting in concert can quietly and kindly "freeze out" all those who want to destroy the very foundations of society. We hope the people will stay away, and let this discussion be held in a vacant room to empty seats. M.

ILLINOIS, January 10th, 1884.

Correspondence.

PLEASANT GROVE, Utah,

January 15th, 1884.

Bro. Joseph Smith.—I returned to this place on the 12th from the south, having made a trip in company with Bro. Thomas Burt of Springville, through San Pete and Sevier counties. I am happy to say that we have been blessed in our labors; that the Lord opened and prepared the way before us. We first commenced our efforts at Fountain Green, where we were kindly furnished a hall by a Mr. Hansen, free of charge, and we held two meetings, it being as far as we could learn the first attempt of the Reorganized Church at that place. Our congregations were large, but the behavior of the people was not what becomes a civilized community, much less those professing to be saints of God. When we were returning from our last meeting to our lodging, we were treated with a shower of rocks by a crowd of young men that followed, but somehow they missed us, and we escaped harm. We next preached at Moroni, in the Presbyterian School-house. I performed some labor at that place last Spring, and there are a few there who are with us in faith, but for want of courage do not take hold. From Moroni we went to Spring City, held two meetings in Sr. Johnson's house, and we also preached once in Mount Pleasant, where there are many friends to the cause; but for the want of a suitable place to preach in, we made our stay short. We had pressing invitations from Bro. Nielson at Richfield, Sevier county, to come there and labor; but we had no way of reaching there but to walk, so we started out with the satchel on our shoulder, regular tramp style. Stopped at Ephraim, but did not preach. We were finally met by Bro. Jensen of Gunnison with his team, who took us to his home, where we spent the Sabbath, and preached once to a small gathering. Bro. Jensen took us to Richfield, where we obtained the meeting house for one meeting, by paying one dollar and fifty cents for it; and these saints thought they did us a great favor. But friends were gained by our efforts, and an opening was made, private houses were offered, and we continued our work, doing the best we could. The people seemed to be hungering for the truth, and we held in all twelve meetings in this place, which resulted in the baptism of seventeen persons, and in the organization of a branch, to be known as the Richfield Branch. Bro. Jens C. Christensen was ordained a Priest, and chosen to preside, and Bro. Andrew C. Nielsen was chosen branch secretary. We deemed it unwise to make further ordinations at this time; but promised to visit Richfield again to labor among them. We think that a good work can be done in that part of the country. Quite a number seem to be very near the kingdom. We also preached at Central, four miles from Richfield, at Elsinore eight miles, and at Monroe twelve miles from there. In all these

places the interest is good, and the parting words of our friends were, Come again. At Monroe we obtained the free use of a hall belonging to a Mr. Walter Jones, who also furnished light and fuel, and who together with other citizens of the place, treated us with much kindness.

We held in all twenty-two meetings in Sevier county, and were disturbed in our services only once, which was at Central. Meeting was held in the school-house. We were interrupted several times, and were finally told that if we did not close, they would put out the lights; so we dismissed. But this treatment did not injure the work; for fair-thinking men and women did not endorse it; and we gained friends thereby. We returned by way of Scipio, Millard county, Bro. Christensen taking us with his team. We left Richfield bright and early, intending to make the trip in a day, the distance being about forty-five miles; but when darkness came on we were informed by a traveler whom we met, that we were yet ten or twelve miles from Scipio; and as the road was bad, and our little mules tired, we camped for the night, finding shelter for the animals by the ruins of an old house. Sister Christensen had us provided with plenty to eat, so after supper we wrapped ourselves in our blankets under the wagon cover, and passed the night tolerably comfortable. We reached Scipio the next day about eleven o'clock. Met a man on the street and enquired if there were any Josephites in the place. He said no; but pointed out where one Clawson was living, and he thought he was leaning that way. We found Mr. Clawson, who took us in, apparently glad to see us, and learned that he had been a subscriber to the *Saints' Herald* since 1876, and since then they have been waiting and praying for some of our elders to come there. We preached twice to them, and baptized and confirmed Bro. and Sr. Clawson.

Brother Clawson took us with his team to Juab station, on the railway, and we took the train,—Bro. Burt for his home in Springville, and I for this place, feeling well and thankful to the Lord for his blessings to us. We pray that he may continue to use us in his service, for the work is his, and we realize that if we do anything for its advancement it must be because the Lord is working through us. The diphtheria scourge is raging in some parts here to an alarming extent. Praying for the redemption of Zion and the gathering of the pure in heart,

I remain yours in gospel bonds,

H. N. HANSEN.

PLUM HOLLOW, Iowa,

January 18th, 1884.

Dear Herald:—The work of the Lord is, I think, onward in this district. There are many believing the gospel, and a few that have obeyed—good, faithful souls I believe. Our last conference held at Shenandoah, was a success. Since that time, we have preached mostly at Mill Creek and Hamburg; some in the Gaylord settlement. At Hamburg we had quite a time, Elder E. C. Briggs debating with the Christian Minister of that place; he not being satisfied, sent for another to help them out, Elder Johnson, who put in his appearance as some great one, and challenged Bro. Briggs to come to the front. He did so, and bravely too. The question for two nights' debate was, "Resolved, that there should be a succession of apostles with the gifts of the Holy Spirit." E. C. Briggs affirmed, Elder Johnson of

the Christian Church, denied. All I have to say is, the truth prevailed as it always will. Brother Briggs enjoyed the good Spirit of God, the truth was made manifest, and the honest in heart rejoiced. Mr. Johnson could not possibly stay any longer than the two nights, although Bro. Briggs wanted him to stay a week, and reason with him out of the Scriptures. Bro. Briggs preached four nights after the debate ended. I think much good was done.

We are now holding meetings at Plum Hollow, in the Brick Church owned by the United Brethren, obtained by Bro. William Leaka. We have preached four nights this week with good liberty to fair congregations. Have appointments for to-night and to-morrow night. The brethren and sisters that can turn out, do well in singing and assisting in these meetings. May God bless them is my prayer.

Yours in bonds,

HENRY KEMP.

MANASSA, Conejos Co., Colo.,

Dec. 28th, 1883.

EDITOR OF SAINTS' HERALD, Lamoni, Iowa:

DEAR SIR:—Ever since my name appeared in the columns of the *Salt Lake Desert News* as an apostate from the Brighamite Mormon Church, I have been thinking that I would write to you, and beg the favor of a little space in your valuable paper for the purpose of vindicating my honor and integrity, and as a duty which I owe to my many friends and acquaintances, by placing before them and your many and intelligent readers a few simple facts in relation to the matter. I will first state, so that you can have a tolerably correct idea of the character of the writer, that I have from my earliest recollections been a God-fearing and worshipping son of Adam; consequently it will not appear in the least strange, to find me enlisted under the bright folds of the gospel banner, as was revealed to and taught by the Prophet Joseph. Neither did I, as many do, jump at it, and lay hold of it the first time I came in contact with it. But I read the latter day works, and compared them with the ancient. Digested them thoroughly, until I was convinced in my mind and heart, that I had at last found the kingdom of God, which the prophet Daniel said should be established on the earth in the latter days. At the earliest opportunity I was baptized and confirmed a member of the Brighamite Church, which was only the first step taken. It was a very great trial to me, to have all of my early traditions and air castles vanish from my heart like the morning mist before the God of day; yet it was nothing to compare with the next step to be taken; namely, laying upon the altar of sacrifice all that I had held sacred; my kindred, friends, the land where I first breathed the breath of life, and where the bones of my ancestors and my own dear offspring rest in silent repose. To tear loose all these tender chords, which were entwined around my heart, was almost equivalent to rending soul from body. Yet I accomplished it all for the gospel's sake, and gathered out here with the body of the Church, where I thought I would be taught more perfectly the ways of the Lord. I was under the impression that I would receive "line upon line, precept upon precept, here a little and there a little." But what has been the result, and what have I been doomed to witness and en-

ture in such a short period of time! Instead of finding a band of brothers and sisters and Saints of God indeed, and the kingdom of God on earth, I found all the jarring elements of contention and discord. I think that the most appropriate inscription that could be placed over the entrance thereof would read thus: They who enter here leave all hope behind; or, They who enter here leave all liberty behind.

Now let us see what is the true meaning of the word apostasy? Webster renders it thus: First, "An abandonment of what one has voluntarily professed." Second, "A total desertion or departure from one's faith." Now let us see what this pseudo-hierarchy, or priestly oligarchy, which went through with that farce of a trial in my case, says is the meaning of the word, by its late decision against me. Here are the charges that S. S. Smith, the president of this stake, preferred against me. "For causing dissensions and divisions amongst the people; and in disobeying counsel." Whose counsel? His, the said Smith's. What in? In all things, whether private, social, or political. Now let me lay before you the grounds whereon these charges were predicated: 1. In the latter part of last year, there was a case of small-pox in the town of Antonito, a village about ten miles distant. And as two of my family had been there about six or seven days previous, there was a succession of meetings held here, for the purpose of devising the best means for the protection of the community from the disease. This was all well enough, if they had stopped there. But by their fiery speeches, with said Smith's sanction, there was such a panic created amongst the people, that a mob of them came upon my household, and threatened them with violence if they did not leave the place by a certain hour. For this gross outrage I blamed the said Smith; for he could have kept the whole outrageous affair from being perpetrated. And on the ground that I held him responsible for it, he predicates his first charge. The ground for his second charge, was a petition which I got up, and which was signed by a majority of the voters in Manassa, to compel William Christensen to relinquish the teachership of the public school here—a man whom the said Smith had installed in that position. After the people had expressed their wishes by petition, Smith did not respect them, but put him in. How is that for untrammelled freedom. And because I took the stand I did against Christensen, Smith made his charge number two. These are the only charges preferred against me. Can reason or common sense make a case of apostasy out of such a frivolous pretext or subterfuge? Let an intelligent public be the judge. But when S. S. Smith said wig wag, all of his serfs had to wag; and according to their decision, I was turned over to Beelzebub, to be buffeted around for a time.

To further illustrate the injustice of Smith, I will give you another example. It is the case of Bishop Wm. L. Ball. Let it be distinctly understood, that Bishop Ball is a man whose honesty and integrity can not be doubted, and is generally liked by all who have the pleasure of his acquaintance. Yet at the same time, he is of the most solid firmness, where he considers it right and correct. After he has made up his mind on any subject, it is seldom he alters his convictions; for they are formed by profound and mature deliberations. Also, he is a man who holds sacred

the rights and liberties of all others, and is ever ready and willing to use all his power, means and influence in defending the oppressed and right against oppression and wrong. At the first conference after the departure of Ball, who was sent on a mission to the southern States, the said Smith nominated a man by the name of Dalton, a kinsman, for the position held by Ball. A person whom the people did not know anything about, as he was an entire stranger to them. When the vote was taken Dalton did not receive a majority; but on the contrary a very small minority. And as the people feared the priestly lash, they dared not vote against him. Consequently he was declared elected, and installed in the office. Neither has he ever been sustained by succeeding conferences, that I have ever been able to learn. Neither will he be, if all reports are true; as it is generally believed by the people, that he is a confirmed infidel, and is not a believer in the ancient scriptures. But the people have to endure him because Smith wants him in the office. And when Bishop Ball returned after a short absence, and found out how outrageously Smith had treated him, he was so much hurt that he made public expression of his indignation in regard to the matter. And when I presented to him the petition against Christensen, he signed it. For the signing of which, Smith preferred a charge of apostasy, and had him cut off from the church.

In conclusion I will only add, that by observation and personal knowledge, the government of the Brighamite Church, (if we take this particular settlement as a criterion), is antagonistic to republicanism, and all free institutions; and is a despotic, tyrannical, priestly oligarchy. There are many others here who entertain the same views, as the withdrawal of several of their most substantial members goes to prove. And there are a great many more, who will kick out of the traces the first time the priestly lash comes down too heavily. I will now state for the benefit of the uninitiated, what it takes to constitute a good Brighamite Saint, one in whom there is no guile. 1. Implicit obedience to all commands emanating from those in authority. 2. The payment of all tithing punctually. A person can do whatsoever he pleases, provided he don't break those two great commandments, whereon all the law and the profits hang.

Very respectfully, yours &c.,
FELIX B. MOYERS.

BEATRICE, Nebraska,
January 22d, 1884.

Dear Herald:—I have been a member of the Latter Day Saints' Church since August 12th, 1882. For many years I had longed to find a church that I could believe taught the principles of God aright, and of latter years I read the Bible, and prayed earnestly to find it. Six months prior to joining this church, I heard brother R. M. Elvin preach, and I truly felt that the Spirit of God was with him, and that in answer to my prayers, God had sent one of his messengers to me, so praises be to God forever. I have learned to love this latter day work greatly; and I desire the prayers of all the Saints, that I may be a useful member in the cause of Christ. The only preacher I have, is the *Herald*, and I prize it greatly. Brother Elvin comes once in several months. With love to all the Saints,

I am yours in the love of Christ,
ADALINE GRAF.

LIMERICK, Ohio,
January 18th, 1884.

Brother Joseph Smith:—I have been traveling some in the two months past, trying to tell the people what to do to be saved, and most of the time with extra liberty. Preached some for the Saints of Morgan Branch, Gallia Co., Ohio. Then to Union Grove, West Virginia. Then set out afoot for a walk of twenty miles in twelve inches of snow; arrived at Bro. Hickman's tired, but was soon rested and refreshed by the kindness and hospitality of Bro. and Sr. Hickman. I held meeting there over a week; baptized one and was assailed by one of the Disciple order's big guns, a regular debater. He was silenced and completely confounded. Then I got the privilege to preach one discourse in the house where he was holding a protracted meeting. Text, "Seek first the Kingdom of God." Spoke almost two hours with good liberty. Then on my way home got to present our plea in a new place in Meiggs Co, Ohio. Left some interested. Think they soon will call for more. Results of my trip, three of the noble of earth inducted into the Kingdom of God. Ever praying that the church may be pure, and that this great work may still move onward,

I am yours in the one hope,
JAMES MOLER.

PHILADELPHIA, January 17th, 1884.

Dear Brother:—It is useless for me to repeat what Bro. M. O. Matthews has said in regard to my visit to New Park, Pa.; but I am glad to learn by his letter that my visit has resulted in good. I can only say that I have received a letter from them, saying, that the people around Airville, where I preached while there, wish us to return and spend a week with them. I am pleased to learn that my preaching has removed the prejudice that existed there. After I left there, I went to Frederick City, Maryland, where I met Bro. Geo. W. Crouse and the rest of the Saints, and preached seven times for them, and added one to our number there, as I took her name and by her request presented it to the district conference, and she was unanimously received by vote of the same on her original baptism. I left two others who are convinced and almost ready for the water. I hope to baptize them on my return there, which will be as soon as possible. The work there will be slow on account of prejudice, which I hope time will wear away. We can afford to wait. I left the Saints there feeling well.

While in New Park, Pa., we received a letter from some party in Cecil county, Maryland, who had heard of us in York county, Pa., and wished me to call upon them. I answered the letter, stating that I would come if they would find a place for me to preach. They answered, and offered me their chapel. I accepted the offer, and visited them on Sunday, January 6th. It is about fifty miles from Philadelphia. I was very cold and tired when I got there. After dinner, when the Methodist congregation assembled in the chapel, about thirty in number, their preacher did not come, it was so cold and slippery; therefore one of the trustees of the chapel called on me, and asked me to fill his place, which I did as best I could. I then published my meeting for seven p. m., when about one hundred and thirty came together, and I preached with good liberty. I was attacked by a professor, who tried to tear

my doctrine to pieces, but I replied to him, and the props fell from under him, and when he made the attempt to explain, the people turned their back and walked out of the church, and left him standing in the stand. I was then requested to preach again on Monday evening, which I did to a crowded house. I was then asked to come to Providence Paper Mills, (a place about six miles distant), by a man who was at the meeting, and preach at his house (they have no church) on Tuesday and Wednesday evenings. I accepted, and went and preached to a full house on each evening, although it was fearful weather. I left there on Thursday noon to fill another appointment at the chapel that evening, but with a promise to return as soon as I could. I preached Thursday evening to a packed house, with good liberty. I was then persuaded to stay another night, and preach to them again, which I did to a full house, it snowing very hard. I left there on Saturday morning with a promise to return in two weeks if possible. They say I have made more friends than any man that ever came there. I hope that is so, for we need them. I have sent them word that I will preach for them again on Sunday, February 3d, at 7:30 p. m. I found some old Saints, who belonged to the Church in your father's day, who were cut off by the Brighamites because they would not accept Brigham Young. These I hope to gather into the fold, with many others; for it is impressed upon my mind that that is a good field, and I will look after it. The old Saints have been scattered like sheep without a shepherd for many years. Some are over eighty-five years old. May God bless them.

With kind regards to all the Saints, I remain yours in bonds,

JOSEPH A. STEWART.

MILLERSBURG, Illinois,

January 19th, 1884.

Saints' Herald; greeting.—On contemplating writing doctrinal articles my wits recoil. The fundamental principles of the faith have been set forth quite frequently since the inauguration of the great latter-day work. These gospel topics have been promulgated, by those of good mental calibre, from the incipiency of this dispensation. The field of hidden treasures has been ploughed to the subsoil, critically reviewed, studiously enlarged and embellished like a royal garden, or a well kept park. As the beauty of the landscape is enhanced with sloping swards, gushing rills, placid lakelets, sundry woods, divers flowers and varied grains, so will the "holy ground" appear to a better advantage when viewed, with "the eyes of your understanding," from various standpoints. This is a generation of thinkers, and therefore no meager attainments will longer secure the meed of praise. Should we all, however, neglect the minor concerns of life, the grand and glorious events are so few and far between, that we should grow feeble with inaction; restless with feverish anxiety, and despair with deferred hope. A few atoms would hardly form a mountain, or a hillock; but an indefinite number of the veriest particles will build a vast range, or define a plateau. A thousand million tons of snow and ice, be they ever so judiciously arranged, could not bar out the marine adventurers of the north from their fruitless researches. This earth is either greatly concave at the poles, or tubular through. We favor the latter conjecture, and

suppose the "lost tribes" dwell in or immediately adjacent to the northern entrance. While the convex surface of the globe is a "hell" for fallen angels, (see 2 Pet. 2:4), and the sea monster was a miniature one for Jonah, the "heart of the earth," where Christ went, seems to be the prison for incorrigible human spirits. This "bottomless pit" is evidently in the earth's center, and "the wicked" must attend that school of correction, where they must hear the gospel and accept it, or welter for ages. To substantiate this position, please take concordance or reference bible and find the following and similar phrases: "The lowest hell," "turned into hell," "my soul in hell," "go down quick into hell," "hell from beneath," "depths of hell," "cast down to hell," "dig into hell," "nether parts of the earth," "down into the pit," "Abraham afar off," "great gulf fixed," "key of the bottomless pit," "keys of hell and death." When you knock the bottom out of a tub you have the sides left, unless it falls to staves. When God perforated the earth, he made an incision quite large enough for David's "bed," as well as the rich man and the wicked hosts "with all the nations that forget God," or never learn of him aright.

Having located the temporary abode of the majority, we wish to enquire into the whereabouts of the minority. The sun is the headquarters or habitation of the glorified of this solar system. Our bodies are "terrestrial" now, but when we "put on immortality" we will be changed to "celestial," or the "glory of the sun." God is "in the sun," and the light thereof, and Jesus is at his "right hand," while the immortals are heirs of the Father, and joint heirs with the Son. The foretaste is "the heavenly gift," "the Holy Ghost," "the good word of God," and "powers of the world to come." John spoke of the church under the figure of a "woman clothed with the sun," which means the accompaniment of the glory and light of God's spiritual law. When this earth is redeemed it will be self-luminous, like the sun; hence it will be heaven in the grand absolute. We will not obtain our light from other constellations, or artificial means; but God will lighten the new earth. When the child of Mary was transfigured into "excellent glory," "his face did shine as the sun, and his raiment was white as light." After "this same Jesus" was clothed with omnipotent power on earth, and glorified in heaven, Saul of Tarsus, in rehearsing his conversion to Agrippa, said, "At midday, O King, I saw in the way a light from heaven above the brightness of the sun, shining round about me, and them that journeyed with me." We do not hold that the planets will be blotted out of existence; but simply look for the time when "the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." See Psalms 37; Isaiah 60; Rev. 21st and 22d.

Having taken a cursory glance at some of the outposts, we will return to our present environments. This fleeting now is filled with grave responsibilities. We can reflect on the past and anticipate the future, but this fleeting present is what we ought to occupy. When I read, or otherwise learn of blessings received, and joyful expectations entertained, by the loved children of Zion, how it cheers and strengthens my poor wayward heart. When I behold the operation of seditions, schismatic sticklers, that are blatant

about "the law," "order," "the spirit," "justice," "right," &c., my soul is burdened with pity and contempt. We are sadly over stocked with these charlatans, that, not only prevent the spread of the gospel, but work seriously against the growth and peace of the membership at large. This everlasting pulling, hauling and wrangling, has an unclean devil for its chief inspirer; howbeit his saintly subjects might even speak in tongues or prophesy, and that too in the absence of charity. Some may say the penman is opposed to the gifts, because he does not countenance these presumptuous, perverse, benighted spirits. I greatly rejoice in the signs, miracles, gifts and manifestations of the Holy Ghost; and like Moses, "would to God that all the Lord's people were prophets, and that he would put his Spirit upon all of them."

I hope and pray that our district malcontents may repent thoroughly, and learn to cooperate, or be brought to silence for the very work's sake. Individually I propose to "keep the even tenor of my way," and redouble my diligence when I see these evils creeping into the church: "For there must be also heresies among you, that they which are approved may be made manifest among you." "Then said he unto his disciples, It is impossible but that offenses come; but woe unto him through whom they come." Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God, "that the ministry be not blamed."

These strange freaks, and awful perversions are chastisements, or trials of our faith. The salt sea waves give bounds to the habitation of man; and we are of the firm conviction, that these petty annoyances should be circumscribed. "But they shall proceed no further; for their folly should be made manifest unto all men, as theirs also was." (2 Tim. 3:9). "There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that you may be able to bear it." 1 Cor. 10:13. "Have salt in yourself, and be at peace one with another," Mark 9:50. "Great peace have they which love thy law, and nothing shall offend them." Psalms 119:165.

We do not want to be ruled with severity, nor do we wish to lord it over any one, but simply to respect and honor those dignitaries to whom honor is due. I have been corrected and reproved by my superiors a very few times; and partially called in question the necessity for; or, at least, the propriety of the service; but I never have impugned the motives, or allowed any root of bitterness to spring up and grow in my heart. When there is a painful necessity for a rebuke, the one that uses the rod should hasten to apply the balm. Palliatives on a rotten tooth are mis-spent mercies; and overdrawn forbearance not only defeats the objects in view, but widens the breach. Because apostate priests have usurped authority, and imposed ponderous burdens, some have unadvisably "cut cable" and become a law to themselves.

The first fortnight of this year we delivered a series of discourses here, and had good attendance and liberty. On to-morrow we are to hold forth in Buffalo Prairie Church, and then away to points in Knox county. I feel healthy in body, vigorous in spirit, firm in purpose and very confident of the ultimate triumphs of this system of faith and works. My caution tells me that the

depravity of the race is very great, and the deceit of the heart is alarming; but that God's mercy is unbounded, and therefore help is forthcoming. "Science falsely so called," and demons are mustering their squadrons, but the good Lord will have power over his own, and bear them off to a most glorious victory. Great blessings for the righteous and divers calamities for the wicked, will surely multiply. The power of the priesthood will perpetuate the truth in the land; and the designs and purposes of Jehovah will spread abroad and flourish all through the world, either for weal or woe. The conflict may grow more fierce, but let us "die in the harness," if we are not permitted to behold, in the flesh, the King in his glory. I joy in the prosperity of the work, and when the wheels of progress seem to roll backward, I feel as blue and heavy as lead. My spiritual barometer fluctuates with the fortunes and misfortunes of this church, although Paul said, "Let every man prove his own work, and then he shall have rejoicing in himself, alone, and not in another." I may be somewhat uncouth and impulsive, but I ever strive to cultivate a forgiving disposition. I bear malice to nobody, but love the works of our Creator, in all the grades of intellectuality, and in the endless variety of animate and inanimate matter. As a factor of his hand I worship at his shrine, for he also beholds the tiniest flower, the feeblest bird, or the smallest animalcule of the briny deep. Let his praise reverberate through the glad earth, while his glory permeates the ages and illumines the heavens.

M. T. SHORT.

EAST ST. LOUIS, Illinois,
January 15th, 1884.

Bro. Joseph:—Our conference was held on the 5th and 6th of this month, and notwithstanding the extremely cold weather, we had a good attendance, and the Lord was present with us by his Spirit. He is comforting his Saints, and inspiring them continually, so that they are now moving hand in hand with the Lord. The Saints of the St. Louis District will never look back again. We can not any longer afford to let the work of God suffer, but are determined by his authority and Spirit, which have been given to us, to raise high the everlasting gospel standard, and to cry aloud to our fellow men everywhere to repent of their sins, and exercise faith in a living and loving Savior. The Saints here are realizing now, that it is a most glorious thing to be in fellowship with God, and to enjoy his bright smiles, and to have the assurance that he will make all powers bend, and bow low in humble submission, that his will may be done now upon the earth by his Saints. They rejoice that they live in this great day in which God has so often spoken from the heavens to his prophets and Saints, and declared to them what his will was and is now. A resolution was passed at conference to build a house of worship in St. Louis, suitable to hold conference in, even the General Conference, if at any time we should be honored with such a privilege. A building committee was appointed, and requested to open books of subscription and to collect money from all who desired to see a house built in St. Louis for the purpose named. Bro. Alexander H. Smith left here for home last Wednesday. The Saints were well pleased with his visit here. He held two days' meetings in nearly all of the branches, and visited amongst the Saints. Dur-

ing his stay he preached in St. Louis every Sunday, to large and increasing congregations of Saints and people. They will be most happy to hear of him coming here again soon. It is also desired that he should bring the Bishop with him, or one of the Bishop's counselors, that the temporal law of God might be expounded, in order that we may be the more able to chase darkness from among us, and walk in all of the freedom and light of the gospel. Bro. Alexander's preaching in this district was grand. It lifted us right where God could reach us in his own way, and we believe that much of his labor will be as good seed in good ground, and will bring forth abundantly to the standing and increase of the Saints. Bro. Joseph, I pray that the Lord may bless you now, after your long labor and patient waiting and praying for the unity of the Saints, and full obedience to God's law.

Your brother in Christ,

JOHN BEAIRD.

KEOKUK, Ia., December 29th, 1883.

To the Herald Readers:—I have been laboring some in Henry county, and stopped with Brother Marion Dorothy. Held four meetings. The soil seemed in a good condition to receive the seed, but time will test its depth. I think of going back soon.

I attended the Burlington conference, then went out to Van Buren county, and stopped with Bro. Joseph Benjamin. Spent a week with him and the rest of the Saints. They were baptized by J. H. Lake, and are still strong in the faith. I held four meetings there, had good time, and good turn out. They are anxious to hear the gospel, and want more preaching. I came home December 25th, and attended the Christmas tree in our little church. Had a good time, saw many bright faces of the children. Our branch is still having good meetings, and is looking for Bro. Wm. Smith and H. C. Bronson. Still hope to be faithful, labor in the field, and do all the good I can in this life.

Still remain your brother,

B. F. DURFEE.

DETROIT, Minnesota,

January 13th, 1884.

Dear Brother:—We are made glad by the weekly appearance of the *Herald*. We have not had a Saints' meeting within our reach for about five years; yet we are trying to keep alive, and to let our light shine here in this cold north-west. We don't want to believe that the people are so wicked that God won't send us preaching. We believe it is for want of means. We were made glad again this week by two noisy, shouting preachers. They came to hold forth a week, but gave it up after three or four nights. They preached nights, and called among the neighbors days, and prayed for them. Finally they came and prayed for us, but they did not tell the Lord in their prayers, to seize us, as I heard they did at one house; but they made some noise. When they were done, I told them I had no fault to find with their prayers, but their groaning and such noise was uncalled for. I told them if all had made as much on the day of Pentecost, it must have been frightful indeed.

That night they were left to stay in the school-house, when it was extremely cold. Next night I sent my girls to tell them if they got no better chance, to come to the old Mormon's, and he

would take better care of them; so they came. Next morning we showed them the fall of the old church, and its being wiped out by the old Roman Church, also its rise in these last days; also of the birth of water and the spirit, also the need of a Holy Priesthood. They told me how they were called. I told them Giteau was called the same way to kill our president. The only place they stuck on was that Christ's blood was applied to their hearts by praying. I told them they could not pray themselves into the law of Christ. We tried to teach them a more perfect way than that they had. They went home saying they were glad they came to see us, and promised to come again. They appeared to be good, honest men.

Jan. 20th.—I meditate much on the word of God, and on dreams and visions from my boyhood; the Bible unfolds to me clearly and beautifully, my dreams and visions. A robe that was given me by a personage long ago, having on a white robe also, has been made clear and plain. I wish to say to my brethren, and all who may be concerned, and those who have seen this glow in the heavens, that the bridegroom will come sooner or later, and he will expect a bride. To some it will be given to know the spirit by which this is written. If any desire, drop me a line, and I will date back some years, and give something of an outline of my life.

A. TABBUT.

BUCHANAN, Henry Co., Tenn.,
January 15th, 1884.

Brother Joseph:—The Eagle Creek Branch has been disorganized by removal, but is now reorganized by brethren Frank P. Scarcliff, and W. H. Griffin. Brother Scarcliff and wife visited us a short time ago. We are trying to keep the camp fire blazing, to roll on the good work of the Master. Brother Griffin is preaching once a month for us. Persecution seems not so great as heretofore. We are taught when we are persecuted, to rejoice and be exceeding glad; for great shall be our reward. We desire an interest in the prayers of all Saints, that we may hold out faithful to the end.

I subscribe myself your brother in love.

S. L. COOPER.

DOW CITY, Iowa,

January, 1884.

Bro. H. A. Stebbins:—Our conference in December was well attended, and a good spirit was manifested throughout. Bro. E. C. Briggs was with us a part of the time, and remained over and preached for us a few evenings, much to the edification and instruction of the Saints and friends who came out to hear him. Since then Bro. Derry has been amongst us, cheering and blessing us with timely and encouraging instruction. The weather was intensely cold while he was with us, preventing many from coming out to hear him, who were desirous of doing so. The health of the brethren so far as I know is good, except that of Bro. John A. McIntosh. The weight of years is upon him. But it affords comfort to us as well as to him, to feel the assurance that he has "fought the good fight, that he has kept the faith, and that from henceforth is laid up for him a crown of righteousness." May it be so said of us!

Yours in the bonds of peace,

JOHN PERR.

Summary of News.

GENERAL NEWS.

Jan. 17th.—Events thicken. Bismarck's right-hand man and confidant, the Count von Hatzfeld, who arrived in Rome on an important special mission two days ago, has "gone to Canossa" for the Chancellor. He has already had two long interviews with Cardinal Jacobini, the Papal Secretary of State, and drove away from his hotel this morning in great state to the Vatican, where he was closeted with the Holy Father.

It is stated on good authority that a perfect understanding exists between the Sultan and Mr. Gladstone about extending Turkish authority on the western shore of the Red Sea. Preparations are now actively going on to dispatch to Jiddah a much larger quantity of troops than was originally contemplated. Orders have been sent to the Turkish squadron to rendezvous at Jiddah and to await the arrival of troops. Twenty-five army surgeons have been appointed for service at Suakin, and will start immediately. The advance guard of the Turkish army has orders to occupy Suakin the moment Baker Pasha's force starts for the interior or returns to Suez. The Governor-General of Soudan reports that the insurgents have cut off the retreat of the garrisons in the province of Sennaar and rendered the Nile impassable below Duem by sinking boats. The relief of Sinkat is considered hopeless. There are 27,000 rebels between Suakin and Sinkat.

The Chinese seem to be in earnest in the defence of Canton. Junks are dumping stores on the north beach below Wampo. Back of the beach piles are being driven for a bridge, where a bamboo bridge a mile long crosses the rice-fields. Both barriers are covered with heavy batteries mounted on earth works. On both sides of the river and on the intervening island are large encampments of soldiers. In the forts and in the vicinity of Canton drilling was going on yesterday. Today they are executing evolutions and firing blank cartridges. The artillerymen have constant target practice with sixteen-ton guns. The French Consul at Canton protests against the blockade of the river. The German Consul has referred the matter to his Minister at Peking.

It is said the English Charge d'Affaires at Peking has induced the Chinese Cabinet to declare that China will be satisfied if the French abstain from invading Lang Son and Cao Binh. The Chinese forces at Bac Ninh have been ordered to withdraw twenty-five leagues northward. The mediation of America after the capture of Bac Ninh is considered certain.

The nephew of Lieut.-Col. Sudeikin, wounded by the Nihilists who assassinated his uncle, died today without recovering consciousness. The murder of Col. Sudeikin has exercised a terribly depressing effect among the higher Russian officials. The Emperor summoned Count Tolstoi, the Minister of the Interior, and violently reproached him for lack of energy and incapacity. Tolstoi thereupon resigned.

At Rome a conference is discussing the project of a uniform hour system with a common meridian. A diplomatic conference will assemble at Washington shortly to effect an international agreement on the subject.

The *North German Gazette* announces that new treaties between Germany and Corea were concluded Nov. 26, 1883. They contain more favorable conditions than the treaty of 1882, and secure to Germany the same rights and privileges regarding commerce and navigation as are enjoyed by China and Japan.

At Paris the Communists have recently made very impudent demonstrations in the lobbies of the Chamber of Deputies.

The second session of the fifth Parliament of Canada opened at Ottawa yesterday.

Baron St. Luzanne, Governor-General of Monaco, is dead.

The House passed the Senate bill appropriating \$1,000,000 for the improvement of the Mississippi River.

Gov. Hale, of Wyoming, delivered his message to the Legislature yesterday.

Robert Harris was yesterday elected President of the Northern Pacific Railroad Company instead of Villard.

Iowa's new State Capitol at Des Moines was dedicated yesterday. The Hon. John A. Kasson made the principal address.

In accordance with the correct ideas of Jersey justice, James Egan, formerly Speaker of the House of Representatives of that Commonwealth, has been fined, imprisoned, and forever disqualified from holding office. His offense was having attempted to bribe a fellow-member.

Jan. 18th.—It is denied at Paris, that the United States will mediate between China and France. Six new gunboats have been ordered built for the French fleet in Tonquin waters. In consequence of the protest of the British Government, the work of obstructing the Canton River has been suspended by the Chinese. An attache of the French Legation in an interview said France was determined to take Bac Ninh at all costs. When that object was accomplished she would be ready to accept the mediation of England or the United States.

An official dispatch states the whole country around Khartoum is in open rebellion against Egyptian Government. Eight Egyptian officials, including the Governor of the town, have been hanged at El Obeid. Their heads were fixed upon poles in front of El Mahdi's residence.

The King of Spain has accepted the resignation of the Ministry; and, in view of the impossibility of effecting an agreement with the Liberals, charged Canovas del Castillo, Conservative, with the formation of a new Cabinet.

There were 5,491 persons assisted last year by the United Hebrew Relief Association, of whom the majority were genuine or pretended Russian refugees.

There are now about a thousand Americans in the Territory of Alaska. They are appealing for the establishment at once of a government over that country, which is said to possess inexhaustible stores of timber, fish and minerals.

Irish land shows a continuous tendency to go out of cultivation—the area under all crops being this year but 15,151,230 acres, as against 15,212,390 last year, and 15,304,235 the year before. The decline extends alike to corn, green crops, flax, and rotation grasses; and even potatoes occupy 30,000 acres less than in 1882. The decrease in the area under wheat is enormous, amounting to less than 58,000 acres or nearly 38 per cent. The growth in permanent pasture does not, as in England, keep pace with the abandonment of tillage. On the contrary, the cultivated area in the whole of Ireland shows a diminution in the year of more than 60,000 acres. There is some increase in the number of cattle, and a slight increase in sheep and lambs; but the number of both the latter is about 28 per cent less than two years ago. In pigs there has been a decrease for the year of over 100,000.

Jan. 19th.—The new Spanish Ministry is as follows: President of the Council—Canovas Del Castillo. Minister of Foreign Affairs—De Elduayen. Minister of Finance—Cos Gayon. Minister of the Interior—Romero y Robledo. Minister of Justice—Silvela. Minister of Commerce and Agriculture—Pidal y Mon. Minister of War—De Miravalles. Minister of Marine—Admiral Anlequera. Minister of Colonies—Tajada Valdozera.

The new Spanish Prime Minister announces that the programme of the Government will be based upon liberal lines, and he shall constantly endeavor to keep free from international politics.

A dispatch from Hoi-How states that Chinese troops from Canton have landed there with stores and torpedoes. The English Vice-Consul asks for a gunboat.

The position of the troops and Europeans at Khartoum is most critical. Their retreat is cut off. The Arabs hold both sides of the river. The Arabs are also closing around Berber. The general cry is, "Who shall help us; we are deserted." The rebels captured, within three hours' march from Suakin, the Sheik Moussa, who recently brought in half his tribe, which had joined the rebels. His tribemen have gone to rescue him, and a portion of the garrison has gone out to support them. Osman Digna, chief

of the rebels, sent a communication refusing to negotiate with the Egyptians. He occupies a position on the Sinkat route twenty-seven miles from Suakin. It is reported that Abyssinia demands the cession of Bogos Terry and Port Massowah under threat that the King will declare war. Egypt is willing to cede Bogos and Port Zoulla, South Massowah, on condition that Abyssinia operates against El Mahdi.

The accession of the Conservatives to office in Spain is held, curiously enough, to better guarantee Radical and Republican quietude than the success of Sagasta's friends, who, on account of their lukewarmness, are more fiercely hated than open opponents. The army is uneasy, but Alfonso has the reputation of being a man to risk everything and to shoot first. France is also seriously disturbed. The destitution of a quarter of a million of people is acknowledged, and there seems some chance of the passage of a grant of 3,000,000 of francs to release the tools of mechanics from the pawn offices, the widest advance toward Socialism yet made, and a useless one, too, because work and not tools is what is wanted. Young Prince Victor is playing shrewdly for the Bonapartist succession by writing a letter in which, professing his filial obedience, he really discloses his readiness to supersede his father. He has also proved his orthodoxy by a big subscription to Peter's pence and by making an offer to visit the Pope, which the Holy See, with characteristic sagacity, declined. In Russia the clericals and the Government are at each other's throats again. The Nihilists have given up the printing press, and now employ the hektograph. The murderers of Sudeikin have probably escaped, and while the Czar and his Ministers are trembling in their skins the general population of St. Petersburg is described as going as gayly to the theatres as the Parisians did during the regime of Robespierre. Down in far Croatia the Diet, disturbed by the obstruction of one member and the rotten-egging of another, is deep in all the mysteries of "naming," suspension, and cloture, and the Chinese and French Embassies in London have been telling the interviewer with equal emphasis that they mean fight.

The attacks upon landlords, which form one of the features in English journalism, are getting more and more personal.

A secret printing office has been discovered at St. Petersburg and eighteen persons arrested.

Col. Stuart Knox, County Grand Master of the Orangemen, has issued an appeal to the Orangemen of Tyrone to march Thursday next and demand justice for the murder of young Griffen at Dromore.

Jan. 20.—It is believed at Cairo that Sir Evelyn Baring, the British Commissioner in Egypt, has practically superseded the Khedive and is now the real ruler of the country. Dispatches from Khartoum state that a great army of El Mahdi's followers is expected to attack that place within ten days. Colonel Coetlogan telegraphs that the rebels are actively recruiting almost within sight of Khartoum. The reports from Cairo of wholesale massacres in the Soudan are generally discredited at Khartoum. The Italian gunboat Rapido has arrived at Suakin to protect the interests of Italian merchants and residents.

There was a large gathering of the Orangemen of Formanagh County at Enniskillen, Ireland, yesterday, and a meeting of the Irish National League was held at the same time and place. The result was a riot. The police made a charge upon the factions while the fight was in progress and were attacked by the rioters with stones and other missiles. Two of the constables were severely injured. Many arrests were made. A large meeting of Nationalists was also held at Boyle, but there was no disturbance, as the Orangemen refrained from attending the meeting.

Jan. 21.—Seven hundred black recruits for the Egyptian army had to be driven by cavalry to the train at London, Eng., waiting to transport them to Suez. The Lord Mayor has been requested to grant the use of Guild Hall for a meeting to protest against the evacuation of the Soudan.

The Porte telegraphed the Turkish Ambassador at London to exchange views with the Brit-

ish Government in regard to Egypt, owing to the decision to evacuate the Soudan without consulting the Porte. The Khedive has received a telegram from the Governor of the Soudan saying that on the arrival at Khartoum of the garrison of Sennaar, which is shortly expected, the town will be able to repulse any attack.

Baker Pasha's negotiations with the tribal chiefs have been successful. The Sheiks who visited the Egyptian camp represent 35,000 men who are willing to fight. A large body of Arabs from tribes actually with the rebels have entered camp. It is stated that a retreat on Berber has been proclaimed at Khartoum. Independently of the army 25,000 persons must quit the town.

Jan. 22.—It is stated that Admiral Courbet has been instructed not to attack Bacninh for the present.

The total number of soldiers in Khartoum is 6,100, of which 2,000 are Chaggias, and are known to be disaffected. The black troops are also unreliable, and the whole garrison is in a state of demoralization on account of the long arrears of pay. There are only two small steamers that navigate the river to Berber. It is evident that the evacuation of Khartoum will take months. Meantime the rebel forces are daily increasing south of the town. It is also reported that rebels are coming from the west. Saia Bey repelled an attack by the rebels near Mesalamia. The information at Cairo is that there is disaffection among the troops at Khartoum. Officers and men are confident of withstanding a siege. A Sheik living near Khartoum has received a letter from El Mahdi with a number of Remington rifles. He is consequently beating the war-drum. A gunboat is soon to demand the rifles. If refused the Sheik's village will be burned.

Intelligence received at Athens, Greece, from the Turkish Capital states that notwithstanding the recent suggestions of the Porte, no preparations have as yet been made by the authorities for the dispatch of gunboats to Suakin. A telegram has been received at Khartoum announcing that the only survivor of Hicks Pasha's army is a servant of Major von Seckendorff.

It is reported that Madagascar has accepted the French ultimatum.

A Frenchman and a Portuguese have been arrested in Madrid suspected of meditating an attack upon King Alfonso.

The London East India Association has sent a memorial to the President of the Council of India, urging the desirability of extending the railways in India to enable India to compete with America in the supply of wheat and seed cotton.

James Nutt, the slayer of Dukes, who betrayed his sister and slew his father, was acquitted at Pittsburg, Pa., to-day. Counsel for defendant said in his speech to the jury, that historically, there had been no case in 200 years where a jury had convicted a man who had slain the traducer of a wife or sister's honor. He closed with an appeal to the jury to render a verdict of acquittal without leaving the box.

Jan. 23d.—Central Pacific railroad has agreed to pay a million dollars of back-taxes in California.

There is great agitation in commercial-circles at Buenos Ayres, South America, on account of the new taxes on intoxicants. The first National Bank of Leadville, Colorado, failed, with deposits amounting to \$325,000.

Jan. 23.—Sir Charles Dilke, in speaking at Kensington, said England had no interest in maintaining Egyptian domination throughout the Soudan. England would, however, maintain domination upon the Red Sea, especially with the view to prevent the slave trade. There are many persons who consider vanished the influence "Chinese" Gordon had in the Soudan, and think he will run the risk of assassination at the hands of the rebels. Two Sheikhs accompany him to Khartoum. Gen. Wood, commander of the British troops, has gone to Port Said to meet "Chinese" Gordon. Baker Pasha has gone to Trinkitat to attempt to relieve Toka.

A Hong Kong dispatch points out that French occupation of Chusan, Formosa, or Hainan would amount to a casus belli with England, as according to the treaty of 1846, it was stipulated

that, upon the evacuation of Chusan by the British, it should never be ceded to any other foreign power, and England undertook, in the event of an attack, to protect the Chusan dependencies and restore them to China. The Chinese could and would insist upon the fulfillment of these stipulations.

The *Irish Times* states that the British Home Office and police have been warned that serious steps are being taken to perpetrate outrages in England in connection with the New York *Irish World's* "O'Donnell's vengeance fund." It is stated that of £1,800 subscribed to the fund between £600 and £800 was forwarded to London last week. English detectives are working hard to trace the holders of the money.

A force of Uhlans has been ordered to Croatia in view of expected disturbances.

A number of Krupp guns have been landed in Madagascar and sent to the Capital. The Arabs have commenced the slave trade on the West Coast, where 1,000 African slaves have been landed.

It is stated that, notwithstanding the recent change in the Ministry of Madrid, Germany still favors Spain's ambition to rank among the great Powers, by the conversion of the Spanish Legation at Berlin and the German Legation at Madrid into Embassies, but Germany will wait the initiative from Madrid.

There are twenty-three cases of smallpox in the Indianapolis, Ind., jail.

FIRES—STORMS—ACCIDENTS.

Jan. 17.—The reformatory ship Clarence burned on the River Mersey, near Liverpool. All on board were saved.

The fire in S. W. Silver & Co.'s publishing house at London caused a damage of £35,000.

The hotel at Las Vegas, N. M., has been destroyed by fire. It was an immense structure, delightfully situated. Loss \$250,000.

New York City had another fire. Property in Exchange court was destroyed to the amount of \$200,000. Hotel at Suwanee, Fla., burned; loss \$51,000. Loss by fire at Eau Claire, Wisconsin, \$55,000. Canastota, N. Y., \$70,000.

Near Scranton, Pa., last night nine powder-mills blew up. It was thought at a late hour that many people had lost their lives.

Jan. 18th.—Loss by fire at Lockport, N. Y., paper mill, \$60,000. Kankakee, Ill., railroad depot, \$4,000. Washington, Kas., postoffice and business buildings, \$58,000. Junction City, Ky., postoffice and business buildings, \$35,000. Newark, N. J., \$30,000. Providence, R. I., bank building, \$50,000.

A great rain-storm has prevailed for many hours in the Southern States.

A terrific explosion took place yesterday morning in the Cold Springs Chemical Works near Allentown, Pa., wrecking a portion of the building, killing three men, and terribly mutilating three others.

The whole North End of Boston was violently shaken by a terrific explosion, probably of gas, about one o'clock this morning. Two men passing the building in which it occurred at the time, were knocked down and severely injured.

A boiler explosion in Rochester, N. H., caused the death of four men, and injured several others.

Between 10 and 11 o'clock last night fire was discovered in the boiler-room of the Consumers' Powder Company's mills at Storrs Junction, Pa., on a branch of the Delaware, Lackawanna & Western Railroad. No provisions had been made for extinguishing fire, and the efforts of the watchman and Superintendent to quench the flames with pails of water were futile. In a short time the building, which included the grist mill, was in flames. Half an hour afterward the sparks set fire to the barrel-house, in which there was considerable powder in process of preparation. A terrific explosion occurred, and the villages for miles around were shaken. The fire had attracted to the scene a large number of people from Peckville, about a mile and a half away. When the explosion occurred four young men, fearing further explosions, started down the Peckville road. They had gone about half a mile when they were startled by another detonation. The press-mill had exploded, and the young men prostrated themselves upon the ground. When

the shock passed away all of them, with the exception of L. H. Emory, bookkeeper of the Grassy Island Coal Company, arose. A heavy piece of casting had struck him on the back of the neck and nearly severed his head from his body. Another piece of machinery struck and broke one of the legs of another bookkeeper named Williams, who had sought safety in the dense woods that encircle the works. Following the destruction of the press-mill the canning-mill exploded and demolished the canister-house. About 2,000 kegs of powder were destroyed. The works were erected last summer, and all the machinery was new and of the best pattern. The loss is \$50,000, with no insurance. The fire was of incendiary origin.

A marine catastrophe of the greatest note since the wreck of the *Cimbria* is recorded this morning. The steamer *City of Columbus*, plying between Boston and Savannah, left Boston at three o'clock Tuesday afternoon, carrying eighty-two first-class and twenty-two steerage passengers. Women and children made up about one-third of these two lists. The crew numbered forty-five men. The total number of people on board is thus placed at 147. At 3:45 a. m. yesterday, while off the Island of Martha's Vineyard, at a point thirty miles directly south of New Bedford, Mass., the vessel went on a double ledge of submerged rocks and keeled over. A majority of the passengers got on deck. All the boats were swamped. Many persons left the vessel in various descriptions of floating devices, but all lost their lives save seventeen, who were rescued from the rigging by the revenue-cutter *Dexter*. Four other people died on board the cutter. The Captain was among the survivors. About 130 lives are believed to have been lost. The ledges of rock which wrecked the *Columbus* are off Gay's Head Lights, to the south.

Jan. 19th.—A boiler explosion in Cincinnati, O., caused a loss of \$103,000. Loss by fire at Lipsic, O., \$35,000. Lowell, Mich., \$25,000. Minden, La., \$53,000. Carfer, N. Y., canning factory, \$8,000. Lucknow, Ont., grist mill \$12,000.

A saw mill boiler burst near Columbia, Ill., wrecking the engine and room, and severely injuring several persons. An iron foundry steam boiler at Natkins, N. Y., exploded. The floors, molds and roof of the building were brought down. Loss \$5,000. An explosion in the oil works, at Williamsburg, N. Y., caused a loss of \$1,000 and severely burned one man.

Jan. 20.—Loss by fire at Toronto, Ont., \$40,000. Chicago, Ill., \$150,000.

Jan. 21st.—Lusby's Music-Hall, in Whitechapel, London, was burned last night. Loss £40,000. Loss by fire at Clio, Mich., \$35,000. Memphis, Tenn., \$62,000. Elgin, Ill., \$15,000. Hot Springs, Ark., \$12,000. St. Paul, Minn., \$20,000. Vistula, Ind., \$5,000.

A train was derailed near Macon, Mo., and several persons injured.

Jan. 22d.—Two serious fires are reported from Canada. A sugar-refinery at Montreal burned, with a loss of \$150,000, and the Commercial Hotel and several business buildings at Cornwall, Ont., were destroyed, involving a loss of \$100,000. The Y. M. C. A. at Cornwall was burned out. Loss by fire at Wilkesbarre, Pa., \$100,000. Youngstown, O., \$8,000. Laporte, Ind., \$6,000. Minneapolis, Minn., \$10,000. Bristol, Conn., \$25,000.

A railway accident near Dayton, O., on the Toledo, Cincinnati & St. Louis, injured seven people badly and hurt fourteen other passengers less seriously.

Jan. 23d.—Twenty-two families were burned out and made destitute by a fire in Wood Haven, L. I.

Loss by fire at Hamilton, Ont., \$16,000. Arkansas City, Ark., block of business houses, \$75,000.

A heavy gale that is prevailing throughout the British Isles, and along the coast is seriously interfering with the telegraph lines. The wires at all points are prostrated. The storm extends throughout the Kingdom. Five men and five women lost their lives.

An explosion in the Province of Mine, Germany, killed sixteen persons.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

WAS JOSEPH SMITH A PROPHET OF GOD?

BY ELDER COLUMBUS SCOTT.

[Continued.]

WE will now introduce some of Mr. Smith's prophecies, uttered in the name of the Lord, and see if they vindicate his claims to Divine authority and *prophetic commission*. But before we commence the trial, we will introduce the Divine standard, by which we propose to conduct our inquiry.

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign, or a wonder, and the sign, or the wonder come to pass whereof he spake unto thee, saying, Let us go serve other Gods, which thou hast not known, and let us serve them, thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul." (Deut. 13:1-3).

By this rule, though given to ancient Israel, we are informed that if any man comes among us claiming to be supernaturally endowed, and gives signs and wonders, and they come to pass, yet, if he teaches doctrines or principles that conflict with, or contradict the doctrines revealed to us of God, in any given dispensation, when we may be living, we are not to follow that man. Again:

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."—Deut. 18:22.

On one occasion two prophets collided in their prophetic statements, in reference to the duration of the captivity of Israel in the kingdom of Babylon, Jeremiah stating they would remain seventy years, and Hananiah prophesying their return to Canaan in two full years, Jeremiah submitted the following to the people as a final decision of the controversy.

"The prophets that have been before me, and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him."

The Savior submitted his prophecies to this test. (Jer. 28:8, 9; John 14:28, 29).

In the light of the foregoing Biblical prophet-test, let us examine some of the prophecies of Joseph Smith, the Martyr. During the year's intervening between 1823 to 1830, after the first visit of the angel of God to Mr. Smith, he informed those with whom he was associated at that period, that the angel said that "the fullness of the gospel of Jesus Christ" was about to "brought forth by the power of

God, it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also." That by it "will the Lord work a great and marvelous work; the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed, those who profess to know the truth, but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted." As these communications began to be published abroad, opposition began, persecutions commenced. The high and the low, the rich and the poor, the pulpit and the press, both secular and religious, alike engaged in opposition to the development of the word. All human probabilities forbade the idea of the work going forth, much less its assuming the proportions of "a marvelous work and a wonder." But notwithstanding the fact that added to the combined opposition just mentioned, with the combining of secret organizations called mobs, when the time arrived for the gospel restored to begin to be preached, honest men and women began to believe and accept of the teachings; and notwithstanding the fact that the believing ones had to flee from place to place, and the further fact that the history of Joseph Smith's life was one of continued and very cruel mockings, mobbings, persecutions bitter; with imprisonments oft, and beset on every hand with enemies, to the end of his brief ministerial career, he lived to see the "fulness of the gospel" go forth to the Gentiles—several nations,—of whom some two hundred thousand had received it, in the short space of about fourteen years from the time the church was organized, in the year 1830. No man claiming to be called of God to the accomplishment of a work for the Lord, could more effectually lay his claims open to the world of mankind to be tested, and proved by mankind to be either true or false, than to declare that those faithful to the conditions submitted by the claimant, should be comforted with the manifestations of the power of God, with healings, and the gifts of the Holy Ghost. Yet such was the frankness and openness of the message set forth in the claims of Joseph, as certified to him by the angel of the Lord fifty-two years ago. If this great promise was not realized by those who accept the latter day work, it seems rather unreasonable that honest men and women in this great land of religious liberty, where all are so highly civilized, would continue to adhere to, and live in the work all their lifetime; and testify to all that the blessings as promised are realized. Such would not be the course taken by rational beings.

Now, it is almost invariably the course of impostors, "wolves in sheep's clothing," when seeking to obtain a following, to array themselves in the garb the sheep are used to, to teach such things as will take with the people. But unlike the would

be great ones that preceded Mr. Smith, he did not fall in with the popular tide in any respect, neither in doctrine, principle, or the developments of the future. And while all the great world was expecting to see what they called Christianity, prevail over the world very rapidly, and the world become subject to the mild sceptre of Christ, the swords beat to plowshares, the spears into pruning hooks, and all the wars to cease; the nations settle all their difficulties by arbitration; and the glorious millennium dawn on the world; Joseph predicted in opposition to these opinions, that evil works and workers, would increase among men; that commotions and perplexities would lower over the nations of the earth, like clouds that threaten the peace, and awe the heart. That crime of every name and character would increase; that judgments awaited the people; that finally, peace would be taken from the earth; that a place of safety for the wicked would not be found.

"Wherefore, I the Lord, knowing the calamities which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments unto others, that they should proclaim these things unto the world."—Doc. and Cov. 1:4.

"For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away, and utterly destroyed by the brightness of my coming."—Doc. and Cov. 4:3.

Since the above prophecies were uttered, from 52 to 53 years ago, the evils have increased in number and magnitude, till they become to the nations great "calamities," as stated in the prophecy. Such is Nihilism in Russia, spreading consternation throughout that vast domain. So also Socialism in the German Empire, and Communism in France. These three combinations acknowledge no obligations to the Deity whatever. Society is unsafe and unsettled where they exercise any influence whatever. The cholera, that "dreadful scourge," as it is called by many of our leading physicians, and of which they say, "Its essential character, and true origin are yet entirely unknown," appearing in Western Europe for the first, in 1831, went forth, laying waste at noonday, and destroying in midnight darkness, through Europe; visited England in 1832, and America the same year; and has "continued" to "be poured out from time to time" since. And plagues, famines, and pestilences of various kinds, have continued to increase, and the end, it seems is not yet.

After the church, in its doctrines, ordinances and its organization, began to be developed; and the work, which Joseph had predicted would become "a great and marvelous work," (Doctrine and Covenants, 3:1), began to be established; a goodly number of men were called to the ministry. It was the design of the Lord that the ministry so chosen should go forth among the people, and publish the gospel, and build up the church among them.

And that the ministry and the church might be more fully qualified for the work, and better prepared to meet and withstand the opposition to be brought to bear against them, not only through the power of argumentation, but through wily manifestations of false and deceptive spirits, then beginning to appear, and that they might be forewarned that such spirits were to become more prevalent and powerful. In June, 1831, the following revelation and prophecy were given to Joseph the Martyr:

"And again, I will give unto you a pattern in all things, *that ye may not be deceived*; for Satan is abroad in the land, *and he goeth forth deceiving the nations*; wherefore, he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise, and wisdom, according to the revelations and truths which I have given you. And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me; wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens."—Doc. and Cov. 52: 4, 5.

That this prophecy has been and is being fulfilled most signally, no one, either in or out of the church, at all acquainted with the history of the last forty years, can fail to see. There have been manifestations by false spirits, in given localities, in various ages of the world; but they never operate so powerfully and universally, as when the power of God, by the laws of the kingdom of God, is manifested among the children of men. Such was the case in the times of Noah, of Moses, (Ex. chaps. 7 and 8; 2 Tim. 3: 8), of Samuel and the prophets, (1 Sam. 28: 7-16; 1 Kings 22; Isa. 8: 19, 20). And in the time of Christ and the apostles. But we are not aware, that the history of the world affords a parallel to the last forty-three years, in the rapid and widespread developments of spiritualistic phenomena and influence. Who would have thought, in the year 1830, that following the restoration and promulgation of the everlasting gospel, there would be from six million to seven millions of those now called Spiritualists, of various phazes in the United States in fifty-two years from that date. Who would have thought that the doctrine of new revelation, *then* so universally and so *strenuously* denied, and opposed, would *to-day* be acknowledged as being true, and accepted in a hundred forms, by a vast majority of religiously inclined people of the age. At the same time, this vast majority of the people, so accepting this "new departure," as universally *refuse* to accept of the *conditions*—the "ordinances" of the gospel—as required by the pattern given in the prophecy. Indeed, a great proportion of the believers in the spirit manifestations and revelations of this age, deny the essentiality of any ordinance whatever; more *especially* those of the gospel, and a great many of them deny the deity of Christ himself.

And this class is daily increasing. No *human* foresight could have portrayed what is here foretold by this revelation to Joseph Smith. The great orthodox doctrine, at the time this prophecy was given, was, convert the world, morality is going to just flood the earth soon. The millennium will soon be here! Joseph's prophecy was just to the *contrary*. The tendency of the age, religiously, and the facts of present history show that orthodoxy, in this regard, is a miserable failure; while at the same time, they prove that Joseph Smith was a divinely inspired prophet, in a manner that rebukes all caviling, and with a certainty that is even astonishing! But according to the pattern given through Joseph Smith in the prophecy, no spiritual manifestation is to be accepted as Divine, that does not *accord* with, and *confirm* the principles and "ordinances" of the gospel of Christ. This but reiterates the entire teachings of the New Testament on this subject, and manifests a degree of wisdom which never characterized an impostor in any age of the world, so far as history informs us.

In order to show more fully, that Joseph Smith was not inclined in the least to follow along in the channel of popular opinion, or accept the teachings of those considered great; did not allow himself to be guided by what the popular world considered to be *standard* doctrines; was not influenced by those ideas taught to the world, by the clergy of his times, not even in his youth, especially with reference to cessation of wars, the bringing in of the millennium, through the moral prestige of the pulpit and the press, *prior* to the coming of Christ in glory, all of which was in *human* probabilities likely to be the case; but that he taught altogether differently, which is not the course taken by impostors. (See Gal. 1: 10; 2 Cor. 10: 12; John 7: 18). We quote the following prophecy, made by Christ to his disciples of old, with reference to the period just preceding his second coming, and the gathering of Israel, revealed anew to Joseph Smith in March, 1831.

"And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me, because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation that shall not pass, until they shall see an overflowing scourge, for a desolating sickness shall come over the land; but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God, and die. And there shall be earthquakes also, in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword one against another, and they will kill one another."—Doc. and Cov. 45: 4.

H. W. Beecher, in a speech delivered at the village of Paw Paw, VanBuren county, Michigan, in the autumn of 1878, said, during the course of his remarks, "I prophesied twenty years ago, that wars would soon cease;" but he further stated that the tendency of the teachings of the times had led him "to prophesy falsely;" but in this he but expressed the universal sentiment of Christendom, ever since the opening of the century. The continual mutterings of the dissatisfied nations of earth at each other, together with the fact that no year has passed in the last twenty without war and commotion, attest the Divine inspiration of the opening sentences of the prophecy just quoted.

"The spiritual dearth that has been for some time, and that now so alarmingly prevails in religious circles, and that is, just now, causing the various religious parties to begin to institute measures to *revive the churches*; that at present induces the ministers to solemnly ask the question: Why are all the congregations in the cities composed almost wholly of women; that prompts the holding of Evangelical Conferences, or conventions, proves beyond question that 'the love of men' is waxing 'cold.'"—*New York Tribune*, of November 23d, 1881.

Dr. Rylance, of N. Y., *Episcopal*, says of the condition of the church, it is "very unsatisfactory," to a degree that is almost "discouraging." There is "much dead-wood" in the churches. "He deplors the prevalence of "scientific skepticism." "He regards the outlook as anything but hopeful." About one in nine of New York's population, exclusive of Catholics, are church going people.—*Detroit Free Press*. The rapid and widespread increase of crime in high places and low, crime of every character, proves most conclusively that the hearts of men are being hardened against the Lord, instead of being converted to him. Illustrative of this item of the prophecy, we glean from an article published in the *Christian Weekly*, of February 21st, 1880, concerning Nihilism, its rapid spread through Russia, Europe and America, and its objects and purposes:

"In one sentence, Nihilism means the overthrow and complete destruction of all existing institutions, religious, domestic, social, and civil, leaving for the next generation to build out of the ruins better ones. In their own language, the first thing to be done is to 'Tear out of our hearts the belief in the existence of God.' 'Our mission is one of universal, relentless, and terror-striking destruction.' The object of our organization is to concentrate all the forces of this world into an invincible and all-destroying power. Such is their own authoritative and open declaration of purpose. Of course, they justify assassination of all in authority, and the destruction by dagger and pistol and fire of all life and property, which stand in the way of their success."

The *Contemporary Review*, for January, 1880, affirms, that in Russia, Nihilism has an immense following. It is a well known fact that organizations, of similar principles exist in all the leading cities in the United States; and that their

numbers increase daily. In a sermon preached a few months ago by Rev. Lewis Curtis, of Chicago, on "What ails our laws?" He says: "In the seven years between 1871 and 1878, the increase in the number of convicts in the United States was one hundred per cent." These facts indicate most plainly, that instead of the world being converted to Christianity, "They receive not the fulness of the gospel, for they perceive not the light," just as the prophecy before us indicates. Surely it ought to "be known, that the Lord hath truly sent that man,"—Joseph Smith—a prophet in these last days. In December, 1832, the Lord instructed "the first" elders of the church, that is, those who had been laboring in the missionary field for nearly two years, to gather together, for a little season, and while thus assembled, they were to apply themselves to the study of the truth, and to pray and fast, and "cleanse," "purify," and "sanctify," and "prepare" themselves to go forth to the work again soon, better qualified for the work, being endowed with power from on high, to a greater degree than formerly; being thus empowered to bear their "testimony" to the truth of the gospel, as restored to the people to whom it was declared. And that when the elders should comply with the requirements made of them, and go forth and preach the gospel, and should bear "testimony" to its truthfulness, Joseph prophesied to them saying:

"And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people."—Doctrine and Covenants, 85: 25.

This prophecy is a strange one, and full of important points. It concerns things over which only the arm of Omnipotence holds power and control. He alone can so fashion events as to demonstrate this prophecy to be either true or false. Have "earthquakes" so increased in numbers and destructiveness since the year 1832, as to even frustrate the calculations and philosophy of the scientists of the hour? And have they "caused groanings" in the earth, unusually astonishing to investigators of Nature's phenomena?

The *Prophetic Times*, in an issue of 1868, says of this subject:

"The attention of the world is being forced to the contemplation of very startling phenomena of late, in the shape of earthquakes, tidal waves, etc. Disturbances of the earth, and of the tides of the sea, and of the course of nature, on an unprecedented scale, have been the subject of excited tidings from all quarters of the globe. Editors and scientific men have been led to pronounce upon them as among the most remarkable and extensive of which there is any written record."

On the subject of "earthquakes" and volcanos, the New York *Sun* of some three or four years ago, remarked:

"Such a universal pother in the bowels of the planet was never known before in human experience. * * Certain it is, that a great rebellion has taken place from some cause or other, (not known to scientists), and that the earth has been shaken from center to circumference. So far from there being any decrease of vigor in the igneous energies, they are more active than ever. * * All over the globe, as by general conspiracy and premeditated simultaneous movement, there has been a regular Walpurgis hellabaloo, and fiery dance of destruction and death."

The great calamity that came upon Iceland in the winter of 1874-5, caused by "earthquakes," was said to be "an unparalleled disaster." The outbreak began about Christmas and continued almost uninterruptedly till May following. "For seven weeks before Christmas the inhabitants were terrified by subterranean noises 'groanings' like thunder, which extended through nearly two thirds of the island." "Early in January, earthquakes followed in all directions. . . . More than eight hundred people were rendered homeless. . . . Early in March there seemed to be a general upheaval in the whole central portion of the island. . . . Amid tremendous shocks of thundering beneath, . . . they split open at the top, and vomited forth their burning contents upon the surface of the ground, covering a distance of two hundred miles." Ten thousand people are said to have lost nearly all their earthly possessions. "Several hundred persons are reported to have perished. The world-renowned geysers have dried up since the terrible eruptions began, and instead of water, these mysterious funnels emit immense quantities of hot smoke and ashes, which during the night, rising several thousand feet into the air, appear like gigantic columns of flameless fire, visible for hundreds of miles. It is said that no historic record of any volcanic eruption any where in the world compares with this, either in territory over which it extends, the number of newly opened craters, or the time of its duration."

During the year 1867, "earthquakes" visited St. Thomas, St. Croix, Tortola, Peter's Island, and Little Saba. There was immense loss of life, vessels and merchandise. Violent and very destructive "earthquakes" occurred at Kingston, Mayaguez, and at Porto Rico. There were one hundred and fourteen shocks of earthquakes at Porto Rico in eight days. "Earthquakes" shook up the West India islands, some of the smaller ones disappearing in 1867. The Pacific coast with its inhabitants, was torn and mangled by "earthquakes" in 1871, and many lives and immense amounts of property were destroyed by their ravages. Says a recent writer.

"The shocks have followed no particular direction, and been confined to no particular quarter of the earth."

"The Present Conflict of Science with Religion," written by Mr. Morris, on page 530, says of the earthquake at Arica:

"On the 13th of August, 1868, there occurred a fearful and most destructive earthquake on the Pacific coast of South America; those who perished by it were counted by tens of thousands, whilst the property destroyed could only be estimated by millions of dollars. The crust of the earth was swayed and upheaved a distance measured along the shore of some two hundred and fifty miles, while the disturbances extended far away under the sea."

Of this, one writer remarks:

"This produced undoubtedly the greatest commotion of the waters of the globe that has occurred since the days of Noah."

"Even in San Pedro Bay," continues the narrative, "full five thousand miles from the center of disturbance, a wave twice the height of an ordinary house, rolled in with unspeakable violence, only a few hours after the earthquake." Says the *London Times* of the year 1875:

"Out of the 365 days of 1875, one hundred were marked by terrestrial disturbances, of which authentic records exist." "It is estimated that no fewer than twenty thousand people lost their lives during the destruction caused by these earthquakes, while the damage to property was enormous."

We must not omit to mention the earthquake that visited Peru and Ecuador recently, probably ten years ago, by which ten cities and towns were destroyed and which resulted in the death of thirty-two thousand souls, and over three hundred millions of property; said to be "the most disastrous earthquake recorded since that fatal catastrophe, in which Lisbon and sixty thousand inhabitants perished in 1755. But why need we cite additional testimonies on this point? The foregoing is sufficient to establish the truth of this part of the prophecy in the minds of all reasonable, thinking persons. The untold destructions by "lightnings," that continually occur of late years, with the universal fear and dread that hovers over the world at the present time, caused by the terrible "voice of thunderings," need only be mentioned; connected with the awe with which the people are inspired when contemplating the subject, as attested by their own expressed fearful apprehensions, to verify the terms of the prophecy in this regard. We might quote at great length from numerous testimonies now before us, testimonies, too, of journalists and scientists, but the expressed fear and dread of society, caused by the destructions witnessed by them, in all parts of the world, through the agency of "the fierce and vivid lightnings," and the knowledge the people have of their increasing destructiveness, render it unnecessary.

[To be Continued.]

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THE STICK OF EPHRAIM.

DEAR HERALD:—The *Heralds* of September 1st and December 22d, 1883, are before me; the former containing an article from Bro. H. C. Bronson, and the latter one from Bro. Josiah Ells, both reviewing my article in *Herald* of July 28th, 1883, on the above subject. Both of these answers have caused me no little astonishment, for the following reasons: The writer of the first article plainly leaves the impression that no matter what the Bible and the Book of Mormon say upon this topic, whatever the Doctrine and Covenants has to say, (and this according to his understanding), that therefor that "should settle all controversy on this point." This position would be very *unjust*, brother, towards the Bible and the Book of Mormon, to say the least. I think, to every candid mind, in the nature of the question; the Bible and the Book of Mormon would come first, for touching the history of a people, or any question appertaining to that history, if that people's history strikes the point in question, they should be heard first, and their testimony is of more value than one of thousands of years afterwards, when neither the settling nor unsettling of that question criminales that "people." Again: the testimony of the party or book in question, as to his or its genealogy, I think will strike a candid mind as of the greatest weight.

I have not admitted that a conflict appears between the three books of the Church on this point. If both of these brethren will turn to my article, *Herald* July 28th, they will notice that I gave "vent to some of my difficulties in endeavoring to prove that it is the stick of Ephraim." Hence I expected if it was probable that I was in the dark, that any one replying to mine would take up those passages cited, one by one, and by analyzing, and by virtue of superior knowledge, would bring forth from "the store house" that light, that would plainly apply to those passages. But they have made special answer to the point of "tense," and the latter also; to the point of "stick," forgetting to analyze Ezek. 37: 16, 19, and those that follow, from the Bible and the Book of Mormon, which writing I had preceded with the statement of "the more proper thoughts." Upon the question of tense, I have for some time been aware that some expressions of past tense form, were not fulfilled till succeeding ages. But shall we conclude that therefore all expressions of Holy Writ in the past tense form, signify futurity? Let us see just one.

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."—Luke 22: 32.

Are we to understand that this special prayer of Christ for Simon, had not yet been offered? I certainly think it had been. I agree with the brethren on those passages cited by them as to the time of fulfillment. Isaiah 9: 6, is of the same class; but, take those passages *alone*, in the absence of proof as to *time* of fulfillment, and then apply as we do, and we

destroy a well established rule of language. Hence, you will notice, that citing a few like instances of expression that were not fulfilled till after years, does *not* prove my position "futile;" for the "tense" holds good till positive proof is submitted to the contrary. I never claimed for that point infallibility.

When you or any one asserts that the Book of Mormon contains a fulfillment of Hosea 8: 12, you have then shouldered the burthen of proof. The position of Bro. Ells, that a part is in the Bible and a part in the Book of Mormon, is a new one, and it strikes me that he is at variance with the Elders also. In simple terms, whenever the Book of Mormon is proven to contain "the great things of my law," then (and not before) can Hosea 8: 12 apply to that book; but until that time, custom of language should be observed. As to the "stick" in question I thank Bro. Ells for calling my attention to the first chapter of the Book of Mormon; however, the inference there in regard to the Bible, I can not yet harmonize with other things; for there are so many who have written that the Bible was kept on parchments rolled on sticks, (see Isaiah 8: 1. also), though likely there were various copies, and some were kept on "plates." However, I am perfectly willing to accept the thought that "sticks" and "records" are synonymous. The brother uses the word "records" frequently. Then the "stick of Ephraim" and the "records" of Ephraim are the same. "Of" is a preposition and shows a *relation* between "stick" or "records" and Ephraim; hence to be "of" it must come from, or be concerning them in chief; consequently, a book to be the "stick of Ephraim," must be a record from, or of Ephraim. Judah is the principal and kingly tribe of the Bible. Manasseh the principal and kingly tribe of the Book of Mormon. Hence it looks exceedingly strange that any one should affirm, that the Book of Mormon is the "stick of Ephraim," because that book is neither written by, nor concerning them in chief, but is a record (or stick) of Manasseh, as those many passages conjointly referred to that book by me in my article of July 28th, clearly show, (one typographical error excepted viz: "P. 135 pars. 6, 19," should be P. 135, pars. 6, 1).

I am content to take the book for just what it represents itself to be, Z. Brook, and P. P. Pratt to the contrary notwithstanding. Why the writers should have been so precise in stating their genealogy, thereby giving such positive evidence, is a question of grave importance; and I should not hold myself guiltless should I endeavor to controvert the weight of that testimony. It is not a technical point, but a plain statement of the book itself; let the "stick of Ephraim" be where ever it may. True, I did not attempt to tell what "the subject matter alluded to by Hosea" was, for the very reason, Bro. Ells, I did not, neither do I know. But you in the second column of your article, define your views as "that portion of law, which in its practical application, will produce the highest standard of moral ex-

cellence; viz., knowledge and perfection in the things of God." "This degree of intelligence, and moral excellence the fullness of the gospel of Jesus Christ declares attainable through the observance of the statutes and ordinances therein set forth," etc. In conjunction with this, you cite section 108, par. 6 of Doctrine and Covenants, showing that the "servants" (or eldership) of Christ, are "Ephraim." Well, what a peculiar lot of "servants" they are: let us quote:

"I have written to him [Ephraim] the great things of my law, *but they were counted as a strange thing.*"—Hosea. 8: 12.

Now the two facts in the above are inseparably united; hence, if the first implies a "standard of moral excellence," the second applies to that identical same people, and the conclusion of this entire thought, viz.; that the "servants" of Christ should consider a "standard of moral excellence," a "strange thing," as couched in the spirit of Hosea's expression, is a pretty severe criticism on the moral standing of those "servants." So far as "numbers" are concerned, if we were to establish the marks, perhaps we would not care as to size, etc. But the marks are established that "the stick of Ephraim" will be with the great number, (Ezek. 37: 16, 19), not the smallest, as the people of the Book of Mormon were. Let us read:

"Say unto them, Thus saith the Lord God; behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel *his fellows*, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." (Ezek. 37: 19).

Here you will notice that at the time when the Lord God will put "the stick of Joseph" with the "stick of Judah," that the "stick of Joseph" will be in the hand of Ephraim and ["the hands of"] the tribes of Israel his [Ephraim's] fellows." This verse classes them together, not I. Who shall separate the "tribes of Israel" from "Ephraim" at the time that those two sticks are to be put together? "Tribes" may be many, if we count after a pattern in 1st Kings 12: 21; for of Judah and Benjamin "an hundred and four score thousand warriors"—one hundred and eighty thousand *i. e.*, ninety thousand in each tribe then. I do not care a fig for the numbers, but the book says "tribes of Israel his [Ephraim's] fellows; let it so be. I believe that God had something to do with the prophecy. The sixteenth verse says, "For *all* the house of Israel his [Joseph's or Ephraim's] companions." So whether the tribes be large or small, there are more tribes with Ephraim than with Judah, and though they may be small as well as otherwise, it is a poor rule that wont work both ways. The Book of Mormon was written by a small "branch broken off" of Manasseh. Hence Ezekiel shows (whether considered essential by us or not) that "numbers" is one of the marks to be found in conjunction with that work; as Baptism of Water and Laying on of Hands, are two of the marks (though by many ridicul-

ed) to be found in the "doctrine of Christ." Hence, brother, I conclude that your dispute is with Ezekiel, not E. H. Gurley. Judah had some of "the children of Israel" for "companions" also Benjamin. See 1st Kings 12:21, 23; 2d Chron. 11:1. This was after the division of the twelve tribes, and they intended to fight against "the children of Israel," the ten tribes are called "the house of Israel," and by some "all Israel." These points, though each one of itself be small, together form an aggregate of testimony, to the effect that the Book of Mormon can not be "the stick of Ephraim; for as I wrote in my previous article, "though I admit that Joseph the Seer was of Ephraim" (the number here admitted is small enough), I ask in candor, where are those "tribes of Israel" that were to be "his [Ephraim's] fellows," if Joseph the Seer was the Ephraim referred to by Ezekiel? And in whose (tribes of Israel's) hands the "stick of Joseph" was also to be found? And until that is done I fail to see how we may legitimately apply Ezekiel 37:16-19. And brethren, should I make no attempt nor be able to show where the "stick of Ephraim" is, that thought has nothing to do in the premises. The idea that because the Bible speaks of "the stick of Ephraim," and that we have a book written by a small "branch broken off" of the house of Israel, that therefore that book must be "the stick of Ephraim," as it seems by the expressions of some, is simply foolishness, to say the least of it, though that "book" is IN fulfillment of Isaiah 29:11, 12, 18, which says nothing about Ephraim; and it looks doubly so when the book shows that it is a "record" (or stick) of Manasseh. And should I admit that your objections to my article were well taken, it still does not prove the affirmative of this question. The reasoning of Bro. Ells sounds very pleasant, but I believe his position to be "false in its premises." The superior blessing was given to Ephraim (in whatever quality of blessing the greater numbers may be considered) Gen. 48:19, and Deut. 33:17, and likely, as has been claimed, the "birth-right" fell to him when Jacob laid his right hand upon his head as by the inspiration of God; but the fact that Manasseh was also to be "great" and a "people," as of him should be "thousands," seems to have been lost sight of in examining this vast subject. And in the sealing declared by John, see Rev. 7, where twelve thousand of each of the twelve tribes of Israel are "sealed," we notice that "Joseph" and "Manasseh" are named, but Ephraim is not; whether Ephraim bears the name of Joseph, or has lost his identity, it matters not, but it seems evident that Manasseh is not "swallowed up" as some hold, as his identity is preserved till the time of that sealing. Turning to 1st Kings 11:30, 31, we learn that a prophet of God Ahijah took a new garment, and rent it in twelve pieces, and gave ten to Jeroboam, typical of God's rending the kingdom (of Israel) out of the hand of Solomon, and giving ten tribes to Jeroboam; and then by reading 1st Kings 12:21, 2d Chron. 11:1, we learn that "Judah" and "Benjamin" sustain

the house of David; (hence the other two "pieces" of the garment) in fulfillment of the figure. The dates here given are nine hundred and eighty-four to nine hundred and seventy-five years before Christ, and this 12th chapter of 1st Kings also shows a part at least of Jeroboam's sin, which sin was sustained by the "people," for he "made two calves of gold," and the people worshipped them. Now it must be apparent to all that Ephraim was among that "people," for as Ephraim's posterity existed and were to excel Manasseh's as ten is to one, (Deut. 33:17), and my Bible tells me that Jeroboam was an Ephraimite; and as we see that Judah and Benjamin were with Rheoboam, therefore, I learn where "Ephraim hath made many altars to sin," which Hosea declares some fifteen years afterwards. Other references could be cited. The time that God rent the kingdom from Solomon, and divided it as referred to above, was also two hundred and forty-two years before the commencement of that decree against Ephraim by the mouth of Isaiah; viz: that "within three score and five years shall Ephraim be broken, that it be not a people." Isaiah 7:8.

I see that Bro. Ells and I agree as to the idolatry, and the time thereof of Ephraim. Good; but I infer from Bro. Ell's writing in the latter part of second, and first part of third column, also in latter part of his article, "Ephraim's cast off, wandering condition among the Gentile nations," etc., that no part of Ephraim was with "Israel" in the latter's captive state, and their traveling into foreign lands; if I have misunderstood the brother here he will please pardon me, but whether he meant so or not, this fact occurs. "Israel," composed of ten tribes, of whom "Ephraim" must have been one, as also "the half tribe of Manasseh," was led away by Shalmanezzer, king of Assyria, *forty-four years before* the allotted time for the fulfillment of the prophecy of Isaiah 7:8, wherein "Ephraim shall be broken, that it be not a people." Hence I conclude as before, that "Ephraim he hath mixed himself among" the house of Israel, as well as other nations; and as the brother quotes Hosea 9:17, "They should become wanderers among the nations," why limit this to the Gentiles? Let us take it in its broad sense, unless you have proof to the contrary. Once more:

"I have seen a horrible thing in the house of Israel; there is the whoredom of Ephraim, Israel is defiled."—Hosea 6:10.

Here we learn of a great sin upon the part of Ephraim, and the special point—it is seen in *Israel*,—and the result of it is an evil effect upon *Israel*. Now you ask, When did this evil take place? The book shows that it was one hundred and ninety-five years after the twelve tribes were divided. Now the time of this division (1st Kings 12:20) is given as nine hundred and seventy-five years before Christ. The time that "Israel" was carried away, (2d Kings 17:6), is given as seven hundred and twenty-one before Christ. The prophecy of Isaiah that "Ephraim should be broken that it be not a people," (Isaiah 7:8), is given as seven hundred and forty-

two years before Christ, and the "three score and five years" would not end till six hundred and seventy-seven years before Christ, or forty-four years after they were led away. The time of beholding the sin of "Ephraim" in "Israel," Hosea 6:10, is given as 780, B. C. If I be answered that chronologists err, because they differ, I answer that I use but one in this article, and if he does err, that error will be uniform throughout the Old Testament no doubt.

I have in my possession a "Historical Epitome of the Holy Bible, with Usher's Chronology," but the name of the epitome's author is not given. He it is that calls "Jeroboam an Ephraimite," and also states:

"Jeroboam elected king of the separated tribes, [all Israel, Ephraim], makes Sechem [and later Tirzah] his capital, and fortifies Penuel east of Jordan against Syria. Mistrusting God's promise, (1 Kings 11:38), and fearing lest religious intercourse with Jerusalem cause reunion, he organizes a worship of Jehovah under the emblem of Aaron's golden calf at the extremities of his kingdom, Bethel and Dan, utilizing the people's usage of time-honored sanctuaries (see 1 Kings 3:2). He builds a state temple (Amos 7:13) at Bethel, replaces the Mosaic hierarchy by a priesthood from the tribes indiscriminately, and adds a feast; but preserves generally the institutions of Moses' law, (Hosea 2:11, &c.) and counterfeits the ritual of the temple."

I have copied thus much for what information it may give, and by it we learn that "all Israel" is called "Ephraim;" their king an "Ephraimite." In Gen. 48:16, we learn of both Manasseh and Ephraim: "And let them grow into a multitude in the midst of the earth," evidently *among* the *inhabitants* of the earth.

I have been amused in listening to some one trying to make it appear, that the "midst of the earth," referred to America. If any wish to apply it to the physical earth, and it be "round like a ball or an orange," then one point of its surface is just as much its "midst," or center, as another. But we have need to keep in mind the fact, that they were to become a "*multitude*." In the 19th verse as also in Deut. 33:17, we learn that this boy, Ephraim's posterity, would become "*a multitude of nations*," (hardly just to apply it to Gentile nations only, to say the least), and also "*ten thousands*," (almost unlimited). These points I want you to consider; and though some of Ephraim are to be the "servants" of Christ at the time of the fulfillment of Sec. 108, par. 6, (for all I know not yet commenced to be fulfilled, *i. e.*, that special work), do not run away with the thought that *all* of Ephraim will then be in the church, much less now. Jacob in blessing Joseph (Gen. 49:22-26) declares of him "whose *branches* (not branch as some seem to think) run over the wall;" that the blessing of Jacob had "prevailed above the blessing" of his fathers, "unto the utmost bounds of the everlasting hills." The blessing conferred upon Abram, (so far as land was concerned), was the land of Canaan, Gen. 12:5-7; 13:15; 24:7. Confirmed unto Isaac, Gen. 26:4; and again

to Jacob 28:13; also testified of by Moses, Exodus 32:13. But now as Jacob blessed Joseph, a greater blessing is promised, for this last, though not denying that the first was not to stop with the comparatively narrow confines of Canaan, but the borders of it were to be extended, reach out and encircle "unto the utmost bounds of the everlasting hills,"—hills and mountains. It would then encircle a goodly part of the earth. Here then is the superiority (so far as land is concerned) of Jacob's blessing upon Joseph. Has the posterity of Joseph, or those of his brethren received it? Certainly not, see Heb. 11:8-16. "Now they desire a better country, that is an heavenly." Also, "These *all* died in faith, not having received the promises." In conjunction see Ezek. 37:12, 22-25. Zech. 14:9. Oh glorious day! "And so all Israel shall be saved;" but, "All are not Israel that are of Israel." Israel was made two kingdoms, but in that day "they shall be no more two kingdoms." I again remark, they have not received it, neither will they till that ever to be praised Jesus, the Christ, shall come and sit on the throne of his glory," and subdue all things, and reign according to his right, bought with his blood on Calvary's cross. Praise God! We too may be there, by becoming "Israel" "by adoption," whether we be "Jew or Gentile," Ephraim or Manasseh. Whatever race or color, it matters not, whether white, red, black, yellow or brown, all who are there will be one in Christ Jesus. This because all lines of nationalities will be wiped out, and become *one new, grand nation* under Christ. Why? Because "God hath made of *one blood all nations* for to dwell on the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:26. "God is no respecter of persons, but in every nation he that *feareth* him and *worketh* righteousness, is accepted." Ephraim, so far as the "servants" of Christ are concerned, that may possibly be in the church now, certainly has not yet received his land; for those "servants" or elders; many of them, have no home, some have small ones, and the best of them (financially) do not compare with the promise. I suppose that they, too, like those of God, are looking for "an heavenly country" and certainly the spirit of the gospel's perfect law, *seeks for perfect things*. "Ephraim is my first born," yes.

I have heard it stated that the book stated and meant in the "latter day." I have failed to find the text so indicating, but have understood it to signify the "birth right" conferred upon him by his grand father's blessing under the Patriarchal order of olden times. Literally, Ephraim was the youngest, so was Jacob younger than Esau.

In Doctrine and Covenants sec. 26, is a passage used to bring me back. Let us read a portion.

"And with Moroni whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the keys of the record of the stick of Ephraim."

Mark it, I heartily endorse Bro. Bronson's definition of the word "keys," as

meaning "reveal, open, bring to light," &c. Now this being the meaning of the word "keys," you will notice first, that it is inference only that calls the Book of Mormon "the stick of Ephraim." The revelation does *not* say it is, and that inference is not as good as to infer that the Book of Mormon committed to Moroni is the "keys" of "the stick of Ephraim." It seems plain to me from the language, "the keys of the record," etc., that "the keys of" could *not* be the "record" itself. Would it be consistent to suppose for a moment, a lock would have within its covers a key to "reveal, open, to bring to light" itself? I think not, but rather that the key would be a separate piece, with which the lock might be opened, revealed, or brought to light. Is the Bible the *keys* of the record of the stick of Judah? The Bible is sustained in the world principally through tradition. It gives testimony concerning the Book of Mormon, which places the Bible in the position of being the *keys* of the record of the stick of Manasseh. Just so the Book of Mormon gives testimony concerning another book coming from "the other tribes of the house of Israel, which I have led away," with whom Ephraim is no doubt mixed, and who are called Ephraim, and their king an Ephraimite, by a Bible compiler, and with whom Ezekiel, a prophet of God, places them, both during the time of writing, and the coming forth of "the stick of Joseph," or "Ephraim."

The Book of Mormon shows that itself is not of Ephraim, one grand point, to "reveal, open, and bring to light;" and if you will turn to Book of Nephi 7:3, you will read of the third fold, to whom Christ was to go. Is it not reasonable to infer, that they would write a book? I see Bro. Ells and I agree on this point. For proof go to second book of (first) Nephi 12:8-10.

"Wherefore, because that ye have a Bible," (or other books either for that matter in my belief), "ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written; for I command all men, both in the east, and in the west, and in the north and in the south, and in the islands of the sea, that they shall write the words I speak unto them; for out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written. For behold I shall speak unto the Jews and they shall write it! and I shall also speak unto the Nephites, and they shall write it! and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it. And it shall come to pass, that the Jews shall have the words of the Nephites," (not yet fulfilled evidently), "and the Nephites shall have the words of the Jews, and the Nephites and the Jews shall have the words of the lost tribes of Israel, and the lost tribes of Israel shall have the words of the Nephites and the Jews."

None of this ninth verse has yet been fulfilled, has it?

"And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one; * * that I covenanted with Abraham that I would remember his seed forever."

We are not left to inference, but have a plain statement, that those "tribes," ("Ephraim's fellows," or "companions") will also

have a book. These points the Book of Mormon "brings to light, opens and reveals," and as Ephraim is to become a "multitude of nations," perhaps bearing Joseph's name, I look for him to come with those ten tribes; as much of Ephraim's posterity, to say the least, as will be found in the church; and then we will see the stick of Ephraim, or the record of the stick of Ephraim; while I accept the Book of Mormon as committed to Moroni and revealed to Joseph the Seer, as a record of Manasseh of Divine authenticity, and as it was committed to Moroni, it was the "keys" to a book not yet obtained by us.

Bro. Bronson here strikes on tense. He should notice that I found no fault whatever with the tense of any passage, but he denies the tense of Hosea 8:12, and then emphasizes the same tense of section 26. Brother, how is this? The tense is all right, but you mis-read my article. "I have committed the keys." I only denied the point that the Book of Mormon is the stick of Ephraim, *not* that the Book of Mormon is the "keys," *nor* that those "keys" had been committed to Moroni.

In conclusion, I knew that my position had less adherents in the church than the other, and that more or less prejudice would first have to be broken; but so far from following the line of the early elders, on some points, I say let us "return." And so far from following any elder, let us rather follow the word of God, which "liveth and abideth forever." In hopes of Zion when Jesus shall reign, I am your brother in Christ,

E. H. GURLRY.

LAMONI, IOWA, JAN. 1st, 1884.

Conference Minutes.

GALLAND'S GROVE DISTRICT.

Conference was held at Galland's Grove, Shelby county, Iowa, December 7th, 8th and 9th, 1883; Eli Clothier president, W. Whiting assistant president, John Pett and Charles E. Butterworth secretaries.

Branch Reports.—Galland's Grove 228, including 1 High Priest, 3 Seventies, 15 Elders, 6 Priests, 5 Teachers, 2 Deacons; 9 removed by vote, 1 by letter, 1 received by vote, 2 by letter, 5 baptized. Boyer Valley 39, including 3 Elders, 2 Priests, 1 Teacher; 1 baptized, 1 removed by letter. Coalville 22, including 3 Elders, 1 Teacher; 1 baptized, 1 received by letter. Shelby 32, including 3 Elders, 2 Priests, 2 Teachers, 2 Deacons. Camp Creek 18, including 1 Elder, 1 Teacher, 1 baptized. Salem 85, including 1 High Priest, 1 Elder, 4 Priests, 3 Teachers, 2 Deacons; 1 died. Union 60, including 1 High Priest, 4 Elders, 1 Priest, 1 Teacher; 6 received by letter, 2 removed by letter, 1 died. Pilot Creek 21, including 1 Priest, 1 Teacher. North Coon and Earling were returned for correction.

Elders' Reports.—John Hawley, (baptized 4), Wm. A. Carroll, (baptized 1), John Rounds, (baptized 1), Eli Clothier, Worden Whiting, (baptized 3), John Pett, reported. Bishop's Agent's Report.—Received since last report, June 9th, 1883, \$344.45. Paid out \$282.18. Balance on hand \$62.27. John Pett, agent. Saturday 10:30 a. m. Elders' Reports continued. Jonas W. Chatburn,

Thomas Nutt, Benan Salisbury, Thomas Chatman, Alfred Jackson, John A. McIntosh, Chas. E. Butterworth and John Rudd, reported in person; D. K. Butterick, W. Thompson, (baptized 5), Thomas W. Chatburn, (baptized 3), reported by letter. Priests C. Williamson and J. Pearsall; Teachers James Turner and Thomas Bell; Deacon Isaac Hogaboon, reported in person. In every instance labor had been performed as circumstances permitted, accompanied with an expressed desire to continue to do so in the future.

The spiritual and temporal authorities of the Church were sustained in righteousness. Bro. Eli Clothier was sustained as president of the district for the next three months, and Brn. W. Whiting and Benan Salisbury as his assistants. Brn. John Pett and Charles E. Butterworth were sustained as secretary and assistant secretary of the district for the next three months.

Preaching by Bro. W. Whiting at 7 p. m., Saturday. Sunday 9:30 a. m., a prayer and testimony meeting was held, and at the usual time of meeting, Bro. E. C. Briggs preached, and again at 7 p. m. A quiet and peaceful time was enjoyed throughout.

Adjourned to meet at Harlan, Iowa, March 7th, at 2 p. m.

CENTRAL NEBRASKA DISTRICT.

Conference met with Deer Creek Branch, December 29th and 30th, 1883; Levi Gamet president, G. S. Hyde secretary *pro tem*.

Branch Reports.—Clear Water 32, including 1 Seventy, 2 Elders, 1 Priest, 4 Teachers. Deer Creek 30, including 2 Elders, 2 Priests, 1 Teacher. Columbus 38, including 1 High Priest, 3 Elders, 1 Priest, 2 Teachers, 1 Deacon. Bro. H. J. Hudson, High Priest, reported by letter. Elder Chas. Brindley by letter. Elders E. C. Wildermuth, (Seventy), Oscar Beebe, C. Loomis, Levi Gamet, and G. S. Hyde, (Seventy), reported in person. Charles Hutchings, Priest, J. H. Jackson, Teacher, reported in person.

Resolution of the September conference touching the voting of newly baptized members into the respective branches, was rescinded.

Resolved, That this conference grant Bro. Oscar Beebe a license. That the president and secretary of the district be authorized to issue to Bro. Beebe an Elder's license.

Sunday at 11 o'clock, Bro. L. Gamet spoke with pleasing effect. At 3 p. m., preaching by Elder E. C. Wildermuth, followed by G. S. Hyde. General authorities of the Church were sustained, also president and secretary of the district. Those present seemed happy.

Adjourned to meet at Clear Water, Nebraska, March 29th and 30th, 1884; meeting to begin at 11 o'clock a. m.

PHILADELPHIA DISTRICT.

Conference met in Philadelphia, Pa., on Sunday, December 23d, 1883, at 10:30, a. m. Joseph A. Stewart, president; W. H. Brown, secretary.

Branch Reports.—Philadelphia 43. Olive 16. Brooklyn 29. Hornerstown 25. Elders J. Stone, W. O. Owen, J. A. Stewart and Asa Copeland reported in person. Priests W. H. Brown, Pearson White and H. Bacon reported in person.

The statistical report of the New Park Branch of York county, Pennsylvania, was presented, but having no evidence of the validity of the confirmation of Barbara E. White by A. N. Bishop, it was laid on the table, that Bro. Bishop

may present his credentials to this district, showing that he is an Elder in good standing in the church.

Bro. J. A. Stewart presented the name of Sr. Mary E. Young, of Frederick City, Maryland, with her request to be received as a member of the Reorganized Church on her original baptism in Pittsburg, in 1846, under the administration of Sidney Rigdon. On evidence from Bro. Stewart she was received by the vote of this district.

A. Cameron, Bishop's Agent, submitted the following report: Received \$34.25; paid out \$34.25.

Resolved, That the president's term be one year instead of six months, as heretofore. That W. O. Owen be chosen as president of the district for the next ten months. That, W. H. Brown be chosen as secretary for the next six months. That we sustain all the authorities in righteousness.

Adjourned to meet at Hornerstown, N. J., on the third Sunday in April, 1844, at 10:30 a. m.

SOUTH EASTERN OHIO AND WEST VIRGINIA DISTRICT.

Conference held December 29th, and 30th, 1883, at Limerick, Jackson Co., Ohio.

Branch Reports.—Liberty 22; 1 baptized, 3 received by letter. Morgan (new) 6, including 1 Priest, 1 Teacher. Elders' Reports.—L. R. Devore, T. J. Beatty, (baptized 1), L. W. Torrence, (baptized 1), A. B. Ervin, and J. L. Goodrich reported in person. Thos. Matthews, D. Hopkins, D. Thomas and J. W. Trout, reported by letter.

Resolved, That we have three conferences per year, one every four months. That the Elders of this district labor under the direction of the president.

A committee consisting of Brn. L. R. Devore, T. J. Beatty and J. L. Goodrich, was appointed to propose a boundary line between this and the Pittsburg District.

Preaching Saturday night by J. L. Goodrich. Sunday afternoon, testimony and sacrament meeting in charge of L. R. Devore. Preaching Sunday night by L. R. Devore. L. R. Devore sustained as president. T. J. Beatty elected vice-president. Thomas Matthews, Bishop's Agent. A Kirkendall continued clerk.

Adjourned to meet at Syracuse, Meigs county, Ohio, April 12th, 1884, at 2 p. m.

Miscellaneous.

BORN.

WARNKY.—At Independence, Missouri, January 9th, 1884, to Bro. and Sr. F. C. Warnky, a daughter.

BISHOP.—At No. 324 Strawberry Avenue, Harrisburg, Pennsylvania, January 6th, 1884, to Bro. A. N. Bishop and wife, a son; weight twelve pounds. Mother and son doing well.

DIED.

RUFFLEY.—At San Francisco, California, January 11th, 1884, Mrs. Ann, wife of John Ruffley, and mother of sister T. J. Andrews, aged 75 years. She was born at Nantwich, England, and in 1852, with the family, went to Australia, where nearly all its members were converted, and obeyed the gospel under the teaching of the Brighamite Elders. Emigrated to America in 1857, intending to go to Utah; but through the representations of Bro. E. H. Webb and others at San Francisco, declined going further, and

thus were saved from the evils thereof. Although never a member of the Reorganization, she will be remembered by many of the Elders and members thereof visiting the city, as of a kind and affable demeanor, and by her family as an affectionate and most devoted mother. Services by Elders William Anderson and D. S. Mills.

HATCH.—At Hartford, Michigan, January 4th, 1884, after a long sickness, Ellen F. Hatch, aged 41 years, 9 months, 29 days. Born in the State of New York, March 6th, 1842; baptized July 29th, 1875, by Elder M. McHarness. Funeral service by Elder M. McHarness.

MARRIED.

PETT—HAWLEY.—At Galland's Grove, Iowa, January 1st, 1884, by Elder Charles Derry, Bro. William Pett to Sr. Sarah Hawley. A sumptuous feast was enjoyed, to which seventy of their relatives, besides a number of friends sat down. Valuable presents were given, the offerings of loving hearts.

May their union through life be sweet,
And strong as love can make it;
And each loving heart be found to beat,
In harmony with their God complete,
That sin may never shake it.
May patience, faith and hope, be given,
While struggling with life's trial:
The darkest clouds with light be riven,
While joys of earth, and bliss from heaven,
Shall crown their faith so loyal.

C. D.

GUNTER—CURTIS.—At the residence of the bride's parents, Stanberry, Gentry county, Missouri, on Tuesday, January 1st, 1884, by Elder F. W. Curtis, Mr. Emanuel M. Gunter, of Arlington, Nebraska, to Sr. Fanny Curtis, of Stanberry. May the peace of heaven, and prosperity of earth, be theirs to enjoy.

SEELY—GOODWIN.—At Lamoni, Iowa, January 18th, 1884, by Asa S. Cochran, Mr. George W. Seely, of Wheeler's Grove, Iowa, to Mrs. Mary A. Goodwin, of Lamoni, Iowa.

PITTSFIELD DISTRICT.

Conference of the above district will be held at Pittsfield, Pike county, Illinois, on the 9th and 10th of February next; and we invite any and all Elders who can, to attend and preach for us.

J. GOODALE.

FLORIDA DISTRICT.

The next conference of the above district will be held at Santa Rosa Branch, first Saturday and Sunday in March, 1884, commencing 10 a. m., Saturday, first of March. Let us have a large attendance and full reports from branches.

FRANK P. SCARCLIFF, *Dist. Pres.*

ADDRESSES.

T. W. Smith, Stewartsville, DeKalb Co., Missouri.
Bishop G. A. Blakeslee, Gallien, Berrien Co., Michigan.
E. C. Briggs, box 161, Carson, Pottawattamie Co., Iowa.

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JOSEPH SMITH - EDITOR.

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THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, February 9th, 1884.

No. 6.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, February 9th, 1884.

Two methods of procedure, aside from legislative enactments, are advocated for adoption by the Government in its policy toward Utah. Each method has its adherents, and these adherents roundly denounce the folly of the course recommended by their opposites—and they are widely apart and very greatly in opposition the one to the other. One method is represented by a speaker at the organization of an Anti-Polygamy Association at Cleveland, Ohio, who said:

"After years of eloquence, and the eventful sacrifice of human blood, slavery was abolished and the nation purified of its deepest stain. The work of purification is not over, however, and polygamy should go the way of slavery, even if war is necessary to accomplish that end."

The other in the expression of a gentleman who proposed that a "few hundred ministers who could preach with the fervor and zeal of the apostles be sent into Utah to preach the gospel;" and adds "it surely ought to be possible for such an effort to reach and redeem the people of Utah." The trouble with these doctors is, that they are bad practitioners and do not properly diagnose the case they presume to prescribe for. The advocates of the project to send so-called evangelical and orthodox ministers as missionaries to Utah, do not know that however much the Mormons may be denounced as ignorant abroad, they could easily select a half dozen men from among their number who would successfully defend, argumentatively, against the entire phalanx of an army of missionaries so called and sent. Doctor Newnam volunteered to do battle in the orthodox interest, and was worsted by Elder Orson Pratt, in the discussion at Salt Lake.

They who would send war upon the Mormons, ought to reflect how utterly contemptible such counsel is. For the Government to declare war against Utah, is like taking a krupp 300 pounder, or the Woolwich Giant cannon to smash a mus-

quito. It would sadly compromise the dignity and grandeur of the United States to so publicly declare its inability to enforce the civil regulations of the country, and the government can not afford to do that. An enforcement of the laws of the land, strictly, fairly, promptly and uniformly, is the only necessary policy of the Government, and this ought at once to be entered upon. We have been accused of wanting to set the Government upon the Mormons of Utah because we were their enemies. This is not true, but we have been loyal to the land of our birth, and dislike to see a crime flourish and be fostered under the sheltering plea of "It is our religion."

ELDER ANDREW JENSEN, of the Utah Church, wrote to the *Deseret News*, January 23d, a letter which we quote below:

SALT LAKE CITY, Jan. 23d, 1884.

Editor Deseret News:—In my travels as a missionary both at home and abroad, I have frequently met with members of the so-called Reorganized Church of Jesus Christ of Latter Day Saints, and in my conversations with them I have occasionally listened to their denunciation of the endowments, received by the Latter-day Saints, in the house of the Lord, stating positively that no such doctrine was ever taught in the days of Joseph Smith the prophet. In all cases I have been able to prove the reverse by referring to the Prophet's own writings, which seems to be very clear concerning this very doctrine, and the following extracts from the History of Joseph Smith speak for itself:

"Wednesday, May 4th, 1842. I spent the day in the upper part of my store, that is in my private office (so-called, because in that room I kept my sacred writings, translated ancient records, and received revelations), and in my general business office or lodge room (that is, where the masonic fraternity met occasionally, for want of a better place), in council with Gen. James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and Presidents Brigham Young, H. C. Kimball and W. Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments, and communication of keys, pertaining to the Aaronic Priesthood, and so on to the higher order of the Melchisedec Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the Eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. And the communications I made to

this council were of things spiritual, and to be received only by the spiritual minded; and there was nothing made known to these men but what will be made known to all of the Saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the Temple and all houses which they have been or shall hereafter be commanded of God to build, and wait their time with patience in all meekness, faith and perseverance unto the end, knowing assuredly that all these things referred to in this council are always governed by the principle of revelation."—(*Mill. Star*, vol. 19, page 391). Also:

"Friday, May 26th, 1843. I met in council in the upper room with my brother Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Gen. Jas. Adams, Bishop N. K. Whitney and William Law, and gave them their endowments, and also instructions in the Priesthood, on the new and everlasting covenant, etc."—(*Mill. Star*, vol. 21, page 170).

Peradventure some of your readers may not be aware that the foregoing is recorded in Church History. I respectfully draw their attention to it.

Your Brother in the Gospel,

ANDREW JENSEN.

Elder Jensen is right, the "extracts do speak for themselves;" the trouble is with the elder and his co-workers. One of the most clearly taught things in the first extract is that the things made known on that day were "spiritual" and would be made known at some time then future, and that to facilitate that work "the Temple and all houses which" they had then been "commanded to build or should thereafter be commanded of God to build" should be builded. That was never done. So say the facts of history.

The private and personal endowments which Joseph Smith may have given, are not the endowments which the men of the Reorganized Church whom Elder Jensen has met are contending against, so far as the law of God found in the Doctrine and Covenants warrants them to determine what are the characteristics of the endowment to be received by the church, and the elders especially, when the revelation should be finally made. The statement at the close of the first extract is that that the "things referred to in the council" were "always governed by the principle of revelation." When, and where was the revelation given through Joseph Smith, authorizing, or permitting endowments of even a similar sort to those conferred upon those men, in any place other than in the Temple and buildings at that time in process of erection? When and through whom has there come a revelation relating to endowments directing the ceremonies, com-

manding the ritual and specifying what was to be conferred? By authority of what revelation, and when and by whom given to the church, or any body of its believers, are endowment ceremonies conducted at Salt Lake City, or St. George, Utah, in an Endowment House, not commanded of God to be built by his people?

We think that we have serious reasons for receiving extracts from the history of Joseph Smith, or those taken from his journal, not published during his lifetime, with some grains of salt. The reasons for this are these. Joseph Smith's Journal is not the history of the church. The history of the church might not be complete without much that occurred in Joseph Smith's life being noted, or incorporated in it. The blessing of Brigham Young, James Adams, William Law and others by Joseph Smith, in a council specially sitting for that, or a casual purpose, does not establish church doctrine. If so, then the blessing of other men at dissimilar times, and for other purposes, establishes contrary doctrines. The Journal of Joseph Smith was private property, and at his death should have been turned over to his widow and his heirs. Instead of that, the Journal, with letters and papers and books, both those of a private and public character, which were in his office were kept by the Twelve, Brigham Young at their head. That Journal, the private history of the man, were in the hands of men who could make them to read in accordance with subsequent developments, —who should say them nay. The history of many events after the death of the martyrs was regulated by the memory of George A. Smith, the Historian of the Utah Church; and his memory, if like other men might be perfect in things necessary or convenient to remember, and to others "*non mi recordo.*" It is not competent without proof to charge undue changing in that record, but the situation suggests the possibility; and the fact that the Journal should have become the property of Joseph Smith's widow and his heirs, but was kept from them, gives room for presumption when extracts from the Journal are quoted against these same heirs.

EDITORIAL ITEMS.

THE letter from Bro. F. B. Moyer, in last issue, was written before the visit of Bro. Blair to Manassa, and before Bro. Moyer united with the Reorganized Church.

Bro. Joseph R. Lambert was called home by the sickness of his step-daughter, who is quite low of consumption.

Bro. C. G. Lanphear wrote from Independence, Missouri, January 24th, that he and Bro. Curtis would go to Holden on the 25th. Bro. J. Luff would go to Montserrat. Bro. Alexander H. Smith was at home, but busy with the affairs of his mission work.

Bro. Wm. Anderson, of Oakland, California, lectured in Watsonville, California, from January 19th until the series was complete; subject, "Materialism, or the Gospel Harmonized."

Bro. Lambert reached San Bernardino, California, January 20th. He began meetings

on the 22d, and intended to remain at San Bernardino until February 5th. His address till then would be at that place. From there he would go to Santa Ana. The district conference would convene there February 2d.

In the obituary notice of Elder William Acker, published in the HERALD of January 26th, read 1883 instead of "1882." The funeral discourse of Brother Acker was preached in St. Louis, Missouri, on Sunday evening, January 13th, 1884, by Elder William Smith. Also, on page 51 of the same HERALD, read at Midland from the 14th and 15th, instead of from "4th to 15th."

EXTRACTS FROM LETTERS.

Bro. E. C. Brand wrote from Beaver City, Utah, January 18th.

"I am preaching in M. E. Church to large congregations and shall continue up to Sunday night, then to Filmore 23d, Sevier 24th, Levan 25th, Nephi 26th and 27th, and return to City on the 2d of February.

Bro. Hyrum C. Bronson wrote from Burlington, Iowa, January 26th.

I conducted a series of meetings last week at Rock Creek Branch with good results. I am now on my way to Montrose, where I commence a series to-morrow. And thence on to Keokuk.

QUESTIONS AND ANSWERS.

Ques.—In case of a branch having only a presiding Elder and a Teacher acting as officials, if the president resigns the charge, does that disorganize the branch; or is the teacher the presiding officer?

Ans.—The above question has been asked and answered so frequently that it seems monotonous. The branch is not disorganized by such resignation; and the Teacher is the presiding officer.

Q.—Where there is an organized branch of the Church, if any one desires to be baptized, should it be made known in the Saints' meeting, and an action taken on it by the branch?

A.—Not necessarily. It would be owing to the circumstances governing the case; and whether there had been any rule established in the branch respecting such cases.

Q.—If a traveling Elder comes into an organized branch, and baptizes any one, how is such baptized person to be received as a member of that branch?

A.—If such baptism was done by the knowledge and consent or under the supervision of the officer or officers of the branch, the person should be enrolled as a member of the branch, just the same as if the baptism had been performed by the officer of the branch. But if there is a branch rule requiring that all members are to be received by vote, then such person should be received by vote; and the rule holds good though the baptism may have been performed by the president of the branch himself. The first is the better method. Traveling Elders should not baptize within the jurisdiction of an organized branch, only with the knowledge and direction of the officers of that branch.

Q.—If a man be baptized by a Priest and dies before an opportunity for the rite of confirmation, will he come forth in the resurrection of the just?

A.—Yes; as we understand it.

Q.—Was David inspired of God when he prayed the prayer found in the 109th Psalm?

A.—Not necessarily. He may have been angry, hurt, or sorely oppressed when he so prayed. It does not necessarily follow that all that David said or did was inspired of God.

At a meeting and banquet of Scotlands sons in honor of Robert Burns, given at the National Hotel, Peoria, Illinois, January 25th, the toast, "The land of our adoption" was responded to by Mr. J. A. Robinson, whose address was one of the best and most eloquent of the evening. He claimed that Americans native to the soil were not entitled to very much credit, because they really couldn't help being born here, whereas Scotchmen and Irishmen and Germans came here by the exercise of good taste and judgment, seeking the fair land of liberty by choice, that they might enjoy its blessings and give their children the heritage of freedom. Mr. Robinson reviewed the natural wealth of America and the stupendous developments brought about by American industry and energy, comparing it with the bleak and sterile land of his birth, where the struggle for existence was so hard." So states the Peoria Evening Transcript of the 26th.

CHARLES W. PENROSE, of Utah, and Editor of the *Deseret News* wrote only a short time ago, that polygamy was not an essential part of Mormonism; but apostle Teasdale of the Utah Twelve, seems to hold a contrary opinion. In a late discourse in the Tabernacle, Salt Lake City, the Apostle said:

I don't go back on one principle of the gospel. I believe in plural marriage as much as I do in baptism for the remission of sins. I will not give up one of my principles. I do not fear to face man. As for God, I'd fear to go behind the veil and meet those who would know I had given up the first principle of the gospel. I bear testimony that plural marriage is a necessity—the church can't exist without it. It is one of the landmarks of the church.

Which is right the apostle or the church organ.

THAT cancerous affections are frequently traceable to the use of tobacco, we have tried to show in the *Herald*, once before. Here is an instance in support of what we then wrote.

The Hon. William D. Kelley, of Pennsylvania, "father of the House of Representatives," says his health was never better than now. He attributes the cancerous tumor in the mouth, which last year caused him so much trouble, entirely to the use of tobacco. "For fifty years," he says, "I chewed and smoked. Last spring I endeavored to break the habit, but it brought on nervous prostration. I am happy to say that I have conquered the habit, and now do not use the weed in any form."

THE following slip from the *Salt Lake Tribune* January 24th, 1884, was sent us by Bro. W. W. Blair's son, William A., from Salt Lake City.

COLORADO MORMONS.

BEING SHAKEN UP BY ELDER BLAIR, MANY
QUIT THE POLYGAMOUS BRANCH.

EDS. TRIBUNE:—The Mormon settlements in this county have lately been visited by Rev. W. W. Blair of the Reorganized Church of Latter Day Saints, who has shelled the ranks of the polygamous Mormons here with grape and canister, with such effect as to win from Utah Mormonism a large number of its followers, and seriously shake the faith of many more. He has just organized a church at Manassa, stronghold of the Mormons in this State, and fifty or more will soon be baptized. About thirty or more have applied for membership. Scores who have been brought under the influence of his work for the past two weeks have had their eyes opened to the evils of polygamy, priestly dictators in temporal and political matters, and priestcraft generally.

The Mormons from the Southern States very readily turn from the vagaries and sorrows of Utah Mormonism when they are exposed. But many of them are poor and despondent, and this may cause some to still adhere to their polygamous leaders till they can be aided in securing labor or other means of support aside from the Mormons. Many have left here for other parts during the past few months, and others intend leaving soon unless a great change for the better takes place, while others are determined to remain and maintain their right at any cost.

The work now begun by Rev. W. W. Blair should be followed up faithfully in order to forever free this region from the blight of Utah Mormonism. Mr. Blair hopes to return and labor here again by and by, and when he does he will be warmly welcomed by all classes of our people except the Mormon leaders and their blind devotees. The fruits of his work will tell well throughout this region for all time to come. Mr. Blair is a man of marked ability, and rare acuteness, and devoted to the people in such a way as to cause a mighty shaking among the dry bones of the Mormon hierarchy, although since he left, the priests have set up a howl like unto the howl of a wolf at a distance that had let its prey escape. While he was here none dared to venture a discussion with him. Now he is away the leaders tell their subjects they would have discussed with him if it had not been the Josephites are held now by the Mormon people as the devil and his hosts. Says the president of the Mormons here, "Who ever knew of anyone coming down from heaven to discuss with the devil?" More anon.

WM. L. BALL.

MANASSA, Col., Jan. 21st, 1884.

Extra precautions are being taken to protect the Prince of Wales during his visit to Bristol, owing to the fact that numerous menacing letters are received. The police have arrested a farmer who is believed to be insane, who purchased a gun with the avowed intention of shooting the Prince.

In spite of the proclamation of the authorities of Ireland, the Nationalists evaded the police and the military and held a meeting at Castle Wellan, a small market town in Ulster.

Correspondence.

BRIDGEPORT, Connecticut,

January 1st, 1884.

Bro. Joseph Smith:—Elder W. O. Owen, of Brooklyn, New York, preached at Faith Mission, in this city, December 15th, to a large audience. The people were pleased with his sermon, and some of them said that it was the best sermon they ever heard. There are four live Latter Day Saints in this city, and we have started a weekly prayer meeting, to be held on every Thursday evening. Elder Owen said that he would meet with us as often as he could. I feel sure that God will bless our efforts, and we shall reap if we faint not. We ask an interest in the prayers of all the Saints, that the truth may be made plain to all the honest hearted people of this city. Ever praying for the welfare of Zion,

Your sister in the one faith,

RHUAMAH VINCENT.

PLEASANTON, IOWA,

January 25th, 1884.

Editor Herald.—I have frequently been asked the reason why I have not answered the statements of Bro. John Hawley made in letter through *Herald* some time since, in which he rejects my "testimony," also published in *Herald* previously.

The "reason" I think very obvious to those who read carefully. Bro. Hawley did not reject my "testimony" because of any disagreement between it and the testimony of Christ and his apostles, as seen in the New Testament and Book of Mormon, at least he did not so allege, but because it did not include certain local doctrines, commands and policies,—such as a "Gathering" with its Temple building, Baptismal Font underneath it in which live folks are to be baptized for dead ones, a Patriarch for the whole church, a certain law for tithing by which the priesthood were to be supported and the debts of the Presidency paid, &c., &c., all of which were given to and practiced by the church some forty years ago or more. Now these points of doctrine and practice, together with some others, were duly considered by the church in General Conference at Galland's Grove, Iowa, in September, 1879 or 1880, having been previously mooted by various ones under various circumstances, and the decision of the body then, and her present position, if I understand it is, that these things were *not* included in the Epitome of the Faith as in anywise essential to salvation, but really *non-essential*. This position is in harmony with the one taken before Secretary Frelinghuysen in March last, and which one was positively affirmed before him, as the only true faith of the church. A reference to the paper presented will confirm this statement. Now that same paper, or rather a copy of it, was reported to the Church in General Conference at Kirtland, Ohio, April 6th, 1883, together with the acts of the committee thereon, which was endorsed by the body in its entirety, hence for any one to reject my testimony, or any other person's, when it is in harmony with that expressed in the Epitome of the Faith, is simply to reject the present position of the church. I admit, however, that the act at Galland's Grove may not be, or is not *final*, that the church can change the whole matter, but it certainly must stand until so changed, and knowing that an issue exists with us upon these points and others, I think steps should be

taken to settle the matter, that each and all may have the benefit of a decision, as to my mind the church will be compelled by the logic of events to affirm some definite position, and stand or fall thereon. I have not in this intended to discuss the merits of the case, but simply make the above statements as a "reason" why I did not reply.

I also noticed in the *Herald* recently, an article on the Godhead, by a brother in Utah, who seemed somewhat moved because of an article from me upon the same subject sometime since. I do not remember now whether mine was prompted from anything he had written or not, or whether I made any reference to him or not; but one thing is definite and sure, that in his last one he has completely overshot the mark, when in any sense he seeks to connect my ideas with "eternity of spirits;" and for him to ask me, or challenge me, or any one else to prove the negative of the position when even the affirmative has not been argued by him, is simply absurd, to put it mildly; and further, so far as Brigham Young and others with him are concerned, I never heard of any one before him ever charging them with disbelief in the doctrine of "eternity of spirits," or eternal existence of spirits, or pre-existence of spirits; for if they did not believe in such doctrine, then I confess I have misunderstood them. I think Brigham Young's own words in public sermon, wherein he sought to justify polygamy proves this, to-wit: "When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is Michael the Archangel, the Ancient of Days, about whom holy men have written and spoken. *He is our FATHER and our GOD, and the only God with whom we have to do.* Every man upon the earth, professing Christians or non-professing, must hear it, and *will know it sooner or later.*"—Journal of Discourses, vol. 1, p. 50.

Stronger language could hardly be employed to place one on the record in favor of "eternity of spirits," or pre-existing as a self-acting agent, and I wish the reader to notice specially here that the principle affirmed as a fact is made germane to the carrying out of the scheme. Orson Pratt also affirmed polygamy upon the same hypothesis, averring its correctness as a "continuation of the lives" having existed in all ages past; existing now, and will so continue, "passing by the angels and the gods," in this great work of development in other worlds, etcetera. I fancy that these men and their works have been misrepresented or misunderstood by the brother, for certain it is that they did not believe that the spirit of man was created about the time, or only a little before the body was; but to the contrary, they believe that God is the father of our spirits in fact, and that they lived with him *before* the world was made. This may be seen by reading the first sermon publicly delivered in defense of polygamy by Orson Pratt, August 29th, 1852, at Salt Lake City. Journal of Discourses, vol. 1, p. 54, I quote: "We shall endeavor to set forth before this enlightened assembly some of the causes why the Almighty has revealed such a doctrine, and why it is considered a part and portion of our religious faith. * * The 'Mormons' have a peculiar doctrine in regard to our pre-existence, different from the views of the Christian world, so called who do not believe that man had a pre-existence." Now follows the statement that the "religious,

world" believe "that man, both body and spirit, begins to live about the time that he is born into this world, or a little before; that then is the beginning of life."

In opposition to this theory he sets up the "peculiar" faith of the "Mormons," and affirms that we existed "when the morning stars sang together, and all the sons of God shouted for joy."—Job 38:7. Of this Mr. Pratt said: "The sons of God, recollect, shouted for joy, because there was a beautiful habitation being built, so that they could get tabernacles, and dwell therein," &c., &c., He further says: "Do you bring it home to yourselves, brethren and sisters? Do you realize that you and I were there? Can you bring it to your minds that you and I were among that happy number that shouted for joy when this creation was made? Says one, I don't recollect it! No wonder; for your recollection is taken from you, because you are in a tabernacle that is earthly; and all this is right and necessary."—Journal of Discourses, p. 55. Again, on page 57, he says: "We are told that among this great family of spirits, some were more noble and great than others, having more intelligence. Where do you read that? says one. Out of the Book of Abraham, translated from the Egyptian papyrus by the prophet Joseph Smith. Among the great and numerous family of spirits, "the begotten sons and daughters of God, there are some more intelligent than others; and the Lord showed unto Abraham "the intelligences that were organized before the world was; and among all these there were many of the noble and great ones." The quotation marks used by Mr. Pratt show the language quoted from the Book of Abraham, which is presented as his and the faith of the church. Now while to me this argument of Mr. Pratt's is a sort of sublime bosh, yet I believe it wrong to misrepresent the man, and though he and I are strongly opposed to one another in these matters, I propose so far as I am concerned, to give him even handed justice; and when any brother of the Reorganization represents him or Brigham Young as not believing in "eternity of spirits," or pre-existence of spirits, I think they mistake their positions entirely, and misrepresent them. I beg pardon of the *Herald* readers for indulging even in a brief notice of this spirit business. However, I thought it proper in this connection, simply for the purpose of doing what I consider just to men not permitted to answer for themselves. I have sought to avoid anything like a discussion of the principles, but simply to state the position of others.

Yours for truth,
Z. H. GURLEY.

HAZEL DELL, Illinois,
January 6th, 1884.

Bro. Joseph.—Elders Morris and Henson, of Brush Creek Branch, Bro. Hilliard and Father Green, have been preaching in this district occasionally, but no particular nor regular meetings ever being held. November last, Father Green held two meetings, beginning on Saturday, p. m., and holding over Sunday. He baptized seven, myself being among them. December 28th, Bro. Stone commenced meeting at Hazel Dell Schoolhouse, and although the weather was very inclement, we had a good attendance, and a great interest was manifested by the people. Bro. Stone is a good talker, and he held his audience as it were, spellbound. Two more young men

were baptized before the meeting was closed. I never saw in any place as much interest taken as here during this meeting. His last sermon was on the resurrection, and the people liked his way of looking at it. I think there will be more added to the church if we can only have preaching. Praying that the gospel may spread, and that more "reapers" may be found, as the harvest is now ripe, and prosperity may attend the church, I am your brother in the gospel,

SAMUEL H. COOK.

BLUE RAPIDS, Marshall Co., Kan.,
January 7th, 1884.

Bro. Joseph Smith.—A short distance north of this beautiful manufacturing village, is what is known as the Independence Crossing of the Big Blue River. This is on the old Mormon trail. In passing up the valley road to Marysville, the traveller, by turning away from the regular road a few rods, to a spot secluded by high, overhanging rocks, may visit the famous alcove springs, which flow into a beautiful basin formed by nature in the outjutting magnesian walls, and thence down across the valley to the river. This spot was the camping ground at an early day, for large companies of emigrants, bound, some for that "salt land not inhabited" for their religion's sake, and others to seek wealth further on in California. On the rocks and walls around this romantic spot, are yet to be found the names and initials of many who here were obliged to wait patiently, as might be for days, the subsidence of the river to a fordable depth. During these delays, many were attacked by sickness, and the stones which mark their last resting places, are still to be seen. Dr. Boyakin, an early resident of this county, and for years its Superintendent of Public Instruction, in a discussion with Elder Heman C. Smith, at Blue Rapids, asserted that it was a few miles west of this crossing, in this county, that Parley P. Pratt met his death at the hand of a man, a part of whose family had been proselyted to the faith taught by him, and had joined an expedition emigrating to Utah. Others of the first settlers in this valley, also testify to seeing the name of P. P. Pratt inscribed on a large tree near this crossing. Touching scenes and incidents are also related by survivors from the plains, who revisit this spot, and point out the last resting place of some companion, who they here helped to lay away, to rest from the trials and sufferings of their journey. A visit to these springs, and seeing these marks of the past, and hearing their history, though it inspires the tourist with sad reflections of the times when this valley was thronged with the assembled trains, waiting to move forward into perhaps worse trials and disappointments; yet even here the providence of God through the Spirit of the gospel and the righteousness of the saints, has wrought out a great contrast in the progress and results of the latter day work. The Mississippi and Missouri Rivers, if they could speak, would no doubt express their sympathy for the futile efforts made in the past, by the banished children of God, to build themselves homes along their shores; and joy at the present welcome extended by the people, to those who honor the same principles in righteousness, and are industrious, law-abiding citizens. This same Blue River is also a witness of far different scenes now, than those which occurred on its banks thirty years ago. For the

past seven years, many a Sabbath day has witnessed, but a short distance below this old crossing, a procession making its way from the little church in Blue Rapids, generally accompanied by its honored Pastor, Father John Landers, to the bank below the stately manufactories built on either side, where the sun brightly shining, has lit up so many hallowed scenes of immersion of contrite souls in the clear waters of this river. The more also is the admiration and reverence of those who were present soon after the formation of this church seven years ago, at the severe test the truth of the vital principles of the faith of the saints was put to, in public discussion between Elder Heman C. Smith and the wily and well informed Dr. Boyakin. But the few pioneers of the gospel here then, saw by faith, light in the darkness, and success in the righteousness and intelligence and fulness of those gospel principles; and have lived to see the beautiful river which flows along their homes converted into a very Jordan of the west. We are glad the simple history narrated above, is only a parallel of the providential dealings of God with his people elsewhere, and a sign of the approaching day, when, if they continue humble and faithful, they will receive praise and fame where they suffered before and were put to shame.

Your brother,
MAHLON SMITH.

LAKEPORT, Michigan,
January 21st, 1884.

Bro. Joseph Smith.—I was converted by the Bible, and baptized by a Methodist Elder, his being the only denomination in our community then. Ten years after I had joined, my husband died, leaving me with four children, and but very little to provide for them with. Then came my persecution from the members of the church. I felt it could not be the Church of Christ, and I prayed to God to know. Four years ago last June my oldest son died. The night before he died I went to bed and closed my eyes, and saw a face as of a man before me. When I opened my eyes I could see nothing, and when I closed them it was there. It looked like pictures I have seen of Christ. The same summer I saw with my eyes shut, what was like looking on the heads of multitudes of people. When I opened my eyes, I could see nothing. That summer my neighbors asked me why I did not go to meeting. I told them I was going to wait till God sent a minister that preached like they did in olden times. Up to the year eighteen eighty one, I had not seen an Elder, but had heard fearful reports about them. My brother asked for the schoolhouse and it was denied. I went to the school officers, and fared no better. I came home and offered my petition to a higher power, and asked God if he had sent the Elders that he would open a way for them to preach. Soon my brother got a letter from Elder Cornish, that he would come and preach, if he could have a place to preach in. My brother got the grove. He came and preached twice on Sunday; and Monday being school meeting, my brother put it to vote, that the schoolhouse was to be open to all denominations or closed to all, and it was opened to all. So I was convinced and was baptized. The day after, Elder Cornish's house and mill were burnt. He was called here to baptize Mrs. Smith and me. Then my brother took him home. If any Elder comes this way I

would like to have him call and give us a sermon. My brother, Lyman Whitford, lives in Port Huron, on the east end of Pine street. If any Elder is passing that way, he would like to have him call. He said there were a few that said they would walk a good ways to hear one preach; for they have never heard a Latter Day Saint.

A sister in Christ,
LUCRETIA J. O'CAMB.

BRAIDWOOD, Will Co., Illinois,
December 20th, 1883.

Dear Herald:—Your weekly visits have been very welcome to me. I read your pages with joy, and sometimes I feel sad. Joyful when I read of the goodness of our Heavenly Father in giving the manifestations of his Holy Spirit in our different branches, and of the miraculous cures in healing the sick; sad when I read how our good Elders are misrepresented and persecuted for the gospel's sake. "Blessed are ye when persecuted for righteousness sake, for great is your reward in heaven." I felt sad reading Sister Emma's last letter. Sister Emma and her companion show their faith by their works, and I just imagined I could hear our Savior saying unto them, "Well done, good and faithful servants, enter into the joy of thy Lord."

We have preaching here every Sabbath day by Elder John S. Kier, assisted by Elder Evan Griffiths. May our Heavenly Father continue to enlighten the minds of my brothers and sisters that write for your columns, that you may be as bright and shining for 1884 as you have ever been.

Yours respectfully,
Sister MAGGIE KELSO.

PLANO, Ill., January 15th, 1884.

Dear Brother Joseph Smith:—We are still striving to do our duties in the fear of the Lord, trusting in the love and mercy, which have been over us until the present time. The Saints of the Plano Branch commenced the new year by holding prayer meeting from house to house, and are still keeping them up. Over forty of them came out to my place last night, and held a prayer meeting, and were blessed with a portion of the Spirit of the Master, as they are in all of the meetings. We trust it will result in good to the cause here, as there seems to be quite an interest taken. In these things we rejoice; yet all is not peace. Some think we do not root out the tares as we ought to, and because of iniquity in some, the love of others waxes cold, and some of the iniquity is supposed. There are many things that are not as we would like to see them, but are thankful that they are no worse. When will the day come that the Saints will have charity for each other, that they may not look at the faults of their brethren with the large end of the glass, their own with the little end, and thus do wrong to themselves and others, and thereby hinder the work, and mar the peace of those who are striving to do their duty and live the religion of this latter day. May it come soon. I would have liked to have had you with us last night, so you could have heard Bro. Cooper. I tell you he is a faithful brother, and a powerful preacher. He ought to be in the field. He could do a great deal of good. There is only one fault with him, he is somewhat bashful. He does not seem to like to commence; but when he gets to work, that all leaves him, and he speaks with force, power and eloquence, and holds his audience almost spell-

bound. Our Sunday School is in the charge of Sister Abbie A. Horton now, and is doing well under her guidance. Our sacrament meetings are and have been well attended, average over forty all through last year. I am thankful to our Father, that I am engaged in this work, that he ever permitted me to hear the gospel as it is in Christ, and put it in my heart to obey it. May the Lord bless you in your labor of love, and all that appertains to you.

Yours in bonds,
W. VICKERY.

HOOKER, Neb., January 23d, 1884.

Dear Herald:—I came here from the Southern Nebraska District Conference, held at Wilber, Neb., on the 13th inst. On my way to Palmyra to the conference, at a small station named Bennett, I took the train for Wilber; and on the train I met with Bro. R. J. Anthony, also bound for Wilber. I was really glad to see him. We dined in a restaurant at Lincoln. About two hours' run from there brought us to Crete, a flourishing town situated on the Big Blue. Arrived at Wilber about four p. m., and on the platform were Saints and friends, ready to receive us. This was on Saturday, and at seven p. m. we met with the Saints at the house of Bro. Levi Anthony, in prayer and testimony meeting. The Saints enjoyed themselves. I felt blessed and strengthened. The next morning at half past ten, conference convened. We had the pleasure of hearing Bro. "Jeff" preach with power and demonstration of the Spirit, as he usually does. There was also preaching at three p. m., at one p. m.; and at nine a. m. Monday morning business session. It passed off quietly.

Bro. R. M. Elvin departed with Bro. Butler to Odel, in the south-west part of Gage county, Nebraska. Bro. "Jeff," his brother Levi and I, remained and held meeting through the week. I stayed with them up to Thursday, and then parted with them at the depot at Wilber, for Dewitt. There I met Bro. Henry Savage and wife, and went out home with them. Next day Bro. Rogers came for me, and brought me to Hooker on Saturday last, a very cold day. I commenced meeting here the same evening. There are some here believing, and investigating. The cry is great for preaching, but the laborers are few. I wish you all at Lamoni a happy new year, and the same to all the Saints and all good people.

Yours in bonds of peace,
JOSHUA ARMSTRONG.

STAUNTON, Macoupin Co., Ills.,
December 17th, 1883.

Bro. Joseph Smith:—I pray that God may give me a portion of his grace, while I write the following in regard to our Utah brethren, who are deceived by the latter day apostasy. I verily believe that there are many of our brethren in Utah and other Territories, and in foreign lands and the islands of the sea, that would very soon turn back to the old paths, if a greater effort on our part, spiritually speaking, was made. It is true the ministry have done a most excellent work, and are still working faithfully and manfully in behalf of the Utah mission. And the prayers of the Saints have gone up to God for these our brethren, and also for the ministry, that they might be prosperous in winning many back to the true fold of God as declared in the

Bible, Book of Mormon, and Doctrine and Covenants, not forgetting the *Herald*, *Zion's Hope*, *Saints' Advocate*, and the many tracts that have gone out; they are doing an excellent work. I do not say the traveling ministry could have done more, but is the Lord not watching his people in the way he has commanded them. Yes, dear Saints, and I am sure the work can be doubled in a very short time. How shall it be done? Let our faith and prayers go up to God, that the word of the Lord may come to Bro. Joseph Smith, to send a proclamation all through the church and kingdom of Christ, crying to the saints everywhere, Come, dear saints, let us prepare a fast, and come before the Lord in faith, and pray for these our brethren who have strayed from the true covenants of the church of Christ, and that their souls may be illuminated by the goodness of God, that they may be brought to see and know the true church of Jesus Christ. Surely the Lord will magnify his great and holy name.

Yours in hope of eternal life,
JAMES HOUSTON.

HOOKER, Neb., December 31st, 1883.

Dear Herald:—I can truly say that my faith is as strong as ever, and I know that my heavenly Father hears our feeble breathings here, and my heart's desire and prayer to God are, that his work may roll on here faster than it does now. The weather has been favorable, not even a tracking snow yet, and those false teachers Paul prophesied should come, and should "preach for hire and divine for money," make merchandise out of the people, greedy of filthy lucre, have failed entirely here; so it seems like the field is preparing to receive the everlasting gospel. Can't some good brother come this way and spend the winter, who has been blest with the authority to give to the people the words of eternal life. If any come, we will try to help them all we can. If it was not for the *Herald*, *Advocate* and *Hope*, we would famish for spiritual food.

Ever praying for the prosperity of Zion, I subscribe myself your brother in Christ,

S. A. ROGERS.

PROVIDENCE, R. I.,
December 22d, 1883.

Dear Herald:—I desire to bear my testimony for the gospel of Christ through the *Herald* to all the world, believers and unbelievers. Before I came in contact with the Church of Christ of Latter Day Saints, I was a Catholic in word, but never in deed. I could not have faith in their religion, because I could not believe that God wants the people to worship him in that way. Everything was dark to me; and therefore I could not join their church, and did not belong to any for a long time. But nevertheless, I felt glad in my heart to know that there is a God, who would be willing to hear and answer prayer if I would come before him with a humble heart and contrite spirit, to ask him for wisdom, and understanding of his unchangeable being. So I did pray many times in secret, and I can say, that God has answered my petitions, and I feel to thank him with all my heart that he has guided me into the right way, even from darkness to his marvelous light. I am not able to express the satisfaction and love which God has planted in my heart, since I was obedient to the gospel. I feel strong in the faith, and am striving to serve God. My husband also rejoices in the faith, and we are greatly blest. I

ask all the Saints to remember us in their prayers. The weekly *Herald* is a welcome friend to us. It brings so much interesting news and spiritual food, helps us to go on in this glorious work. My prayer is always, that God may bless his children everywhere, and our branch here in Providence, especially, that we may have more of the love of God and his holy Spirit in our hearts, to show the world that we are saints indeed, and that we may work together in peace and harmony for the Master's cause.

Your sister in Christ,

ANNA LECKNEY.

Dear Herald.—Thy pages are a source of great comfort. I love to read the many bright testimonies of my dear brothers and sisters. It gives me more strength in the weary journey of life. It has been five years since I came into the fold of Christ. I know this gospel is true. It is the power of God unto salvation to every one that believeth. I dreamed last June that I looked south, and a little up in the heavens was a bright golden horn, or bugle, all carved, the most beautiful thing that I ever saw, pointing towards Lamoni. While looking at it, it began to fade. There proceeded from it three beautiful birds, very large, and as white as snow. They came in abreast together, took a circle, flew so close over my head that I kneeled down and looked up while they were passing. They circled around, went whence they came. I awoke rejoicing. If any can interpret this I would be glad.

Your sister in Christ,

ANNA SCHNEIDER.

CLEAR WATER, Nebraska,

January 7th, 1883

Joseph Smith; Dear Brother.—We are having a protracted season of cold, stormy weather. Those who have plenty of timber, or money to buy fuel, have but a vague conception of the inconveniences to which some homesteaders on the western plains are subjected. Those who live near the largest rivers, usually can get wood, and some is to be found along the creeks and ravines. The latter is appropriated by the first settlers, and is of short duration. Here we can get green cottonwood for two dollars per cord in the tree. Sometimes we get a bargain, and it costs us less. Iowa coal sells for seven dollars and fifty cents per ton. A great many burn more or less corn. Hay of the right kind, burned in a suitable stove, makes a very good fire. Corn stalks beat nothing, but there is much "vanity and vexation of spirit" in the use of them as fuel.

Recently I took a little trip northward about twelve miles, where resides Dr. Herman, a member of the Church; also family of Geo. W. Peyton, the most of whom belong. With Bro. Herman I visited from house to house five days in succession, and on Sunday at eleven held service at the house of Bro. Peyton. Several came out, and I felt blessed in presenting the word of life to them. A neighbor whom we had visited, Williams by name, cordially invited us to meet at their house in the evening, which we were glad to do. All seemed to enjoy the meeting. Our short sermon was agreeably supplemented by singing with accompaniment on the organ. It was agreed to have our next at Mr. Northgraves. On Monday night the house was quite well filled, and good liberty was given in presenting the word. Still another, living two

and one-half miles away, offered his house in which to hold service; but as conference was near at hand, no more appointments were made. I have reason to believe that good was done, both by visiting and preaching. Much kindness was shown toward us by the people.

Our conference was not largely attended on account of the inclement weather; nevertheless, a season of peace was enjoyed. I purpose to do what I can to forward the work of God among men. It is my desire to comprehend the nature of my calling, and to discharge every known duty. I find the latter day work to be a wonderful school of experience. Evidently it is the design of the great Teacher, to instruct those who are willing to learn. Our knowledge to be of worth to ourselves and benefit to others must be practical, and this is only gained by experience. No matter how severe the trial, how strong the temptation, how deep the sorrow and woe, if we but prove true to the covenant we have made, we shall rise above every hindrance and difficulty, to praise our Great King. For God the Father is our friend, and he only desires "Our dross to consume, and our gold to refine." If Paul, Peter, James, John, and many of the ancient Saints, endured trial, temptation, and some of them martyrdom, for the cause of Christ and the hope of eternal life; and if Jesus, that just and holy one, "endured the cross, despising the shame," for the glory that was set before him, what reason have I to suppose that the balmy breezes of God's love shall waft me to the pearly gates of paradise, without effort, purpose, or sacrifice on my part. It is a fact of consequence, that we can not serve, at the same time, God and mammon. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me; for, whosoever will save his life must be willing to lose it for my sake; and whosoever will be willing to lose his life for my sake, the same shall save it."—Luke 9:23, 24. I desire to be a true follower of the Lamb, meek, humble, gentle, faithful, that his Spirit may ever abide in my heart; and if need be, to lay down my life for his sake. I have found it to be of worth to me to "examine myself, whether or not I was in the faith." Not that I have for one moment doubted the latter day work, or the authenticity of the gospel; but to ascertain whether I was sound in doctrine, in precept, in principle, in practice. I humbly confess that my own feeble vision reveals to me from time to time, a sad deficiency on my part. However, I am not discouraged, but purpose in my mind and heart to "deal justly," love mercy, and walk uprightly before God.

Hopefully I remain yours in sacred bonds,

GEO. S. HYDE.

GREAT BEND, Kansas,

January 5th, 1884.

Brother Joseph.—I am not forgetful of my duties to God and the church. Although many miles from the place I had learned to love so well, because of association with God's people, and the many blessings I have received from his bountiful hand, the same spirit strives with me, and enables me to look with faith to a higher and better life. My faith in the work is unshaken, and as many others testify, I look forward with joy and pleasure to a rest with the Saints. I enjoy the *Herald* more than I ever did before. I think, but for a few things, it is a paper of which the church can be justly proud. May God bless

it in its mission of truth. I often think of and pray for those who are struggling against so many obstacles to preach the word. Great will be their reward in the great day of settlement. I ask the prayers of the Saints, that I may not fall by the wayside.

With love for the truth, Yours,

O. L. FERGUSON.

REESE, Michigan,

January 22d, 1884.

Editor of Herald.—I thought I would suggest a few thoughts concerning the wheat and tares. Matthew 13:30. "Let both grow together until the time of the harvest," &c. The subject has been considered by different expositors of the Bible, and met with various opinions. It has been the opinion of many both in and out of the Church, that the tares represent a class of individuals that never was favorable to the gospel (Gentiles). That as God sends rain on the just and unjust, hence they are of the world. Let us see what the scriptures teach: "Another parable put he forth, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat." Matt. 13:2, 4. From this stand-point I am forced to believe, that the tares are among the wheat. Moreover, the parable of the ten virgins, Matt. 25, proves the tares to be among the wheat. One half was foolish, *i. e.*, had no oil in their lamps. This oil represents the Spirit. They had certainly made shipwreck of their faith, and their lamps had gone out after being lighted. The first resort of foolish Saints, or those bearing the name, would be to ask wise Saints to lend them some of their oil, when the bridegroom came. What a deplorable picture of darkness. Better never have known the way. Jesus says the publicore and harlots will go into the kingdom of God before you. In the second epistle of Peter, 2:21, 22, he says: "It had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandments delivered unto them. But it happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire."

This true proverb presents an awful scene. True it is, the condition of things presented is awful. What could be worse? Horror of horrors. Let us examine the fifth chapter of Galatians. Well, says one, we do not believe it is very bad to take a glass of intoxicating drink, beer or whisky, as long as we do not get drunk. Or, if I go to a dance, that is only a little amusement, that is not very bad. Now Saints, if any one is guilty of these things, depend upon it, he is fulfilling the lust of the flesh, and shall of the flesh reap corruption. To such I say, you can not enter the kingdom of heaven. The devil is not going to tempt you to murder at the first. It is these little foxes that destroy the vine. He will weave a net to catch you, by causing you to wander little by little, perhaps by getting you to join a secret combination, or by going to varieties or theaters. At the same time the salvation of your soul is little thought of. When God comes to reckon with those servants, where will be their advancement, or what will be their excuse. "Let the wheat and the tares grow together, until the time of the harvest." The tares are

among the wheat. See Jude 12 v. "These are spots of your feasts of charity, when they feast with you, feeding themselves without fear, clouds without water, trees whose fruit is withered." Again. "The kingdom of heaven is like a net cast into the sea, and gathereth of every kind." Matt. 13:47. For proof that the tares are among the wheat, read the 41 verse. "The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." This verse needs but little comment. The last is a positive statement, that there are those in the kingdom, that offend and do iniquity. 2 Cor. 11:26 the apostle Paul, in talking about perils, makes mention of being in perils among false brethren.

Says one, why not bring unruly ones to trial; and if found guilty, count them as a heathen man, or publican. Yes, but it is hard to convince persons that are wolves in sheep's clothing; and when brought to trial, the last excuse will be, If I have done wrong, to be sure I am sorry; but still they are sensual, devilish, not having the Spirit, no repentance about it. "If any man have not the Spirit, he is none of his." Rom. 8:9. 2 Cor. 13:5, reads: Examine yourselves whether ye be in the faith. Know your own selves, how that Jesus Christ is in you, except you are reprobrates."

The sense of this scripture is this. There was need in the days of Paul for the Saints to examine themselves, and I am strongly impressed that there is need of the same in our day. We read, that "the fire shall try every man's work of what sort it is;" and in that day when God shall judge the secrets of men by Jesus Christ according to the gospel, may the record of our lives be such, as will give us an entrance into the mansions of eternal glory.

I am, as ever, yours fraternally,

E. DELONG.

MONTROSE, Iowa,
December 30th, 1883.

Bro. Joseph.—Since you were here we have had some severe trials; but the Lord has been very merciful, and has brought us through thus far. September 19th, Sister E. A. Newberry was taken very sick. Her life was despaired of. The doctors said she must die; but we could not give her up. So by the prayers of the Saints, and obedience to God's word by calling for his servant, our worthy president, to come and administer to her, she was spared, for which we render God all the praise. In November an aged brother, McGlaughlin, of this place, formerly of Hannibal, Missouri, was taken home to rest. He was a member of the old church in the days of the Martyr. Has always been a firm believer in the doctrine, but never united with the Reorganized Church. Shortly before his death he had a vision of the place he was going to. He related it thus: After lying very quiet for some little time, he looked up at his faithful wife, and said, Mother, how did I get down here? She, supposing him to be wandering in mind, said, Why, pa, you have not been anywhere but here. Yes, mother, I was up there with the disciples; it is all joy and peace up there. There is no sorrow there; but I do not know how I got down here again. He was a great sufferer, but bore it all with patience. His age was seventy-six. He was conscious to the last, and peacefully fell asleep in Christ, on the sixteenth of November.

On the 23d of November, Bro. M. T. Short came here, and remained with us until the twenty-ninth, when he left for Burlington to attend our district conference. While here he gave us some splendid sermons, although he was suffering with a bad cold. His efforts here were well liked by those outside of the church. There is a number who are nearly ready for the water. Since he was here the Holiness People have been holding a protracted meeting in the M. E. Church; but have not had much success, but few attending; not many converts this time. God grant that the people may be enabled to discern truth from error. I am striving in my weakness to keep in the straight and narrow path, the more so as we see the day approaching. Please remember us at Montrose, that the Lord may raise us up some one to help us. Ever praying for the welfare of Zion, I am your sister in the gospel of Christ,

RUTH A. TURNER.

Summary of News.

GENERAL NEWS.

Jan. 24th.—Samuel W. Baker, who commanded the first expedition for the suppression of the slave trade in Central Africa, under the auspices of Ismail Pasha, the former Khedive, says: "Gen. Gordon and myself recently agreed thoroughly upon the course now forced upon the English Ministry by events in Egypt. I fear it is now too late to fulfill the programme, which would have saved much misery and bloodshed had it been adopted two months ago. Our cowardly abandonment of the Soudan has encouraged disloyalty, and has broken the spirit of both officers and troops. The employment of Gen. Gordon at this time is like summoning a fire brigade after the building has been consumed. The Ministry's conduct upon Egyptian affairs is a national humiliation." Gen. Gordon arrived this afternoon and had a conference with the British Minister. The Egyptian Ministry has sent a circular to the Power participating in the International Tribunal, proposing a reassembling of the Judicial Reform Commission. Gen. Gordon proceeds to Khartoum without an escort.

The Dutch expedition sent to the relief of the captured crew of the British steamer *Nisero*, wrecked on the east coast of Sumatra, comprised a battalion of infantry under the military commander of Acheen. The expedition landed at Tenom. The Rajah there, whose tribe looted the wreck, held the crew (twenty-five men, including one American) as prisoners, and refuse all proffers of ransom. The land and naval forces bombarded and burned the Rajah's Capital. The resistance of the natives was desperate. The Dutch forces fought well, and captured two strongholds of the Rajah by assault, but had several officers and men wounded. The crew, if alive are prisoners.

The French attack on Bacninh is postponed until the middle of February.

Two thousand Turcomans, under the Mussulman fanatic Knarf Leyd, were defeated and dispersed by the Persians at Meschid.

Russia makes a formal demand on Turkey to immediately pay £250,000 still owing of the indemnity exacted after the Turco-Russian war.

At St. Petersburg all the female medical students, a class from which many Nihilists have enlisted, are now compelled to reside in a house provided by the authorities, and be at home before nine in the evening.

London, England, is excited over the rumor that dynamite has been purchased by the "O'Donnell vengeance fund", and is now being distributed in small packages over that city.

Jan. 25.—The Captain of the American steamer *Brooklyn* was not allowed to land in Madagascar unless he would make use of a French boat, which he declined to do.

At present the Austrian grand division of the Austro-Hungarian Empire is hotly discussing

the question of adopting the German as its official language. The "Empire" of Austria (not Austria-Hungary) consists of the Provinces of Bohemia, Calmatia, Galicia, Upper Austria, Lower Austria, Salzburg, Styria, Carinthia, Carniola, Bukowina, Moravia, Silesia, Tyrol, Vorarlberg, Gorizia, Istria, and Trieste. The heterogeneous character of Franz Josef's realms may be further understood when it is stated that the Kingdom of Hungary with all her provinces is still to be added to the novel political structure called Austria-Hungary.

Col. Coetlogon contends that there is food enough in Khartoum to last 6,000 men five months, and the usual grain supplies are arriving. Gen. Gordon is conferring with the civil and military authorities of Egypt and England. The mission of Gen. Gordon is to effect a complete evacuation of the Soudan, inclusive of Khartoum. The Khedive has appointed him Governor of the Soudan with full powers, and has strongly advised him to take measures to secure the safety of the civilians and Europeans. The Khedive has summoned to Cairo Abdel Shakoor, son of the late Sultan of Darfour, and offered to cede him the province of Darfour on the condition that freedom of commerce shall be maintained and the slave trade suppressed, promising that he would not be required to pay tribute. Abdel Shakoor intimated that he would probably accept the offer. Gen. Gordon shares fully Evelyn Baridg's views in regard to the necessity of withdrawal from Khartoum as the sole alternative. Gen. Gordon is willing to recommend the retention of the Soudan, and if Great Britain will pay for its reconquest will undertake to govern this country.

The police today surprised a nest of Socialists, at Charkow, Russia, the majority of whom were arrested. Important papers were secured. Intelligence received from Moscow states that on the occasion of the recent arrest of students there the police seized various documents showing that a formal league having revolutionary tendencies existed among the students. News which has been received from St. Petersburg states and all the officials at the Gatschina Palace are under the strictest control. With regard to the recent assassination of Col. Sudeikin, the police of St. Petersburg are displaying the greatest possible activity, without, however having yet been able to obtain any clew as to the whereabouts of Degajeff. The arrest of the man Wolkenstein is not yet confirmed. The Lettish press is being subjected to a rigorous censorship, having lately shown a tendency to indulge in inflammatory language. A list of names was found in Col. Sudeikin's *escritoire*, many of which were marked "Dangerous," and all persons thus designated have been arrested, including a well-known journalist named Krivenko. Miss Usoff, Treasurer of the Society for the relief of prisoners, is believed to have effected the escape of the prisoners from Siberia.

Admiral Courbet telegraphs that he has established the blockade of Tonquin, preventing the entry of material contraband of war. The legitimate trade is unmolested. The French expedition south against the insurgents was successful.

Placards proclaiming hostility to foreigners are posted throughout Hoi How. A mob recently attacked foreigners, who took refuge in the British Consulate. The Chinese officials have taken precaution against a recurrence of such demonstrations.

The Senate has passed a bill organizing the District of Alaska, with a Governor and many other officers.

A startling showing has lately been made of the utter worthlessness and low morality of the United States Navy. Misconduct of all descriptions is deliberately overlooked, and more officers are employed than can possibly be made use of.

Jan. 26.—Trade prospects in England are gloomy. Labor will be greatly curtailed.

The present Austro-German alliance may be styled offensive and defensive, though the principal point of the agreement is that of "assistance in case of need." The necessity arises if one of the allied powers, being engaged in war, finds itself in difficulty, or liable to defeat, and in this case the ally is bound to render military assist-

ance. The mobilization of the ally, however, is not necessary until the necessity becomes actual. This alliance sprang from the recent threatened danger of a Russian attack on Austria. Italy is also connected with this alliance, but in a different manner, resulting from her geographical position.

Chinese Gordon has taken the place at Khartoum as the main arbiter of the fate of Egypt and Mr. Gladstone. Already things have assumed a more favorable turn. Some natives profess that Gordon's presence alone will demoralize the Mahdi's forces, and that he will so stiffen the Khartoum garrison as to make them baffle a siege. The reports from the city are now hopeful, but Gordon goes without escort through the desert, and cannot reach his destinations under eighteen days, and the whole future is still really as uncertain as ever.

The news from Russia suggests greater boldness and cleverness by the Nihilist murderers than even first accounts. The chief assassin obtained Sudeikin's lengthy report on the organization by enticing away the wife, and the one page of the great detective's manuscript left has led to several arrests of important and hitherto unsuspected persons. The Czar, tried by seclusion, is going about to all kinds of entertainments, and his advisers are making desperate attempts to conciliate the nobility, whose loyalty has been cool since the emancipation of the serfs. In Vienna Socialism has become so formidable that the city will soon be placed in a state of siege, and it is significant that the last murderer of a detective was armed with dynamite cartridges, which he vigorously attempted to use.

Jan. 27.—Great military preparations have been made at Floridsdorf, Austria, to protect the police building. The greatest excitement and consternation prevail among the population, especially as the name of the murderer of Detective Blotch is still unknown. The murderer is well educated, refined, and of an elegant appearance. Anarchist papers have just appeared warmly praising the murderer, and because he hit the mark calling him the "sharpshooter." The anarchists have published a list of names (among which are those of prominent financiers and journalists) of persons who have been condemned by the Executive Committee. Another son of the murderer Eisert died from wounds inflicted by the robbers.

The murderer of Detective Blotch refuses to divulge anything beyond the fact that he is a member of the Socialist Executive which resolved on Blotch's death. The murderer was photographed against his will, and the portrait was exhibited throughout Vienna. The features indicate great strength of character. One hundred and seventy soldiers and a strong police force have been sent to Floridsdorf. Patrols were on duty all night in Vienna. Much alarm was caused by many false reports from abroad regarding the projects of the Socialists.

Gen. Gordon, his military secretary, Lieut-Col. Stewart, and the new Sultan Darfour started for Khartoum yesterday evening. Gen. Gordon has £104,000 at his disposal for military purposes. Telegraphic communication with Khartoum is restored. The Governor of Dongola telegraphs that many tribes, including the powerful Bicharieh tribe, have submitted to Baker Pasha, military commander of Suakin. They ask the remission of six month's taxes and that they be recompensed for losses in the rebellion. They guarantee free passage to traders' caravans. Other tribes are expected to make submission. Gen. Gordon takes with him copies of the proclamation to be distributed among the various tribes of the Soudan. He expects to arrive at Khartoum in a fortnight. Five hundred troops started today for Suakin. When they arrive the relief of Sinkat will be attempted. The new Sultan, Darfour, is a son of the former Sultan. The Kingdom will be restored on conditions that slavery be abolished and commerce be free and unrestricted.

The steamers sent to clear the Blue Nile failed. They were attacked by the rebels with great fury. The rebels wanted to attack, and were only repulsed after eighty rockets had been fired into their ranks and after they had suffered heavy loss. El Mahdi left El Obeid nine days ago. His des-

tinuation is unknown. He has 37,000 men and plenty of ammunition and Krupp guns. El Mahdi lost only 300 men during the engagement with Hicks Pasha.

Two hundred and fifty five marines sailed from Brest, France, yesterday, for Tonquin.

Jan. 28.—It is now believed the murderer of Detective Bloch is the man who murdered Police-Commissary Klubeck recently. The body of Bloch was buried side of Klubeck's body yesterday. The Governor of Floridsdorf, Austria, and several police officers have received letters threatening death. The murderer of Bloch is examined twice daily. He merely repeats: "You will never know who I am. I am one of a powerful organization which is to reform society, and rid it of you bloodthirsty rascals."

Murders in Vienna, are growing alarmingly frequent.

It is stated that Gen. Gordon, before his departure for the Soudan, telegraphed to Col. Coetlogon the commander at Khartoum, to send a trusty messenger to El Mahdi, and ordering Coetlogon to suspend operations until Gordon's arrival. Six hundred men left Cairo yesterday for Suakin.

The small city of Asterma, Spain, was the scene yesterday of religious commotion. A party of students, under the leadership of priests, made an attack on an Englishman and a native who were hawking bibles. They even threatened to burn the Spaniard. The victims unavailingly appealed to the police for protection.

The language of the Marquis Tseng, the Chinese Ambassador, continues most warlike. He is only awaiting an attack on Bacninh to make a formal declaration of war against France. The Chinese Government has ordered the Viceroy of the different provinces to report immediately the number of soldiers they can furnish.

Jan. 29th.—The excitement at Vienna continues. The murdered detective was buried with great honors.

Sabielloff, of Russia, the officer of the gendarmes sent to Kharkoff by Col. Sudeikin to investigate Nihilism, was assassinated the 26th inst. The police have discovered a plot for an uprising of the peasants in Little Russia, and also a scheme for putting strychnine in the Czar's bread. Many arrests have been made.

At a meeting of 400 Socialists in the Boulevard Memlmontant at Paris, France, a resolution was adopted declaring revolution the only means for ending the labor crisis.

The funeral of the murdered Detective Bloch, at Vienna, Aus., was attended by immense throngs of people. Wreaths in great numbers were placed upon the coffin. The murderer has shown such violence at times that it has been necessary to place him in irons.

A number of Irish and Irish-American dynamiters have recently arrived at Paris, France, including several revolutionists, well known at Scotland Yard. English detectives in service at New York state that Capt. McAfferty is also among the number. They come to concert future measures with certain Irish residents.

It is rumored the British fleet in the Mediterranean has been ordered to Alexandria, in view of the unsettled condition of affairs in Egypt. The next English budget will contain provision for keeping in Egypt an army of occupation of 6,000 men. A general order has been issued asking for the names of British soldiers entitled to have their wives and families sent to them from England. The commander of the British troops is engaging numerous English officers for the Egyptian army. Everything points to a British occupation of Egypt for an indefinite period.

A dispatch from Matamoros, Mex., says that the Rev. Father Damazo Soto, of Concordia, State of Vera Cruz, has discovered the key to the Aztec writings.

CROP REPORTS.

The crop outlook in California now is not very encouraging. Rain is wanted within two weeks to make an average harvest. The southern part of the State has been more fortunate than the north and central, where less than one-half of last year's rain has fallen. It has been the driest season for seven years. In the coast counties

ocean fogs serve the purpose of light showers. Grain looks well. Considerable more work has been done than heretofore, much land being dry-plowed, and about the same acreage has been seeded as last year. Pastures are suffering. Sheep-men have lost considerable. Cattle-men are getting alarmed and will suffer severely unless rain comes shortly. The season is so far advanced that, even if rain should come as hoped for, the crop will not exceed the average. As yet there are no indications of showers. The weather is cold, with the wind in the wrong quarter.

According to the latest reports but little damage was done to fruit in Michigan by the severe weather of two weeks ago. On the other hand, fruit-growers in Central Illinois say that the storm had a serious effect on the cherry orchards.

Prof. J. R. Dodge, Statistician of the Agricultural Department, has just completed his preliminary estimates of the principal crops for 1883.

Of the wheat crop the report says: There was no warrant in the returns for the commonly reported deficiency of 20 or 25 per cent. The depreciation is nearer one-sixth. A false impression was made by the heavy deficiency of the Ohio basin, for which the high condition and large area in spring wheat made some compensation. The August report of spring wheat was favorable with few exceptions throughout the Northwest. The result was a small reduction of area in wheat and a yield per acre about a half bushel less than an average crop. Following is an estimate of the crop of 1883:

States.	Acres.	Yield per acre.	Total bushels.
Michigan	1,786,500	14.0	25,011,000
Indiana	2,735,370	10.4	28,447,800
Illinois	2,215,000	10	22,150,000
Wisconsin	1,593,900	12.3	19,604,000
Minnesota	2,597,940	13	33,773,200
Iowa	2,435,000	11.3	27,518,000
Kansas	1,534,350	17.5	26,851,100
Nebraska	1,772,990	15.5	27,481,399
Dakota	1,008,000	16	16,128,000

Total for the United States, 420,154,500 bushels; average per acre, 11.5.

Estimate of oat crop of 1883:

States.	Acres.	Yield per acre.	Total bushels.
Michigan	580,451	34.6	20,061,300
Indiana	717,500	29.7	21,304,100
Illinois	2,848,555	36.1	102,780,000
Wisconsin	1,331,392	30.4	40,502,700
Minnesota	940,200	33.1	31,447,500
Iowa	2,005,569	34.1	68,403,600
Kansas	699,476	39.4	27,560,000
Nebraska	540,161	40	21,630,000

The cotton product, as shown by the December returns, is about 6,000,000 bales. There will be another investigation after the close of the cotton harvest and the shipment of a large portion of the crop, when precise results will be approached more nearly than has been possible hitherto.

BUSINESS AND FINANCE.

There is great destitution among miners working in the ore beds of lower Mercurzie, Lehigh County, Pa., and along the East Pennsylvania Railroad. Their pay was reduced recently from 75 to 65 cents a day, and now storekeepers refuse to give them the usual monthly credit, demanding cash. Contractors say the reduction was necessitated by the fall of price in iron. Only a few mines are in operation, and as a result hundreds of miners are idle. The striking coal miners at Buena Vista, Pa., persisted in parading again today. Officers have gone to the works tonight, and will make wholesale arrests tomorrow. Trouble is anticipated. Twenty-five strikers, principally foreigners, resumed work today.

Chinese bankers and financiers are said to be in despair over the woes of their country. Suicides among them are frequent.

William H. Guion, of New York, agent of the Guion Line of European steamers, made an assignment. The liabilities are estimated at \$400,000. His assignment is purely a personal one, and does not effect the steamship line.

A general advance of ten per cent in the price of glassware has been ordered by the manufacturers.

Jan. 21.—At Glasgow Robert Kettle & Co., cotton-yarn merchants, have failed. Liabilities, £300,000.

The *Mark Lane Express*, in its weekly review of the British grain trade, says: The weather is

mild, damp and foggy. Autumn crops are not too forward, but if the mildness continues, a premature Spring growth is anticipated. The wheat crop looks well, but the position begins to assume elements of danger. Values are declining except for choice, perfect samples. Flour is cheaper. Malting barleys tend upwards. Foreign wheat is dull and declining. Maize is cheaper. The new crop of mixed American turned out to be of an inferior quality. Round maize is to-day 6d@1s. cheaper. Cargoes on passage met with little attention, their values being nominal.

A notice has been posted by all the corporations of Lowell, Mass., reducing wages ten per cent on February first. The Atlantic Mills of Lawrence, Mass., give notice that February first there will be a reduction of wages of not over ten per cent.

Jan. 22d.—The master ship builders at Aberdeen, Scotland, have notified their employees that wages will be reduced ten per cent.

At Glasgow, 1,250 employees of the Steel Company of Scotland, have accepted the masters' terms and resumed work.

Chicago now has nearly 21,000,000 bushels of grain in store.

The announcement is made that nearly all the rail-mills, iron-works, furnaces, and stove-foundries in St. Louis, Mo., are either closed or running at half or less of their capacity; that all glass-works are closed, and that there is great depression in all classes of building, throwing perhaps 8,000 men out of employment and withdrawing a very large sum of money from circulation which had heretofore been paid for wages.

BUSINESS AND FINANCE.

The clearings of the United States fell a little short of a billion dollars last week. The showing, on the basis of the last year's average, is not bad, but is about \$700,000,000 less than the figures of three years ago at this season.

Messrs. MacGregor & Pringle, wool brokers, in Leith, Scotland, have suspended payment, with liabilities said to amount to £80,000.

The improvement in the condition of general trade, according to advices to *Bradstreet's*, as evinced in the increased movement of merchandise and in more firmness in prices mentioned a week ago, has since been maintained. The greatest activity noted has been at New York and Chicago. From Boston word comes of a better distribution, though there, as elsewhere, the increased sales have thus far been almost exclusively for immediate wants rather than to anticipate future requirements.

Failures last week diminished, according to Dun, by the enormous number of 108. But the figures are still far too high, reaching 317 for the United States and Canada. When the boom was going, the average weekly list counted up about ninety.

The Japanese Government has issued a new loan of \$18,500,000 on railway construction, redeemable in thirty years at annual drawings.

The English Employers' Association have advised the proprietors of the Blackburn mills to work their looms only three days in a week. The Oldham Limited Liability Association, representing several million spindles, has resolved to curtail the production of yarn in order to prevent the increase of stock.

A large decrease is noted in the shipments of grain, flour, and provisions to the East during the week as compared with the corresponding seven days of last year.

The Cleveland Paper Company failed yesterday, owing \$200,000. Over 400 hands were employed.

Baron Rothschild has loaned \$4,750,000 to the Egyptian Government on the strength of the recent action of the Gladstonites in sending "Chinese" Gordon to Khartoum.

The Iron & Steel Association reports the total production of pig-iron in this country during the past year was 5,146,972 tons.

J. B. Wadsworth, of Morrisville, N. Y., the proprietor of eighteen cheese factories, has failed. Liabilities, \$72,000.

Haworth & Co., commission merchants, of Liverpool, have failed for £50,000.

The *Mark Lane Express*, in its weekly review

of the British grain trade, says: The weather has been rough. Wind and floods did serious damage. Friday sellers were of the opinion that values had gone low enough, and endeavored to make a stand, but to-day the wheat market was disappointing to sellers. Flour was depressed and quiet. Barley was quiet and steady. Foreign wheat was unimproved and dull. Maize: The United States crop of 1883 is coming forward. Old mixed American is held for 26 shillings 6 pence, ex-ship. Three cargoes have arrived off coast. One cargo of No. 1 California was withdrawn, one was sold, and four remained, including one No. 2 American and one No. 1 California. For cargoes on passage there was a greater inquiry. Sales of English wheat during the week, 66,386 quarters at 38 shillings per quarter, against 62,535 quarters at 40 shillings 4 pence the corresponding week last year.

The net earnings of the Philadelphia & Erie Railroad Company in 1883 were \$1,488,019, an increase of \$76,149. The net earnings of the Chicago, Milwaukee & St. Paul Railroad last year were \$9,881,785; applicable to dividends, \$4,507,860.

At Paris the extraordinary budget, with the exception of the proposed credit of three million francs for constructing railways in Senegal, has been adopted by the Chamber of Deputies—418 to 8. The Senate unanimously adopted the extraordinary budget as passed by the Chamber of Deputies.

Canada has another colossal failure, that of the British Canadian Lumbering and Timber Company, which has assigned owing over a million.

Work was resumed in the Allentown Rolling Mill Company's smaller mill at Allentown, Pa., giving employment to one hundred persons.

The Exeter Manufacturing Company, of Exeter, N. H., February 11th, reduces the wages of its employees.

It is now certain that the Cleveland Rolling Mill Company of Cleveland, Ohio., has received enough orders to run the rail mill for the next year and a half. One order consists of over 100,000 and the other 50,000 rails. The Bessemer Steel Works have started up with three and eight hour turns, and will be kept working steadily hereafter. A new gang of laborers has been placed at work on the rail mill, so as to get it ready as soon as possible. The other departments which are idle will start up about the middle of February.

FIRES—STORMS—ACCIDENTS.

Jan. 24th.—An awful catastrophe is reported from Crested Butte, Colo. At 8 o'clock this morning an explosion occurred at a mine owned by a Colorado Coal & Iron Company. Upwards of fifty men were in the mine, and fifteen dead bodies have been recovered. The other men are in the inner drifts and cannot be reached. The pumping apparatus has failed, and but faint hopes are entertained that any of the miners will emerge alive. The explosion is supposed to have been caused by a leak in the air compressor.

The falling of a skylight in a school building in New York City, injured several children and one teacher.

The Italian bark *Miocugino* is ashore near Silloth, Eng. Eleven of the crew, and pilot were rescued, the remainder were drowned.

The railroads were blockaded with snow in the vicinity of Paxton, Ill., last night. A heavy snow-storm occurred last night, and travelers on both roads were delayed today. There has been a heavy snow-storm the last twenty-four hours, with a fierce wind at Vergennes, Vt. The mercury has fallen 60° since yesterday. All trains have been abandoned at Peterboro, Ont., owing to a snow-storm. The weather is bitterly cold. Snow again blocked the Quebec Central Railway. The drifts are twenty feet deep.

The London, Eng., Meteorological Office recently reported that for the four weeks ending Dec. 24th 1883, the weather was "very superior" to that of the same period in the two preceding years. "When compared with the mean conditions for December during the twenty-four years 1857-'80," according to the official report, "It appears the year 1883 has been warmer than the aver-

age by 1° or 2° in all parts of the country." The 4th, 6th, and 9th, of Jan. 1884, also, the official reports note, "Temperature is high for the season," the thermometer the 9th ranging from 46° to 55° over Ireland and England, and from 41° to 47° in Scotland, and the air "soft and genial." A correspondent of Nature reports observing Dec. 26th nineteen flowering plants near Bath. This phenomenon of almost June weather in England occurring in January, and the persistence of the high winter temperature, forcibly suggests a connection with the atmospheric phenomenon which caused the extraordinary "red skies." But whatever may be the cause of the warm British winter, it has been already beneficial in enabling farmers to push agricultural operations, and has given the Autumn-sown wheat a good start.

Jan. 25th.—St. Paul's Episcopal Cathedral at Fond du Lac, Wis., burned yesterday morning. Loss \$20,000. Loss by fire at Washington, Ia., \$13,000. Minneapolis, Minn., stove works, \$18,000. Vincennes, Ind., ware-house, \$3,000. The Scotia Coal-Mine at Maccan, Cumberland County, N. S. is on fire. The seam worked from has frequently given trouble by taking fire. As the works extended refuse coal has fallen from the roof, etc., and gradually heated and ignited. The eastern portion of the Scotia Mine has been in a state of slow combustion for several years. The presence of fire was felt during the summer, and the old works were built off.

Thirty-four bodies have been recovered from the mine in Colorado. Fifty-nine people were killed in all.

A train was derailed near Bluffton, Ind., and several persons injured.

Jan. 26th.—A building adjoining the Minnesota State Penitentiary worth \$20,000, was burned yesterday. Loss by fire at Cairo, Ill., \$6,500; an aged woman was burned to death. New York City, \$75,000. Xenia, O., three stores, \$75,000. Curtis Creek, Md., fertilizer factory, \$50,000. Philadelphia, Pa., wood works, \$40,000. Buena Vista, Col., business block, \$20,000.

Two ships engaged in the Australian trade collided in the English Channel; seventeen persons were saved, but twenty others are missing, and all hope of their rescue has been abandoned. The ship *Simla* was sunk. The other vessel, the *City of Lucknow*, was last seen burning signal lights. It is feared she has gone down.

There are furious gales throughout Great Britain and Ireland. The telegraph lines are disabled. There was a thunder-storm at Cork, Ireland, yesterday. The River Lee is swollen by rains, and there is much damage on the banks.

Twenty-three more dead bodies were taken from the Colorado mine yesterday, making fifty-seven so far in all.

Jan. 27th.—Loss by fire, near Montreal, Quebec, fluid beef factory, \$100,000. Gilman, Ill., business block, \$8,000. Waupaca, Wis., flouring mill, \$20,000. Oshkosh, Wis., \$7,000.

The village of Bransdorf, Austria is burning. A violent gale is blowing.

Twenty-two of the crew of the ship *Simla*, sunk in the English Channel by collision with the ship *City of Lucknow*, were drowned. The *City of Lucknow* has arrived at Gravesend.

An explosion yesterday in a colliery at Rhonda Valley, Wales, killed eleven miners. A rescuing party of three men, including the manager, were also killed.

The wind blew a hurricane all last night, at London, Eng. Much damage was done the city. Many persons were injured. The glass roof of the Westminster Aquarium was demolished during the performance. A panic ensued and several persons were hurt. A printing office in Haymarket was unroofed and a boy killed. Many vessels were wrecked and a large number of lives lost. Telegraph communication with the Continent, also the Atlantic cables, were interrupted several hours. The storm raged in Paris. Railway and telegraph communications were broken in all directions and wires prostrated. There was much damage in the suburbs. Many persons were injured in the streets. An immense number of lamps and windows were wrecked, trees uprooted, and chimneys demolished. Freethinkers' Hall, Portsmouth, was destroyed. No boats are allowed to leave Portsmouth. At

Hastings the theater and pier had to be closed, the electric lights along the parade were extinguished, and seas dashed over the streets, making walking dangerous. At Monmouth, Wye, and Monnow the rivers burst their bounds and flooded the highways. Southampton and Eastbourne suffered severely. Railway traffic is greatly deranged. At Torquay there were many casualties. A mail-cart was overturned by the violence of the wind. Many boats were swamped. The iron chapel at Newcastle went down. The falling roof killed a woman and two children. At Leeds the roof of a dwelling collapsed, killing one and injuring four occupants. The mail-train between Durham and Darlington was twice stopped by the gale. The shops on the Isle of Wight closed early. A lady was knocked down by the wind and had a leg broken. At Newry Ireland, houses were unroofed. The police barracks were made untenable, and the police were compelled to take refuge in the court house. The bark Nokomis, Capt. Murphy, from Londonderry for Baltimore, anchored in Lough Feryle, parted her cables and was driven to sea. It is feared the vessel and crew are lost. Reports from all parts of the kingdom agree that the gale was of almost unparalleled severity. The railway station at Elmswell was hurled across the track. Seven bodies have been washed ashore at Hythe. The steamer Frissia, at Plymouth, reports tremendous seas. A bark was towed into Dover with her masts literally torn out of the deck.

Jan. 28th.—Loss by fire at Hope, Ark., \$60,000. Warsaw, Ind., \$12,500. Belleville Ont., \$25,000. Lofayette, Ind., \$4,000. Near Bristol, Ind., \$3,000.

Reports continue of disasters by Saturday's gale in the English Channel and in the North Sea. The meteorological office finds it impossible to prepare forecasts for the north. The ship Juno, from Liverpool for Calcutta, foundered in the Mercy, and all hands, twenty-five, were lost. Many barges sunk in the Mersey during the storm. At Newcastle-on-Tyne the spire of All Saints' Church was badly damaged and the roof partially destroyed. In Ireland the Letter Kenney Railway train was overturned. Near Londonderry sixty yards of embankment of the Northern Railway were swept away, and the mail train had a narrow escape. During the storm Saturday night the Austrian bark Cviet was wrecked at Land's End, and the Captain and a sailor were drowned. The mail steamer Thibet, for Bombay, has returned to Plymouth disabled, having encountered a terrific gale 123 miles south west of Eddystone light. The break-water at Port Erin, Isle of Man, costing £70,000, is entirely destroyed. Dainlith's wire factory, near Widnes, is demolished, the buildings, engines, boilers, etc., being a mass of ruins.

A second exploring party descended into the mine in the Rhonda Valley, in Wales, the scene of yesterday's explosion, but was forced to return by noxious gas. The workings are a complete wreck, and sixty-eight horses are killed. No trace of the first has been found party of explorers, three in number, including the manager of the colliery. The disaster throws 1,000 men out of employment. A third exploring party penetrated 500 yards into the pit and found two corpses, one that of Manager Thomas, who led the first rescuing party. Manager Thomas was awarded the Albert medal for heroism in consideration of bravery in rescuing imprisoned miners a few years ago. There was an explosion of fire-damp in a colliery at Rowley, Staffordshire, Eng. Five miners were badly burned. The roof of the Jesuit College at Carrion De Los Condes, Spain, fell yesterday. A priest, workman, and thirteen scholars were badly injured.

The ship Nokomis and crew are lost.

Jan. 29th.—A conflagration at Laurvig, Norway, destroyed sixty-two dwellings, causing losses of £50,000.

At the Hague, Germany, a fire in a stearine-candle factory yesterday destroyed 100,000 kilograms of lard. Total loss, £25,000. Five hundred men are thrown out of employment.

At Point Narrows, Tenn., a passenger train was ditched; the engineer was killed, and several others wounded. Two trains, a gravel and freight, collided near Boston, Mass., and derailed and damaged twenty-nine cars.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

WAS JOSEPH SMITH A PROPHET OF GOD?

BY ELDER COLUMBUS SCOTT.

[Concluded.]

Of the testimony of the voice of tempests, of the storm's sway, causing death in the deep, and destructions on the land, little need be written here, to convince even unbelievers, of the fulfillment of this division of the prophecy. "The name cyclone is given to the terrific hurricanes that visit the Indian Ocean; and surely they are the most terrible and disastrous phenomena in nature. According to all accounts of those who have witnessed it, nothing can exceed the terrific sublimity of the cyclone. Nature seems to anticipate the dread disaster, and sits in sackcloth and ashes. The fleecy clouds wandering in the upper air seem veiled in a dirty vapor. The sun looks weird and spectral from a vague halo. Clouds pile themselves in huge, fantastic forms. The air is hot and oppressive. The barometer falls rapidly. Already the great wind is tearing the heavens above. The clouds are rent in shreds, and scattered like feathers in a whirlwind. The birds wheel around together, then start away. Now a great, dark mass rises, and spreads out, veiling the dim, blue heaven with blackness, stained as if with blood. Darkness falls as if from heaven, and the tempest smites the water. Lightnings fall in cascades, flame out from the low clouds that creep along, and flash from the water. But the howl of the winds, the roar of the water, the groaning and snapping of the ship's timbers, all mingled in a wild, confused wail, drown the roar of the thunder." "It is recorded that in 1837, a cyclone demolished a strong fortress at St. Thomas. The water was lifted out of the harbor and dashed over the land, until the bed was bare where thirty feet of water had been. More than that, blocks of stone were torn from the dried bed of the harbor, and hurled high upon the shore." The foregoing taken from a number of the Madison (Indiana) *Courier*, of five or six years ago, is not only grandly and awfully descriptive, but uses the names cyclone and tempest, interchangeably. The occasion of its being written was the visitation of southern Indiana by one of these cyclones. It drew fish weighing several pounds each, out of the Ohio river at Vevay, and dropped them in some of their door yards. It also shows that these fearful and destructive tempests are no longer confined to the region of the equator; and that scientific men are called upon to notice and investigate them. These terrible tempests were not witnessed by the inhabitants of the Temperate Zone, in 1832, when the

prophecy of Joseph Smith was uttered declaring the visitation of these tempests on the people. But listen to the mournful tread of the wild, rushing tempest, as it chimes its sorrow forth in "Mt. Carmel's Iliad,"—"The prey of the tornado," it lies wrecked in its prosperity. The beautiful city of the Wabash; a county in mourning for the death of its citizens and the ruin of its homes. Eighty families rendered homeless, many killed and wounded. This was in the year 1877. In 1878 the country was shocked by the experiences and accounts of "death in the deep," "the hurricane in the east," "wholesale destruction, with appalling sacrifice of life." "Hundreds of sail vessels and steamers wrecked." "An oyster fleet of one hundred sail all lost or badly damaged." "One ship known to have taken down every soul on board," "An unprecedented storm," "Over forty churches" in the city of Philadelphia "of all denominations were more or less damaged." "Boston, Oct. 23d: The storm which is prevailing throughout the Union, has not left New England out in the cold." Such are the headings of the accounts of the great storm of October 23d, 1878.

May 31st, 1879, the following was heralded abroad by the journals of the country: "Cyclone. Portions of Kansas, Nebraska and Missouri visited by a fearful tornado. The town of Irving almost totally destroyed. Many lives lost, and much damage done to property along the course of the storm." Of one of these tempests that visited the east some years since, the Boston *Journal* says: "Until the heavens shall pass away like a scroll, the elements shall melt with fervent heat, and the world itself shall be burnt up, we do not expect to witness such another scene." The almost total destruction of Marshfield, Mo., in 1880, with its two hundred wounded souls, its eighty-five or ninety killed, by a cyclone; with that of New Ulm a short time ago; the suffering and death, and great destruction recently at Grinnel, in the State of Iowa, all testify in *thunder tones* that Joseph was inspired of God when he prophesied in 1832 that the testimony of the elders to the people of the truthfulness of the gospel, would be followed by the testimony "of the voice of tempests," "the voice of the waves of the sea, heaving themselves beyond their bounds." It is very strange, indeed, that Joseph Smith should have made such a prediction as this, with the language of the Lord as found in Job. 38:8, 11, and Jer. 5:22, before him; the bounds of the waves set by a "perpetual decree," and "though they roar, yet can they not pass over it," unless he was ignorant of the existence of such scriptures; though he may have been ignorant of the statements, yet the fact remained. If the "decree" still standing unalterable in the days of Jeremiah, was to terminate in the latter days, how would Joseph know it, save by revelation from the one who made the decree? Not a prophet or apostle, from the days of Jeremiah to those of Joseph Smith, intimated the termination of this decree. Not even the Savior. He intimated that the waves of the sea would "roar" in

the last days, but this is admitted in the language revealing the decree. But if Joseph Smith predicted the termination of that ancient decree, in the year 1832, and the waves of the sea have actually "heaved themselves beyond their bounds" since 1832, we are forced to the conclusion that he discovered it by revelation from God. This is the only conclusion to be reached from the very nature of the case. This we will demonstrate, if the events prophesied of, coming to pass in exact fulfillment of the prophecy, will do it. Let the predicted events speak for themselves.

As early as the year 1867, this notable prophecy of Joseph Smith began to be fulfilled, for "at the Island of St. Thomas, the waves rose sixty or seventy feet higher than common," and heaved themselves beyond their bounds. By these waves, a United States war steamer was carried out upon the land, and left there high above its anchorage. In 1868, at the Sandwich Islands, the waves of the sea rose higher than ever before, heaving themselves beyond their bounds, destroying a number of the little coast towns, also destroying life and property. August the 13th, 1868 occurred the great earthquake at Arica, causing the great tidal wave, that beat along the coast of the Pacific, from San Francisco to Cape Horn.

A wave half a hundred feet high, whose length seemed immeasurable, was seen advancing, like a dark wall upon the unfortunate City, Arica, a large part of which was overwhelmed by it; while two ships of war were carried far beyond the town, and there left stranded, high and dry. At Chola, three such waves swept in, and overflowed nearly the whole town, the sea passing more than half a mile beyond its usual limits. At Iquique, the people beheld the inrushing wave while it was still a great way off. A dark blue mass of water, some fifty feet in height, was sweeping in upon the town, with inconceivable rapidity. Many Buildings were washed away, and in the low-lying parts of the town, there was a terrible loss of life.

Without stopping to notice the tidal waves of Galveston, Texas, and at Cleveland Ohio, recently, we will pass on to cite the great Bengal-Storm-wave, of December 29th, 1876, when the waves of the sea, rose twenty to thirty feet high, heaving themselves beyond their bounds, to a distance of six miles, and destroying more than two hundred thousand lives, November 31st, 1876. Also on the 9th of May, 1877, on the western coast of South America, occurred a great earthquake and tidal wave, by which fourteen towns were totally destroyed, also, six hundred lives were lost, with twenty million of dollars worth of property. The United States steamer, Watteree, stranded on a bar in 1868, was lifted bodily, and floated two miles north of her old position. Three elements of destruction were busy at once; fire, water and the earthquake. The wave which succeeded the earthquake and completed the work of destruction, was *sixty feet* high. Lapena Blanca mine was sunk in, smothering two

thousand workmen, of whom forty were cornish miners. Comment here is unnecessary. These historical facts given in the language of others, about which no doubts exist in the minds of any person at all posted, prove Joseph Smith to have been inspired of God beyond a peradventure, and to try to evade this conclusion, is worse than useless.

A moment's thought relative to the condition of society in America, with its antagonism between "labor and capital," its "Chinese-immigration" question, its present inability to successfully handle the polygamy question, "Star-Route" and other swindles. England, with its Irish question, its Egyptian war, its South African difficulties, and other complexities and perplexities. Germany with its socialism, a secret opposition society, its *seven* contesting political parties, all in the political field, the rebellion against the heavy taxation collected to support their large and increasing army. Russia, overwhelmed with its internal broils, its clamorous peasantry, for freedom from vigorous servitude and poverty, its Nihilism, opposed to *all* law and "right." Turkey, struggling for an existence, and not able to pay one sixth of the interest on her indebtedness. The possibility that the Jews may soon call in their outstanding money, and let the financial bottom out of the leading governments of the earth. The universal and wide-spreading of Infidelity, Atheism, the deceptions of the many false spirits that are abroad in the earth, against which Christianity complains that it does not successfully resist, will convince us that "all things 'are' in commotion," "the hearts of men" are failing "them," "and all things" are indeed in commotion; "and fear" is coming on the nations, as foretold by Joseph Smith the Prophet and Seer of the Lord, in these last days.

A great, clear, and most pointed prophecy was delivered by Mr. Smith, on the 25th day of December, 1832, as follows:

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their Masters, who shall be marshalled and disciplined for war; and it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation: and thus, with the sword, and by blood-shed, the inhabitants of the earth shall mourn: and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightnings also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the

consumption decreed hath made a full end of all nations: that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly saith the Lord, Amen."

"This revelation and prophecy, given twenty-nine years before the great "Civil War" in the United States, was in print prior to 1852, for a Mr. John Hyde, who wrote a work against the Latter Day Saints entitled "Mormonism," which was issued by Fetridge and Company, of New York, in 1853 cites this revelation, on the 174th page of the work, as evidence against the prophetic character of Joseph Smith. And Mr. Beadle, who issued a work against the Mormons in 1870, says he copied this revelation from a paper called "The Seer," published by Mr. O. Pratt, in Washington, D. C. in 1853. I copy it from *The Pearl of Great Price*, printed at Liverpool, England, in 1851. The copy of the work that I have, was given to me by a brother Henry Sutcliff, now deceased, late of Perry Co., Ind., who brought it with him from England, in 1857 or 1858.

This prophecy must have been given for the express purpose of removing the remotest doubt entertained by any of the prophetic character of Joseph Smith. This prophecy has been, and is being so palpably and perfectly fulfilled, that a citation of the history of the events referred to therein, is all that seems necessary. Comment is quite unnecessary. In fact to study the history of events as they have occurred, in their relation to this prophecy, makes it one of the most wonderful predictions I ever investigated. I can account for its plainness only on the hypothesis that the more vigorous the opposition to the work of the Lord, the more powerful the evidence in its favor becomes.

That a cruel and bloody civil war did sweep through our land, beginning with "the rebellion of South Carolina," in 1861, and continued for over four years, "terminating" in the death of some six or seven hundred thousand souls, and the indescribable "misery" of hundreds of thousands of others in many ways, is only too well known to be dwelt on here. "That the Southern States," were "divided against the Northern States" as the prophecy indicated, is attested by the history, and is known to be the case by many now living.

The Southern States did "call on other nations, even the nation of Great Britain as it is called," for "In 1861, a commission was appointed to England and France of which William L. Yancy was chief," and, "Subsequently, Mason and Slidel went, to procure the acknowledgement of the Southern Confederacy, as legal." (Smucker's History of The Civil War, pp. 198, 277, vol. 1. That war has been, and is being "poured out upon all nations, beginning at "the rebellion of South Carolina," since 1861, the following testimonies abundantly prove: "In 1862, France and Mexico were involved in war, and which continued till 1864." "In 1863, Prussia and

Denmark engaged in what is known as the 'Schleswig—Holstein war.'" "And in 1864, Austria joined Prussia in the Schleswig—Holstein war." "By the war between Prussia and Austria (in 1866) Austria was compelled to withdraw from the confederation." "War between France and Germany in 1870, and 1871." "In 1876, war was concluded between Abyssinia and Egypt." "In 1876, peace was proclaimed between Guatemala and Salvador, South America." "Civil war in Morocco in 1877." "Russia—Turkish war of 1877-8." English—Afghan war of 1877, 1878, and 1879." "In 1878, 1879, 1880, war between Chili and Bolivia." "Civil war in Spain, in 1878, 1879, and 1880." Our authority for the foregoing statements of history, is the common school geographies of our country, the journals, and the memory of many now living. And besides these, a recent writer states that Central America, Cuba, Holland, Italy, Greece, Algeria, China, Japan, Corea, "with many districts in Asia and Africa have been visited with the war-fiend since the rebellion of South Carolina in 1860." (See Joseph the Seer).

Need we refer to the state of anarchy, war and mobocracy that does, and has prevailed in South America, in all its horrible forms, and deathly destructiveness and terror,—for the last three or four years? The late war between France and Tunis. The late engagement between England and Egypt, or the Holy Crusade now being prosecuted by the False Prophet in Soudan, to more fully vindicate the terms of the prophecy? No one is able now to portray to the mind, the horror, cruelty, misery, sorrow and loss entailed on surviving humanity, by this series of, in a majority of cases,—long and bloody and expensive wars, in which every civilized nation on the face of the globe has been engaged in the *last twenty-two years*, without an exception, almost! And the nations of the earth still expect wars to continue. They continue to enlarge their armies, to augment the power of their fleets, and invent instruments and means of destruction and defense. Take the world as a whole, and it resembles a vast and very active military camp. The society of the world is in a state of unrest, continually agitated like the troubled, and ever-flowing ocean-tide. Ever casting up the miry dregs of cruelty, misery, destruction, and wickedness of every conceivable character; all mingled with suffering and human woe. And if we are able to decipher the language of the spirit now moving the poor masses of the oppressed of earth, the hand writing on their wall indicates the approaching *end* of some of the older governments of the earth. During the progress of the civil war in the United States, no less than two hundred thousands slaves rose up "against their masters," who were "marshalled and disciplined for war," by people of the north, as saith the prophecy.

"The remnants who are left of the land," the Indians, soon after the commencement of the rebellion, did "marshall themselves," and became "exceeding angry" at the deceptions that were prac-

ticed on them by the agents of the government, and other provocations; and have almost ever since that time, "vexed the [nation], Gentiles, with a sore vexation." The Indian question, how to proceed with the Indian, is a problem that has vexed the Government of the United States for some years. Ever since the terrible massacre of one thousand to fifteen hundred souls in Minnesota, in 1862 to the present, the relentless and barbarous hand of the Lamanite has been stretched out, indignantly visiting death and destruction to the citizen and the property, both of the government and to individuals. In a communication to the President of the United States in 1875, Governor Osborn, of Kansas, "says that since Kansas has been a state three million dollars have been expended in defending the people against Indian hostilities. Claims for property taken and destroyed to the amount of three hundred and fifty thousand dollars had been verified, and this represents but a small portion of the amount destroyed and stolen. He closes by saying to the President, that he believes that the policy of the President is animated by a desire for the best; but he believes that he has made a mistake." This statement has to do with only one section of the west, and to the pecuniary feature of the case. Could the entire moneyed cost of the Indian wars of the last twenty years, throughout the borders of the great west be given, together with the great loss of life, in one general statement, it would indicate indeed, "the remnants of the land" as having been "exceeding angry," and as having been up to the present, a terrible "vexation." Says the pamphlet, Joseph the Seer: "It has been reported that for every Indian captured and killed during some of the Indian wars since 1862, it has cost the whites the lives of nine white men, and five million dollars in money." Of 1862, the historian Barnes, says: "Bands of warriors under Little Crow and other chiefs perpetrated the most horrible massacres in Minnesota, Iowa, and Dakota. Over seven hundred whites were slain, and many thousands driven from their homes."—United States History, p. 244.

Details could be multiplied, illustrative of cruelty, barbarity, murder, and destructions by the Indians since 1861, and of the "sore vexation" inflicted by them on the nation and its citizens. But their acts are recorded in history, and are before the reader, also the prophecy; therefore read, ponder, and be convinced! Of "the fierce and vivid lightnings," and the "thunders of Heaven," also "the earthquakes," by which "the inhabitants of the earth" were to "be made to feel the wrath, and indignation, and chastening hand of an Almighty God," we have written in another place the evidences of the fulfillment of these items of the prophecy, are so numerous, so universal, so loudly expressed by "the inhabitants of the earth" generally, that further testimony here is unnecessary. Concerning the "famines," they have been so numerous during the last twenty years, we will only refer to a few of the most not able and destructive instances.

In 1865-6, *The World's Crisis*, of Boston, gives the accounts of a "Terrible Famine in India," which were "heart-rending." No less than seventy-five thousand persons are daily fed by public charity, and it is estimated that an equal number is supported privately, chiefly by the Hindoos. The number of deaths from starvation averages twenty-five hundred per week, and one week reached thirty-five hundred! Besides these, many die in the interior, whose cases are not reported."

The *London Times*, *Chicago Tribune*, and other European and American journals, give horrible accounts of a terrible "famine" that raged through portions of Persia, especially the southern part, between the years 1870-75, followed by "pestilence," very destructive and desolating in its character and nature, and by which "half of the Kingdom of Persia" was being "rapidly depopulated." "Most of the dead lie unburied," and, "more than one human being is said to have been killed and eaten." "Between Shiraz and Bushire, thousands of dead bodies lie unburied."

Following this was "the drouth in Australia" caused by less rain falling in a given three, or four months, than at any time since the colonization of the country. In many localities the earth had no more grass on it than "a boarded floor." "In many instances the water was poisoned and had a very offensive smell." The people in some of the more remote localities combined themselves into "mobs" for self preservation. "Horses, cattle and sheep" died "in great numbers." "A letter from the Barrier Ranges reports that forty thousand sheep died on one station, for the want of water."

According to the *Levant Herald*, a very severe famine prevailed in Asia Minor, in 1875, during which thousands of human beings perished. In 1880, famine again visited Asia Minor, with all of its attendant horrors. A letter dated Selmas, July 5th, 1880, says: "The streets are full of dead bodies, which are generally only buried when in a state of putrefaction." Thousands were so poor as not to be able "to buy even one 'pound' of bread." In the year 1877, India was again visited by famine, covering an area of fifty-four thousand square miles in Bombay, containing a population of eight millions; and eight thousand square miles in Madras, and eighteen million inhabitants. Lord Carnarvon stated that a force of one million, five hundred and ninety persons were employed on "the relief works" in the two districts thus famine stricken. "The cost to the State is estimated at over two millions sterling in Bombay, and four millions in Madras." The same authority stated that seven hundred and fifty thousand persons died from the famine in India." Of the year 1880, it is recorded that, "Appalling accounts continue to come from Armenia and Kurdistan. The famine extended over a hundred thousand square miles. Appeals for help have been published by the Archbishop of Canterbury, Marquis of Salisbury, and Earl of Shaftesbury."

Without noticing many other accounts of famines in other parts of the globe,

merely mentioning the fact that hundreds of persons are suffering for food in Ireland now, we conclude the testimony on this point by referring briefly to "The famine in China," during the years 1876-8, that in so brief a period brought untold misery and suffering to so many millions of earth's children. The official records inform us that during this famine the living were reduced to the sorry necessity of not only devouring the dead, but the stronger ones laid hold on the weak and starving ones, and slew them, and ate them." "Every pound received from England may save a life, say the missionaries on the spot. But to save a life is nothing in comparison with saving a parent from killing his children, or a child from killing his parents, for the same purposes for which they would kill sheep or oxen; namely, in order to use them as meat." The mere suggestion is one which revolts the very body almost as much as it revolts the soul. Yet the dry official report says: "In the earlier period of distress the living fed upon the bodies of the dead; next, the strong devoured the weak; and now the general destitution has arrived at such a climax, that men devour those of their own flesh and blood. History contains no record of so terrible and distressing a state of things, and if prompt measures of relief be not instituted, the whole region must soon be depopulated."

The Chinese authorities themselves assert that five millions of people had died, either of the famine, or of the violence of those who wanted to avoid starvation for themselves."—London Spectator, June 22d, 1878. We are surely safe in concluding from the foregoing testimonies that so fully verify the prophecy of Joseph Smith, that, "when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him." The persecutions to be passed through subsequent to the revelation of the great prophecy now under consideration, as intimated therein in the language: "That the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth to be avenged of their enemies," were predicted to a certain extent by Joseph Smith, more than a year prior to this statement, and nearly two years before the persecutions predicted began. In a revelation, dated August, 1831, we read:

"Ye can not behold with your natural eyes, for the present time, the design of your God concerning those things which shall come to pass hereafter, and the glory that shall follow, after much tribulation. For after much tribulation cometh the blessing. * * * Remember this which I tell you before, that you may lay it to heart, and receive that [glory] which shall follow."—Doc. and Cov., 58: 2, 3.

At the time these prophecies were made there were no human probabilities, that such terrible persecutions would be brought against them, as to result in the shedding of their blood. So "much tribulation" as all this did not then seem imminent. But about two years after the first of these statements, the fires of persecution began

to rage against the Saints in the western part of the State of Missouri, which resulted in the destruction of much of their property, the demolition of some of their houses, their being whipped, their wives and children fiendishly abused, and the killing of a number, including an old patriot of the American Revolution; being driven from their homes, and otherwise criminally misused.

The instrument of writing drawn up by the persecutors, wherein their intentions to drive the Saints from their homes are set forth; and the reasons therefor, do not charge the Saints with *unconstitutional* conduct: nor do they claim any *legal* or *constitutional* right for their exterminating intentions. The charge preferred against the saints was: "They openly blaspheme the most High God, and cast contempt upon His holy religion, by pretending to receive revelations direct from heaven,—by pretending to speak in unknown tongues by direct inspiration." . . . "We therefore agree, that after timely warning, and upon receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace as they found us, we agree to use such means as may be sufficient to remove them. And intending as we do to rid our society, peaceably if we can, forcibly if we must; and believing as we do that the arm of the civil law does not afford us a guarantee, or at least a sufficient one, against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect; deem it expedient and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purpose; a purpose which we deem it almost superfluous to say, is justified as well by the law of nature as by the law of self preservation."

"The law of nature" here referred to, that moved this "company" to "organize," and go forth to "rid our society," of "the said sect," by persecution, mobocracy and forcible expulsion, reminds one of "the law of nature" that moved the Romans in the days of Nero, to institute a siege of extermination against what the historian Tacitus calls, the great "evil," that was introduced into the world by Christ at Jerusalem, and along with other "evils," had found its way to the City of Rome. Among other things that attached to this "evil," as Tacitus calls it, it will be remembered was: "They shall speak with new tongues." This "company" further state, be it remembered to their honor:—"We do not contend that we have the least right, under the constitution and laws of the country, to expel by force. But we would indeed be blind, if we did not foresee, that the first blow that is struck at this moment of deep excitement, must and will speedily involve every individual in a war, bearing ruin, woe, and desolation in its course." Though asserting that they were able to "foresee" that the first blow struck, would "involve every individual in a war," yet they were "intending," and were willing to strike this "first blow." This testimony surely reveals the invisible origin of the causes of

the predicted persecutions, and by the evidence of their enemies, the Saints are clear of the false charge of having by any unconstitutional acts caused the difficulties. The Saints, to show their respect for the laws of their country, submitted peaceably to these confessedly illegal proceedings of their persecutors, and in the midst of cruel, and bitter persecutions, in some instances even unto death, left Jackson county, and went further north. But after all this; after making new homes in another county, the relentless hand of persecution was laid upon them, and continued to involve in really useless and uncalled for difficulties, until public opinion had risen to such a height against them, that they were finally expelled from the State of Missouri, by an exterminating order from the governor. By these trials and persecutions that the Saints passed through during the seven years, the prophecy of Joseph in regard to these things, is most wonderfully fulfilled. In a prophecy given by Joseph in the latter part of 1832, which may be found in the *Times and Seasons*, vol. 5, p. 673, is predicted a misfortune to come upon the Church, which was to result in throwing the Church into great disorder and confusion; also the fact and manner of his own death, and that the Lord would authorize a successor to him, through whom the Church was to be set in order again, and move on to triumph. From the revelation we quote:

"And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, * * * while that man who was called of God [prior to the year 1832] and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning."

Joseph, as is well known, fell in death suddenly, as a tree when smitten with lightning; pierced by the gunshot of the assassin, nearly twelve years after the prophecy was given. He did not live to see the great "disorder" come over the Church, as he had predicted; but following close upon his death it came, with all its sad results, throwing a cloud of darkness, and great confusion over the church, caused, in a great measure, as he had predicted years before, (1837), by the evil genius of hypocritical and blasphemous spirits, then actuating some would be leading ones in the Church, (see Doctrine and Covenants, 105: 9, 10), introducing "a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation—and as a whirlwind it shall come upon all the face of the earth, saith the Lord. And upon my house shall it begin, and from my house shall it go forth, saith the Lord."

Such was the history of the church from the year 1844 to 1853, the true saints scattered far and wide from each other in a state of disorder. "The leaders of my people causing them to err," and leading numbers of them beyond the pale

of civilization, beyond the Rocky Mountains of the west, there to enslave them in the bondage of darkness, error, sin, and the doctrines of demons. But beyond the dark, rolling clouds of this, to the church, day of gloom, was to be seen by the eye of faith, by the true child of God, a ray of light, the "silver lining" was dimly seen. The lamp of the sure word of prophecy, that shines in a dark place, was seen reflecting through the mists of the veil, its rays the while becoming more powerful and brilliant, and the promise of God, to send one "clothed with light for a covering," to set in order the house of God," is ere long realized. And the faith so long shrouded in the shadow of error begins once more to shine out in its native light and purity. Zion was made to realize, during the beginning of this predicted "day of desolation, of mourning, and of lamentation," this day of the church's disorder, the Lord's great displeasure at sin and error, as visibly as they had ever realized his favor and approbation for truth, obedience and righteousness, and was led to exclaim, in her anguish and disappointment: "The Lord hath forsaken me, and my Lord hath forgotten me." But the chastening "afterward" "yielded the peaceable fruits of righteousness." It was of necessity that "schisms" should appear, that the "approved" ones "might be made manifest," (1st Cor. 11:19), and after the self-ejection of the heretic, after the "destroyers, and they that made" Zion "waste, shall go forth of [or out of] thee," and after they that attempted to "swallow thee up shall be far away from thee," as far away at least as Utah! and after, in consequence of these great misfortunes, the children of Zion had made haste, or been made ashamed of the conduct of the heretics, the comforting reply of the Lord to Zion is:

"Behold, I have graven thee upon the palms of my hands, thy walls are continually before me." "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell."—Isaiah, chap. 49.

"I will send one mighty and strong to set in order the house of God." A beautiful harmony exists here, between the prophecies of Isaiah and of Joseph Smith. And after the fulfillment of the word of prophecy, and the dark cloud began to roll back, and a proper preparation on the part of the Saints had been made, during the years elapsing from 1852 to 1860, in the States of Wisconsin and Illinois, the promise of the Lord to send one "to set in order the house of God," was realized by the saints, when in the year 1860, Joseph Smith, the oldest son of Joseph the martyr, by especial direction and command of God, and in accordance with the law of God governing in the case, was ordained to the presiding eldership of the church at Amboy, Illinois, and the result of his efforts so far is the development of the reorganization of the church of Jesus Christ of Latter Day Saints, on the basis of original doctrines and principles of the church when founded in 1830.

This great fact,—the acknowledged existence of the Reorganized Church of Latter Day Saints—the further fact that Joseph Smith is the only one that is fulfilling the prophecy of the Martyr, ought to *clearly convince* any of the remaining factions of the former church, where the truth in the matter is, and who is on the Lord's side.

We submit this fact to all, as insurmountable evidence that Joseph Smith the Martyr was inspired and authorized of God—was sent of God as a prophet. We feel convinced from all the foregoing evidences, with many others that might be given, that Joseph Smith, the Martyr, was a prophet of God. Many other testimonies could be presented to sustain the proposition affirmed in this article; but the length to which we have already gone, and our inability to treat the subject in the manner its importance demands, forbid our claiming your attention further at this time.

Our only reason for writing so lengthily as we have done is, we believe the subject in all its bearings, to all lovers of truth, is a most important one. The Bible prophecies relating to the great apostasy of the ancient church, culminating in the period now called "The Dark Ages," and out of which have grown so much religious division and strife, confusion and uncertainty, the inability of man unaided of God, to extricate himself from the sad dilemma, all render reasonable the great conception that God would interpose and come to the rescue, *restore* the old path, the straight and narrow way, the many prophecies, as we have seen, that *point to just that work*, the doctrine taught as that restoration, being the identical doctrine taught anciently according to the Bible, render the claims of Mr. Smith *scriptural*, the exact fulfillment of his prophecies uttered in the name of the Lord *establish* to a demonstration that he was sent of God, a prophet to the people, in this "dispensation of the fulness of times," a restorer of "the gospel of the kingdom," to be "preached in all the world, for a witness to all nations and then shall the end come."

Conference Minutes.

LONDON DISTRICT.

Conference held at Osborne, Huron county, Ontario, at 10 a. m. October 13th and 14th, 1883. John H. Lake president, Samuel Brown clerk.

Branch Reports.—Egremont 52, including 1 Elder, 1 Priest, 2 Teachers, 1 Deacon, 1 ordination. Carlingford 31, including 1 Elder, 1 Priest, 1 Teacher, 2 Deacons, 2 marriages. McKillop 10, including 1 Priest, 1 Deacon. Corinth 32, including 1 Elder, 1 Priest; 1 died, 1 marriage. Osborne 30, including 1 Priest, 1 Teacher. Bishop's Agent, Samuel Brown, reported as follows: Balance on hand last report, \$7.87. Received since \$43.24. Paid out \$17.00. Balance on hand \$34.11 Audited October 13th, by E. H. Gurley, Wm. Jenkins and R. C. Evans, and found correct. Elders' Reports.—J. A. McIntosh, (baptized 2), William Jenkins, Samuel Brown, reported. Priests Richard C. Evans and Samuel Moore reported.

Resolved, That Bro. John H. Lake act as dele-

gate to the General Conference to be held at Stewartville, Missouri, April 6th, 1884. That the delegate cast his vote in the General Conference in favor of their sending Bro. E. H. Gurley and George Hicklin to the Canada Mission.

Resolved, That a committee of three be appointed for investigation and final settlement of the Allison Branch difficulties. John H. Lake, J. A. McIntosh and Samuel Brown were appointed said committee.

Bro. John H. Lake was sustained as president, J. A. McIntosh vice president, Samuel Brown secretary and Bishop's Agent. Half an hour was granted to the Bishop's Agent to speak on the law of tithing.

At 7:30 p. m., Bro. R. C. Evans preached. Sunday morning at 9 a. m., sacrament meeting. Preaching at 10:30 a. m. by J. A. McIntosh. At 2:30 p. m. John H. Lake preached. At 6:30 preaching by E. H. Gurley.

Resolved, That we now adjourn to meet in the Egremont Branch Gray county, Ontario, June 14th and 15th, 1884.

SOUTHERN NEBRASKA DISTRICT.

The above district conference was held at Wehn's Hall, at Wilber, Saline county, Nebraska, January 13th and 14th, 1884. Levi Anthony president, R. M. Elvin secretary. The word was preached by brethren R. J. Anthony, J. Armstrong and R. M. Elvin, to large and attentive congregations.

Monday, 14th.—Levi Anthony, district president, reported. District Secretary reported. Bishop's Agent's report: September 1st, 1883, on hand \$1.70, received \$189.45, total \$191.15. Expended \$154; January 1st, 1884, to balance \$37.15. J. W. Waldsmith agent. Report received and referred to a committee. Elders Stephen Butlers, Wm. D. Gregory, R. J. Anthony, Robt. M. Elvin (baptized 2); Priests Robert White and John O. Savage, and Teachers Henry P. Savage and Daniel Broliar, reported.

Address by Elder James Caffall, President of the Mission.—To the president and brethren of the Southern Nebraska District, in conference assembled: With unfeigned regrets I hereby announce my inability to participate in your deliberations, and resort to this method of reporting. As per request made at your previous session I attend the two days' meetings at Nebraska City and Plattsmouth, visited Eight Mile Grove and Moroni Branch, preaching in all thirty discourses. Believing this a duty, I felt well in its performance. As to results I have nothing to say. I would respectfully suggest the necessity of active, persistent and continuous ministerial labors in your district. (1.) If practicable, the appointing and properly sustaining a man as a presiding officer, who ought to be free to devote his whole time in traveling in the district, which of course would require the hearty co-operation of every member of the district. (2.) As many Elders beside the president as can be sustained. Much ought to be done by the local officers in laboring on the Sabbaths, whose labors are not required in branches. (3.) Branch officers should be active in encouraging, visiting, and when necessary in reproving and admonishing members.

I don't believe the gospel economy was given by God as an experiment, to be modified, changed, or abrogated to meet the whims or caprice of man. Other systems may thus change for the purpose above named, but the gospel plan never.

Hence, however onerous the duties of members or officials are, they must, if we would gain and retain God's favor, be performed. The Priest and Teacher may have been diligent last month, but the incoming month must find them at their post, laboring with an untiring zeal, and godly fear. The importance of Teachers' and Deacons' work, may be seen in the fact, that they are standing ministers to the Church, while elders and priests may be called to travel; see D. C. Sec. 83 par 22. And whenever you see branch officers united, and active, full of vigor and spiritual life, you see a live, united and happy branch. But when no official labor is done outside of a prayer-meeting in the week, and perchance, if it's not too hot or too cold, and the Saints have no cousin John, or neighbor Brown to come to visit, or by them to be visited, an occasional Sunday meeting, you see a cold, dilatory lot of Saints. And if trouble arises involving a necessity for labor with a view to adjudication, to vindicate the innocent, punish the guilty, and guard the fair fame of the Church, it's neglected under the pretext, it won't do to be too severe, or too hasty, or some other silly pretext. And by and by we hear of a disorganization of a branch, because of discordant elements, which proves one of two things; viz, a defective law, or a failure from indisposition or otherwise to administer the law. It is not expected in any human government, that any official will be qualified for any position, but to move or fill the duties of that position: So in the church—and when one accepts the position of Deacon, Teacher, Priest or Elder; it's tantamount to a covenant that he will faithfully labor in that position, and a failure therein, will bring condemnation—or this item of law that says, "He that does not show himself approved shall not be counted worthy to stand," is without significance and force. See Sec. 105, par 42, D. C. To bring sheep into the fold is very essential; nor is the work necessary to keep them, when once brought into the fold, of less importance. And the more active and lively the officers, the better are they prepared to feed and encourage the flock.

Elder Joshua Armstrong reported. Elders Henderson Fields, J. W. Waldsmith, James Thomson, Wm. B. Smith, and Wm. A. Moore, reported by letter; also Priest Jesse L. Spurgin. Branch Reports:—Nebraska City 130, including 1 High Priest, 7 Elders, 5 Priests, 2 Teachers, 2 Deacons; 2 baptized, 7 received by letter, 2 removed by letter. Blue River 72, including 2 Elders, 2 Priests, 2 Teachers, 2 Deacons. Palmyra 31, including 1 Elder, 2 Priests, 2 Deacons. Plattsmouth 30, including 2 Elders, 2 Priests.

Resolved, That Elder Joshua Armstrong labor with the members of the Clear Creek branch, and report at the next conference the propriety of continuing the organization at that place. Elder R. J. Anthony was invited to labor in the district. The president of the district was authorized to represent the district at the next General Conference, and the district to bear his expenses. Elders Robt. M. Elvin, J. Armstrong and J. W. Waldsmith, were appointed delegates to the April conference. General and district authorities were duly sustained.

Adjourned to meet with the Palmyra Branch, May 4th, 1884, at 10:30, a. m.

Officials present, 1 Seventy, 5 Elders, 2 Priests, 2 Teachers; total 10.

MONTANA DISTRICT.

Conference convened at Reese Creek, Montana, November 10th and 11th, 1883. Saturday morning, 10 o'clock a. m., president G. Reese in the chair. Bro. M. J. Eukes was chosen as clerk *pro tem*. Meeting was then devoted to prayer.

2:30 p. m. Officers' Reports.—Bishop's Agent reported for the quarter ending November 10th, 1883. Amount on hand at last report, \$30; received since \$40. Paid out \$70. John E. Reese, Bishop's Agent; report accepted.

Elders J. E. Reese and G. Reese reported in person. Priests T. Harris, John Pritchard, and Teacher T. Reese reported.

Resolved, That this conference appoint Elder W. W. Blair to represent the Montana District at the next Annual Conference, to convene at Stewartsville, Missouri. That we sustain the authorities of the church by our faith and prayers. That we sustain G. Reese as president of the Montana District. John E. Reese tendered his resignation as Bishop's Agent, and upon vote was not received.

Resolved, That when this conference adjourns it does so to meet at Reese Creek, the last Saturday in May, 1884.

7 p. m.—Meeting devoted to prayer and testimony. At 10 a. m., Sabbath morning, a season of prayer was had; 2:30 p. m., Thomas Harris and James Bamber preached to a large congregation; at 7 p. m. the Lord's Supper was administered, after which a season of testimony was enjoyed

Miscellaneous.

INDEPENDENCE DISTRICT.

Conference of above district will be held at Independence, Jackson county, Missouri, commencing on Saturday, the first day of March, 1884.

C. G. LANPHEAR, *Dist. Pres.*

EASTERN IOWA DISTRICT.

Conference of above district will convene at Amber, Jones county, Iowa, February 16th, 1884, at half-past ten a. m.

WARREN TURNER, *Dist. Pres.*

ADDRESSES.

J. F. Minton, Magnolia, Harrison county, Iowa.
T. W. Smith, Stewartsville, DeKalb Co., Missouri.
Bishop G. A. Blakeslee, Gallien, Berrien Co., Michigan.
E. C. Briggs, box 161, Carson, Pottawattamie Co., Iowa.
John H. Lake, London East, Ontario.

BORN.

PHILLIPS.—At Chicago, Ill., November 23d, 1883, to Bro. and Sr. T. A. Phillips, a daughter. Mother and daughter both doing well.

DIED.

KELLEY.—At Jonesport, Maine, December 10th, 1883, Bro. Aran Kelley, aged 79 years, 10 months. Remarks on funeral occasion by J. Benner.

CHAPPELOW.—At his mother's home, two miles south of New Trenton, Ind., November 2d, 1883, William H. Chappelow. Had been afflicted with cancer on the cheek about eleven years. His sufferings were indeed great; but he bore them patiently. Was born May 14th, 1839. Was baptized by Elder B. V. Springer, February 9th, 1874. Was ordained an Elder May 10th, 1874. Was ever faithful in performing his duties as president of the New Trenton Branch. Preached at different places as long as his health would permit. He was aware of the near ap-

proach of death. Said he was not afraid to die. Funeral sermon by Elder T. W. Smith, at New Trenton M. E. Church.

THOMAS.—At Cheltenham, St. Louis county, Missouri, on January 4th, of dropsy, Sr. Martha O. Thomas, wife of Bro. W. O. Thomas, aged 68 years, 5 months, and 25 days. She united with the Church in Staffordshire, England, in 1842. Came to America, and became identified with the Reorganization in 1864, and continued faithful unto death; and although she suffered much and long, she endured all with Christian patience and fortitude, frequently speaking in glowing terms of the bright beyond, to which she was hastening, with a full assurance of a peaceful rest in the paradise of God, until the bright dawning of the resurrection of those who sleep in Jesus. Her house, heart and purse, were ever open to the servants of God; as many of the Elders who read this can testify. In compliance with her request, and a promise made over a year ago, the writer hereof conducted the funeral service at the Saints' Church, in Cheltenham, on January 7th, 1884, delivering the funeral discourse to a large concourse of sympathizing relatives and friends, from Revelations 14:13. The words of the text will be engraved on her monument. We laid her away to rest in the Bellefontaine Cemetery, St. Louis.

"Sleep on dear sister, rest in peace,
From sorrow free;
The days of our appointed time we'll wait,
To come to thee.
We'll try to ever faithful be,
And thus prepare
For the great resurrection morn,
And meet thee there. B. V. SPRINGER.

BROWN.—Near Fonda, Iowa, [January, 1884], of old age, Nathan Brown. Born in Rhode Island, April 13th, 1793. He chose July 4th, 1879, as his favorite day for birth into the kingdom of God, being baptized by E. C. Brown. Drew a pension until death for services in the war of 1812.

PORTEOUS.—At West Point, California, July 4th, 1883, Bro. James Porteous. He was born in Scotland, October 4th, 1815, and obeyed the gospel in 1845.

HUGHES.—At the home of her sister, near Elvaston, Illinois, January 16th, 1884. Sr. Levina Hughes. Her home was in Big Bend, Kansas. She was on a visit to her mother and sister when she contracted her death's illness. She was born in 1825, in Storyville, Ohio. Was married in 1840, and baptized in 1864, at Nauvoo, Illinois, by President Joseph Smith. Her husband died in 1874. She leaves five children to mourn her loss. Funeral service by B. F. Durfee.

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JOSEPH SMITH - - - **EDITOR.**

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, February 16th, 1884.

No. 7.

THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Feb. 16th, 1884.

EDITORIAL ITEMS.

MR. JOHN T. CAINE, delegate from Utah, in Congress, says that polygamy is not "thought necessary to salvation, but requisite, on account of the doctrine of the incompleteness of woman without marriage."

Bro. Wm. M. Rumel and J. F. Mintun were at Fremont, Nebraska, February 4th, and doing what they could in the cause.

Bro. John S. Patterson wrote us from Sandwich, Illinois, February 4th. He states that the conference for the Northern Illinois District would convene at Plano, that week; and a profitable time was anticipated. Bro. John's old enemy, rheumatism, has troubled him this winter, and while he still labors for the Master and hopes to continue, he feels that the burden must be borne by younger men. He reports the work in fair condition.

Sr. Mary A. Wilcox, wrote from New Philadelphia, Ohio, and is extremely anxious that some one of the servants of God should visit that place. She says: "Please send some one, if possible; they can make their home with us."

Bro. I. N. White has been holding meetings at Ford, Iowa, latter part of January and February 1st, 2d, 3d. The local Ford correspondent writing to the *Indianola Herald*, says: "Quite an interest manifested to see how he handles the Mormon question. He is of the Reorganized Church of Jesus Christ of Latter Day Saints, so called. Is radical, and most antagonistical to Utah Mormonism, or Brigham Youngism."

Bro. E. C. Brand has been honorably treated at Provo, Utah, by the pastor of the M. E. Church, Rev. Smith, who lent him the use of his house to speak in, and opened the meeting by prayer. Also at Beaver, Rev. Brick, of the same M. E. Church, not only permitted the use of his house for six sermons, but gave up an appointment on the Sunday for the purpose, opening and closing the services for him. For these courtesies Bro. Brand desires the *HERALD* to permit his thanks to

these men; and he also desires to thank Miss Woodhouse, organist for the M. E. Church, at Beaver, for kindly attending every meeting and playing and singing, leading the song service. We give the brother's thanks to these parties, and add our own on the behalf of the church. Bro. Brand wrote from Nephi, January 26th, but would be in Salt Lake City February 2d.

On page 36 of current volume of *HERALD*, first column and ninth line, read "By the labors of a few," instead of "By the labors of Hiram Holt."

A canvass of the Iowa Legislature, in regard to the religious proclivities of its members has been made, a newspaper man having looked the matter up. Forty report no religious preference; of the rest, Methodist Episcopal, 11; Disciples, 2; Presbyterians, 11; Catholics, 4; Church of God, 1; Universalist, 1; Congregational, 4; P. E. Methodist, 1; Lutheran, 1; Christian, 1; Latter Day Saints, (anti-polygamy), 1; Evangelical, 1. The janitor is a Baptist; the door-keeper weighs 200 pounds of African Methodism; and the sergeant-at-arms and clerk are of the M. E. persuasion. The anti-polygamy member is the Democratic Representative from Decatur county, Bro. E. Banta.

A BROTHER who from age and opportunity knows whereof he affirms writes us:

"I had to laugh at that first spiritual marriage of the late Edward Hunter, of the Utah Church. It was a happy affair(?) We crossed the plains to Utah with them, and if that was a fair sample of 'Celestial Marriage' and a man's salvation depended on entering into 'that new and everlasting covenant,' I should prefer to emigrate to Satan's empire at once; the old man himself used to call her 'Jezebel.'"

It is a lovely institution!

QUESTIONS AND ANSWERS.

Ques.—When an Elder is called to administer to the sick, has he any right, or authority from the books of the Church to advise the taking of medicine?

Ans.—No. The books are silent in regard to the matter of advising the taking of medicine. When there is not faith to be healed, however, nursing with teas and mild herbs is permissible.

Q.—Is there any law in the Church that will grant pay to the Priest for his time spent in visiting the Saints of his branch?

A.—No, none that we are informed about. Branches may do so if they choose, but there is no rule on the subject.

Q.—Can a Latter Day Saint go to any other church and say to them, "I will join

your church if you will take me in in the Mormon faith. I will not give up my faith." They accept him, and then is he a Latter Day Saint still? He keeps the faith.

A.—Such person would not be a member of the Church in good standing, could not be permitted to partake of the sacrament with the Saints, nor expect the fellowship of the Church as before. We have known such cases, so must answer that persons can so join other churches; though why such churches should receive one on such a confession of faith we never clearly understood.

Q.—Can a Latter Day Saint join the Methodist Church on a six months' probation? If at the expiration of that time, the members of that Church do not see fit to take him in as a permanent member, could he return to the Church and be received without rebaptism?

A.—To the first part of the question we must answer, Yes, for it has been done. To the second part we answer Yes; he may be forgiven and restored to fellowship by vote.

Q.—Word of Wisdom, par. 2. "All wholesome herbs hath God ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof." When may herbs and fruit be pronounced out of season?

A.—Whenever, by reason of decay, or loss of flavor, or nutritive properties any herb or fruit becomes unpalatable or unprofitable for food it is out of season.

Q.—Are canned fruits, vegetables, preserves, pickles, chowchow, etc., prohibited by the above?

A.—No. The climate in which we have six months summer and from six to nine months in the year when life must be preserved by the use of prepared and preserved articles of food, all methods by which fruits and vegetables may be kept to retain some part, or all of their nutritive properties are permissible.

Q.—Does the statement refer to times of the year, or the condition of the fruit?

A.—To the condition of the fruit; an apple, or potato is in season so long as it may be kept in preservation of its qualities, *i. e.*, from decay, and fit to be eaten.

Q.—To what season do canned currants, gooseberries, peaches, &c., belong?

A.—To the season of canned fruits. Green and unripe fruits, are unfit to be eaten even in the season of their growth, and are no better when pickled, preserved or canned. Whoever believes they are to eat nothing only as they pluck it ripe from tree, or shrub, or vine, will need either to move into a climate where there is some-

thing ripening every day and month, wait till the earth's renovation, or eat snowballs and icicles and drink mist and fog.

Q.—Where is the distinct line between justification and sanctification? When does sanctification take place?

A.—We do not know that we can point out the lines between justification and sanctification, so that any and every case may be seen and told at a glance; so much depends upon the circumstances of each case. But as we understand it, the man who does what the law requires, so far as the letter is concerned is justified; and he that has been so justified by law who receives of the Spirit of obedience to such a degree that he no more has any inclination to either deny or break the law, is sanctified. As for instance, he who "receives of the Spirit unto the remission of his sins" and is baptized for that remission, he is justified; and when he receives of the Holy Ghost, the gift of which is promised, having no desire, or inclination to sin, he is sanctified, that is, saved, while he continues in such state; the word sanctification meaning in a saved, or blameless condition. Exactly when this takes place in the life of any man, will be hard for himself to say; and quite out of the power of any other, except Christ to say.

To answer the question in the light of the meaning put upon sanctification, as held by some religionists, that they *can not* sin, we could only say that we believe, as concerning man in the flesh, that they are not and can not be sanctified until they are dead and incapable of committing the sins of the flesh; for, the revelations, as well as the New Testament seem to warrant the conclusion that so long as a man lives in the flesh, he has the power and capability to sin. While we believe this, and strongly, we believe it to be entirely possible for a man to receive of the Spirit and to so live that he not only will not sin, nor will he have the desire to sin. Such a man is in a saved, or sanctified state; not because he has not the capability to commit sin, but because having the power, he has the disposition and will not to sin.

We have known men who claimed that they were sanctified, made holy, and could not sin, who would and did do things that are forbidden in the New Testament law, and which if we had done them would be counted even by them as sins. But we were then, as we are now, of the opinion that whatever is sinful, the doing of which constitutes a man a sinner, a wicked, or an ungodly man, is just as sinful when done by a man said either by himself, or others to be sanctified. And one of the things that to-day is making the profession of religion of small effect in commending that profession to them that are without, is the committing of acts not in harmony with the idea of holiness, and seeking to escape the condemnation due such sins by claiming to be in a sanctified state; that is, meaning that they have been so miraculously dealt by through the mercy of God, the merits of Christ and their belief, that what they do is not sinful, though if done by any body else it would be sin. We have no confidence in

a sanctification of that sort; for we believe that if any man sin, and continues in sinning it is he that sins, notwithstanding it may be "sin dwelling in him" that prompts him to sin. Hence if it is the devil in man that prompts him to sin and he does sin, as the devil has no business (using the word "business" to mean a proper right to be there) in the man, and the man no business to let him either to enter in, or to stay after he is in, the man and not the devil is responsible for the sin, and must suffer for it.

Glory, honor, and exaltation will be the reward to him who having the power and ability to sin, overcomes both, and remains both justified and sanctified.

Correspondence.

NEBRASKA CITY, Nebraska,
January 28th, 1884.

Pres. Joseph Smith; Dear Brother:—There appears an appeal in the last issue of the *Herald*, in relation to the Scandinavians, which is a very welcome one to me; for I hope now the favored time of the Lord has come. I have no inclination to find fault; therefore excuse me if I criticize the heading of it, as I pray for the extension of the appeal, not only to Denmark, but to Norway and Sweden, which comprise the Scandinavian Mission. This same mission is greatly on my mind. I left Denmark in the spring of 1866, and came to this country with the hope of walking right in through the gates of Zion; but since the laws and regulations of God in respect to Zion were opened to my view through the aid of the good Spirit, Zion was still scattered among the nations of the earth; consequently her gates could not be found. I turned my heart to God, and asked him for aid to bear the disappointment. I examined the law of God again; and while in darkness and trouble, a light appeared and a voice was heard: "Seek God and not men." It pleased God to present to me the "Reorganization," as being his people and his Zion. On the 22d day of October, 1866, I joined myself to that church. After that, there arose in my mind an anxiety to go back and tell my friends what had happened to me. I had been traveling all over the land preaching B. Young's doctrine for five years. After finding the mistake and repairing it, I desired to go and tell them of my real joy and satisfaction, and preach the true gospel of Jesus Christ. Time and again I hid myself behind the trees, poured out my soul's desire unto Him who doeth all things well, that he might open a way for me to fulfill my desire. It did not please him to hear me at once; but to my surprise, a voice was heard, as it were, an unseen power touched me. I was commanded to "hush, and keep still; that in his own time he would move, and raise up noble men in these countries to perform his work; be thou faithful and thy time shall come." Since then I have kept silent, but watched with an eager eye the movements of God through his servants in respect to the noble work over there; for I know, as I live, that a great army will rise up in those lands, and shine brilliantly in the kingdom of God. Therefore my Scandinavian brethren and sisters, arise, and bless the day that you can help perform His work; for be it known unto you, that we are in a measure responsible

for the salvation of the people in the lands from where we came. There can be no trouble in respect to means to make this a success; for we have plenty of means and to spare. I think an agent should be appointed by the Church in every branch, to solicit means and subscriptions, and other necessary support, because what is everybody's business is nobody's business. My wife and I are willing to do all we can to help on the work in this way. With love and respect to you and all earnest souls,

Your brother,

JAMES THOMSEN.

MANISTEE, Michigan,

January 24th, 1884.

Dear Herald:—I saw in *Herald* for January 19th, this question: "Is it right for Priests, Teachers, Deacons and members, to minister to sick?" Answer: "The Church Articles state that neither Priests, Teachers, Deacons, nor lay members, may lay on hands. Any one may pray for and with the sick."

Reading the above, I would learn that I, being a lay member, have no right to administer the oil, nor lay on hands for the healing of the sick. Is this really so? Do I misunderstand the answer to the above question? If my understanding of it is right, then I will ask, How will Christ fulfill his promise to the believer, as given in the last chapter of Mark? "They shall lay hands on sick," etc. The Spirit is given to every one who believes; and the gifts are divided as it suits the Lord. One has healing, another prophecy, tongues, &c. I can find no Bible for the answer given. Please tell me where the Church Articles get their authority for such a statement. Desirous to learn,

I remain yours in the faith,

C. W. CONAT.

PERSIA, Iowa, Jan. 30th, 1880.

Bro. Joseph:—For some time past I have been holding meetings, in common with Elders P. Cadwell, Crabb, Montague and Mintun, in Magnolia. What the results may be there I can not tell; the meetings were fairly attended by outsiders, and good attention paid. Bro. Joseph Seddon of Persia, requested me to hold a series of meetings in that place, where I arrived on the 20th inst., and then entered upon the work in the presence of a crowded hall. I continued until Tuesday evening, when I was called away to Galland's Grove, but returned here on Friday, where I found Elders Crabb and Cadwell, who took part with me. Elder Seddon furnished the hall, and paid my fare, as he was desirous of having the truth established here. It was then thought wisdom by the president of the district, to request the president of the branch to take control; but he declining, yet giving his sanction to the continuance, the meetings were continued, Elder Cadwell conducting meetings until the 27th inst., Bro. Crabb and the writer doing the preaching. On the 28th Elder Cadwell baptized two who had in years past wandered from the fold. Since then the meetings are conducted alternately by the writer and Elder Crabb, and will continue until Friday night, when they will close for the present, and the work be left in care of the Spring Creek Branch. Here is a grand chance for building a church, if the brethren will unite their efforts, which would accommodate all the Saints in this region, and enable them to

have a good branch. I hope all the Saints here will see the necessity of rising to the opportunity, and uniting all their powers, with an eye single to the glory of God, that a house may be reared where the gospel may be preached, and the Saints fed with the bread of life. I will add that Bro. David Chambers has assumed the responsibility of paying for the use of the hall this week. My continual efforts are for the spread of truth, and I leave the result with God.

CHARLES DERRY.

NEWPORT, Nova Scotia,
January 18th, 1884.

Bro. Joseph.—Though we are strangers to you, and to most of the readers of the *Herald*, yet I trust we are not strangers to the gospel, and the way it was restored in the latter days. A little over one year ago Joseph F. Burton came to this county, preaching the gospel in its fulness. He was opposed by all classes, and at times the storm would threaten to engulf him; still he has held his ground, and, to-day he, with us, can rejoice that he has not come in vain to this province. There are two branches organized, one in Hants county, the other in Kings; besides this the seed has been scattered almost all over the Province, and the field for labor is large. We feel to pray that the Father will send laborers into this field. We who have engaged in the work, can give many and strong testimonies that it is true. That they who do the will of the Father shall know of the doctrine. It has been revealed to us that this church is built upon the three firm blockings; that they are capable of holding us up out of the mud of the world; and if watered daily by prayer we shall grow. Also that our duty is to walk humbly, to resist steadily the powers of Satan. That we should strive to unsheath the word of God, that while we thus walk, God will be our Father. May God grant that we may walk after the Spirit. And as we feel the time will be short until Elder Burton will leave for home, and as the enemy is standing, waiting to see the work go down in Nova Scotia as soon as he leaves; we would ask all that are interested in the work to pray the Father to help the Saints here to put on the whole armor, that they may be able to withstand the fiery darts of the wicked; and that the little plant, or twig, that has been planted on the dry hill, being watered daily by prayer, may continue to grow.

Yours in bonds,

J. W. DIMOCK.

MANSFIELD, Illinois,
February 2d, 1884.

Bro. Joseph.—I desire to ask through the *Herald*, that if any of the Saints happen to have the good fortune to hear of a lecture, by Mr. Coffeen, of Danville, Illinois, upon the Pyramids of Egypt, to not miss it by any means. Joseph, it is a complete vindication of the position taken by the Saints as against Darwinism. It sustains scientifically the Book of Abraham, translated by your father; in fact it is a vindication of Mormonism, without knowing it. It shows that the Great Pyramid is a religious and scientific monument, that attained to perfection, astronomically and mathematically, unknown in our age, or any other. It will strengthen the faith of any Elder or member to hear it.

Yours very truly,

J. A. ROBINSON.

DAVIS CITY, Iowa,
January 27th, 1884.

Editor Herald.—When I call to mind the fact that much has been written and spoken in our day concerning the gospel; and also the fact that the *Herald* has been almost filled with articles opposed to each other, I am forced to ask, Where will the honest go to find the truth? It is evident to my mind, that they will have to look for it in some other way than from man. Except they try their teachings by the law and the testimony; for if they speak not according to it, it is because there is no light in them. Paul pronounced a curse on any one preaching any other gospel than that they preached. Jesus said: "I am the way, the truth, and the light; he that climbeth up some other way, is a thief," &c. John says, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." With these facts before us, I think it is high time we begin to dig deep, and found our house on the rock of eternal truth; and cease from man, whose breath is in his nostrils; and follow the teaching of him who hath said, "Repent, for the kingdom of heaven is at hand," and "Cry nothing but repentance to this generation;" and to lay up treasure in heaven; and to look for a "city, that hath foundation, whose builder and maker is God." Mark the expression, "builder and maker is God." For my part I am sick of, here is Zion, or there is Zion, (or here is a stake, or there). I think it is time we begin to look up like the Saints of old, and endure as "Seeing him who is invisible," and try and be content to wait for that city the Revelator saw, whose streets were paved with gold. Let the gathering be, until God shall send his angels and gather his elect, as promised by him. Much more might be said; but I forbear.

Yours for truth,

M. M. TURPEN.

WEBB CITY, Missouri,
January 22d, 1884.

Dear Herald.—We welcome your weekly visits, and think of the many Saints that are cheered by your appearance. When I read and realize how many have given there time and talent for the sake of publishing the gospel to those who are still in darkness, I often think how much there is yet to be accomplished. I think if all the Saints could realize how much their help is needed to carry on this work, they would awake to a sense of duty, and trust in the words of the Lord.

I wish I could express the sweet pleading voices I heard in a dream not long since. It was a hymn, and the theme was for the Elders. I only remember these lines:

"Now if you can assist us,
It would make my heart glad."

Oh, such music. I awoke, and yet it seems as if I could hear the echo still. Shall they plead in vain? Dear Saints, are we living for our selves, or for the cause we have enlisted in? How many unnecessary presents have been bought for Christmas, and New Years? How many have sent in presents for the cause of Christ? Let us all try and remember next Christmas, and count the cause as one of our family, and divide the same, so our Elders may also receive a Christmas present. As it is never too late to do good, let us commence with the New Year, and send in our free will offerings,

tithes and sacrifices; for if we wait until we get all we need, I fear we will be found as one who said, "Take thy ease; and the Lord said, Thou Fool, this night thy soul is required of thee." How much advantage have we gained since we came to a knowledge of the light? Could we give up the cause? No, we could not live outside of the Church. Is this all? We could not do without any of our blessings; and yet there are many who have never had the privilege of hearing. Some one sent the word to us, are we doing all we can to help others to hear.

I have received many blessings, and yet I have done very little. My health is very poor, and for three months, until about the twentieth of December, I almost despaired of ever getting well; but when I cast all my care on our Savior, he came to my rescue, and since that time I have been gaining. I have often been prompted to bear a testimony to the world of a case of healing which occurred about a year ago. I had a spot on my forehead, which had been there for twenty years. It began to get sore, for it was a cancer; and it was very painful for some two months, and at times felt as if there were hundreds of needles sticking in it. I was well satisfied it was a cancer, as my mother had one, and grandmother also. There was no Elder here to administer to me; and one day a person said, Rebecca, if I was you, I would go to some good doctor, and the words ran through me like an electric shock. I said no, never; and as I came home I said to my niece that was with me, Lettie, if the Lord does not cure my face, I will never go to a doctor, no never. I anointed the spot with oil, and knelt down and prayed, and did so every day; and in less than two weeks it was healed. At the time it was as large as a common shirt button. I know that it was healed through faith and prayer.

Your sister,

R. M. BRADLEY.

BEVIER, Missouri,
January 25th, 1884.

Editor of the Saints' Herald.—Would it be too much for you to ask your readers what is meant by the "Talents" in Matthew 25?

Yours truly,

ENQUIRER.

JONESBORO, January 19th, 1884.

Dear Herald.—My thoughts are on a part in the first resurrection. My theme is too high, too gloriously sublime, I might almost say for an angel to give the faintest idea of it. I am just born into the glorious liberty of the children of God, and can as yet have but few glimpses of the glory that shall be revealed in us. But thoughts and feelings that burn upon my heart, I feel a strong impression to write. I pray that I may gather a few thoughts from the boundless field of truth for the perusal of those of like precious faith and hope. Can it be anything but hope and faith in the resurrection? How these words should ring in our ears, and re-echo in our hearts. The hope of reigning a thousand years with Christ, our bodies fashioned like his glorious body. What kind of persons ought we to be. This hope, big with immortality, reaching within the veil, where Christ our forerunner has gone, surely we should walk worthy of our profession, "Looking unto Jesus, the author and finisher of our faith." May our hope grow brighter until

the perfect day. This inspires my heart to a more earnest work for the Master. I have been visiting the branches in Eastern Maine. Some are alive in the work, others careless, seeking the pleasures of the world. Hope the good Father may bless his cause in this part of the vineyard. I am doing all I can to encourage the Saints to activity; feel a desire to do more. I hope it will not be said, the harvest is past, the summer ended, and I am not saved.

Yours in the conflict,

JOHN BENNER.

CLYDE, Kan., January, 1884.

Brother Joseph:—I write from here on my return home from a point in Sr. Stewart's neighborhood, where I have been elevating the standard of Emanuel. My presence there has set orthodoxy in a flurry, causing its advocates to revive the old "Joe Smith scandal," &c., resulting in an unfavorable reaction. Here I met Bro. John Moxon, who is engaged a few miles away in teaching. I never met him before, nor heard of him. He entered the house after service had commenced; yet I readily recognized a stranger, who was not a stranger, from all other strangers present. The work of separation between those who love and accept truth, and those "who will not endure sound doctrine," is slowly but surely progressing; and the harvest will come, when the seed I have labored to sow will be garnered by some one. My only desire is, that the winnowed crop will hold out in weight as well as measure.

Yours in bonds of the gospel,

JOHN D. BENNETT.

MERCYVILLE, Macon Co., Mo.,

January 24th, 1884.

Bro. Joseph:—Bro. Hicklin has again visited our neighborhood, at what is known as the Bunce School-house. He came here on Saturday before the second Sunday in this month, and stayed until Wednesday after the third Sunday. Preached twelve times, twice on each Sunday. We had good attendance all the time, with one exception. After that we had increased attendance, and Bro. Hicklin left many friends here; and they invited him back, several of them, and some of them say he has preached the whole truth, while other denominations only preach a part of it. I believe that there can soon be a church organized here, if it is not neglected. Pray for us in this neighborhood.

Yours truly,

SILAS A. WINN.

CHEYENNE, W. T.,

January 26th, 1884.

Dear Brothers and Sisters and Readers of the Saints' Herald:—I had not the opportunity of being trained up in the law and dealings of God with man; for my parents died when I was a small boy. So thus I was left to work out my own salvation. I have been in search of salvation for seven years; and in that time I have been a good deal with the M. E. Church, and some with the Baptists; but I could not find a resting place with either; for my heart told me they were not the places that God had ordained for me. Therefore I said on the last Sabbath in 1883, If God will open up the way for me, I will contribute my all to him and his will, if it was to die; "For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know,

even as also I am known." You may ask me how I know that I am in the right path. Because I now read the word of God with an understanding mind. The word of God is my guide. Pray for me, that I may have wisdom to perform my duty every way, both to God and to Saints. I want to be obedient to to all who are over me, that I may be useful to my church. While visiting my sister in Illinois, in 1869, she said to me, You will be a member of my church. I said, No, I will be a Methodist, and I thought they were God's chosen people, and therefore I was with them off and on for seven years. But I thank God, that I have found the true church. My sister's name is Ruth Griswold. She lived the last time I heard from her, in Rochelle, Ogle county, Illinois. My sister and Mrs. Stuart were baptized by Bro. Joseph Smith.

Your brother in bonds,

T. H. BARRETT.

INDEPENDENCE, Missouri,

January 24th, 1884.

Bro. Joseph:—Have been preaching to full houses in Nodaway county, Missouri, with the best of attention, both from reverend preachers and people. I am invited to call again. I shall return next week. I baptized three. I attended the Nodaway conference; it was remarked by several that it was the best one they had seen there for several years. I was from home thirty-two days, preached twenty sermons, and felt the Spirit of the Master to speak the word; and enjoyed the best of liberty and freedom. The Saints were good, and very liberal with their means to help J. C. along, to whom I can but offer my humble thanks. I learned that Brn. I. N. Roberts and Wildermuth did good while they were there. The people spoke highly of them. To this I can say, good boys, I hope they will conduct themselves everywhere they go so the people will love them, and then the people will naturally love their gospel.

Yours for right,

J. C. FOSS.

No. 679 Purchase-Street,

NEW BEDFORD, Mass.,

January 30th, 1884.

Bro. Joseph Smith:—On Monday, January 29th, closed at Dennisport as peaceful a conference as ever was held in the east. All the meetings were blessed by the presence of the Spirit. Congregations numbering several hundred attended the preaching services. We are going to try and drive the stakes firmly in this city, by holding our next conference here the latter part of May. Give us all the help you can, that every city, town and village between the east and the west may rejoice in the fulness of the gospel.

With love, yours,

JOHN SMITH.

Attached to the letter was the following newspaper clipping:

"The Latter Day Saints' annual conference in Dennisport, closed Sunday evening. Delegates from New Bedford, Fall River, Providence, and other places were present. Business was transacted Saturday. Services were held in Ocean Hall on Sunday, when Elder M. H. Bond of Michigan, and Elder John Gilbert of Fall River, delivered discourses, and praise service was held in the evening, after which Elder F. M. Sheehy of Providence, spoke on Fulfilled Prophecies."

PLANO, Illinois,

January 26th, 1884.

Dear Brother Joseph:—Two years ago next April I was baptized into the Church of Jesus Christ of Latter Day Saints. Since then I have been trying to walk in accordance with God's will, though I make many crooked steps. When I was baptized I was sick, had been afflicted for some time. The doctors had done all they could for me, and had gotten all my money. Then I had to go to the Lord. I wrote to you stating my condition, and asked you to remember me in your prayers. You answered, and I got the letter, and have been gaining ever since; and my faith grows stronger every day. I hope by the grace of God to be saved in his kingdom.

My little girl was taken very sick last week, had all the symptoms of lung fever. I went to prayer meeting, and asked for the prayers of the Saints; and Sister Fassett arose and spoke by the Spirit, and said your child shall get well. When I went home, I found it better, and it is now as well as it ever was. I feel thankful for this evidence, that we all can have these blessings if we are only faithful. Pray for me, that I may at last gain the crown laid up for the faithful.

I remain your sister in Christ,

ANNA WRIGHT.

VIOLA, Iowa, February 4th, 1884.

Dear Brother Joseph:—The bluster seems to have largely abated here, and some of the best citizens are our staunch friends. Some have expressed themselves as ready to be baptized soon. I am satisfied with the situation, believing it only a question of time, when a good branch may be raised up. Bro. John S. Roth, of the Sheridan Branch, has been here with me, and acquitted himself nobly in defense of the work. I chanced to meet the Rev. Pye the other day, and told him I heard he had finally concluded White and myself were not polygamists. He said, Well, yes, he had heard I denounced Old Joe Smith; and if so, he had so concluded. I assured him that I was ready to defend Joseph Smith, and the work brought forth through him as God's servant. I offered my service, either private or public, but he said we would get off our base. I told him it would not comport well with our ministerial dignity, and I was not afraid to run the risk. But he would neither agree for private consultation, nor public exchange of views. All of this transpired at the depot with many present. All went off quite pleasantly. Some said he was quite irritated, but I thought did well.

I am your brother in Christ,

R. ETZENHOUSER.

LINDLEY, Mo., January 20th, 1884.

Bro. Joseph:—The *Herald* is indeed a welcome visitor to us. There are no Saints living within twenty or thirty miles of us; consequently the *Herald* is all the preacher we have. We have had no preaching here since last Spring, when Bro. W. T. Bozarth was here, and created quite a sensation among the people. I am favorably impressed with the letters written by brethren John Landers and Edward L. Page. It always encourages me to hear from those old time Saints. The Christians at this place have been holding a protracted meeting for the past week, with only partial success.

Dear Saints, it has been over eight years since I obeyed the gospel of Christ; and my desires

are to go on in the good cause in which I have enlisted. Our mission is an important one, and we should strive to fill it to the glory of God. Let us strive to keep his law and obey his commandments, that we may enter into his rest when he shall come.

Your sister,

DORA MOORMAN.

HUTCHINSON, Colorado,
January 28th, 1884.

Dear Herald:—I struck Wisner, Nebraska, on the seventeenth of the present month, a point where I think missionary labor may be done with effect, which from some cause has been overlooked. Found Bro. and Sr. Farley, whom I had the pleasure of baptizing six or seven years ago, still struggling and hoping, solid in the belief that the gospel will if believed and practiced, bring about all that is necessary for man's future happiness, though the struggle in mortality may be continuous. Securing a school-house five or six miles from Wisner, delivered two gospel discourses on Sunday 20th, to larger congregations than were expected; from whom as auditors, I received great respect, some declaring they heard preaching by a Latter Day Saint for the first time. I had decided to plant the Mormon battery at two or three points, with corresponding efforts to get the people a little accustomed to the sound, if possible, of shot discharged therefrom. But while thus planning, was by telegraph summoned to the above place, Bro. John Ellis having died. But the dispatch failed to reach in time to arrange to be present at his interment, which occurred on the 22d. But in time to deliver a funeral discourse in his remembrance, on Sunday, 27th January. Surely we are in a world of change.

In hope,

JAMES CAFFALL.

STREATOR, Illinois,
January 21st, 1883.

Dear Brother Joseph:—The Saints of Streator Branch met at their hall at ten a. m., Sunday, January 20th, for the purpose of organizing anew our Sunday School. A goodly number of children were present; and after opening exercises by branch president, proceeded to election of officers for the school, which resulted as follows: superintendent, Bro. Alfred Tarling. Assistant superintendent, Bro. John Worden. Secretary, Sr. Carrie N. Cooper. Treasurer, Bro. William Morell. Librarian, Sr. C. N. Cooper. Considerable necessary business was transacted, to complete the organization, and an excellent feeling prevailed. The school is to be known as the Star of Bethlehem Sabbath School, to meet every Sunday at 10:30 a. m. May their star never set, but increase in brilliancy and beauty, till the perfect day. The secretary was instructed to send a report of the organization to the *Herald* for publication.

In the afternoon, the Saints reassembled for social meeting; and truly it was an excellent one, the blessed Holy Spirit melting all hearts. It was encouraging to us. "We have passed through many heavy trials;" but we still hold up our heads, and desire "to the weary end to endure." There is a good feeling among the Saints, and it is their determination to push the work here. May God bless our efforts is my prayer.

Your sister in Christ,

CARRIE N. COOPER.

BIRDSEYE, Dubois Co., Indiana,
February 2d, 1884.

Bro. Joseph Smith:—I think the prospects are good for an ingathering ere long at different points. The seed has been sown, and the harvest will surely come by and by. Bro. Harbert, and W. H. Kelley from New Albany, left here this morning for Marietta. I am to remain here till over Sunday, as there seems to be an increasing interest. The Methodists shutting us out last September made friends to the work. We are occupying, by the kindness of Mr. Farver, a large room being fitted up for a drug store. Some thought that a man would not be safe in introducing the work here, as there are four or five saloons. Here I am alone, as Jesus said, "As a sheep among wolves;" but I don't feel that I am alone altogether. Surely God is with me by his Spirit, and not only me, but all his people. As the poet said,

"Must Simon bear the cross alone,
And all the world go free?
No, there is a cross for every one,
And there's a cross for me."

O, how true! They seem as if they were the words of inspiration. In the experience of all true Saints, there is a cross. It is a cross indeed to many of the Elders to raise the standard of truth in localities where the difference between the doctrine of the Reorganized Church and the Brighamites is not known. Is it not humiliating to be classed with those people that we know are living in violation of the laws of God and the land. My opinion is, that the honest will be gathered out from Brighamism, and the rest will be cut off. As I heard a man say not long since, the only way to get rid of a cancer, was to cut it out. They have taught one thing, and practiced another; therefore they can not be believed on oath, and we are misrepresented on their account.

Yours, M. R. SCOTT.

SOUTH RAWDON, Nova Scotia,
January 19th, 1884.

Bro. Joseph:—Since writing to you we have had some very pleasant meetings and enjoyable times. Christmas Bro. Holmes Davison came up here and we had some very good meetings, the people getting more and more interested as our meetings continued. New Years Bro. and Sr. Dimock, Bro. and Sr. Davison, Emma and I went to Delhaven; and the day after we all met at Bro. Robert Newcomb's, and organized the "Cornwallis Branch," of nine members; Bro. H. J. Davison president, and Robert Newcomb Priest and Teacher. The Sunday following, I baptized Elisha Beach, Sr. Beach's husband, so now there are ten in the branch, all honorable, pious, godly people, of good repute in their neighborhood.

Bro. R. Newcomb had been to work near the bay shore; and talking of the great latter day work. The people got anxious to hear some preaching, so we went to Woodworth's Bay. We held three meetings there to good, attentive audiences, in a private house; for we were in the dominions of David Freeman, who would not meet Bro. Holmes Davison, but who still continues to foam out to his own shame, slanders and falsehoods against a people whose doctrines and faith he neither understands, nor can successfully contradict. Some of his members tried to close the Lower Peraux Hall against us, but failed, for the majority of the people were in favor of right and fair play; and some deserve credit for maintaining their position, that we should not be barred

out from the hall, of whom is Mr. Loomer, of the firm of Vaughan and Loomer, ship builders, Mr. Woolaver, Mr. Harris Newcomb, J. P., and others. Those others, *Christians*, then enquired of the magistrates if they would be arrested if they should disturb our meetings. The answer was manifested; for when I preached there afterward, you might have heard a pin drop all through the services; and the leading people of the vicinity were present. Many are investigating yet; but slow to obey. I sometimes get impatient at the seemingly slow progress of the work in this land. But is it not in very deed the last days, and as a gleaner of grapes after the vintage. Forty-five years ago the Elders preached the same doctrines in this land and elsewhere, and hundreds obeyed the truth. Now the Elders teach the same, and the people obey one at a time. Will there yet be a time when people will obey as they are convinced of the truth. It seems to me the consummation approaches fast. Tokens of Christ's coming in the heavens, the sun, on the earth, perplexities in religion, in commerce, in politics, or in governments; and as we see this, and then the Spirit bears testimony, saying, "I will hasten my work in its time," I feel to say, "Amen, come quickly, Lord Jesus;" for iniquity is abounding in the land. But there is another voice of the Spirit also, saying, "Let no one deceive himself, that he shall not account for his stewardship unto me." How is it, brethren? What account shall we render? "If our heart condemn us, God is greater." May he give us grace to persevere and overcome, is my desire and prayer.

Yours in Christ,

JOSEPH F. BURTON.

WILBER, Saline Co., Neb.,
January 28th, 1884.

Brother Joseph:—Two years have passed since Robert Elvin buried all of our family in the Blue at Wilber. We rising from our watery grave, I trust, to newness of life in Christ. I never realized until now what it means to be "dead to the world." When in the Methodist Church, I thought I lived a life of self denial, was almost a martyr to my faith! Looking back forty years, I see a marked difference in the way I joined that church, and the one I belong to now. Today I love the Methodist Church, and shall ever be grateful to its members who so tenderly cared for me, shedding the light that was in them, upon my darkened pathway, dispersing in a measure the clouds of doubt and infidelity, that so nearly shipwrecked my soul. It pains me to leave those dear Christian friends; but I dare not stay with them, but must press on to that greater light, that will one day illuminate the whole world. I have been kindly treated by all since I came into this latter day work. Have never been grieved but once, at what is said of us. In the discussion at Wilber, last November, when Clarke Braden took the Inspired Translation in his hands, denouncing it as a wicked book, a book of lies, a blasphemous work, and then threw it from him with such bitter contempt, he gave me a stab that I can not forget; for that book is my life and light, and a lamp to my feet; and I can but feel sorry that the man, so gifted in worldly lore, is no better able to discern spiritual things, and pray that he may soon see the light.

I believe the gifts are with us as a people, and many are beginning to see the power of God.

Some would say to me, Have you seen any miracle wrought, that you are so strong in your belief that the sick can be healed by the power of God through obedience? I said, Nay. I had asked for no sign and none had been given me. I simply took God at his word, and was blest. But a sign was given; for it came to me that I should be brought very low, even to death's door, and then be raised by the power of God, and this to convince my friends of the truth. I was taken sick, suffered extremely, nearly every one thought I could not live. Then my husband sent for Dr. Anthony, our Elder, and he administered to me. When brother Broliar knelt in prayer, I felt the healing power, as it came in the room like a current of cool air in July. Before the meeting, I was burning up it seemed, the fever raged so. Still nothing would assuage that intense thirst. The Elder laid his hands on my head, rebuked the fever, and it left me immediately. Lying still and free from pain, though weak yet, I did not drink for twenty-four hours after the fever left me. The next day I dressed and went out of doors, imprudently and contrary to advice of friends. I was soon on the bed again, lower than before; and again the Elders came, and I was restored as it were from death. My mind was very weak, still I knew that I should be restored to life; for although I wanted to go, (such sweetness and glory were shown me); yet a work was given me to do while I lay suffering, so that I was glad to take up the burden of life again, and I must go on till the flesh fails me, and my life dies out here. My room was crowded with friends not of our faith; but all I think were much moved. Speculation has been rife since my recovery. Some ascribe it to a strong will power, others to magnetism, while another says it was a remarkable thing that I got well without taking medicine, all forgetting to acknowledge the power of God. No, not all; for I have talked with some whose hearts are touched, and I feel it impressed upon me to work. I have asked of the Master, and he has graciously answered me. No peaceful cottage near Lamoni, no meeting and blending with the Saints so dear to me, no rest here for my feet; but to live and work among those who are not of the ark of safety, and this is my joy.

LOVE S. THOMPSON.

SACRAMENTO CITY, California,
January 30th, 1884.

Bro. Joseph:—We as a branch in Sacramento, are doing the best we can under the circumstances. The branch when I was appointed president, was in an almost disorganized condition, having no branch officers; but thanks to our Heavenly Father, there were as good Saints in it as you will generally find, and full of the Spirit, such as Srs. Hunt, Bushby, Bagnell, Blair, Roher, mother-in-law to Bro. M. B. Oliver, Calderwood; and those dear sisters held the fort, after the death of the late Bro. Webb, our former president. A dear good brother he was, full of faith in the gospel until his last words, and always bore a faithful testimony to the latter day work at home and abroad; and was well thought of and respected by the world, and loved by the Saints, and especially by the Saints of this branch. He was the one who conceived the idea of building a house to worship in, which the rest of the Saints are trying now to do.

The dear sisters held the fort, and paid for the use of the hall, until Bro. D. J. Phillips, our ex-

district president, called a meeting of the Saints, and I was chosen their president. I am trying to do the best I can. And now I think we will get along, for I have more help in the persons of Elder J. R. Cook, acting as Branch Priest, and Elder G. W. Harlow, acting as Teacher. Bro. Joseph, please you and all of the Saints in Lamoni, pray for me, that I may hold out faithful.

Ever praying for the welfare of Zion, in bonds of the gospel,
JAMES H. PARR.

LIMERICK, Ohio,

January 1st, 1884.

Dear Herald:—On the 26th of December I had the following dream: I was at home; a man appeared at my table having three tin cups. The first was filled with milk, one with water and the other was empty. Directing my attention to the first filled with milk, he said, "This represents the Church of Jesus Christ of these latter days. This you see is pure." Then taking the cup, he poured a small portion of the milk into the empty cup; then a little water from the other cup, then he put in some dirt, slops, and other filth, until it was full, and then said, "This is the Brighamite Church, the church in Utah. You see it is corrupt and abominable." Next he filled the first, or milk tin (which was about two thirds full of milk), with water from the water tin, until it was full, and then said, "This represents the Church of Jesus Christ of Latter Day Saints, the Josephites. You see this is not pure." I said, No. I said nothing else that I remember. He was of medium size, dark complexion, dark beard, streaked with gray, and dressed in dark clothes. I would like to have comments.

Your sister in the one hope,

SARAH A. MOLER.

SACRAMENTO, California,

January 20th, 1884.

Dear Brother Joseph:—It is a little over two years, since we, the Saints in Sacramento, were impressed by the Spirit of God, to try and get a meeting house of our own. Where we met on Sunday was a Public Hall, that was rented to any one through the week for anything they wanted, such as club, or lodge, or dance. Sunday morning we would have to sweep up cigar stumps and ashes, and tobacco spits. It was not a very fit place for worship. We have a lot bought and paid for, and about fifty dollars and twenty-five cents toward the building. We wish the Saints to assist us with their prayers, and from those who can afford it, a little means would be very acceptable. We pray the Lord to bless the giver a hundred fold. The following circular will show more fully our object in wanting a house of worship:

"The members of the Reorganized Church of Jesus Christ, in the City of Sacramento, Cal., have long felt the want of a place to meet in, dedicated to God for his holy worship, and where they can invite the public, and also for Sabbath School purposes, fearless of any annoying reflections on the vanities and probable vices, common to public halls, such in which they have long met, and for which they have paid enough to have built a 'House of God; a house of prayer for all people.'

A suitable site for such a building, and for so low a sum, is now offered us, that we have resolved with united effort, at the risk of sacrifice, to buy it and begin to build. We have also un-

animously decided to sustain our committee of five, for the management of this business.

And to confidently request your kind co-operation, we ask your prayers, your confidence in our success, your cheerful aid, as 'tending to the Lord,' and your cordial influence in endeavoring to interest your friends and acquaintances in this worthy object.

Correspondence, donations, etc., can be addressed to G. W. Harlow, Brighton, Sacramento Co., California.

Agents and all who contribute to this sacred cause, will receive properly signed receipts for all offerings presented for the above purpose."

I see by the conference minutes, that Joseph Dewsnup is president of Manchester Branch, Manchester, England. That was my branch, and Bro. Joseph was there when I was. It does me good to read the minutes, as I can feel the same influence as when I was there. The Lord is blessing us in Sacramento. Three have been baptized under the labors of Bro. Daly. We are expecting Bro. Wm. Anderson from Oakland next Sunday to preach to us. May the Lord bless all good Saints, is the prayer of your humble sister in the gospel of Christ. My address is 929, O. St., Sacramento, California.

MRS. SARAH HUNT.

FLORENCE, Kan., Jan'y 30th, 1884.

Brother Joseph:—I accidentally fell in company on the train between here and Emporia, with a very respectable old gentleman of about seventy-five years of age, who was once acquainted with your father, and at one time visited him in Nauvoo, and shared his hospitalities. He spoke in high terms of both your father and mother, and said he could not have been treated better by his own people. I asked him if he believed your father was a polygamist. He replied that he knew he (your father) was not a polygamist, and never was, as he had a chance to know, for he had eaten at his table, and slept in his house. He said on one occasion, your father offered to wrestle, saying to him, "I can throw down any man on the ground." However the old gentleman said they did not wrestle, as Smith had the appearance of being a very stout man. The old gentleman's name is Houghton, and run a water mill at one time on the Des Moines River. Said he gave a number of the Mormons work there, after they had been driven from Nauvoo. Although Mr. Houghton is not a believer in our claims, he is very liberal, and adds another testimony, that Joseph the Martyr was not a polygamist, and he believed him to be a good man.

Yours in gospel bonds,

A. P. FREE.

NORTH BRANCH, Lapeer Co., Mich.,

January 21st, 1884.

Bro. Joseph:—I am making new openings in the northern part of this county, and shall endeavor to make an opening in the village of North Branch soon. Yesterday I addressed an interested people in a school house three miles south of the village. I was blessed with good liberty, and to such a degree as to attract the attention of the little folks, and the expression of the people was, that I should continue the meetings there, which I shall endeavor to do. When I leave here I expect to visit Tuscola county: Your brother in Christ,

LEVI PHELPS.

HOLSTEIN, Grey Co., Ont.,
January 18th, 1884.

Bro. Joseph.—Having been appointed as a committee to labor with Bro. S. Brown and J. H. Lake in adjusting several matters relating to some of the branches in London District, we started some time after our October conference, visited some of the branches, labored and preached, with little success in some cases; tried to get some new openings: succeeded in getting turned out of school house in one place, church in another; went to Riverview, in Dufferin county, about twenty miles east of Egremont Branch. Got good hearing, left splendid feeling among the people, who I think received me the kindest, and showed the most hospitality I have met with since entering the field. Was permitted to use Union Church for a time; but finally shut out. Then several neighbors kindly tendered use of their houses. Was invited to visit and talk on the truth, and partake of their bounties, which if they were brethren, could not have been given with better grace. Mention Mr. and Mrs. Williams, storekeeper; Mr. and Mrs. O. B. Thompson, saw miller; Mr. Hannah, Mr. Jones, Jordan, Hulbert, Stewart, and if I omit others, it is not out of disrespect. Baptized three: a brother and sister Shields, and a fine young man named D. McGillvery, who has been out to Utah and seen the abominations; who understands the difference between that system and the truth. I left several who say they will be baptized at no distant day. May God grant them the resolution to carry out their good intentions, is the prayer of your brother in bonds,
J. A. McINTOSH.

AUGUSTA, Butler Co., Kan.
February, 1884.

Brother Joseph.—I have seen all the Brethren that seemed to take offense at my letter in *Herald* of November 24th; and there are no hard feelings now, as forgiveness has been required, and freely granted for the error in December 15th letter; so I will explain a little.

The lands then spoken of as raising forty to fifty bushels per acre, are not government lands, except some man forfeits his claim by fraud, and loses his improvements as any one can see, and is held at from five to ten dollars per acre. The word timber here refers to rivers and creeks, where trees of any kind and size grow, and is generally owned by old settlers, and made a source of good profit; though in Michigan there is much timber logged and burned, which is better than most of this. I have traveled over a goodly portion of Butler Co., and have seen no timber worthy of the name as applied in timber countries, excepting, perhaps some small timber for ax handles, fence posts, etc. I have heard of a saw mill and saw timber, but have not seen them. Men who have money can make money here, judging from the past; but you who have no money, don't come here to get rich, lest you be disappointed. If the spirit of the Lord commands you to come, and promises a continuation of the bountiful crops of the past year, or promises you a goodly increase in the harvest of souls, don't be afraid to come.

My only hope of riches is in the Lord. Except he break the bonds that now bind by reason of transgression, how can we become builders of Zion. "Lord, help thou our unbelief," and help us to see eye to eye.

Yours in bonds,
M. N. COLE.

NORWOOD, Wright Co., Missouri,
January 23d, 1884.

Bro. Joseph Smith.—I have been receiving so many letters of inquiry about this country, that I find it impossible to answer all of them separately. This country is somewhat broken and rocky in places, but well watered with good springs and small creeks. The water is very clear with no alkali. It is also well grassed and timbered, and affords a most excellent range for hogs, cattle and sheep. The climate is mild and healthy. Some of the land is too rough for plow land, but there is a great deal of very good plow land. There is no prairie land in this country. Improved farms bring from three to twenty dollars per acre, according to locality and improvement. Raw land from one dollar and a quarter to fifteen dollars per acre. Hay, wheat, corn and potatoes, grow well here. Also fruits of almost every variety. Especially apples, peaches and grapes. The country is filling up very fast; but I think that quite a number could get cheap homes here yet. There is no branch of the church here, and I would be very glad if some of the Saints would come here; but I would advise all to come and look at the country before they move here. I will do all I can to show the country to any that come. I live two hundred and sixty-one miles southeast from Kansas City, Missouri, and two hundred and twenty-six miles northwest from Memphis, Tennessee, on the K. C. F. S. & M. or G. Railroad. Hay is selling for eight dollars per ton. Wheat eighty-five cents per bushel, corn forty-five, potatoes fifty, pork five cents per pound, net. Cows are worth from fifteen to thirty-five dollars each. If any of the brethren come to this country they will find me in the store with C. Lehman and Co.

Yours in the one faith,
W. H. SCHOFIELD.

AKRON, Iowa, Feb. 4th, 1884.

Dear Herald.—I have obtained the use of the Baptist Church to hold meetings in, to begin Thursday evening, and hold over one Sabbath; and as the Church is unoccupied, now, or in this month, will be the surest time to get it, as the Advents are to have it by and by. I ask again, Is there any one that can come and do some preaching for us? If there is please write so that I can make farther arrangements.

Your sister, striving to work for the Master,
M. A. CHRISTY.

WESTON, Iowa, Jan'y 31st, 1884.

Brother Joseph.—We have a little branch here, known as the Weston Scandinavian Branch; and as the name indicates, is composed of Scandinavian people. All around us there are many of our country folks; but as we have no place to meet in, except here and there in private houses; (our school-house has been denied us), therefore birth was given to the idea of building a house in which we could worship, and where we could invite people to come and hear the doctrines preached by the saints, believing it would be acceptable unto God if a house was erected for that purpose in the right way and with the Spirit of God directing, which of course we should all strive to have leading us in all our undertakings. We also think it would be an honor to the church, and especially the Scandinavian part. Therefore we come, asking all to co-operate with us in the building of this another house to God; and to the

Scandinavian brethren and sisters we make special appeal, as we think it is the only effort, as far as we know, by saints of our nationality to build a house to God. The saints in the branch here are poor, but most of them are willing to bear as much of the burden as they can. The branch elected a committee to take steps for the accomplishing of the above, consisting of brethren John F. Drebis, Hemming Hansen, Hans Peterson. Bro. John F. Drebis was elected chairman of the committee, and to him may be sent whatever any one may give for the above named object.

Yours for truth,

JOHN F. DREBIS.

Summary of News.

GENERAL NEWS.

Jan. 30.—Baker Pasha, with 1,600 troops, landed at Trinkitat, Egypt, Monday, and an additional body of 2,000 men landed Tuesday, completing the force for the relief of Tokar. Nearly 20,000 rebels are between Trinkitat and Tokar. The first battle will probably be fought where Capt. Moncrieff, the British Consul at Suakin, was killed by the rebels—seven miles distant—as the rebels are massing at that point. Small bodies of the enemy which approached within 4,000 yards of the camp were shelled by the British gunboat Sphinx. Gen. Gordon has arrived at Assouan. Osman Dinga is ill.

The cable between Suez and Suakin has been completed.

A Khartoum dispatch says a soldier succeeded in getting through from Rupaz. He reports that Sala Bey is hard-pressed and requires men and ammunition. The Sheikhs in the vicinity have received a letter from Gen. Gordon asking them to come in. It is feared that the summons are now to late. Sheikh Senoussi and his tribe, recently reported to be advancing to join El Mahdi, not only have not joined El Mahdi, but have decreed that he is a false prophet and adventurer, and that Mussulmans must on no account follow him.

In spite of the many arrests the agrarian agitation continues in Pskow and Vitebsk, Russia. So intense is the irritation of the peasants in the latter province that the Governor has telegraphed to St. Petersburg asking that the troops specially sent to Vitebsk be withdrawn, as a collision is feared. Appeals addressed to the educated classes have appeared in White Russia, urging them to join in the struggle against absolutism.

The Nihilists have poisoned Degaiff, alias Jablonsky, the chief murderer of Lieut.-Col. Sudeikin, because of his many double dealings.

The sensational dispatch from Kharkoff alleging the discovery of a plot for poisoning the Czar, and for a general uprising of the peasantry in Little Russia, and asserting that Special Officer Sabieloff, sent by Col. Sudeikin to Kharkoff to investigate Nihilism, had been assassinated, is flatly denied by a St. Petersburg dispatch. The telegram says nothing has happened at Kharkoff beyond the discovery of a secret printing-press.

Jan 31.—The Government of Austria has ordered a state of siege to be established in Vienna, Korneburg, and Neustadt. This gives the Government the right to search private houses without judiciary order, to exile suspects without trial, to conduct trials without a jury, to suspend the

liberty of the press, to open all private letters, and to dissolve all public and private meetings. These drastic measures, together with the universal hatred of the Austrian police, cause general uneasiness and discontent, driving into the ranks of the discontented many who would otherwise be peaceful citizens, and, in fact, promoting the alliance of the Socialists, Anarchists, and Nihilists. The President of the Council and Minister of the Interior have sent a letter to the Lower House of the Reichsrath explaining that extraordinary measures are being taken in consequence of recent crimes, the present means being insufficient to suppress them.

The police have discovered a Socialist plot to rescue the Russo-Polish student Podlewski, who has been imprisoned at Berlin for the last nine months. Two Socialist leaders have been placed under arrest. Active correspondence is disclosed between Podlewski and the Socialist workmen in Posen.

The Russian Nihilist Mendlessohn, whom the Prussian police conveyed across the Russian frontier, managed to escape, and has reached Paris.

Gen Gordon leaves Assouan today en route for Khartoum. He has written a letter to El Mahdi asking him to send the European prisoners in his possession to Khartoum. Gen. Gordon has telegraphed to Khartoum saying: "You are men, not women. Be not afraid. I am coming."

Col. Sortorius telegraphs from Suakin as follows: "Sinkat and Tokar are still ours. I am going to join Baker Pasha at Trinkitat tomorrow. We will advance Friday. Baker Pasha recently made a cavalry reconnaissance and attacked Osman Digna, and killed and wounded over 120 of his men. The friendly tribes are still hesitating to move the last ten miles toward Tokar. I have written Baker Pasha, strongly urging an immediate advance from Trinkitat. Three days after Baker Pasha's reconnaissance I made a sortie with the infantry. Osman Digna attacked me, but lost several men, whereupon he retired inland. I am doubtful about the relief of Sinkat. Otherwise all is well."

Gen. Gordon left his specie at Assouan. He will receive advances of £119,000 from the Greek merchants at Khartoum.

Thomas Cook & Son, who control the entire steamboat traffic of the Nile, have been asked to place every available steamer, barge, and sailboat in readiness to convey troops, stores, and munitions of war to Upper Egypt, and also to bring any number of people down the river in case the evacuation of Khartoum is decided upon. The manager has started for Egypt to supervise the matter in person. Deep anxiety is felt regarding Baker Pasha's hazardous attempt to relieve Tokar. Baker will take with him 1,400 Egyptian infantry, 300 Egyptian cavalry, 2,040 Soudanese, and 150 Turkish cavalry, four Krupp guns, two Gatlings, and two rockets.

Peace is completely restored on the Egypto-Abyssinian frontier, and trade is reopened between Kassala and Massowah. Advices from Sinkat are heartrending. It is said the people have eaten all the dogs in town, and only horses and one bag of barley remain. There will be nothing left Feb. 1, when, unless relieved, the inhabitants intend to try to cut their way to Suakin. They say they had better be killed than starve. Tewfik Pasha made a sally from Sinkat the 19th inst. He lost nineteen men. Fifty rebels were killed and many wounded. On receipt of the

news that the Government intended to abandon the Soudan, the Cadi of Suakin secretly assembled the leading Arab inhabitants of the town and advised them to join El Mahdi. The same night the Cadi and twelve followers joined the rebels. The defection has produced a bad effect. During the recent cavalry reconnoissance from Suakin the Turkish detachment became panic-stricken and bolted. Maj. Giles rallied them, however, by charging the enemy and killing five men with his own hand.

The Zulu Chief Zibepu and his followers defeated the Usutus in a bloody battle Jan. 22, in South Africa.

A dispatch from Tobermory, Island of Mull, one of the Hebrides group, says six men belonging to a secret society at Mull have been arrested on the charge of conspiracy to destroy public buildings with dynamite and subvert her Majesty's Government.

Owing to the depreciation of landed property in Ireland, a scheme is in preparation for the relief of owners. It is proposed to establish a land bank, with Government guarantee, which shall be empowered to lend money to landlords to pay off incumbrances created before the Land act, and also to lend money to the tenants for the purpose of purchasing holdings.

Several mountain tribes under Ali Pasha, formerly chief of the Albanian League, have revolted and seized the reins of Government. They had resolved to oppose the cession of the districts of Gusinje and Kraina to Montenegro, Europe. The 19th inst they entered Montenegro territory, but were repulsed, losing fifty men. The Prince of Montenegro reinforced the troops on the frontier and entered into an alliance with Miridites. Large quantities of arms are being conveyed to Bosnia and Herzegovinia, where rebellion is being fomented.

Feb. 1.—The increase of crime, especially robberies, in Vienna, Austria, has almost caused a reign of terror. A scavenger today received a cartridge from a stranger and handed it to a policeman; the cartridge exploded, probably fatally wounding the policeman.

A spy captured near Trinkitat says 7,000 rebels are five miles distant. The spy is a mere boy, who came armed with a spear to avenge the death of his father, killed by a shell Tuesday. The youth fought furiously until wounded. Baker Pasha has sent letters promising full pardon to the rebels who submit. The relief of Tokar and Sinkat is dependent upon diplomacy as much as upon arms. An unconfirmed report states that Sinkat has been relieved by friendly tribes. The commander at Tokar, in the Soudan, writes: "It would be impossible for our condition to be worse. The rebels have filled up all the wells outside of town. The water inside is brackish and bad, and the troops are suffering from diarrhea. There is great fear that it will be necessary shortly to surrender. Only ten to twenty rounds of ammunition per man are still left. The rebels continue fighting day and night."

England intrusted to Lord Dufferin the drawing up of plans for Egyptian reform. Lord Dufferin, designing the machinery of government to which he has given the somewhat general term of "institutions," would seem to have adopted the design of a pyramid, with manhood suffrage as its base and the Khedive as its apex. Manhood suffrage elects the village constituencies of spokesmen, who themselves elect the Provincial

Councils, the members of which form nearly half of the Legislative Council. The Legislative Council itself furnishes thirty out of eighty members of the General Assembly; from the General Assembly are taken the eight Ministers, and these last are responsible to the Khedive.

Manhood Suffrage—The basis of representation is every male Egyptian subject exceeding 20 years of age not in military service, not having been found guilty of any serious offense, and not being declared insolvent. The number of persons who fulfill these conditions out of an estimated population of 6,800,000 is 903,420. Of this number 797,571 from about 5,300 village constituencies; the remaining 105,849 are electors for the towns of Cairo (65,016), Alexandria (29,841), Damietta (6, 329), Port Said (2,730), Rosetta (2,423), Suez (1,979), El Arish (299), and Ismailia (232).

Village Constituencies—The 797,571 only hold their vote for the purpose of electing in each of the 4,300 constituencies one "electeur delegate," or spokesman, to represent them at the election of the Provincial Council—that is, they do not choose their provincial representative, but they elect the men who shall choose him.

Provincial Councils—These 4,300 spokesmen are then convened by Keedivial decree to meet at the chief town of the province to which their villages severally belong, and there to elect a Provincial Council for their own province. There are seventy counselors to be elected in fourteen different constituencies, the highest number of electors in any one being 544, the lowest ninety, and the average 307.

Legislative Council—This consists of thirty members. Fourteen are sent from the Provincial Councils each to represent its province. Fourteen are named by the Khedive upon the proposition of his Ministers, and among them are a President and one Vice President, the Second Vice President being chosen from among the rest of the body. The remaining two represent the eight towns, one for Cairo and the others for Alexandria, Damietta, Port Said, Rosetta, Suez, El Arish, and Ismailia.

The General Assembly consists of eighty-four members, as follows: The Cabinet of Ministers, 8; the entire Legislative Council, 30; and additional elected members, 46. The forty-six are chosen by the spokesmen of the different towns and villages.

A convention of farmers at Carlow, Ireland, denounced Lord Rosmore and the Orangemen. It was resolved to prohibit hunting on the lands of the farmers, and if necessary prevent it. The farmers declare they will poison their grounds.

The Servian Government is selling the property of the peasants in the districts recently in revolt to raise money to pay the expenses of suppressing the insurrection. Thirteen school-teachers have been dismissed for promoting agitation.

The Governor of Lower Austria has issued a manifesto which declares that any one harboring persons who have been expelled from Austrian territory, or who shall attend Anarchist, Socialist, or other meetings not strictly legitimate and legal, shall be punished by a fine of 1,000 florins (\$500) and six months' imprisonment.

A terrible epizootic has made its appearance among the sheep in Montana. Out of 20,000 animals belonging to one ranch 5,500 have died.

Feb. 2d.—Advices from Cairo today indicate that the alarm for the fate of the garrison of Tokar and Sinkat is greatly intensified. The delay of Baker Pasha's advance has without doubt sealed the fate of Sinkat, where Tewfik Bay, with 400 soldiers and 1,000 women and children has been besieged for some weeks past. A messenger reached Suakin from Tewfik Thursday, who announced that unless relief reaches Sinkat by Saturday Tewfik would make one rally more, and, in case he was defeated, would then surrender. It is reported that the delay of Baker Pasha to advance is due to the disaffection of the black troops, owing to the removal of their leader, Zobeir Pasha. The English officers with Baker Pasha at Trinkitat report that the Egyptian

troops are utterly inefficient in drill and the use of rifles, while the native officers are cowardly and unwilling to march, on the ground that defeat is certain. Baker will await the arrival of friendly Sheikhs, and do all in his power to relieve Tokar by the use of diplomacy and bribery before forcing his troops to march inland. Military critics calculate that in case Baker Pasha is compelled to cut his way through to Tokar the chances are three to one in favor of the complete annihilation of all his forces.

The Austrian police have compiled a list of foreigners who are to be expelled from the country. The police also have closed the printing-office at which the Socialist paper, the *Future*, was published.

Placards were posted throughout the City of Paris yesterday evening inciting the disaffected policemen and starving workmen to arms.

Wendell Phillips died about six o'clock last evening, surrounded by his relatives and friends.

The Apache Indians are reported to be murdering and ravaging in the vicinity of Sonora, Arizona. Four men have been killed since January 25th.

A new feature of life in Ireland which has grown to considerable proportions through the inspiration of the Parnell movement, and which has hitherto escaped the attention of the outside world, is the growth of the literary spirit among the young men of that country. In every considerable centre of population, as Mr. Redmond said recently, libraries and reading-rooms have been established, and literary societies have been organized. Thomas Davis and John Blake Dillon and their associates of the Young Ireland party tried a similar experiment in 1843, but it was hardly successful. They had not the proper material to work on. The masses were unlettered. Since their time the National school system has been perfected, and all the men of Ireland under forty years of age have had good educational advantages. They have very generally profited thereby. The Young Ireland party gave them a literature and the idea of organization which the men of the present day have gracefully and fittingly acknowledged by calling their societies after the leaders of that body, and the central organization in Dublin the Young Ireland Society.

At a meeting held in Ballymote, Ireland, there was a riot growing out of an attack by Orangemen. Three Nationalists and two Orangemen were wounded. The intervention of the police alone prevented the houses of Orangemen being wrecked.

Feb. 3.—The Turkish Ambassador to Great Britain has informed the British Secretary for Foreign Affairs that the Porte is preparing a note to the Powers insisting upon the retention of the Soudan as an integral part of Egypt under the Sultan's suzerainty, and stating that the Porte desires the Soudan question referred to a conference of foreign Ambassadors at London or Constantinople. The Queen's speech, drafted for submission to the Cabinet Council, affirms the intention of England to withdraw the troops from Egypt as soon as the conditions of peace and prosperity will admit of the withdrawal.

The enemy made an unsuccessful attack upon the fortified camp of the Egyptians. Owing to the scarcity of provisions at Sinkat a party made a sortie for forage. All were cut to pieces by the enemy. Six hundred blacks, armed with Remington rifles, have left Suakin to join Baker Pasha at Trinkitat. Gen. Gordon has appointed Col. Stewart, Military Secretary, Lieutenant-Governor of the Soudan. Baker Pasha's advance on Tokar has begun. The Tokar garrison are preparing to make a sortie to aid Baker Pasha's advance.

The placards posted in Paris inciting disaffected policemen and starving workmen to arms are supposed to have been issued by a committee of the revolutionary party. Large numbers of the placards were destroyed by the police.

There were 33,000 deaths from diphtheria in the Province of Kharokof, Austria, between 1878 and 1882.

Additional arrests of Socialists were made at Vienna, Austria, Saturday and Sunday.

A letter was received by the palace authorities to-day at Constantinople, which purports to dis-

close a plot to murder the Sultan. The letter implicates in the plot the Grand Vizier and other high Turkish officials, and is dated Varna, though it is believed that it emanates from London. It is probable that a commission will be sent to London to inquire into the origin of the letter.

Abraham Hayward, the English author, died in London.

Feb. 4.—Austrian Anarchists have succeeded in creating a genuine reign of terror in the Capital such as "lookers on in Vienna" have not witnessed since the revolution of '48. The police claim to have discovered a plot to assassinate the Emperor. The conspirators have replenished their supply of dynamite from the Government stores. Between the Anarchists and police, peaceful citizens are in constant dread. The mails have been violated by both parties, for the officials have opened private letters and the revolutionists have stolen 258,000 florins from Pesth and Vienna Post-Offices. Public buildings are heavily guarded, and a complete censorship of the press has been established.

Col. Harrington has arrived in Suakin, Egypt, and taken command of the garrison. A French Consul has been dispatched to Khartoum. Bismarck has advised the Porte to postpone the proposed issue of the circular to the Powers in regard to the Sultan's rights of suzerainty over the Soudan. The Sultan having asked the Seraskier (the commander of the forces) what transports and troops it was possible to send to the Soudan, the Seraskier reported to the Council of Ministers that nearly all the ships of the fleet are in want of equipment and munitions; that no transports are obtainable, and that an expedition to the Soudan is impossible without English aid. Gen. Gordon telegraphs that a message has reached him from the Soudan hailing his mission with gladness. He considers the dispatch of British troops to Assouan needless. An Austrian just returned from the rebel camp states that Osman Digna has 3,000 men around Sinkat and 4,000 men near Tokar waiting to fall upon that place before attacking Suakin.

At Berlin, Prussia, several large meetings of Socialist workmen were held Sunday.

It is announced that Explorer O'Neill has arrived at Mozambique, Africa. He has traversed 1,400 miles of hitherto unexplored country between Mozambique and Lake Nyassa. O'Neill discovered Lake Amurambu, which he declares to be the true source of the Pierna River. He reports that Lake Shirwa is smaller than described. On his return O'Neill followed the Valley of Lake Loango, which he describes as well peopled.

FIRES—STORMS—ACCIDENTS.

Jan. 30th.—A small fire in New York, seriously injured five persons. Loss by fire at Rome, N. Y., \$20,300. One life was lost. Phillipsburg, Pa., glass works, \$125,000. Mound City, Ill., flouring mill, \$12,000.

Within a radius of ten miles of Ayr, Scotland, 200,000 trees were blown down in a recent storm, 100,000 on the estate of the Marquis of Ailsa.

The steamer Rhywabons, bound from Holyhead to Cardiff, Wales, struck on a group of rocks near Cardiff last night. The mate, five men, and a boy escaped in a small boat. Half an hour after leaving the steamer they saw her lights disappear. The Captain and ten men remained on board the steamer and were probably lost.

Jan. 31.—A fire in the business portion of Peoria, Ill., destroyed property worth \$110,000. Loss by fire at Toronto, Ont., two grain elevators and contents, \$252,000. Minneapolis Minn., \$20,000. Milwaukee, Wis., \$2,000. Goodwin, Dak., two hotels, \$17,000.

At Broad Ripple, seven miles from Indianapolis, Ind., on the Indianapolis & Chicago Air-Line Railroad, about 10 o'clock this morning, the middle portion of a passenger-train fell through a rotten bridge over the White River, repeating the scenes at Ashtabula, but with less horror. A portion of the wreck was submerged, and the ex-

posed remnant blazed briskly for an hour or more. Six people were burned to a crisp. Two persons are dying and seven were hurt less seriously. A gang of workmen who were fixing the bridge are spoken of in the dispatches as having also been "slightly injured." One man fell to the ice, was driven through it by the falling wreck, and swam ashore, still able to walk. Some of the victims had been fastened in the timbers without being hurt otherwise, and were forced to watch the approach of the fire, which could have been put out at its start with one bucketful of water. In some cases no help reached them.

At 6 o'clock this morning a passenger train on the Nashville, Chattanooga & St. Louis Railway ran into a land-slide near Raccoon Mountain, seven miles from Chattanooga and thirteen miles from the scene of the terrible accident of last Tuesday. There was a dense fog, and the engineer did not see the obstruction until within thirty feet of it, when he told the fireman to jump, but stuck to the engine himself and applied the air-brakes. The engine and baggage-car were demolished. Conductor Wood and Engineer Long escaped with comparatively slight injuries, and the passengers, although severely shocked, were not hurt. The slide extended half a mile up the mountain and covered the track for many yards. The escape of the train from an accident even more terrible than that which occurred two days ago was miraculous. The conductor and engineer reached Nashville this evening, and are under medical treatment.

The ice in the Youghiogheny and Upper Monongahela Rivers broke up this morning. Near Elizabeth, Pa., twelve barges belonging to Joseph Walton & Co. were swept away. All but three were recovered. The steamer Celia, which for a year past has been tied up at Vandegriff's distillery near Fredericktown, broke loose. She struck a pier of the bridge and stove in her cabin. Several attempts were made to pull her ashore, but the current was too strong. The men abandoned her and came ashore. She has been used as a grain store-house and wharf boat at the distillery. The dam at Lemond's was completely swept away. From Burgettstown comes the report that many families were driven out of their homes before daylight, and that many houses were ruined. A bridge over the mouth of Big Raccoon Creek was carried away. The tipples of the Iron City Coal Company went down before daybreak. At West Newton and Broadford the Baltimore & Ohio Railroad tracks are covered with water, and trains are greatly delayed. A wooden bridge was swept off its piers and soon floated out of sight. Just before it went down the stage-coach, loaded with six passengers, passed over.

Feb. 1.—A lace factory, several coal depots and shops, and five dwellings were destroyed at Paris, France. One hundred families were rendered homeless. Loss, 1,000,000 francs.

Incendiaries are charged with the recent great fires in Toronto.

Loss by fire in Belmont, Wis., \$25,000. Nashville, Tenn., \$20,000. Searcy, Ark., \$20,000. Lexington, Ky., \$4,500.

A barrel of gasoline in a hardware store at Alliance, O., exploded this afternoon with truly frightful results. The building was three stories in height. Five families lived in the upper portions of the structure. The building was totally demolished. Nineteen people were in the doomed place at the time, and all are believed to have been killed, though only two bodies have been recovered. The ruins took fire and were partly consumed. A woman in the street was fatally wounded.

At Rogersfield, N. Y., one man was killed, one mortally wounded, and several others mangled by a detached ore car in one of the mines.

Feb. 2.—At Iquique, Peru, fire yesterday destroyed Bodega Eck Trorer & Co.'s store, containing 28,000 quintals of saltpeter; also the saw-mill of James Ingies & Co.

A slight shock of earthquake was felt at two o'clock this morning, at Millersburg, O., sufficient to awaken people and rattle the windows.

Serious gales are again reported in various quarters of the British Isles. They have been especially severe on the Island of Jersey and at Holyhead, Birmingham, Chester, Harwich,

Wick, and the Isle of man. Many rivers have overflowed their banks, and the floods are causing much damage. The streets of Duffield and Derbyshire are inundated. A portion of the breakwater at St. Ives has been demolished, and the iron bridge at Rhodes Bank, near Oldham, has been blown down.

Feb. 3.—Thonet's furniture factory, Moravia, Europe, burned. Twelve hundred hands are thrown out of employment.

Loss by fire in St. Louis, Mo., business houses, \$95,000. Gowanda, N. Y., flouring mills, \$35,000. Belleville, Ills., \$5,000. Lockport, N. Y., \$4,000. Urbana, Ills., \$2,000.

A Spanish vessel capsized in a gale off Coruna last week and the crew of nineteen were drowned.

Several cars were ditched, and an engineer killed at Hepburn, O. Near Memphis, Tenn., several cars were ditched, and two men seriously injured. An explosion occurred on the steamer Natchez, near Baton Rouge, La., killing a boy, and severely scalding a man. The giving way of a floor at Guilford N. Y., injured a large number of people, but none fatally.

Feb. 4th.—Loss by fire at Chattanooga, Tenn., \$5,000. South Toledo, O., flouring mills, \$19,000. Camden, Pa., lithographic works, \$60,000. Baltimore, Md., \$5,000.

The ship Theodore H. Rand was in collision off Beachy Head with an unknown brigantine, which sank. All on board except one person were drowned.

The schooner S. C. Noyes, herring-laden, was sunk in a collision off Rhode Island. The crew were picked up, much frostbitten, after being ten hours in an open boat.

There is a good deal of apprehension in regard to the flood in the Ohio. It is raining from Pittsburg to Cairo. The tributaries are all full, and the Ohio is rising at the rate of an inch an hour with fifty feet and some inches in the channel at Cincinnati. The cellars in the bottoms are already filling. Five feet more is the danger point, ten feet more shuts off the supply of gas, and twelve feet more will stop the pumps at the water-works. It was at about this time last year that the destructive flood occurred, and that experience increases apprehension now. Heavy rain fell nearly all the afternoon, growing heavier at night. The rain ceased between ten and eleven o'clock to-night. The air is slightly cooler, windy, and cloudy. The river continues to rise nearly two inches an hour, standing fifty-one feet and four inches at 2 a. m. It will require several more feet rise before what may be termed serious disaster comes, such as the suspension of manufacturing, interruption to railroad traffic, and the flooding of dwellings.

This afternoon the Ohio River suddenly recommenced rising rapidly at Madison, Ind., and is now swelling two and a half inches an hour. It is considered certain that it will come over the banks, stopping both starch works and other industries along the river front. The water is already in Clement's factory, and the engine-room of the shipyard is endangered. Property is being removed.

January will long be remembered as a month of appalling disasters and conflagrations. No year within the memory of the oldest historian has been ushered in with so much loss of life and property, and this and the coming generation will long have cause to remember the heartrending accidents which have characterized it. Railroads and conflagrations, the oceans and explosions in collieries and mines have each played an important part in the destruction of human life and property. On the 3d of January occurred the terrible railway accident near Toronto, in which twenty-eight souls were sent into eternity. On the 5th the horrible convent fire at Belleville, Ills., occurred, when twenty-five young ladies lost their lives. On the 9th the bark Elmira was lost at Long Branch, N. J., with sixteen souls on board. A lapse of nine days ensued, when the world was shocked by the news of the wrecking of the City of Columbus, off Gay Head island, with a loss of one hundred persons. Following soon after was the loss of a fishing schooner at Gloucester, Mass., fourteen men being drowned. On the 24th occurred the

terrible explosion of fire-damp in a Crested Butte, Col., mine, which killed fifty-seven miners. The same day news was received of the loss of the Gloucester fishing fleet, and a schooner, off St. John, N. B., which added fifty-two more to the list. On the 28th news was received of the loss of a schooner off Gloucester, Mass., with 14 lives, and two days after another schooner at the same place was reported lost with 14 persons. The same day occurred a dynamite explosion, near Port Arthur, Manitoba, which took 5 more lives. The next and last day of the month occurred the terrible accident near Indianapolis, in which 6 lives were sent out of the world. During the past month 378 lives were lost in North America through the medium of fires, railways, storms, wrecks, etc. During the same time Europe has suffered the loss of 286 lives through different accidents, the most prominent of which was the wrecking of the steamer Hueaiyren off the Chinese coast, with a loss of 200 lives. The remarkable phenomenon of so much loss of life seems to have instilled itself into the workings of the fire element, as the record shows that in the United States alone the astonishing amount of \$3,677,000 worth of property was destroyed by fire. The "fire fiend" seems to have been held in check across the ocean, as the record shows that only \$875,000 damage was done by this element of destruction, the main part of the loss falling upon Great Britain.

BUSINESS AND FINANCE.

Isaac Waixel and Samuel Allerton, of Chicago, and David Waixel, Charles Kaufman, and Joseph Sturn, of New York, forming the company which will slaughter cattle at the new stock-yards in Omaha, Neb., and ship dressed beef to New York, have arranged for the building of a slaughterhouse with a capacity of 1,000 head of cattle per day, and will start it with slaughtering 400 head daily. The Union Pacific Railway is setting stakes for a double track extension along the stock-yards to a point seven miles beyond Omaha.

At Fall River, Mass., spinners' wages have been reduced, and a strike is threatened.

Reports from the vegetable and cane-growing parishes of Louisiana say: It now turns out that the late freezes have proved far more disastrous than at first predicted. In Ascension and adjacent parishes the early vegetables suffered extremely. Many were so injured that it became necessary to replant them. This will delay the marketing of the crop some two weeks. In the cane district of East and West Baton Rouge the rain and cold weather have done much damage, and it is feared the stubble is lost and the plant-cane seriously injured. The planters are very much discouraged as to the prospects of the yield.

A number of agricultural bodies in England have passed resolutions calling on Parliament to restrict the importation of foreign cattle in order to check the spread of contagious diseases among native stock.

The glass workers' strike at Pittsburg, Pa., has come to an end by both parties making liberal concessions.

The Merchants' & Mechanics' Bank of Leadville, Colo., suspended yesterday. There is but one bank left.

Two of the largest cooper shops in the city of Indianapolis, Ind., have shut down, owing to slack trade, throwing out of employment over 100 men.

The wheat supply of the country is 175,000,000 bushels. To this is added 35,000,000 in flour in the hands of the dealers, making a total of 210,000,000 bushels for the remaining half of the crop-year. The estimated requirements for that time are: For domestic food, etc., 126,000,000; exports, including flour, 57,000,000; leaving a surplus of 27,000,000. This is upon the basis of 120,000,000 exports this year, against 148,000,000 last year.

Australian advices are that the crops are in splendid condition. It is estimated that South Austria will have 18,000,000 bushels of wheat for export and Victoria 7,000,000.

Another Liverpool commission-house failed yesterday. The liabilities are \$250,000.

The new French loan will amount to 350,000,000 francs. The budget for 1885 will exceed that for 1884 by 30,000,000.

The January debt statement of the United States, shows a reduction of \$11,800,000.

P. W. Thomas' Sons & Co., stock brokers of London, Eng., have been declared defaulters. They were carrying large speculative accounts of Grand Trunk and Mexican ordinary securities. One member of the firm has absconded. Business is almost at a stand-still. The firm owes inside the Stock Exchange £35,000 sterling and the customers £800,000.

Eighteen cheese and oleomargarine factories were stopped at Utica, N. Y., by the failure of J. B. Wadsworth, dairyman, for \$72,000.

The North Staffordshire Coal & Iron Company of England, has suspended payment, owing to depression in the coal trade. The colliery employs 1,200 men, with an output of 1,000 tons daily. With the unanimous consent of creditors, representing £100,000, a liquidator will be appointed with special authority to execute large current contracts.

In 1883 the Northwestern Railway earned \$25,024,066. The net earnings were \$9,975,102.

Business failures in the United States and Canada, according to Dun's report, rose again to the neighborhood of 400, the precise number being 373, and the increase for the week fifty-six. The average number in flush times by the same report has been 100.

Chicago's clearings Feb. 1, exceeded those of Philadelphia by nearly a million.

The construction of the Baltic & North Sea Canal is about to be begun.

The *Mark Lane Express*, in a review of the British grain trade the last week says: The weather has been mild and rainy. Trade inclined towards lower prices. In some provincial exchanges the prices declined 1s. In London prices continue yet lower to-day. Only choicest English and foreign maintain former prices. Flour is very quiet. Barley is very dull. Foreign wheat is lower. The decline appears unfathomable. Over production seems likely to continue and increase. In the meantime trade must suffer from a plethora of supply. Maize is weaker. Eight cargoes of wheat have arrived off coast. Two were sold, four withdrawn, and four remained, including two No. 1 California. Cargoes on passage are inanimate. Scales of English wheat the last week, 61,371 quarters at 37s. 9d., against 59,901 quarters at 40s. 6d. the corresponding week last year.

The extensive alpaca and worsted mills at Saltaire, in Yorkshire, England, belonging to the estate of the late Sir Titus Salt, are idle, the recent floods having carried away the reservoirs connected with the mills.

The tribunal of Commerce has declared the Credit de France and Credit de Paris bankrupt.

Henry Montieth & Co., Turkey-red dyers, of Glasgow, have failed. Liabilities, £103,000; assets, £11,000.

It is said that steel rails are being made \$5 per ton cheaper than iron rails can be produced.

A colored preacher commenting on the passage, "Be ye therefore wise as serpents and harmless as doves," said that the mixture should be made in the proportion of a pound of dove to an ounce of serpent.

Imitation is the homage stupidity pays to genius.

Our strong passions are a great power when curbed and governed by the gospel.

Have the courage to obey the Latter Day Gospel, at the risk of being ridiculed by man.

ADDRESSES.

J. F. Mintun, Magnolia, Harrison county, Iowa.
T. W. Smith, Stewartsville, DeKalb Co., Missouri.
Bishop G. A. Blakeslee, Galien, Berrien Co., Michigan.
E. C. Briggs, box 161, Carson, Pottawattamie Co., Iowa.
John H. Lake, London East, Ontario.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

A DAY DREAM.

It was morning. The earthly creations of God glistened with dew. Soft breezes from heaven played about among the branches, and the leaves, and over the soft velvet of vernal green that decked the plain. And the soft light of the celestial orb of day dispelled the veil of darkness from over the existent beauties of God's terrestrial creations.

Moved by the wings of fancy, I stood upon a wooded height overlooking the verdant plain. East, west, north and south, beauty, peace, and verdure seen, and the rich alluvial soil ready to respond to the touch of him who seeks for food. Blessed be the all provident power of God.

Yonder towards the west, my attention is directed toward a dense mist that seems to be rising before the morning light. Beneath the mist I see what seems to be a multitude of people. I turn, and to my right I discover a personage with thoughtful earnest brow, yet with a sad and troubled look, also gazing earnestly at the multitude. I had seen him before. I knew him to be of high and noble birth. His name is reason. I knew him to have a lofty mission from God. I ask him the meaning of the multitude. He told me they were striving to erect a building by the command of God. The foundations have been laid for ages. A proclamation had gone forth that upon the foundation laid, a building should be erected, to glitter with gold, silver, and precious stones. The plans and specifications were drawn up in the courts of heaven, and all the conditions were made very plain, and very exacting, so as to insure a perfect building; not one imperfect stone or imperfectly laid piece of material would be allowed to remain in place; as it was evident if it did, that all that would be built upon the imperfect work would have to be destroyed, to get back to the perfect symmetry of the perfect foundation. And besides, it was intended that the building should be everlasting in its character.

It was intended by the architect, that all the workmen engaging to work upon the building, should be imbued with the loftiest, purest, and holiest motives, in the work. That love, gentleness, justice, and mercy, and charity, should fill their hearts. And indeed except these principles do fill their hearts, they soon fail in the peculiar intelligence needed to do the work, and to select proper material, especially as imperfect material lies about in great abundance; for while it is true the architect has placed close to the foundation, bright and proper material in abundance, there are about and in the midst of the multitude, many emissaries of an enemy; who desires to hinder and destroy his designs. Their names are,—envy, strife, evil surmising, jealousy, false pride, prejudice,

wilful ignorance, false ambition, zeal without humility. These emissaries, and many others, have been very diligent in placing imperfect building material in the midst of that provided by the architect for the use of his workmen. And it requires great wisdom to be always able to distinguish the good from the bad. The last mentioned emissary of the enemy is one of the most dangerous, as he is always an enemy of the architect; yet he often leads persons to suppose from the excess of zeal without humility, and therefore without knowledge, which he instills into those over whom he obtains influence, the opinion that he is an indispensable friend; and where careful, prayerful workmanship is most needed, this self-sufficient arrogant zeal, often leads honest souls to neglect the simple perfect laws the architect has given, and leads them through thinking more of the laws of the creature than the creator, and thus, becoming a law unto themselves, so that in supposed strength but direct weakness, they zealously build that which alas must be destroyed. And the more thus built without humility, the greater the loss. I noticed some over whom this evil had gained sway, that with satisfaction they thought of the amount they had builded; and seemed lost to the fact that it was not gold, silver, and precious stones that had been used by them for material.

My guide continued,—I said the foundations had been laid for ages. Ages ago men built upon it. Some with proper material, but alas many with imperfect material. Some even with wood, hay and stubble. Thus you see, though the foundation is still all there, but little of the superstructure has been completed; for all the work done with imperfect material has been destroyed, rejected. Then through the failing to follow the directions in regard to the work, the intelligence necessary to enable persons to learn the situation of the true foundation whereupon to build has been lost, and multitudes for ages have been led here and there, by blind guides unauthorized by the architect, and therefore uninstructed in regard to the true nature of the foundation. Hence they have arisen from time to time saying, Lo here is the true foundation, and Lo there. As a result of these blind guides, vast multitudes here and there over earth's fair domains, are building on shifting sands.

Thus for ages the foundation has been lost, and man through unbelief, had lost the glorious opportunity of working on the foundation, and thus accomplishing through the perfect law of God, the glorious result of earth's redemption from evil.

Here is a multitude of people, led by one authorized by the architect, and instructed fully as to the whereabouts of the true foundation, and how and with what material to build. They have begun. Many have worked hard and passed beyond. Much work has been built of an enduring character, but alas mingled with it so much to be destroyed, that the remaining part seems very little.

I have watched with anxious eyes the

people at work. Let us approach nearer to the multitude.—With my guide I came close to the foundation. Surely I thought the architect well said long ago, that if men builded hereon with proper material, that though wind and storms beat upon it, it would not fall. Powerful and strong it is as the pillars of heaven, broad and deep as infinity.

The first workman to demand our attention was a very aged, feeble old man; yet he was working with joy, at times in sorrow; for the enemy's emissaries had at times deceived him, and caused him to build differently from the instructions of the architect whom he loved. Some of his work had not stood the test of the architect's examination; as was evident from the wrecked fragments of work that lay at his feet. But he was building more carefully. I now noticed another strange thing, that when any work was built on the foundation in strict accordance with the rules given by the architect for the workmen, it emitted a glorious light. This did not appear in the imperfect work. My guide informed me that this was a distinctive trait of the work that would remain. If the work was not of an enduring character, it was dull and lifeless; even dark like night in color.

My heart went out for the old man, for I saw his patience and humble zeal. I also saw with joy, that even though his strength did not seem greater than for his own task, yet he seemed ever ready to help with willing hand others who were fainter and weaker than he. At times I saw him take of the rare and precious stone charity, of which there is abundant provision, but often hard to find by reason of the great amount of dark material mingled with the precious stones. I would see him, his hands filled with these precious stones, hasten to provide some weaker one with material, and kind encouragement; until, with empty hands, he would return to seek for more. Patiently he worked in love. The storms of passion, hate and sin, found no resting place with him.

Yonder I see a woman at work. Weak and weary she seems, and yet upon her worn face there gleams a look of heavenly joy and radiant peace. Upon one of her weary arms she bears a babe. I approach closer to see her work. The stones with which she has builded are very small, but O, so bright, (the widow's mite), and from the portion of the wall upon which she has toiled there comes a radiant light. Above her I think I hear a voice, sweet and soft, like softest æolian sounds. It seems to say, Eternal rest is near for thee, and joy, joy, joy. Again I see a little child at work. She is laying little treasures of precious worth upon the walls. I ask my guide the name of some of them. They are so bright, and yet the hands that lay them are so weak and so small. He tells me that the names of the stones are obedience, love, study of useful things, charity, gentle words, true modesty, patience. And how they shine (and a little child shall lead them).

Yonder I see a youth, in the first flush of manhood building, strong, clear, and

bright his work does look. May he continue carefully, prayerfully, for I see the influence of one of the emissaries of the enemy close to him, striving to place a dark, worthless stone in his hand, with which to build. But he has the precious stone of humility in his hand, which reflects back such a bright light that he sees by its reflection, the worthless nature of the stone offered, and takes the material of godly walk and conversation, sobriety and temperance, zeal with knowledge, zeal with patience, zeal with humility, soft answers that turn away wrath, and many other stones of like worth. Seeking carefully with the light he is able to retain from the possession of the precious stone of humility. How strong, how glorious his work appears, worthy of the wondrous foundation. Yes, for the material like that of the foundation, came from heaven, ("all good comes from above, and all evil from beneath"). May God help him to continue in the possession of humility and truth, and help him to continue to reject all worthless material offered him, and build to the end of the work with gold, silver, and precious stones.

I observed now a thing which gave much joy to the workers with the good material, and that was, that the work they did while they were humble and careful to follow the directions given them, not only reflected light back upon them, and enabled them to choose the proper material, but it also enabled others who had drawn near to the foundation to see the beauty, and to understand and admire the work; that they too desired and did begin to assist with the work. ("That others seeing your good works may glorify your father which is in heaven"). And thus they continued rejoicing in the work. Many others I saw doing shining, eternal work, old and young. I felt to rejoice with great rejoicing. My guide also assumed a look of peaceful joy. Why, I ask him, was your brow so troubled and your look so sad, when first I saw you gazing on the multitude. Look again, he said. I now discovered that because of the reflected light upon the work we had been gazing upon, I had failed to notice multitudes around and among them also at work. I felt my heart go out to them also; but alas in sadness and distress, and sad foreboding for the future of their work. From their work there came no reflection of light, no luster. It was dull, dead, dark, and would have to perish. No gold, no silver, no precious stones. Instead there was chaff, lusterless stones, material of no value. The more of this work done; the greater the fall. Poor souls, how earnestly some of them work. They are sure of the foundation. Yes, they have no doubt of that, but alas, they have forgotten to take heed how they build thereon. My guide continued: "Some attempt to build with stones, and material which we will name after the emissaries who introduce their dark stones among the architect's material. Here is one who has built much with zeal without knowledge, and zeal without humility, and zeal without charity. These are very mischievous stones. All work done with them will have to be

destroyed; for with zeal without knowledge they have the architect's directions, ("In vain do ye call me Lord, Lord, and do not the things I say"). Of zeal without humility, they have the instructions, ("That except ye become as a little child, ye can in no wise enter the kingdom of heaven"). Also of zeal without charity, they have the instructions from one bearing authority from the architect that, ("Though I speak with the tongues of men and of angels, and have not charity, I am become as a sounding brass or a tinkling cymbal. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, I am nothing." "Charity suffereth long and is kind; charity envieth not, charity vaunteth not itself, is not puffed up"). Each of these stones will have to come out of the wall. O fatal error, with what satisfaction the deluded one vaunteth the work he hath done. Alas, will not some good angel open the eyes of all such earnest workers, ere it is too late. The law of the architect is strict, but very plain; so plain that a wayfaring man need not err therein. Yes, 'tis just, no work can remain in the building that does not accord strictly with the plan; it must perish. Else the building would be composed of the weakness of man, and not the perfection of God. Sad I felt as we advanced along the walls upon these perfect foundations, so much lusterless work is being built but to be destroyed. As we advance, I see numbers who seem to be mingling with the workmen, and yet I look in vain for their work upon the foundation. I can discover none. I ask my guide, Are they not also workers? If not, why are they here in the midst of the dangers and discomforts that surround the building being erected. He answered, "They enlisted as workers, and made a covenant with the architect that they would work in accordance with his directions. But thus far they have suffered the time to pass, without even commencing to work. This is very sad, as they are to receive wages according to the work they do, and the manner in which they do it. If they do no work, the reward of the unfaithful is theirs. Not only are they losing time, but the emissaries of the enemy are peculiarly successful with those who are not diligent. They are in great danger."

As we passed some portions of the walls, I observed a thing strange and very sad. And I noticed my guide's face assume a stern aspect, and one of intense sadness. The cause was this: Some of the workmen, who had been deceived into using the dark material for building, had become so imbued with the intense darkness that emanated from the work they had done with the dark, dull stones and worthless material. For if a radiant influence and light proceeded from the good material, so an influence and effect opposite in its character came forth from the opposite material. As the effect of the good was to increase the intelligence of the persons so building, so the other increased the darkness. Thus they became at times so affected with an unreasonable dislike for

the work of their fellows, that often they would tear down and destroy their work. Indeed, so darkened did they become, that they would wantonly destroy the work of years, simply through bitterness of spirit. I ask my guide if these persons who had built wisely, and thus had their work destroyed, would lose the reward of their labors. He answered: "Nay, the architect has means whereby account is kept of all work done, by whom done and how done; and none shall lose the reward, if their work is destroyed by no fault of their own."

O for wisdom to guide the workers, that all may build and none destroy. My guide also informed me that they who work according to the directions given, use a cement to connect the precious stones together. The cement is composed of truth and consistency—truth to connect the stones, that there be no wide seams, and consistency so that the cement may not become brittle, and so fail to hold properly.

My attention was also directed to two exceedingly dark kinds of stones, that lay about in great abundance among the material about the foundation. I was informed that the names of these stones were envy and petty ambition. I observed with sorrow that many of those who had long been building successfully, unfortunately at times, by allowing themselves to gaze too long upon these fatal stones, until they would become imbued with their influence; when finally they would place one of them upon their shining work. This always had a very fatal effect.

The workman, no matter how useful he had been, would now become blind, and make use of much material that would necessitate the destruction of what he had built, unless he would speedily discover his mistake, and remove the stones, his hours of useful work would be passed. I also noticed that for the sake of order, and because it was a part of the plan, some of the workmen were appointed as overseers of different portions of the work, and to assist the people in their different duties. Many did their work nobly and so long as they kept much of the precious stone of humility about them, and studied well to learn their duty, they did well and great was their joy. But alas, some of these men often became a hinderance to the poor workmen whom they ought to be helping, by reason of two dark and fatal stones, which the enemy of the Architect would endeavor, by every means, to place in the hands of these overseers and watchmen. These stones my guide informed me, are called arrogance and presumption. And I saw, that after they would possess one of these stones, and become influenced by the black darkness that came from it so dense, that like a fog it could be felt, these men lost their influence, and seldom again became efficient servants. My guide informed me, that the architect, having foreseen this peculiar danger that these men would fall into, had specially directed them to a very bright stone called meekness, ("Come learn of me; for I am meek and lowly of heart.") So the work went on,

some paying strict attention to the plans and specifications, and some ignoring all except such portions as were agreeable to them.

At last, turning to my guide I asked, What shall be the end, for the night is approaching? "Come with me," he said "to yonder mountain, and we shall see." Attaining the mountain's height he said: "Turn and look." A heavy darkness hung over all the plain. "Tis night now," he said, "when no man can work. The architect, attended by the hosts of heaven, will come and finish the rest. The faithful laborers have ascended, the unfaithful have perished." Over the plain the fury of a great storm is gathering. The purifying lightnings of omnipotence flash, the terrible thunders roll. Flame from above descends, and laps with destroying tongues, till nothing but that which stands the purifying trial by fire remains. The storm of fury at last ceases. All nature becomes calm and darkness lies over all. With soul filled with awe, I turn to my guide, and ask again what of the end. He answered, "The morning approaches, and that foreseen by John upon Patmos will soon be fulfilled, wherein he said: 'And I heard a great voice from heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them. And shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my Son.'" Rev. 21: 3-7.

GEO. H. HULMES.

Pittsburgh, Pa.

EXPLANATORY.

DEAR HERALD:—Without any desire whatever to open up a controversy with any one about anything we might have said in your columns, we may be excused for making a short reply to a criticism offered by Bro. Derry upon a passage in our Epistolary, which he seems very anxious that the Church should know is very remote from the truth as found in the revealed word of God. The objectionable passage reads as follows:

"The common usage of the past, or private, individual giving is discouraged; because funds so given are diverted from the possession and use of those whose calling it is to use them for the purposes of the Church, as their wisdom may deem necessary."

In the first place it should be understood, that I am alone responsible for it; the Bishop and his counselors may, or may not, have a view in harmony with it. We gave it as an independent thought, and we believe it to be a sound one; and

in so believing, are not aware that we are adding to, nor taking from, the law of God. The passage in its wording seems sufficiently plain to convey its true meaning; yet the inference made by Bro. Derry, is very remote indeed from it. He seems to think that its import is to deprive the traveling Elder of every resource to meet his daily recurring wants, and says:

"Some of the ministry at least are social beings, and want to commune with their loved ones at home, and friends far and near. To gratify this proper and natural desire, they need money; but 'private, individual giving is discouraged.' They can not call upon the Bishop for this necessity. Their families can not aid them without pinching themselves, and they must plod on through this cold world, lonely and forsaken, or equal to it in its effects upon the mind. No word of cheer can reach them, if they can not commune with others."

An awful plight to be in we admit; but all Saints and prospective missionaries can take consolation in the fact, that there is no reality in the picture. The passage from which such a thought is evolved, neither contemplates nor warrants such a predicament for a worthy minister of God. Instead of "muzzeling the ox," or in other words binding him down with discouraging surroundings, impairing his usefulness, our opinion and desire is this: That to enable him to work with perfect ease of body and mind, he should be left free and unfettered from the ordinary, every day cares of life; and no words create my ideal missionary more than those of our blessed Lord: "Take no thought for the morrow, what you shall eat, or what you shall drink, or wherewithal ye shall be clothed."

I can very easily imagine how we can have just such a ministry as the Savior desires; and just how we can create a ministry to suit the pen picture given us by the brother. We have yet to learn that any word of God contemplates taking a man from every comfortable association in life, and making him entirely dependent upon promiscuous and uncertain givings from saint and sinner, for his comforts and daily recurring needs. Of course our ministers are social beings, and the very highest types of dignified manhood, too; perfect heroes, or they never could undertake to sacrifice home and all its happy joys, to offer the world the only terms of reconciliation with Christ. As such we claim for them the highest regard and attention from the Church. Apparently intimidated at the discouraging of private individual giving view, the brother says, "They can not call upon the Bishop." Who authoritatively says they can not? Another new view introduced by the brother. Let us see what God says about it. Speaking of tithing he says about its uses, "For the building of mine house, and for the laying of the foundation of Zion, and for the Priesthood. As a member of that Priesthood, the brother prefers that he shall be sustained entirely by outside charity, without a single help from Church revenues, as God declares to be for the Priesthood use.

Can you point us to a single Church want that has not a legitimate claim upon it? But let us come back to the missionary. Let him be fully persuaded of this fact at the commencement of his mission, that in case his wants are not supplied by private givings, he has still an interest in Church revenues; assure him that his family is to be provided for, and that he is not a solitary plodder, and an outcast; but will have the kindest consideration the Church can bestow, then you send a missionary who has confidence, his daily wants and constantly recurring needs will give him no concern. He develops into a veritable champion of truth, and will speedily promote the interest of the cause and the glory of God.

Suppose we make him entirely dependent on private givings, and independent of all church revenues, and what then? We care not how devoted he may be, nor how determined he may feel to make any and every sacrifice, and count them as gain for Christ, who shall say that every prospective meal not seen, and every couch for rest as yet unobtained, and every article of dress, and every other need that will come, will not enter largely into his thoughts, and claim a large share of earnest solicitude from that brother. Send an Elder out thus, and it is no difficult matter to see how possible it may soon be that dire necessity may demand from him the sacrifice of his only remaining coat, and to hunt his couch in the desolate barn, and intrude himself into the field of another, to secure that with which to appease hunger. How many we have heard testify to this experience, and as often have we wondered if the good Lord desired such things to be; and if so, how such can ever be reconciled with his own words. Is it possible that frail man could endure such things, and have no earnest care about them.

We will say that the "private individual givings" that we were writing about, is not the private individual givings Bro. Derry was evidently thinking about when criticizing it. Our meaning was this: That "private individual giving" should be discouraged, only where it interfered or prevented individuals meeting their tithing obligations. When we wrote it we did so advisedly, because we know that some individuals are more inclined to a personal disbursement of their own funds, as they deem proper, than to submitting them to other persons for that purpose. Now we claim such action to be injurious to the cause, as thereby there is not only a diversion of means from proper sources of supply, and uses; but in many cases, as we have seen, an injudicious sacrifice of means, that is calculated to produce unpleasant and regretful memories in the future, as well as depriving the giver of that suitable recognition by the church, which his liberality deserves. We fail to see where our advice infringes the law of God. The payment of a tithe is a pre-eminent law of the church, an obligation all should cheerfully assume, because God has asked it. His cause requires it, and all God's servants are commanded to teach it. I have only done so; and again say

that any method that interferes with it, should have the disapproval of all.

Another thought enters the brother's mind, which the passage is not responsible for, *i. e.* the remaining property of the tithing payer; it is surmised that the church makes some pretension to this also. Nothing of the kind. The liberal view of its present Bishopric makes no claim upon it whatever, reserving it to the possessor as his private capital, from which an annual interest shall evolve; and it is to this as a resource that the missionary may look for help in his time of need, according to the promise of God, and the generous liberality of the giver.

The Bishop nor his agents, will ever make the slightest protest against the missionary receiving help from any source, either in or out of the church; but suppose such private givings fail, (and they are terribly uncertain, I am told), as in the case of the poor missionary who pawned his coat for four shillings, and spent it in communing with home, what shall be done with him? Would you deny him assistance from the Church, and thus pile up his degradation and squalid misery? We would not; but have him make his wants known as a member of the priesthood of God, to those whose duty it is to provide for poor and missionary alike, and then comfort his heart in the best possible manner, and as early as it was possible to reach him. Although readily acknowledging outside, promiscuous giving, as a means of resource declared by Almighty God, to throw him upon this sole dependence, it seems to me an awfully humiliating position for any honorable and dignified man to be in. How often he must have to endure the sad bitterness of hope deferred, and in his dire distresses it seems he must feel like disregarding the law in the Decalogue, "Thou shalt not covet thy neighbor's goods."

Our greatest desire is, that all Saints may keep the tithing law, so that a strong fund may be found in the church with which to meet all its wants; and the discouraging of private, individual giving in the sense we have named in our Epistolary, we trust no member can object to, Bro. Derry not excepted.

T. J. ANDREWS.

Conference Minutes.

NODAWAY DISTRICT.

Conference convened at the Liberty Schoolhouse, Nodaway county, Missouri, at 11 a.m., January 19th, 1884. Elder J. C. Foss president *pro tem.*, and William Woodhead clerk *pro tem.*

The Bishop's letter to his agent, C. Christensen, was read, in which letter the Bishop stated that he did not indorse the action of the late conference in not sustaining his agent for this district, but requested him to still act as his agent. Moved, that the Bishop be instructed why his agent in this district was not sustained at our last conference.

Branch Reports.—Ross Greve 24, including 3 Elders, 1 Teacher, 2 Deacons; 2 expelled. Platte 73, including 10 Elders, 2 Priests, 2 Teachers, 1 Deacon; 2 baptized, 3 received by letter, 2 removed.

The case of A. N. Berigo was again continued,

and Elder William Woodhead was added to the court that is to hear the case.

Afternoon Session.—The reason's assigned by the conference for not sustaining the Bishop's Agent, C. Christensen, at our last conference, were: The agent rented a house for the poor, against the expressed will of a majority of the branch that these poor belonged to, they being willing to provide for the poor in their branch, without taking the tithing to pay house rent with.

Elder Robert K. Ross was recommended by the conference to the Bishop as his agent for this district.

Resolved, That inasmuch as Bro. Robert Nelson has translated a tract into the Danish language, it be referred to the Publishing committee for examination.

Auditor's Report.—The committee appointed to audit the Bishop's Agent's report of last conference, find the accounts all correct, as reported. Ole Madison and William Woodhead committee.

The general authorities of the church were sustained. Elder William Hawkins was sustained as president of this district, and Elder Joseph Flory as clerk.

Resolved, That when we adjourn we do so to meet at Ross Grove, Holt county, Missouri, on the 26th and 27th of April, 1884.

Resolved, That Elders William Powel and Ole Madison be our delegates to represent this district at the General Conference to be held at Stewartsville, Clinton county, Missouri, on the 6th of April next.

Officers present: Seventies 1, Elders 7, Priests 2, Teachers 4, Deacon 1.

Sunday services well attended; preaching by Elder John C. Foss.

Miscellaneous.

PITTSBURG DISTRICT.

The conference of above district will convene at Pittsburg, Pa., March 1st, next, at two p. m. It is desired that all of the branches send one or two delegates to the conference, as there are to be delegates appointed to represent the district at the General Conference. Brethren W. H. and E. L. Kelley will be in attendance; also many others of the traveling ministry. Please send reports to Bro. D. L. Shinn, in care of No. 9, Hazel street, Pittsburg, Pa. We hope to meet a good representation. G. T. GRIFFITHS, *Dis. Pres.*

NORTHERN NEBRASKA DISTRICT.

The conference of the above district convenes February 29th, next, instead of the 1st of March, as published in the minutes of last conference of that district. HANS NEILSON, *Sec'y.*

KEWANEE DISTRICT.

The Kewanee, Illinois, District Conference will convene at Millersburg, Illinois, on Saturday, February 23d, next, at ten o'clock a.m.

H. C. BRONSON, *Dist. Pres.*

FROM THE BISHOP.

GALLEN, Mich., Jan'y 25, 1884.

BRO. JOS. SMITH; *Dear Sir:* Enclosed I hand you two lists of money received by me for Kirtland Temple, which I wish you would publish entire: one from San Francisco, California, from Thomas J. Andrews, and the other from Brother R. J. Benjamin, of the Kewanee District, Illinois. Also, please make the following correction. See printed report, last item received in my report to Kirtland Temple. It now reads: "Received from a friend, ten cents;" it should read: "Received from a friend, ten dollars." Ten dollars from Nebraska through Bro. Rumel. The list from Bro. T. J. Andrews, or a part of said list, has been heretofore published. Bro. Andrews writes me that there were some errors in the names of those which were formerly published, and he requested the entire report to be published.

You will also please publish the following:—On being officially notified of the resignation of Bro. Isaac R. Ross, of the Spring River District, Kansas, in consequence of ill health, and that Bro. R. H. Davies was recommended to me as my agent for said district: I now therefore ap-

point him as my agent for said district, ever praying that the Spirit of the Master may be with him in the discharge of his duties.

G. A. BLAKESLEE,

Presiding Bishop.

Received from Bro. R. J. Benjamin, of Illinois, for Kirtland Temple, as follows:

Thomas Houghton... \$1 40	Robert Holt..... 1 00
D. W. Clow..... 50 00	Mary Adkinson..... 3 00
Hiram Stow..... 1 00	Benjamin Sumption... 1 00
Moses Houghton..... 25	Jacob Randall..... 1 00
Bro. Chapman..... 10	Hiel Bronson..... 3 00
I. Houghton..... 50	Mary D. Bronson..... 2 00
William Hurson..... 1 25	Abigail M. Hitchcock... 2 50
David Clow..... 50	R. J. Benjamin..... 1 00
William Higginson... 50	
John Chisnall..... 2 50	Total..... \$25 50
Ellen Chisnall..... 2 50	

Received from San Francisco, California, through Bro. T. J. Andrews, as follows:

William Coons..... \$5 00	Susannah Darrow.... 1 00
Thos. J. Andrews..... 50 00	Israel Davis..... 5 00
Mrs. T. J. Andrews... 5 00	August F. Fleming.... 2 00
Sarah E. Andrews... 2 50	Henry V. Moore..... 1 00
Mary F. Andrews... 1 50	Little Moore..... 1 00
George T. Andrews... 1 00	John H. Moore..... 1 00
Carl A. Gross..... 1 00	W. T. Rowlands..... 5 00
Owen Dinsdale..... 20 00	Jasper H. Twitchell... 2 00
Alpheus P. Haws..... 10 00	Thomas J. Lawn..... 50
Albert Haws..... 10 00	Fred. Gilbert..... 05
Mehitable Haws..... 1 00	Mary A. Root..... 1 00
William Potter..... 1 00	John M. Range..... 5 00
Orrin Smith..... 1 00	Mary E. Range..... 1 00
Edward H. Barnes... 2 50	Jeremiah Roote..... 2 00
Jacob A. Anthony... 5 00	Sophonria Roote..... 2 00
Wm. Hart and family 5 00	Jasper H. Lawn..... 5 00
James B. Price..... 5 00	Rhoda Ann Lawn.... 1 00
David J. Phillips... 1 00	Richard Smith..... 5 00
Margaret Keighaus.. 1 00	Sister R. Smith..... 5 00
Wilhelmine Saal.... 25	John C. Holmes..... 5 00
Ann Bolton..... 1 00	Perry Davis..... 5 00
Josephine Bardwell.. 50	Alvay Davis..... 1 00
Henrietta Bardwell.. 50	Albert Page..... 5 00
William Anderson... 2 00	Eevi Alexander..... 5 00
Joseph W. Vernon... 2 50	John Cremar..... 4 10
Ann Vernon..... 2 50	John B. Carmichel... 2 50
Mahala D. Moore... 1 00	John Carmichel... 5 00
Emma Roseberry... 10 00	Elizabeth armichel... 5 00
George S. Lincoln... 20 00	Charlota Monroe.... 2 50
John Smith..... 1 00	Edith Monroe..... 2 50
Sarah A. Smith..... 1 00	Daniel Thoman..... 2 50
Harriet E. Carter... 50	Sarah Thoman..... 2 50
Lizzie Bona..... 50	Sister Brown..... 5 00
Ann Field..... 1 00	" Calderhood..... 5 00
Priseilla H. Lincoln.. 25 00	" Blair..... 1 00
Daniel Brown..... 5 00	" Bushby..... 1 00
Isaac A. Monroe... 5 00	" Hunt..... 1 00
E. L. Hutchings... 2 00	" Miligate..... 1 00
Ira F. Kingsberry... 1 00	" Roherer..... 50
H. M. Joseph..... 1 50	Bro. Harlow..... 1 00
Julia Waugaman..... 1 00	Edwin W. Dorsen.... 70
Sarah J. Wyley..... 75	Moses A. Meder..... 5 00
John G. Young..... 5 00	J. S. Julian..... 5 00
Jacob Hegar..... 10 00	L. L. Julian..... 5 00
Charles Parkin..... 5 00	V. C. Julian..... 2 50
Simeon Stivers..... 10 00	Minnie Julian..... 4 00
Margaret Wingate... 3 00	Mrs. Hattie Shale... 2 50
James F. Young..... 3 00	Newton B. Julian... 1 00
Mathias Clark..... 1 00	William Anderson... 5 00
Mary Clark..... 1 00	Andrew Anderson... 2 50
M. N. Dawson..... 1 00	Alfred Mann..... 20 00
S. C. Dawson..... 1 00	William McCleane... 5 00
H. S. Grees..... 2 00	Ellen Allen..... 5 00
Mary A. Green..... 1 00	Mary Griswold..... 5 00
Eliza A. Green..... 50	Sarah Chester..... 4 00
Mary Ann Hook..... 50	Rebecca Crock..... 2 50
Harriett Wyley..... 2 00	George Adronson.... 2 50
John Nightingale... 2 00	
Sarah M. Nightingale 2 00	Total..... \$451 35
Mintie Ann Quiggle.. 2 00	

MITE SOCIETY.

Report of the Hornerstown Mite Society, for the ten months ending January 9th, 1884. The society was organized March 5th, 1883. Number of members in good standing, 29. The treasurer submitted the following report: "Received during the ten months, \$15.80. Paid out \$14.34, leaving balance in treasury of \$1.46."

MARY E. MCGUIRE, *Sec.*

FOURTH QUORUM OF ELDERS.

To the Elders of the Fourth Quorum, Dear Brethren:—At a meeting of our Quorum in September, 1880, I was chosen secretary. Since that time, I have heard nothing from you only as I have learned it through the *Herald*. This ought not to be. I think it was the duty of those acting as secretaries of the different meetings held since that time, (September 1880), to furnish me with a copy of their proceedings; but such has not been the case. I have written several letters to the President of the Quorum, but have received no answer; (it may be that he did not get them), and I do not know the address of his counselors. I had a notice in the *Herald*, that all the members of the Quorum could have a license, if they would send five cents in postage

stamps; and since that time I have issued licenses to fourteen of the members, which are all that I heard from.

Brethren, why is this? Are we satisfied by merely having our names on the Quorum record? If it is necessary that Elders be organized into Quorums, it is necessary that the members recognize such organizations, and be governed by all righteous acts of such bodies.

In conclusion, I will say that I expect to meet our record in the "Sweet by and by," and I don't want it to be in such a condition, that I will have to be ashamed of it.

If any one can assist me in ascertaining the date of the death, or expulsion of the following members, he will confer a favor upon me: J. L. Buckingham, R. D. Evans, Richard Groom, Joel Hall, (also his genealogy and ordination), J. K. Kent and E. H. Webb. I would also like to have the genealogies of Hans N. Hansen, David Lewis, A. F. Rudd, Robert Ross, Jacob Snyder, G. T. Waterman, John T. Williamson, Edward Bowlsom, E. R. Lanphear, W. H. Jordan, Edgar Sherman and C. D. Stevens.

The time is short that we have to work; therefore, let us go to with our might, and try to make for ourselves a name that others may not be ashamed to acknowledge. Shall the cause of Christ languish, and we rest at ease? I hope all the members will send their reports to the General Conference. They can be sent directly to me, at box 73, Temple, Bell Co., Texas; or to Bro. H. A. Stebbins, Lamoni, Decatur Co., Iowa. Those of the Quorum who want licenses can have them by sending their addresses, and three cents in postage stamps to A. J. Cato, above address, which is my permanent address as long as I remain in the South-western mission.

Yours in gospel bonds,
A. J. CATO.

MARRIED.

YOUNG—PETT.—At Three Bee Tree Grove, Crawford county, Iowa, January 24th, 1884, by Elder Charles Derry, Bro. David P. Young to Sr. Ellen Nevada Pett. A pleasant time was enjoyed by about eighty relatives and friends, who gave hearty expression to their good wishes for the perpetual happiness and prosperity of the youthful pair.

May their voyage o'er life's troubled sea,
Be clear of rocks and shoals;
And every gale well laden be,
With solid joys and happy glee,
Their young hearts to console.

DIED.

SMITH.—At Clear Lake, Indiana, October 18th, 1883, of diphtheria, Harriet Adaline Smith, daughter of A. J. and Arzille A. Smith, aged 7 years, 2 months and 4 days. Blessed by Joseph Smith and W. H. Kelley, June 4th, 1880. Funeral sermon by Wm. H. Kelley, Jan. 13th, 1884.

WILLIAMS.—At Staunton, Macoupin county, Illinois, January 14th, 1884, of pneumonia, Sister Jane Williams, wife of Elder Wm. Williams. She was born October 15th, 1818, in Glamorgan-shire, South Wales. United with the church in 1848. Emigrated to this country in 1853, and stayed near this place and St. Louis ever since. When Bro. John T. Philips came and told us that Bro. Joseph had taken his place to guide the old ship, she and I were baptized by him, in September, 1864. She was a member of Cheltenham Branch. She went to sleep in peace. She was a brave Saint, to bear the banner of the gospel. She leaves a husband and five children to mourn her loss. She was buried in Collinsville, Illinois. James Miller spoke at the house, and by the grave. Wm. Williams.

ELLIS.—Bro. John Ellis, of Hutchinson, Colorado, after twenty months lingering illness, caused by paralysis, departed this life after struggling in mortality 75 years and twenty-eight days, January 18th, 1840. From wife, two daughters with their husbands, who survive him, every attention was paid, and all that could be was done for his comfort and prolongation of life. But death triumphed. Nor were Saints or friends slow to sympathize and help. For probity, truthfulness, and straightforward dealing, few comparatively, equal, and none surpass Bro. J. Ellis in seventy-five years' struggle; hence, a great man has fallen in Israel; great, because he

sought to be good. For twenty years he served as an engineer in plying a boat between Liverpool and Birkenhead, and a few more years service would from the company have entitled him to a life pension for faithful service. But thinking it a duty to go to Utah, all that was forfeited, and with family he endured the fatigue of a journey thither but to meet with disappointment. Leaving there, after tarrying a short time in Nebraska City, in 1862 came to the above place, which was then a comparative wilderness, where he abode until his death. And in these twenty-two years' sojourn in the capacity of a son of toil, going in and out, dealing, &c., with the sons of men, not a charge of wrong doing towards his fellows can be brought. His remains were interred on the 22d of January, and a funeral sermon preached on the 27th. The number of friends and neighbors in attendance to do honor to his memory, in this mountainous, and sparsely settled country, is truly astonishing; and from all, irrespective of age, sect or party, there comes but one verdict, viz: "Father Ellis was a good man." Surely there is something in a name. Wife, children, grandchildren, Saints and neighbors, feel that we can ill afford to lose such a husband, father, brother, and friend. And notwithstanding a resignation, leading to a submission to the inevitable, the death of Bro. Ellis has cast a gloom over the old homestead, familiarly known as the "Omaha Ranch." And the Saints feel that an exemplary, worthy member has fallen, whose amen at the giving of thanks, as his own offerings, were always heard in the church and at the family altar. And indeed, the eyes can go in no direction, or the thought wander to any spot, but there appears a vacancy, causing sadness through his death. A wife, two daughters, their husbands, with eleven grandchildren, with a host of friends survive him.

SUTOR.—At her home five miles south of Union Branch, Jefferson county, Indiana, January 19th, 1884, Sr. Emaline Sutor, in the 39th year of her age. Baptized into the Reorganized Church, August 17th, 1873, by Bro. B. V. Springer. Funeral services held at Smyrna Church, by Elder S. Rector. The many friends scattered throughout the church will be glad to know that Sr. Sutor died rejoicing in the latter day faith, bearing a last testimony to the truth of the work, that will bear its fruit in due time.

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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, February 23d, 1884.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Feb. 23d, 1884.

APOSTLE GEORGE TEASDALE of the Utah Mormons, in a discourse delivered in the Assembly Hall, Salt Lake City, Utah, January 13th, 1884, as published in *Deseret News*, said:

"I bear my solemn testimony that plural marriage is as true as any principle that has been revealed from the heavens. I bear my testimony that it is a necessity and that the Church of Christ in its fulness never existed without it."

How any man endowed with any sharpness, or common sense, can bear so foolish a testimony as the above is a curious thing.

Apostle George Q Cannon, of the Utah Church, says that plural marriage "was not an essential doctrine of Mormonism at the beginning, nor is it now." Delegate John T. Caine, also a leading Mormon from Salt Lake, says that it is "not essential." Charles W. Penrose, Editor of the *Deseret News*, also states that the "Church existed without polygamy," or plural marriage.

We could multiply these statements from their own ministry but it is not needful. The Lord has said something about the "fulness of the gospel" and his church; let us see what it is.

In the Book of Mormon, which book we are commanded to "remember" to "do" as commanded therein, we read;

"Wherefore, my beloved brethren, I know that if ye follow the Son with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism: yea, by following your Lord and your Savior down into the water, according to his word; behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel." "And now behold, my beloved brethren, this is the way; and there is none other way, nor name given under heaven,

whereby man can be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen."—2 Nephi 13: 2, 6.

"And he that will hear my voice, shall be my sheep; and him shall ye receive into the Church; and him will I also receive. For behold, this is my church; whosoever is baptized, shall be baptized unto repentance."

"And again, I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily I say unto you, this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more, or less than this, and establish it for my doctrine, the same cometh of evil."—Nephi 5: 9.

"Verily, verily I say unto you, this is my gospel; and ye know the things that ye must do in my church."—Nephi 12: 4.

In the revelation which opens the dispensation the statement is made that the Lord, knowing what was to take place on the earth called his servant Joseph Smith, and others that the "fulness of the gospel might be proclaimed."—B. of C. sec. 1: 4.

"Behold, this is my doctrine: Whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me, therefore he is not of my church."—B. of C. sec. 10, (37), par. 16.

It is stated in Doctrine and Covenants, section 17, (2), paragraph 2, that God inspired Joseph Smith the first elder in the church, to "translate the Book of Mormon, which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles."

"I have sent unto you to reveal the Book of Mormon, containing the fulness of the everlasting gospel."—B. of C. sec. 26, (50), par. 2.

"For even now, already, summer is nigh, and I have sent forth the fulness of my gospel by the hand of my servant Joseph."—B. of C. 34, (11), 4.

"And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things and teacheth the peaceable things of the kingdom."—B. of C. 39: (5), 2.

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel."—B. of C. 42: (13); 5.

"Verily, I say unto you, blessed are you for receiving mine everlasting covenant, even the fulness of my gospel."—B. of C. 66; (75); 1, October 1831.

"And the record which we bear is the fulness of the gospel of Jesus Christ." The vision.

"And for this cause, that men might be made partakers of the glories that were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant."—B. of C. 108. Appendix, Nov. 3, 1831.

Any one who will take a moment's trouble can easily trace the divine economy of God in giving to the church his word, the gospel, the everlasting covenant at the first establishing of the church in 1830. Any testimony which proposes to add an extra covenant to the everlasting one, a new fulness to the "fulness of the everlasting gospel," must bear a more sacred claim to the confidence and esteem of the true believers in the mission of Joseph Smith, the Book of Mormon and the gospel of Jesus Christ, than the last pledged apostle of plural marriage.

EDITORIAL ITEMS.

DISCUSSION between Rev. Clark Braden, of the Disciples, and Bro. E. L. Kelley at Kirtland Ohio, was to begin Tuesday, February 12th. How it is progressing we can not say.

Bro. Joshua Armstrong was at Bennett, Nebraska, February 7th, laboring to present the word to the people; weather stormy, congregations small.

Bro. and Sr. Stephen Mitchell living at Green River City, Wyoming, have not seen an Elder for a year, and would be pleased with a visit from some one of the traveling Elders; he thinks that there are some would be baptized if opportunity offered.

Bro. O. A. Richey, of Clear Water, Nebraska, desires us to state that any one wishing to invest in a grist mill, water power, can learn of such a site and property by addressing him, when all particulars will be given.

Bro. G. Trebs, writing from Socorro, New Mexico, states that should any of the missionaries of the church pass that way, going to or from California, southern route, he would be much pleased to see them and would try and get the courthouse for them to preach in. Bro. Trebs is one of those left of the wreck of the James Collen Brewster effort to colonize in the west, and is strong in the latter day work.

Messrs. Johns and Ordway, of Peoria, Illinois, are of the opinion that any of the traveling ministry who will write them

sending address, may hear of something greatly to their advantage. Address Johns and Ordway, 605 Illinois Avenue, Peoria, Peoria county, Illinois.

On second page of HERALD for January 5th, second column and fifth line from top, instead of "bridges" read "bargers." Same number, eleventh page, read "May" instead of "Mary."

A BROTHER writes: "It is time that we begin to dig deep and found our houses on the rock of eternal truth."

We agree with this sentiment most cordially. But it occurs to us that whoever digs can not at the time he commences to dig see the foundation, or know where to place the corners of his house. In digging he must remove more or less of the surface, or whatever may obstruct his vision and prevent his building. No one can dig very deep without having some rubbish piled up, or carried away, which neither goes into the foundations, nor can be put into the building. If the foundation was in sight, or could be got at without digging, why dig? There would be no necessity.

These brethren of ours who write so seemingly from opposite standing places, are digging. The views and arguments expressed by them, are akin to the rubbish cast up in their digging. If they dig honestly, that is, with honest intentions, they must in time reach the foundation. If they dig idly, or viciously, just to see the debris fly, they will most certainly accomplish nothing more than to be constantly throwing aside the same rubbish, as it will steadily fall back upon themselves to plague them in their vain efforts at digging.

We are constantly asking other men to examine, to read, to argue, to reflect, to hear other and adverse opinions to those they hold, to investigate, to compare what others present with what they have and to reason. All these things we ask them to do in order that they may "prove all things and hold fast that which is good." Why is it then that we are so afraid of the expression of different ideas from each other? Why is it that the examinations attempted by some of the Elders in the HERALD are construed into division, strife and contention? Why should we not do among ourselves what we ask others to do outside of our own circle? Is it possible that argument is to be employed only in dispute with them that are without? Is it to be supposed that men will drift into oneness of idea without interchange of thought? If there is a foundation, may we dig for it? And shall our earnest digging be taken as a token of departure from the faith? We hope not. Dig deep brethren, and keep digging till we agree, or understand each other in love.

QUESTIONS AND ANSWERS.

Q.—In what year was the city of Babylon destroyed, and in what history is it recorded?

A.—Babylon was founded by Belus, the Nimrod of Holy Writ, as is supposed,

2245 before Christ. Ninus united the sovereignties of Assyria and Babylon 2059 before Christ. This empire existed according to Eusebius, 1240 years; according to Justin, 1300 years; according to Herodotus, 500 or 600. One historian, Blair, adopts Eusebius' statement, and calculates from 2059, to the close of the reign of Sardanapalus in 820 B. C. Babylon continued with more or less splendor until taken by Darius in 511 B. C. The items are given in Putnam's Dictionary of Dates, Eusebius, Rollin, Lenglet, Blair and Usher. Also in Chambers' and the American Encyclopedia, under the head of Babylon and Babylonia. No specific date is assigned as the time of its destruction as it gradually grew less and less important and finally fell into complete decay as foretold by the prophet.

Q.—Is it necessary that a president of a branch have a first and second counselor?

A.—No. The Book of Covenants has no provision for them. A branch may adopt such rule if it sees fit so to do.

EXTRACTS FROM LETTERS.

Bro. R. J. Anthony has been laboring at Wilber, Nebraska, since our conference in January and the result is that one was baptized, and others are near.

So writes Bro. Levi in charge of district.

Bro Hiram Rathbun, has removed from Grand Ledge, Eaton county, to Lansing, Ingham county, Michigan. He wrote us on January 31st.

My residence is No. 316 on Capitol Avenue a little south of the capitol building. Any of the Saints passing this way, are invited to call. If Bro. Kelley in his perambulations over the state of Michigan should stumble over this way and fall into this city we shall be glad to pick him up and take him into all the comforts of our home. Our house is the Lord's, and any of the Lord's dear children are, not only invited, but are welcome to come home.

Correspondence.

LOVINGTON, Ill., Feb., 11th, 1884.

Bro. Joseph:—I have just left Arthur, where I had four good meetings. On my arrival I found considerable prejudice manifested by some. A church was refused; but the gentlemen who invited me obtained an old church building, after the school-house had been refused; put up a stove, and hired men to put it in good shape. The Disciples had appointments to keep their flock at home, that none might hear me. The opposition did good. It brought out all classes. Saturday night the house was well filled. A gentleman named Marten, stepped up and wanted to know how long it was since I left Utah. I satisfied him on that point. Then he said, "I want to give you a subject," I said, "All right." I did not know but he was going to give me, what Bro. Jason W. Briggs told me a clergyman gave him once, "Am not I thine Ass." I made up my mind to ride him, if he did. Imagine my surprise, when the thirty-seventh of Ezekiel was selected. So the first shot fired was the Book of Mormon straight. It was a whole battery, with canister and grape.

I offered to have the audience select the next subject. They did so, and the Atonement was the subject. They got it by the power of the Spirit, in its far reaching principles, in the morning's discourse. By this time the people began to get wild with enthusiasm. At half-past two the gospel of the kingdom was the subject. The house full, Campbellite Church deserted. I ought to feel ashamed, for I dissected the Campbellite system, until I compared it to an Orthodox God, without body, parts or passions.

It commenced to rain. I asked the Lord to stop it, but my prayer was not answered. I thought a wet blanket was thrown over my meeting for the night. Imagine my surprise to find the house packed to its utmost, platform filled, and one half ladies. The Law of Adoption was the theme. I forgot time, so intense was the interest; when I looked, I found I had spoken, and rapidly, for one hour and a half. I tried to stop. They sang out, "Go on, go on another hour," all over the church. I went on a little farther, and stopped. I hope to go back before long. I tell you, Joseph, this beats traveling around the branches.

Yours truly,

J. A. ROBINSON.

KEWANEE, Ill., Feb. 6th, 1884.

Bro. Joseph:—I have just returned from holding a series of meetings at Montrose, Iowa, and indeed we had a glorious time. The Lord was with us all to bless. Their little chapel would not begin to hold the congregations. Last Sunday night the house was densely packed, and many had to go away, there not being room for any more. I continued all of last week holding services there with increasing interest. Many were loth to have the meetings close. There is quite a number there ready for baptism; but seem to be afraid of the cold water. Many seemed to be considerably exercised spiritually. I expect to commence a series of meetings on Sunday, the tenth, at Kewanee, and thence to our quarterly conference, at Millersburg.

Yours for truth,

H. C. BRONSON.

WEIR CITY, Kansas,

February 4th, 1884.

Bro. Joseph Smith:—I see from the *Herald*, that another debate is to be held between Bro. E. L. Kelley, and Rev. C. Braden. The brethren at the Wilber,—Nebraska—debate, will no doubt remember the Rev. P. M. Shick, of Mound Valley, Kansas, who before entering into the debate with me upon those same propositions, went to Nebraska to hear that debate, and would perhaps like to hear that we made many friends for the cause during the debate of thirteen sessions; and when at the close he was presented by one of his brother ministers with a nice arm chair, that our president moderator, (an Infidel), in behalf of the citizens of Mound Valley, presented me with twenty dollars for the love, courtesy and respect for all, manifested under the abuse I had to endure. That they did not agree with either of us about religion, but respected a gentleman whatever his faith might be. I am informed that they are anxious to hear preaching there now. They have sent to North Missouri for another minister, at an expense, they say, of fifty dollars, whom I am to meet in the spring upon the following: Resolved, That the Book of Mormon teaches

more of the doctrine of Christ than the Christian, or Disciple Church.

We had a very good conference, four young brethren being called to the ministry, who have already buckled on the armor, and are battling for the good cause.

Your fellow laborer,

D. S. CRAWLEY.

ODELL, Nebraska, Feb. 8th, 1884.

Dear Herald:—Upon the close of my meetings at Elmwood, I returned home and spent the holidays at my own fireside. Immediately thereafter I shipped to Wilber, and in company with Doctor Anthony, braving the biting cold and snowstorm, we hied ourselves to Freeman, where we held meetings for a week; the attendance was small on account of the very severe weather. We returned to Wilber to be present and take part in our quarterly conference. Bro. R. J. Anthony, the heavy weight from Freemont District, the man of "strong doctrine," was present, and helped to make the meetings interesting. I came here on the 15th ult. Arrived the evening that the third revival meeting closed. I was permitted to give my experience, and tell of my hope. I was muchly encouraged by the many "Amens," "Bless Gods," "Praise the Lords," and so forth. The next evening I began telling the people the way of life, as contained in the plan of salvation. I closed last evening, having delivered in all twenty-four discourses; the attendance was good during the whole time, and the order was on a par with other places, where they behave. There were three causes that kept some from attending. First, sickness; second, "Don't care;" third, piety, so-called. A deep interest was manifested by several, not only in giving close attention to the preaching, but also in private conversation; and in asking questions in writing. At the close of the meeting several persons informed me that they were desirous of continuing the investigation. One man informed me that he thought he would attend the April Conference. One question was in relation to Joseph Smith's walking upon the water in Ohio. I am inclined to the opinion, that the introduction helped us, and that no Elder will again be troubled there with any of these silly tales. Elders Stephen Butler and Thomas J. Smith both live in the vicinity of the schoolhouse where I held this series of meetings. They will keep up regular appointments, and I have good hope that in time there will here be planted a branch of the church. One important feature of this part of Nebraska is the fact that this is a new country, only being some five or six years since the red man left here, and gave place to the present settlers. Society is therefore just forming, and it would be of great advantage to the church to give this field a close canvass while the opportunity of accomplishing lasting good lasts, while all is so very favorable to the sowing of the good seed. I especially make mention that some of the warmest friends made here, and those who stood firmly for free speech, equal rights and liberty, were members and friends of the Christian Church. In my experience this was something new, and I wish to give due credit to every man that is willing to hear our testimony before he renders judgment.

To any of the Saints who are wishing to find a home in a good locality, and get new land that will double in valuation in the next ten years, here is an opportunity. Many of the farmers

here had little or nothing when they came here, and purchased eighty or a hundred and sixty acres, and only paying from three to five dollars per acre. Now the land is worth from twelve fifty to twenty-five dollars per acre; and many are willing to sell, because they have done so well, and they imagine that they could do better still further west. This part of the "old reservation" lies on the Nebraska and Kansas State line. Crops all grow well, and both forest and fruit trees, that have been set out look thrifty and attractive. I have lived in Nebraska almost twenty-eight years, and have traveled over a greater portion of the State, and I am willing to concede that this is the finest portion I have ever visited. I do not believe the land here is quite as rich as that nearer the Missouri River, but the lay of the land is much more attractive. Good markets and easy access to two railroads. Plenty of stone and water, but timber scarce.

In gospel bonds,

ROBT. M. ELVIN.

GENOA, Nevada, Jan'y 28th, 1884.

Bro. Joseph:—The *Herald* of 26th has just come. Please correct a mistake in my letter. "No meetings in Nevada." There has been a small meeting of saints in this place every other Sunday for the last two months; Bro. David I. Jones president. I wrote as informed before I got here. The few are firm and faithful. I have preached twice in the church of this place, and had a fair hearing. The people friendly. The choir did the singing, accompanied by the organ. I leave now for Franktown, for next Sunday. I could get no meeting at Mottsville. Many there down with the measles. If all's well, I shall return here soon.

Yours,

GLAUD RODGER.

No. 4,729, Jacob St.,
WHEELING, W. Va.,
February 12th, 1884.

Bro. Joseph:—On the 22d of January, I left home for Monroe county, Ohio, where I staid until the 8th inst. When I left home everything was calm and peaceful, but alas, when I returned on the 9th inst. the raging waters of the Ohio River had wrought a wonderful change. From hill to hill the river flowed swiftly on, bearing onward people, houses and stock of every kind. Wheeling was partially, and Benwood was almost wholly submerged; and thousands of people in a few small houses, boxcars, and on the hillside. I found my wife and babe in a small house with one hundred and sixty-five others. They had been rescued by Bro. Thomas Humes, from a second story window, where the water was nearly on the floor. It was heartrending, (my wife says), to hear the cries of, Help! Help! Oh save me! Save my children! Strong men shouted until they were hoarse. On account of the rapid rise of the water, and the scarcity of skiffs and flats, many were rescued from the roofs. It is simply impossible to describe the anguish, distress and destruction of those dreary hours.

Sr. Ebeling, a widow with eight children, had a comfortable cottage swept away with all her furniture and clothing in it. No means of sustenance, except the earnings of her three boys, the oldest about sixteen years of age. Bro. Linton, a poor man, with six in family, had the house he lived in carried off its foundation, and his furniture and clothing destroyed. Bro. Thomas Humes had his house partly demolished, and fur-

niture ruined. Sr. Gill, a widow, with six in family; furniture and clothing ruined. Bro. Morris with a large family, A. M. Teagarden, J. A. Smith and myself, shared the same fate. The water was eight feet deep in our church. Our organ, sofa, Sunday School books, were all in the water. The building remained on its foundation, and it is not seriously damaged.

We are left in very poor circumstances, with no means to care for ourselves. We are depending on the mercies of others. We do not expect much assistance from the citizens, as there are many thousands here left in the same condition as ourselves. Hence we are driven to the necessity of soliciting aid from our brethren abroad, hoping and praying that they will remember us in our present ordeal.

Yours in haste,

G. T. GRIFFITHS.

AGENCY, Mo., Feb'y 9th, 1884.

Bro. Joseph:—Bro. Frank Steffe, Boston, Mass., wrote me that some time ago he was guided by the Spirit to visit a German Baptist Church there, and found that they had no regular preacher, so the Deacon had to do the service, and preached unto them twice on the Sabbath day. After the morning service the Deacon asked Bro. Steffe if he belonged to any church. He replied that he belonged to the Church of Jesus Christ, and asked the privilege of preaching, which was granted him in the afternoon. He writes that this was the first time he preached in German, but felt greatly assisted by the Spirit of God, so that after the close, the whole congregation shook hands with him, inviting him to come again. But there was a man there who knew him, and he told them he was a Mormon. Then all got disgusted and forbid him to come again. But the Deacon's wife wanted to see him, and invited him to their house, she trying to redeem him from his lost state, and convert him to the Baptist Church. But the scale turned, and she got converted to our church, together with another lady. He baptized them on the 20th of January, and the Deacon on the 22d. He thinks that the little Baptist Church will soon break up, and his prayers are, if there are more honest souls there, that they may soon come to a knowledge of the truth. The Deacon is a native of Zurich, and his wife from Bern, Switzerland. His love is to all the Saints, and he asks an interest in all our prayers.

Yours in Christ Jesus,

J. L. BEAR.

LLANELLY, South Wales,

January, 1884.

Bro. Joseph:—I went to church in our chapel on the 24th of August, 1883. Our dear brother, Benjamin Thomas, was there. He was chosen to preside over the meeting unanimously, and indeed we had a good time there, too. The Spirit of the Lord made manifest unto us great and marvelous things; and through the spiritual gifts, the assembly testified of the good spirit they felt under his presidency. Brother Benjamin said he never had felt so good for a long time before. He testified that he never was so well pleased as he was that night, partly owing to the ministration he performed on the 22d day of August, two days prior to his dreadful accident. On that evening he had baptized his wife, and he confirmed her the same night. Sister Margaret Thomas is a good Saint indeed. She was not willing to have

any one to officiate in the ordinance except her husband, and she bore a strong testimony to the work she embraced.

Bro. Benjamin Thomas told me as he was coming home from prayer meeting, and at the station road, that he felt himself quite feeble. "Do you know," says he "what I would like to have if my Father which is in heaven would permit it?" I says, "I do not." "Well," he says, "owing to the severe pain which I have suffered, I should like, when my time comes to go like this," (striking both hands together). He had a severe pain in his head for the last two years. We stopped at the station awhile together, to talk about the good times we had at the Saints' meeting, and the good times we expected in the future. Then we parted from each other homeward. After we started about ten yards, he called me again to have another long conversation. Then I went home. The same evening about eleven o'clock, the news reached my neighborhood, that he was killed instantly. There was a prayer meeting held in the house on Monday night, and the funeral took place on Thursday. The preaching was done at the house by brother David William; and at the grave by Rev. Davis, pastor of the Congregational Church. A good feeling was made manifest towards him by all. He was a good servant of our Lord, yes, a very good Elder in the Church. He has done more work than any one else in South Wales; and we know that he has preached in time and out of time. He was a faithful servant, although he was not perfect. He did all he could do well. We think he is gone from here to receive his reward, and from the church militant to the church triumphant. We hope we shall follow him so far as he followed Christ. We hope to meet him again in a state of happiness, and finally receive our welcome into the kingdom of our Father, and that through our Lord and Savior Jesus Christ.

RICHARD TREHARNE,
Elder in Llanelly Branch.

VALENTINE, Nodaway Co., Mo.,
February 11th, 1884.

Bro. Joseph Smith:—I am here again, laying before the people the just claims of the living God. I labored here all last month. Had a good time. Baptized three. The people are very much interested. Hope others will obey. The Disciple (or Christian) ministers are very much alarmed. They said last month, after I left for home a few days, it would take them six months to get the people back where they were before. What must it be now, for they are farther advanced in the doctrine than they were last month. Surely they never can get the people to see as they see again. We have the crowd; houses well filled; best of liberty and freedom—thank the good Father.

I go this week for a day or two to Sweet Home. Return here, and may stay over Sunday next, and then to Barnard, to deliver a series of lectures. This is a good field to preach in. Plenty of friends, plenty of houses to preach in, and well taken care of.

J. C. Foss.

DEWITT, Saline Co., Nebraska,
January 31st, 1884.

Bro. Joseph Smith:—I am glad the *Herald* comes every week. It is a welcome visitor to us. I don't think I could do without it. I hope while the world stands, it may continue its noble work,

and ever be instrumental in enlightening its readers in this glorious work. Elder R. J. Anthony preached in our school-house last night. It was a very able sermon, as the Spirit of Christ accompanied him in his undertakings. I pray that God will bless his work in all the world, that honest people everywhere may be led to obey his holy truth, that the power of Christ may triumph over all other power. I rejoice that I have obeyed the gospel in its purity, and hope the Spirit of Christ may be with me to the end of this life.

Yours in hope of eternal life,
SUSANNA SAVAGE.

WAUKON, Iowa, Feb'y 9th, 1884.

Bro. Joseph:—We had a week's visit with two of God's servants, Elders White and Etzenhouser. It was like water to a thirsty soul. Baptized two belonging to my family; and I think I can see the power of God manifested, as saith the gospel, by dreams and visions, and a seeking after knowledge. The preaching made a lasting impression on some. I am trying by the help of the Lord to back up the truth they preached, by giving my *Heralds* and books to read, and I am preaching almost daily in my shop. If our lives agree with our desires in prayer, God will answer. I feel stronger in the latter day work, as I see the little stone-kingdom rolling on.

DAVID MCGOON, SEN.

Summary of News.

GENERAL NEWS.

Feb 5.—The English Parliament opened with no unusual excitement.

The Khedive has a telegram from Baker Pasha reporting his defeat near Tokar. His losses were 2,000 men, four Krupp cannon, and two Gatling guns. The Turks and Europeans fought well. Baker Pasha will return at once to Suakin with the remainder of his force.

Later dispatches reiterate previous reports that Baker Pasha met with a serious defeat. Baker Pasha had with him 3,500 men. He was advancing when defeated.

Baker Pasha began his advance from the intrenchments at Trinkitat Sunday. His force consisted of 3,000 troops, badly armed and short of ammunition, and many of whom showed an unwillingness to proceed. Baker Pasha had sent from Trinkitat to Cairo an urgent appeal for rifles to replace the old muskets with which numbers of his troops were armed. In reply he received orders to try to force his way to Tokar without delay and, with the English officers connected with the expedition, began the march, expecting defeat. Spies had falsely reported the roads clear with the exception of small bands of rebels. Monday forenoon a portion of the advance encountered a body of Osman Digna's troops and a fight ensued, which was more of a rout than a battle.

Baker Pasha lost all his camels and baggage in the fight. Most of the Egyptian officers and men bolted. Col. Sartorius tried hard to rally them, but without success. The Europeans behaved splendidly. Col. Sartorius narrowly escaped with his life. The enemy pursued almost into Trinkitat. The Europeans, police, and Turkish infantry were cut to pieces. Fourteen European and three native officers are missing. The fight was begun by a few Arab horsemen attacking Baker Pasha's cavalry, which fled. Baker then formed a square, which the enemy surrounded. The rest of the Egyptians then fled in confusion, and the gunners deserted their guns. Baker Pasha was several times surrounded by the enemy, but, with his staff, managed to cut his way through. The enemy's force was inferior in numbers to Baker Pasha's. Only three sides of a square were formed, owing to the fact that two

companies of Egyptian troops stood still, overcome with fright. The enemy poured into this gap, when the Egyptians threw away their rifles and flung themselves upon the ground, screaming for mercy. The troops on one side of the square killed many of their own men by wild firing. The enemy betrayed profound contempt for their opponents. All the stores at Trinkitat were brought away. Col. Burnaby is safe. The marines landed at Suakin to prevent a panic.

The report of Baker Pasha's defeat, produced the most intense excitement at London, Eng.

A Port-au-Prince (Hayti) publication gives the names of twenty-one persons shot at Miragoane. Fifteen other persons were shot, whose names are unknown. There have been almost daily executions at Jacmel of persons not included in the armistice. During the week ending Jan. 10th, forty-seven persons were shot in spite of the appeals of foreign Consuls to await the arrival of President Salomon. Eighty insurgents fought their way through from Miragoane to Petit Goave, where fifty-two of them were killed. A number of revolutionists still remain in the woods.

Great rains have recently fallen in California.

Feb. 6.—A dynamite cartridge has been discovered lying against the rail tramway running through Landstrasse and Hauptstrasse, Vienna, Austria, so placed as to leave no doubt but that it was intended to blow up a tram-car.

Later advices regarding the defeat of Baker Pasha state that the slaughter of his forces continued all the way back to Trinkitat. The Egyptians were panic-stricken and fell upon their knees, but their appeals for mercy were fruitless. The Arabs seized them by their necks, thrust spears into their backs, and savagely cut their throats.

Intense excitement prevails in Suakin. An attack of the enemy is expected. The forts are occupied by English mariners. The French agent has telegraphed for a man-of-war.

A Suakin dispatch says that the enemy surrounded and destroyed Tewfik Bey and 400 followers between Sinkat and the coast while attempting to cut their way through the enemy.

All special dispatches agree that Tokar and Sinkat are hopelessly lost. The fact that the British gunboats have left Trinkitat creates a bad impression upon the minds of Egyptians and encourages the rebels in their fanaticism.

The rebels captured five guns, 36,000 pounds of cannon ammunition, 3,000 rifles, and an enormous quantity of cartridges.

The Trinkitat, where Baker Pasha's army were cut up like sheep in the shambles, lies on the seashore between Tokar and Suakin, and is sixteen miles direct from Tokar. Suakin is the point on the Red Sea where many of the caravan and pilgrim routes from Nubia and other countries of the Soudan terminate; in short, it is the connecting link between Arabia and a vast region of Mohammedan Africa.

The Government has advices confirming the report of the massacre of Tewfik Bey and his followers. The tribes beyond Korosko are in full revolt. Gen. Gordon, who has arrived at Korosko, is unable to proceed on his journey to Khartoum. A correspondent at Suakin says that the wires between Massowah and Kassala are cut. Osman Digna induced the tribes along that line to join him. The landing of marines has greatly reassured the populace, but a strict lookout is kept for treachery on the part of the Egyptian officers who refuse to do duty. The belief in El Mahdi is increasing.

A letter from a Russian just published, states that the masses there desire Russia to engage in war and be defeated, in order that they may gain freedom.

Cincinnati is in danger of a recurrence of last spring's great catastrophe. The river is over the sixty-foot mark. All the towns above are in the condition usual at this time of year. The floods in other regions are as bad as they average, though far below the records of 1882 and 1883.

Feb. 7th.—Late advices from El Mahdi's camp, received last night, confirm the report that the False Prophet has started out to subjugate the entire world. The recent victories of the rebels have so emboldened them that they are advancing along the entire caravan route. All tele-

graphic communication north of Khartoum has been severed, and grave fears are entertained that the Mussulmans of Suakin will treacherously rise and massacre the European residents. Great excitement still prevails in London.

The transport Poorah at Portsmouth has been ordered to prepare to sail forthwith. It will take 500 marines to Suakin. Official advices from Cairo announce that the total number of killed near Tokar was 2,250, including ninety-six officers, sixteen of whom were staff officers. Baker Pasha telegraphs he has at present under his command 3,500 men, a third of whom are unarmed. It is officially denied that the tribes beyond Korosko are in revolt.

It is estimated that 600 rebels were killed in the late fight. The Khedive has sent a message of sympathy to Baker Pasha. Baker Pasha telegraphs that his men will be able to hold out for only a short time behind intrenchments. Spies report that the rebels intend to attack Suakin. The Governor of Dongola telegraphs that Berlin and Dongola are quiet. A Prefect of Police will be appointed at Suakin, with full powers over the natives, as many of them are regularly informing Osman Digna, the rebel chief, of what is being done at Suakin. It is expected Gen. Sir Evelyn Woods' army will go to Suakin. Travelers coming down the Nile report that the news of Gen. Gordon's mission was welcomed along the river. The English sailors in charge of the central work at Suakin are on the best terms with Baker Pasha's troops. Thirteen thousand rifles were discovered in possession of the Egyptian Governor, who ought to have delivered them to Baker Pasha on the latter's arrival. The Bazaar is crowded with a mutinous rabble of soldiers, and if the enemy attacks the town the blacks, who are more mutinous than the Egyptians, will probably join the populace in the uprising against the foreigners. The enemy now possesses 4,000 Remington rifles, five Krupp guns, two Gatling guns, two rocket tubes and an abundance of ammunition.

A steamer from Massowah reports that the revolt is extending from Kassala toward the Red Sea. Everything is quiet in Abyssinia, but the natives of the territory on the frontier are declaring for the rebels, with whom the so-called friendly tribes are co-operating.

French war material for six gun-boats will be sent to Tonquin. China is negotiating with an English firm for the construction of telegraph lines to connect Canton with the places in Tonquin occupied by the Chinese.

Feb. 8th.—Spies from Sinkat report that the garrison there, having eaten up the camels, cats, and dogs, are now devouring tree-leaves. Col. Sartorius has closed up all the liquor stores at Suakin which had been infested by officers and soldiers. The British gunboats Euryalus and Decoy are in positions to shell the enemy, if necessary. A letter from Tewfik Bey dated Sinkat, Feb. 3, states that he had sent Osman Digna, the Rebel Chief, an offer to surrender. Advices from Suakin announce that a state of siege has been proclaimed. Some English Aldershot regiments have been ordered to prepare for foreign service, and more marines have been dispatched to Egypt. The ironclad Monarch and the torpedo ship Hecla, with 300 marines, have gone to Port Said.

The French Naval Division of the Levant has been ordered to extend the sphere of its action to the Red Sea and the western portion of the Gulf of Aden.

Wholesale arrests of persons merely suspected of Socialism are being made at St. Petersburg, Russia. All foreigners employed upon the railways are notified that they must be naturalized or they will be dismissed at the expiration of three months. The paper *Studentsvo* is out. It declares that the time has arrived for a general revolt.

Official dispatches from Tonquin announce that the rebels in the provinces of Namdinh and Sontag have been dispersed with heavy losses. The rebel leader Dedoc was wounded and took refuge in Bacninh. Between 400 and 500 rebels were slain. The gun-boat Perceval destroyed nests of pirates at Savalow and Fow Tainson, killing and wounding many. An excellent feel-

ing prevails at Hue. The King has appointed two delegates to assist Admiral Courbet in pacifying the country. Telegraph connection between Hanoi and Paris is expected to be completed by the 15th inst.

The treaty between Portugal and England, relative to the Congo, provides for the free navigation of the river, and fixes the Portuguese boundary of the Zambesi region between Shire River and Lake Nyassa. It is not yet ratified.

Advices from St. Paul de Loanda, Africa, dated Jan. 15, state that an attack has been made upon the whites by the Muculla natives. During the fighting an explosion of gunpowder killed forty natives. The English and Portuguese gunboats landed marines.

Feb. 9.—Cetewayo, of South Africa, is again reported dead—this time from heart-disease.

It is stated that the British Government has abandoned the policy previously agreed upon of confining operations in Egypt to the vicinity of the Red Sea and the coast region, and the Ministers are said to be discussing the advisability of sending an Anglo-Indian contingent to Berber by way of Suakin. France is said to be willing to co-operate with England in pacifying the Sudan. Gen. Gordon has been spoken four days beyond Korosko.

Admiral Seymour received a summons after yesterday's Cabinet Council, in London, Eng. He was directed to be ready to set out for Egypt at an hour's notice. Admiral Hewitt is invested with the civil and military command of Suakin. He will have at his disposal within a fortnight a force of 3,000 marines. There is absolutely no hope of recovering the stragglers from the battle of Tokar.

Trouble is in preparation for England in India. The new ruler of Hyderabad, a practically independent but always friendly State, is not yet 18, and is an impassive voluptuary; the new Premier is not 20, and haughty and indiscreet, while the always turbulent nobles have already begun to fight among themselves.

An examination of the Russian Socialist arrested at Cracow showed a connection between the Austrian and Russian Socialists. During the debate in the Lower House of the Reichsrath on exceptional measures for the suppression of the Socialists, documents will be offered showing that plots existed which threatened the lives of the highest personages of the realm.

Last night an armed force attacked the police barracks and residence of Deputy Mallar, at San Juan, Argentine Republic, South America. The Governor is reported killed. Several persons were wounded. The body of Senator Gomez was found in the bush murdered. Troops quelled the disturbance.

All the more important towns and cities in Germany are about to be connected by wire direct, so that, for example, a message from Breslau to Cologne will not require to be first telegraphed to Berlin, as hitherto. Again, Frankfurt-on-the-Main will be connected by direct wire with Emden, which is the starting point for the English and American cable, so that a considerable saving of time will thus be affected. It may also be mentioned that continued experiments at the head office with dynamo-electricity as a substitute for the working force of the ordinary battery current have conclusively shown the practicability of using the former with the same success as the latter.

Feb. 10.—During the recent battle the garrison at Tokar, on hearing the Egyptian guns, made a gallant sortie from the town against the rebels, but were compelled to fight their way back. Rebels are reported within six miles of Suakin. Egyptian cavalry are reconnoitering, and the British ships are preparing to receive the rebels. The Khedive has appointed the British Admiral Hewitt commander at Suakin, at the request of the British Government. A less gloomy view is now taken of the situation at Tokar and Sinkat. It is reported that a convoy of provisions has entered Sinkat. The Turkish squadron in the Persian Gulf is shortly to be ordered to the Red Sea. The Porte is sending troops to El Hedjaz in Arabia, where emissaries of El Mahdi are fomenting disturbances. The proclamation investing Admiral Hewitt with the command at

Suakin concludes: "The inhabitants need have no fear, as the British Government has promised to protect Suakin, which is now perfectly safe."

There is great excitement in Vienna, Austria, to-day. Another police officer has been shot and dangerously wounded. The assassin escaped. To-day the Parliamentary Commission approved the decree establishing a state of siege. Groups of workmen were singing noisily all day, keeping the police and troops busy preventing disturbances. Many placards were posted at Dresden, signed, "The Socialist Executive Committee," saying, "Only blood can avenge our cause."

Mount Aetna is in a state of eruption. A band of 800 Indians recently attacked and murdered most of the inhabitants of Omitlan in one of the southernmost provinces of Mexico. The stores and dwellings were plundered and the women and children subjected to brutal outrages. A large force of Mexican soldiers has been dispatched to quell the outrages. An attempt of a civil force to put down the revolutionary mob was defeated with a loss of twenty-five men killed.

An armed band of Mexicans threatens to raid the Village of Eagle Pass on the Texan side of the Rio Grande in order to get possession of two persons charged with the murder of a citizen of Saragossa on the Mexican side. The Texan authorities are preparing to resist. All the available military force will be placed at the disposal of the Sheriff of the county for that purpose.

Feb. 11.—From a number of conflicting reports received during the last few hours it has been possible to gather but few of the details of a horrible massacre of Christians which has occurred in Tonquin. It is regarded as certain that 300 or more catechists have been brutally murdered in their homes.

The Egyptian Governor-General at Suakin, Egypt, has been dismissed. Many rebels are near the town. Admiral Hewitt to-day reviewed the whole garrison and afterward inspected the filthy prison in which many persons have been kept for a long period without trial, their sole offense being sympathizing with Arabi Pasha. A French gunboat has been ordered to take the French Consul and French subjects on board if the rebels attack the town, but not to assist in the defense. The rebels advanced this evening to within a mile and a half of the town. The Mudir of Dongola telegraphs to Cairo that the Sheikhs between Sherdy and Ombukol have promised to protect the caravans and keep the route to Khartoum open. This is regarded as a good sign. El Mahdi's troops have taken Sankeit, a town near Kassola and Ravina, a small seaport north of Suakin. An English gunboat has been dispatched to shell Ravina.

Gen. Gordon telegraphs from Berber that the country is now more quiet. All telegrams agree that Gen. Gordon is in excellent spirits and confident of success, and that he has everywhere been well received. Orders are issued to ship to Egypt from England immediately 2,500,000 cartridges and a large quantity of nine-pounder shells. It is believed that the Government has empowered Admiral Hewitt, in command at Suakin, to send a column of English troops to the relief of Tokar and Sinkat, and has also proposed to supply him with a sufficient force to defend the Red Sea ports.

The removal of Baker Pasha gives additional stimulus to the already over-excited feeling in Egypt. It is said the Government is dissatisfied with Baker's report in regard to the recent fight with the rebels, in which he lost 2,000 men, and with his action in leaving Trinkitat so suddenly, and has ordered him to report at Cairo at once. Col. Hallan has been ordered to succeed Baker Pasha in command, and will leave at once for Suakin, with Maj. Piggott and Hallam, of the Egyptian army, who will reorganize the remnant of Baker's command. With the assistance of the marines recently landed they expect to be able to prevent that city from falling into the hands of the rebels. A messenger arrived at Suakin yesterday from Sinkat bearing an appeal for assistance from the beleaguered garrison at that place. A reply was returned that it was impossible at present to send any relief, as at least 1,500 additional men are needed to protect Sua-

kin from being sacked by the rebels. This messenger stated in regard to Tewfik Bey's slaughter, with 400 Egyptian troops, that Tewfik had offered to surrender on condition that the lives of himself and men be spared, but the commander of the rebels declined to accept the offer.

Suspicious persons are being imprisoned at Vienna, Austria, daily, for carrying daggers, revolvers, and dynamite cartridges. The Social Democrats at Berlin are making vigorous preparations for the coming elections. The police yesterday broke up two meetings of workmen. The Government, hitherto unconcerned, is now closely watching the present movement.

Thomas Chenery, editor of the *London Times* since 1877, and distinguished as an Oriental scholar, is dead.

John Hutton Balfour, of London, the distinguished botanist and physician, is dead, aged 76.

Feb. 12.—A farmer was assassinated near New Ross, Ireland, while passing along the highway.

News of the fall of Sinkat reached Suakin this morning. It was brought by a friendly Arab Chief. The garrison made a sortie, and for a long time successfully repulsed the rebel attacks, but at last the attacking forces gained the advantage and completely destroyed the garrison, except a few made prisoners. The fate of the women and children is unknown. Further advices of the fall of Sinkat state that Tewfik Bey, preferring death to surrender, blew up the fortifications, spiked his guns, and made a sortie. His 600 men were all massacred. The streets of Suakin present a heart-rending appearance, being thronged with women whose weeping and wailing give unmistakable evidence of their distress and forebodings.

The British Minister at Cairo telegraphs that after the battle the rebels entered Sinkat and put every one to the sword.

The greatest activity prevails at Suez. Preparation for the dispatch of forces to Suakin for the relief of Tokar is being rapidly pushed. Contingent infantry and cavalry with guns and camels will be sent forward as soon as possible.

A dispatch from the *Morning Post* from Constantinople says: "While Lord Dufferin is conducting negotiations with the Porte with a view of determining the basis of the Turkish intervention in the Soudan, the Marquis de Noailles, French Ambassador, has informed the Porte that France has received assurances from England that no Turkish intervention in the Soudan would be allowed. This has naturally greatly increased the irritation of the Porte." The British Cabinet are painfully impressed. It is probable that large re-enforcements of troops and marines will be immediately dispatched to Egypt. Seven men-of-war belonging to the Channel Squadron have been ordered to Egyptian waters.

The massacre of Christians in Tonquin announced yesterday occurred in the Province of Phauhoa, between Hue and the Lower Delta, some time ago.

The Navajo Indians made an attack on some New Mexican sheep-men. They drove the men from their Ranch, threatened to murder them if they returned, and then killed their sheep.

Feb. 13th.—Lord Wolseley, Adjutant-General of the British army, telegraphed last evening to Lieut.-Gen. Stephenson, commanding the forces in Egypt, to collect a force for the relief of Tokar, if possible, and, if not, for the deliverance of the Red Sea ports. Gen. Graham will take supreme command of this force, with Col. Butler in command of the infantry and Col. Stewart in command of the cavalry. There is to be a brigade of five solid battalions in line within a few days. If necessary the garrison at Alexandria can be brought to Cairo, the former city being left under charge of the fleet. The Tenth Hussars, now in the Suez Canal homeward bound, are ordered to Suakin.

The Black Watch, the Gordon Highlanders, the Sixteenth Rifles, the Eighteenth Hussars, a battalion of Egyptian troops with English officers, and an Egyptian camel battery manned by British artillerymen, have been ordered from Cairo to Suakin, and are expected to reach there within a week. The British garrison at Alexandria will be transferred to Cairo, its place being taken by English marines.

Gen. Gordon has sent word to Col. Coetlogan directing him, if unable to hold Khartoum, to explode the forts in order to facilitate the recapture of the city. Gen. Gordon with several powerful Chiefs left Berber to-day for Khartoum. He will move slowly, as he desires to see the people along the rivers.

FIRES—STORMS—ACCIDENTS.

Feb. 7th.—The residence of Constantine Rosetti, the well-known journalist and formerly Minister of the Interior, burned, with many valuable documents bearing on the history of Roumania.

Loss by fire at St. Louis Mo., \$61,000. Eau Claire, Wis., \$4,500.

The Ohio River is again on the rampage, and for a thousand miles of its tortuous course is threatening destruction over the area of the bottom-lands on either side. A flood in this river is an annual occurrence, though not always disastrous. It is rare that overwhelming floods follow each other in succession, but the indications are now that the calamity of last year will speedily be repeated. In 1882 the highest stage of water was fifty-eight feet seven inches, but it did not occasion great suffering. Last February it reached sixty-six feet four inches and caused widespread disaster. The latest dispatches at this time record sixty-one feet eight inches and the river still rising. The present rise began Jan. 29, and though nine days have passed it may take several days more before the highest stage is reached.

An entire square in the centre of Hazleton, Pa., a town of 8,000 inhabitants, suddenly sank three feet this afternoon. Four buildings were wrecked. No one was hurt. The town had been undermined by the coal-diggers.

Four men were drowned at Evansburg, O., while crossing the Tuscarawas River.

At a lentown, Pa., five men were killed, and many wounded, by the falling of walls in a fire.

Feb. 8th.—Loss by fire at Middleport, N. Y., \$18,000. Zanesville, O., railroad shop, \$15,000. Lower Genesee Falls, N. Y., \$19,000. Buckey City, O., flour-mills, \$15,000.

Advices from Trinidad report that six buildings were destroyed by fire Jan. 27th. The loss is estimated at nearly \$400,000; One life lost.

At nine o'clock last night the gages in the Ohio River at Cincinnati showed a depth of sixty-three feet of water, and the rise has not yet stopped. The lower part of the city is under water. Lower down the river the water is slowly receding, but at Craio a gradual advance is noted. Fifteen thousand people are homeless and helpless at Wheeling, W. Va., and great destitution is reported from Lawrenceburg, Ind., and Shawneetown and Metropolis, Ill. The Mississippi is falling rapidly at St. Louis. Two people were taken out of an island house dead, at Wheeling. Several people at this place are dying from overwork and exposure, and dozens are sick. Five sixth of the manufacturing establishments, including all the mills but one, are under water; and the damage to this place it is thought will exceed \$2,000,000. At Benwood, a town of about 3,000 inhabitants, but six houses remain out of water. Belfre O., is under water, and about three-fourths of Marietta. Two men were drowned near Wheeling, while trying to secure people from the upper stories of their houses. Wellsburg, W. Va., is half washed away, and the people are on the hillside, without food or shelter.

At Cincinnati, O., the greatest flood since the city was founded, almost a hundred years, is threatened. The flood touches the Pearl Street Market House, and on Vine street reaches half way from Second to Pearl street. The Mill Creek bottom is a great lake a mile and a half wide and reaching back five miles to the Chester Park race track and Spring Grove Cemetery. Cumminsville is more than half under water, and the avenue is impassable. All the railway tracks in the West End except the Cincinnati, Hamilton & Dayton are under water, and the flood is creeping into the stock yards along the river front from Columbia to the South Side, a distance of nine miles. There is a strip from one to five squares wide submerged. The buildings inundated are

mostly factories, warehouses, and the houses of industrious mechanics. On the Kentucky side of the river there is a repetition of the desolate scenes of last winter. The lower streets of Covington are under water. Newport is half submerged, and Bellevue and Dayton inundated back to the bluffs. Two thousand people housed and fed in school houses. One man was drowned. The country between Louisville and Evansville is devastated. At Lawrenceburg it is from one to five miles to dry land in any direction. At Shawneetown, Ill., the flood is again upon the town, and many of the people are homeless. At Coshocton, O., four men were drowned. At this place the flood is higher than ever before known. All the tributaries of the Ohio are on the rampage, and flooding the country around them. The river is rising at Little Rock, Arkansas.

At Ripley O., many houses have been swept away, and many people are homeless.

Feb. 9th.—Loss by fire at Omaha, Neb., \$55,000. Sabina O., \$20,000.

Reports from the flooded towns along the Ohio River continue to be of the most gloomy character. At Cincinnati it is thought the river will rise beyond the record of 1832, if it does not exceed the great flood of last year. Wheeling, W. Va., is afflicted in no ordinary manner by both fire and water. The inhabitants in the suburbs display great antipathy to the relief-boats, and have fired into several steamers on the ground that the waves made by them rock the houses still standing. At Pittsburg the trouble appears to be over. Metropolis and Shawneetown, Ill., send reports of dire distress. At midnight the river was slowly rising at Louisville and Cairo.

Feb. 10th.—The principal business blocks at Helena, Ark., were burned. Loss by fire at Wolcott, N. Y., \$100,000. Appleton, Wis., \$3,000. Bloomington, Ill., \$6,000.

The steamer Nottingham, from London for N. Y., which sailed Jan. 19th, was struck by an iceberg Feb. 2. Two large holes were made in the side, and it required the utmost exertions of the crew to keep her afloat until Feb. 5th, when the steamer State of Nebraska came alongside and took them off. They were landed in New York yesterday. The 3d of February they signaled a large steamer, which, however, paid no attention to them. The crew numbered ninety-two.

It rained the greater part this afternoon along the whole length of the Ohio Valley, and the river is still rising. The rain at several points came down in torrents. It is the greatest flood of the century in the Ohio. The trains from Columbus to Cincinnati, ran a distance of two miles through three feet of water. The water to-day on both sides of the embankment sustaining the tracks of the Cincinnati, Washington & Baltimore Road in Millcreek Valley so softened the earth as to cause two slides, leaving the track unsupported. This compels trains to enter Cincinnati on the Cincinnati Hamilton and Dayton track at the junction seven miles from Cincinnati. The Bee-Line trains will be compelled to make their terminus at the stock-yards, about three miles from the regular depot. The Cincinnati, Washington & Baltimore Road has been opened through to Parkersburg and through trains will be resumed. Lamps have been placed on the telegraph poles in the inundated district, and every boat is required to carry lights. That part of the city is therefore much better lighted than the streets that have not been submerged. Innumerable boats of all descriptions are being paddled about. The police patrol the inundated districts in skiffs. People who had moved to the second stories of their houses were to-day deserting them, carrying to dry land such of value as they could.

Almost the entire population of Wheeling has been at work either in taking the preliminary steps towards restoring their ruined homes or in ministering to the necessities of thousands of sufferers. Many business houses have been open and those who have money are supplying immediate wants. There were no services at the churches, they being filled with the homeless or occupied for relief purposes. The pictures of distress, especially in the southern portion of the city, would draw tears from the eyes of a sphinx.

About noon a bottle was found floating in the river opposite the lower end of town. In it was a visiting card bearing the name of Anne Clark. On it were these words in pencil: "We are from the island, drowning. Mollie Sage, Minnie Hauk, and Birne Rabbit are gone. Farewell friends." There was no date. The weather is turning cold and a heavy rain is falling, insuring great suffering among hundreds of thinly-clad women and children. The Ohio River Railroad is believed to be entirely ruined. Section after section of trestle work, bridges, and cars were washed away.

The lower part of Metropolis, Ill., is submerged. Fulton, Ind., and Milton, Ky., are completely submerged and deserted. The water is still rising, and is at the door of the Aurora National Bank, at Aurora, Ind. Only one drug store remains out of water.

Feb. 11th.—At Kharkof, Russia, six warehouses in the so-called Moscow Bazar were destroyed by fire. There is little hope of saving the remainder of the bazar. The loss is enormous.

The Clepington Waste-Works at Dundee, Scotland, were burned Yesterday morning. Four firemen were killed.

Severe gales and snow-storms are prevailing in Scotland and North Wales.

Two prisoners were roasted alive in the jail at Wausau, Wis., which burned yesterday morning. The fire is believed to have been started by one of the victims, as the flames were first discovered in his cell, but they spread so rapidly that the two convicts could not be rescued. Loss by fire at West Newbury, Mass., \$50,000. Erie, Pa., \$25,000. Keokuk, Ia., \$3,000.

The Ohio River at Cincinnati is now higher by many inches than was ever before known since authentic records have been kept, and it is still rising. The gage is now on its way toward sixty-eight feet. The damage, however, has not been more than one-tenth as great as that of last year, owing to precautions taken in time. The greatest loss is from the interruption to business. At Wheeling the river is falling, but terrible distress prevails in the vicinity, and several cases of starvation have been reported. Between Louisville and Evansville miles upon miles of farming lands are submerged, but even here the damage has been lessened by removing the corn from the low lands. The Lower Mississippi is rising.

The following table shows the highest stage of water at Cincinnati each year since 1858, and also in 1832 and 1847:

Year	Date	Feet	In.	Year	Date	Feet	In.
1832	Feb. 18	64	3	1874	Jan'y 11	47	11
1847	Dec. 17	63	7	1875	Aug. 6	55	5
1858	June 16	43	10	1876	Jan'y 29	51	9
1859	Feb'y 22	55	5	1877	Jan'y 30	53	9
1860	April 16	49	2	1878	Dec. 15	41	5
1861	April 19	49	5	1879	Dec. 27	42	9
1862	Jan'y 24	57	4	1880	Feb'y 17	53	2
1863	March 12	42	9	1881	Feb'y 16	50	7
1864	Dec. 23	45	1	1882	Feb'y 21	58	7
1865	March 7	55	3	1883	Feb'y 15	66	4
1866	Sept. 26	42	6	1884	Feb'y 7	61	10
1867	March 14	55	8	1884	Feb'y 8	63	6
1868	March 30	48	3	1884	Feb'y 9	64	1
1869	April 2	48	9	1884	Feb'y 10	65	2 1/2
1870	Jan'y 19	55	3	1884	Feb'y 11	67	6 1/2
1871	May 13	40	6	1884	Feb'y 12	68	10 1/2
1872	April 13	41	9	1884	Feb'y 13	70	4
1873	Dec. 18	44	5	1884	Feb'y 14	70	8 1/2

At five o'clock this afternoon the water had reached Pearl street, Cincinnati, from the Central avenue to Broadway. The East and West End street cars ran only to the Broadway hill. The Cincinnati approach of the Newport Bridge was deep under water. The new Little Miami passenger station was surrounded and the Little Miami and Louisville & Nashville freight houses were inundated. The fires in the water works had been put out, and for a distance of five miles along the river bank, through Fulton, Pendleton, Columbia, and the suburbs on the Little Miami bottom the water had risen in many places to the second floors of the buildings. A thousand dwellings of the better class in the West End, which no previous flood had reached, are now likely to be invaded. The Cincinnati, Hamilton & Dayton Railroad, the highest railway track entering the city, was under water, but the trains from half a dozen roads less fortunately situated were still coming into the city over that track.

Cumminsville is one great lake, and the back water has surrounded the beautiful Spring Grove Cemetery, which is six miles from the Ohio

River. In Covington the water works have failed and there has been no gas for three days. All buildings below Third and some points below Fourth, west of Madison street are flooded. In Newport, which contains a population of 20,000, there are 6,000 people entirely homeless and a great many more living in the second stories of their houses. Many of the inundated buildings are toppling from their foundations, and people are being removed in boats from the upper floors. In Bellevue and Dayton the situation grows worse every hour. Many frame buildings have been anchored with ropes. Buildings are shaken by the waves from passing tow-boats, and the people are threatening to shoot into boats that do not keep in midstream. There are buildings with nothing but their roofs out of water. The village of California is cut off from all communication with the outside world. The town hall is full of people. The supplies of provisions are nearly exhausted.

Since last Wednesday morning the population of Wheeling, W. Va., has regarded with intense excitement the work of destruction that has been going on. Hundreds of men have been compelled to stand by and see their property destroyed without being able to interfere. They have in numberless cases lost the accumulations of a lifetime, and are left far advanced toward the evening of life in absolute want. Men who a week ago were the owners of handsome residences and could gratify almost every wish now know not where to lay their heads or how to provide food and clothing for their hungry and shivering families. The City of Wheeling has suffered greater loss in the last six days than during the entire 100 years of its existence combined. Nothing like it has ever been dreamed of by its people, much less experienced, and years will not be sufficient to efface the last trace of this great calamity. The losses are as follows: Wheeling—Aggregate loss to mills, \$100,000; business men, \$325,000; families, Fourth Ward, \$50,000; Fifth Ward, \$80,000; Sixth Ward, \$125,000; Seventh Ward (the island), \$700,000; Eighth Ward, \$500,000; total city, \$1,880,000. To this must be added Martin's Ferry, \$200,000; Fulton, \$100,000; Benwood, \$100,000; Bridgeport, \$75,000; and Bellaire, \$250,000; making a grand total of \$2,605,000 within five miles of the city-hall. There is a great amount of suffering, and many children have died from hunger and exposure.

The estimate loss at Parkersburg is \$1,000,000.

The Baltimore & Ohio freight depot is broken to pieces, and the iron bridge over the Kanawha is going out. The Ohio River Railroad has its engines and several gondolas in the river. The Parkersburg Mill Company has lost \$30,000 in grain.

In Belfre forty-three houses have been swept away, also street pumps, and the flour and planing mills.

Williamstown and Harmar, twelve miles above are entirely submerged.

There is great distress at Marietta. Three-fourths of the town is under water. The grain elevator is burst. The railroad and county bridges over the Muskingum are both swept away and private residences unnumbered. Each of the towns mentioned has organized relief committees. Marietta and Harmar are suffering from famine.

The country surrounding Evansville, Ind., is inundated. The water in many of the houses across the river and thence to within two or three miles east of Henderson is almost up to the second-story windows.

The water is steadily approaching last year's flood limit at Louisville, Ky. Stock, fences and bridges have been swept away near Hillsboro, Ill.

All of Newberg, parts of Rockport and Cannelton, all of Tell city and Troy, and the greater parts of Derby, Leavenworth, Manckport, and New Amsterdam, Ind., and of Lewisport, Cloverport, Hawesville, and Brandonburg, Ky., are under the flood. There is great suffering already at all these towns and large loss of property. Many farms are completely covered, and much stock, farm implements, and produce lost.

There is a general suspension of work throughout the mining region. Rain and melting snow

have submerged the workings. Large forces are endeavoring to dam the mountain streams. In some mines there is from thirty to forty feet of water.

The glass-works at Wellsburg, W. Va., were damaged \$15,000 by the flood.

Feb. 12th.—At St. Louis, Mo., a river steamer was destroyed by fire, loss \$95,000. The military buildings at Fort Sully, Dak., are on fire. Loss by fire at North Bennington, Vt., paper mill, \$55,000. Ludington, Mich., \$6,000. Leon, Ia., Leeson's grain elevator, \$10,000. Troy, N. Y., paper mill, \$15,000. Oneida, N. Y., \$50,000. Toronto, Ont., soap works, \$50,000.

There was a violent earthquake at Bittlis, Asiatic Turkey. A number of buildings were destroyed. A tornado of great fury struck Waco, and other Texas towns, and passed over a large part of Arkansas, doing immense damage.

At 9 o'clock to-night the river at Cincinnati had risen to sixty-eight feet ten inches. This is two feet and a half higher than the previously unprecedented flood of 1883. No trains except those on the Northern Narrow-Gage come nearer their depots than Chester Park, which is seven miles from the post office and the principal hotels. A visit to one of the school-houses to-night where the homeless are lodged showed that 400 people were lying on the floors of ten rooms. Three rooms were devoted to white families, two to colored people, and five to white men. They lay in some of the rooms so close together it would have been difficult to walk across the floor without stepping on somebody. Joseph Prung and George Wirtz were drowned in Mill Creek to-night by falling from a boat. At midnight the water reached sixty-nine feet—a rise of an inch and three-quarters in two hours.

At Louisville, Ky., all previous records have been surpassed. Over four thousand people have been driven to the upper stories of their houses. Twenty-six houses have been wrecked at Ripley, O. More than two thirds of the town is under water.

During a rain-storm which swept over Evansville, Ind., this afternoon about 4 o'clock, lasting an hour, thirteen persons were drowned. They were the occupants of three skiffs, which were approaching the city from the Kentucky side.

The condition of things in Newport, Ky., is growing still more frightful. The worst fears about damage to the foundations of buildings are being realized. To-day a fine residence, built last year at a cost of \$10,000, toppled over and is a complete mass of ruins. Fortunately, the family had removed before the crash. Many more buildings are in danger, and it is feared this afternoon and to-night may bring a calamity of a worse nature. Many people are in houses unable to get away, and must be lost if the houses fall.

At Buffalo half the town was submerged, but the people as a general thing are well supplied with food. At Leon Place 200 people are suffering for food and clothing. At Point Pleasant, a town of 3,000 people, there is not a foot of ground which is not six feet under water. Store-houses, goods, dwellings—in fact, all kinds of houses—are hid from the second story by water. Fully 100 houses have been upset and washed away. People are living on the decks of barges, in the courthouse—in fact, wherever they can get shelter. Many have gone to the hills for safety. The whole lower part of the Kanawha River Valley is overflowed, and in many places the river is fully three to five miles wide. The city has sent provisions to Guyandotte on the Chesapeake & Ohio Railway for flood sufferers. The people will have to be fed for fully eight days yet. The people are in a deplorable condition. Many farmers have lost all their corn, wheat, hay, and oats, and also some stock, along the Kanawha River, and help is needed forthwith. Twelve houses have been swept away at Lawrenceburg, Ind. The levee broke Wednesday night, inundating the city and leaving the poorer of the people to care for themselves, and the demand arises stronger and stronger for food.

Several salt furnaces at Pomeroy, Ohio, and in the neighboring towns were completely wrecked and others are badly damaged. Thousands of barrels of salt were destroyed. The coal mines at Minersville, Syracuse and Hartford City, neigh-

boring villages, are flooded, and it will require months of time and large expense to free them from the water. In the meantime many miners will be obliged to seek employment elsewhere. The Hartford City Coal & Salt Company estimate their damages at \$100,000. The Syracuse Coal & Salt Company have suffered nearly as badly. At Racine, nine miles above Pomeroy, one hundred and five houses are moved from their foundations, and a number have floated away. A similar condition of affairs exists all along the river between here and Parkersburg. Middleport, two miles below Pomeroy, is also under water. Many merchants there, not anticipating the unprecedented rise, left their goods in their stores, awoke Saturday morning to find them under water.

The greater portion of Uniontown, Ky., is submerged and communication is held by skiffs only. Caseyville is badly flooded. The loss of property is very great. Smithland, Ky., will be entirely under water in the next forty-eight hours, while New Liberty, opposite, is overflowed and almost deserted by the inhabitants, a few remaining as a guard.

One man was drowned at Wheeling, W. Va. The water is slowly approaching the danger-line at Memphis, Tenn. The Arkansas River is rising and threatening destruction to some of the towns on its banks. Nineteen feet of water are now submerging the lower districts of the two divisions of Pittsburg, Pa., and numerous cases of destitution are reported.

Feb. 13.—Seven persons were drowned at Dundee, Scotland, Tuesday. They were pleasure seekers.

All efforts to keep the water out of Shawneetown, Ill., have failed, the Ohio having broken through the south levee. The water now stands from five to fifteen feet deep in the street. The situation at Lawrenceburg, Ind., is even worse than before. Two hundred houses have been destroyed, and the people are deserting their flooded homes. At Cincinnati the gages showed a depth of seventy feet four inches at 10 o'clock last night, four feet higher than last year. At New Martinsville, W. Va., the opposition to the steamers is so great that the people have mounted a cannon and fired into every passing boat. Measures for the relief of the sufferers are being instituted all over the country. The War Department is distributing money by telegraph. The Ohio Legislature has appropriated \$200,000 and the Kentucky Legislature \$25,000. This will all be needed, as some of the smaller towns have been literally swept out of existence.

Cincinnati has a river front of nine miles, and extends five miles back along both banks of Mill Creek. There is, therefore a flooded district of nineteen miles in length. The width varies from one square in Columbia and Sedamsville, where the hills rise abruptly, to a mile in the Mill Creek bottoms and Cumminsville. At one o'clock, February 14, the water at Cincinnati was seventy feet seven and a half inches. The water in the afternoon of the thirteenth, almost touched the Smith street bridge. The roofs were all that could be seen of the freight cars which were left standing in the Grand Central Passenger Depot. A train of cars standing on a track outside was entirely covered, and their position could only be detected by a row of iron wheels on the top of the break-rods. In the West End the water had reached such a height as to cause the greatest consternation. People on every street were moving out, some of them from fright and others evidently none too soon. The high ground in Lincoln Park, which had formed an island, gradually grew smaller until it was a spot no larger than the top of a flour barrel.

Cumminsville is two-thirds under water. People who were staying in the second stories of their houses were to-day taken out with some of their goods on rafts. Relief-boats rowed through the flooded streets. The streets of Cumminsville are full of floating frames, which is all there is left of the hot-houses of the gardeners. Up Mill Creek bottom the water is all around Spring Grove Cemetery, and the lower portions of the cemetery are submerged. Covington is entirely surrounded by water. In Newport thirteen houses floated off during the night, and many

others were lifted from their foundations. This morning nine thousand people were fed.

The meagre news from points along the Ohio Valley, both above and below, is of the saddest nature. The larger towns, which are strongly built, are reporting great devastation and suffering, but there are dozens of little towns of from 200 to 500 inhabitants, built upon the low sandy bottom of the Ohio, which are entirely cut off from the outside world, which must be in a most direful situation, having no warning of the continued rise above, and many lives may have been lost of which no report has been made. From some of those towns the residents are known to have escaped to the hills. Their houses are small and most of them frames, and many of them must have broken to pieces and floated away. Old river Captains say that when the water subsides some of these towns, it will be found, have been entirely swept away. How the people of such towns are to find homes and become re-established in business is one of the serious problems the flood is going to leave behind it.

The beautiful valley from Wheeling W. Va., to Marietta, O., is a picture of desolation and ruin. The flood has not subsided, and heavy local rains give rise to strong fears of another swell. The small towns have suffered most. New Martinsville, W. Virginia, is a sickening sight. The town is abandoned, and people are camped on the hill side.

The town of Cochransville is wholly demolished. Only three houses remain intact. The unhappy people are clustered like cattle on the hill-tops, worn, weak, and lacking food. All the beautiful homes are swept away and the tree-tops are crowded with furniture, houses, and barns. Three hundred houses with chimneys passed Marietta in a single day. The situation is deplorable. Want increases as the water falls. Over 2,000 people call daily on the relief committees for food. Starvation stares thousands in the face unless aid is had from abroad. No one has yet responded to calls. The farmers are heavy losers, and can not get to the city with products. The loss in the county is estimated at \$2,500,000.

Every house but one in Milton, Ky., is submerged. Ironton, Ohio, is two-thirds under water. More than half the people are homeless and out of food. Greenup, Ky., is completely submerged. There is great suffering among the poor.

Heavy rains and floods are prevailing in Indian Territory; washouts are numerous, and trains greatly delayed. Some of the low lands along White River, Arkansas, are overflowed.

SALT LAKE CITY SAINTS.

The Latter Day Saints of Salt Lake City are hereby notified that a meeting will be held in the Mission Chapel, Salt Lake City, at seven p.m., March 4th, 1884, for the purpose of organizing a branch.

E. C. BRAND,

Pres. of Utah Dist.

NORTHERN DISTRICT OF CALIFORNIA.

The October, 1883, Conference of the Northern District of California adjourned to meet in San Francisco, on Friday, the 7th day of March, 1884. The priesthood are earnestly requested to attend, and be on hand at ten a.m. sharp, to attend to the election of district officers. Pres. W. W. Blair is expected to be with us at that time. Bring the Good Spirit, and come all who can.

H. P. BROWN, Dist. Pres.

HAMBURG, IOWA, Feb'y 9th, 1884.

Dear Herald.—Please state to all those desiring to send money to assist in building a church in Hamburg, to send by Post Office Order, or registered letter, as there are others by the same name. Yours in the bonds of the covenant,

Committee, { NICHOLS TAYLOR,
WILLIAM CALKINS,
DANIEL COMSTOCK.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Original Poetry.

HENRY HALLIDAY.

IN MEMORIAM.

We mourn the loss of one most dear,—
As husband, father, brother, friend;
One of the noblest in his sphere,
Nor would we check the rising tear,
Or bid our silent grief to end.

We miss his noble, manly form;
His very footsteps cheered our hearts;
We miss his mien so mild and calm—
However great the threaten'g storm,
His presence comfort did impart.

We miss him from his quiet home,
We miss him from his vacant chair;
Here did his manly virtues bloom,
And shed abroad a rich perfume—
The fairest flowers of the fair.

We miss him in the walks of life,
In manhood's greatness there he stood,
Erect amid the battle's strife,
Contending for eternal life,
His manly voice rang out for God.

We miss him in the house of God,
His cheering smile, his beaming eye,
Holding aloft the iron rod,
To point the path the Savior trod—
The path that leads to bliss on high.

We miss his earnest, heartfelt prayer,
In meekness at the mercy seat.
Our wants were all presented there,
He only sought with us a share,
His joy with ours was all complete.

We miss him when our feet have strayed,
To dark forbidden paths of sin;
How tenderly our feet he'd lead
From sin's dark, dank, and loathsome shade,
To virtue's path so pure and clean.

We miss him, but we do not mourn
As those who have no hope in God;
Our hearts anticipate that morn,
When Christ in glory shall return,
To crown us kings and priests to God.

Then shall we meet to part no more,
(Where sin and woe can not invade),
Our brother who has gone before,
Upon that bright and blissful shore,
In joys that never, never fade.

C. DERRY.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THOUGHTS ON THE OFFICE WORK OF THE HOLY SPIRIT.

THE HOLY SPIRIT IS GIVEN FOR A WITNESS.

It witnessed to John the Baptist the Savior of the world. He said he was told that on whomsoever he should see the Spirit descend, the same was he. It witnessed for Paul and the Saints, through Agabus, that bonds awaited him at Jerusalem, inasmuch that those who heard the prophecy, wept, and Paul said, "Why weep ye? Why grieve ye my heart?" &c. But it was not new to him, for he said that the Holy Spirit witnessed in every city, (I suppose there were churches at these places), that bonds awaited him at Jerusalem: It witnessed for Peter and

the six brethren that went with him to Cornelius, and for the brethren also who afterward accused him of teaching that the Gentiles had a right to the Gospel; and they glorified God, and said, "Then hath God granted unto the Gentiles repentance unto life, and they ceased to accuse Peter." It witnessed for the twelve all things the Master had said unto them, and they bore witness to the world of the matter. It bore witness to the spirits of the disciples, that they were the children of God, and they testified to the same.

THE HOLY SPIRIT IS AN INSTRUCTOR.

God gave it for an instructor to the children of Israel.—Neh. 9:20. It instructed the Apostles, not only by bringing all things that Jesus had said to them to their remembrance, but also by showing them things to come. It instructs the Saints, through certain prophets who had come down from Jerusalem, to separate Paul and Barnabas unto the work whereunto the Lord said he had called them; and they accordingly laid hands on them [separated them, I suppose ordained them] and sent them away; and they went preaching the gospel. It instructed the father and mother of the forerunner of Christ, that they must name the prophet John; and they accordingly did so, rather than after his father, as the relatives wished them to do. It instructed Joseph and Mary to flee into Egypt, that Herod sought the young child's life; and when Herod was dead, to return home, but by another way, lest the son of Herod (who reigned in his stead) should destroy the child.

THE HOLY SPIRIT IS THE COMFORTER.

It comforts the children of the kingdom in the place of Jesus. He said: "If I go not away, the comforter will not come; but if I go away, I will send you *another* comforter. He shall abide with you *forever*." He will guide you into all truth. He will take of the things of the father, and show them unto you."

We are told that "when man sleepeth, God puts his spirit upon him;" and I suppose the man would dream something comforting. Job tells us, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." We are told that he will withhold no good thing, but will reveal his "secrets to his servants, the prophets," which would certainly be comforting to them. But we are told, that "the world can not receive this comfortor, because it seeth him not, neither knoweth him;" and further, that "No man knoweth the things of God save by the Spirit of God which is in him; even as no man knoweth the things of man save by the spirit of man which is in him." It comforts by giving strength, helping our infirmities. Rom. 8:26.

It is the comforter, because it is the means by which God dwells with his people. "Ye are builded together for an habitation of God through the spirit. Know ye not that your body is the temple of God? If any man defile the temple, him will God destroy." It comforts the children of God by reproving unright-

eousness, and approving righteousness. And now, since we have "tasted (realized) the good word of God and the powers of the world to come," since we have been made partakers and to know the peacable things of the kingdom, we can rejoice together with those of old, having awakened within us that desire and confident expectation—hope, "which is an anchor to the soul which reaches to that within the veil, whither the forerunner hath gone." Having received of these precious jewels, if we keep them bright, the great Giver will give more, and we will not forget, (having first known), "that we were purged from our old sins; but by retaining this Spirit, working with us," we have confidence, yea, we know, that there is a world to come. Hence we believe in a resurrection

"Though our bodies go down to the tomb,
Since Jesus has lain there, we dread not its gloom."

Having had these things committed to us in earthen vessels, we can confidently believe in the fourth and last work of the spirit,

TO QUICKEN OR MAKE ALIVE.

John 6:63: "The spirit quickeneth, but the flesh profiteth nothing." 2 Cor. 3:6: "The spirit gives life, but the letter killeth." 1 Peter 3:18: "Christ was put to death in the flesh, but quickened by the spirit. If the spirit of him that raised up Christ from the dead dwell in you, he will also quicken your mortal bodies by his spirit that dwelleth in you." If we had not this spirit-work, we might not believe in a world to come, or a resurrection to a new life. But thanks be to the Giver, "For the promise is to you and to your children, and to all them [Gentiles] that are afar off, even to as many as the Lord our God shall call." "To all who will believe in the testimony which God hath given of his son, in that he hath raised him from the dead, and is therefore with him able to give us all things." To those who will thus have faith and repent—"break off their sins by righteousness, and their iniquities by turning to the Lord," and being baptized in his name, (by his authority), and then accepting the laying on of hands, as others have and do, they shall receive of this Spirit-work, and thus have the seal of their adoption into the household of faith; and withal, have the anchor, which is the same that others of olden times had, which is both sure and steadfast.

Since man is a two fold being—an inward and an outward man, a natural and a spiritual man, as we are told in the Scriptures of many who, when they died, it was said that they yielded up, or gave up the ghost (spirit). Our Savior on the cross, Ananias and Sapphira. And when one was supposed to be dead, one said, "He is not dead, his spirit is yet in him"—had not gone out. Paul said he "knew a man, whether in the body or out of the body he knew not." These scriptures show the necessity of a two fold baptism in order to an application to the person as a whole or complete being. Such as the following: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

In this expression, if Jesus spoke of water baptism, he also spoke of Spirit baptism. We find that those who had been prepared by the baptism of water by John, (he told them of one who was coming after him, who would baptize them with the Holy Ghost (Spirit), Jesus told to go and tarry at Jerusalem, till they were indued with this power from on high; and they seemed to understand the doctrine of John and the Master better than some do to-day, who think that the kingdom had been organized prior to this; for they say to him, "Lord, wilt thou at this time [that is when they receive of the power] restore the kingdom to Israel?" But following—they went and tarried, and received this operation of the Spirit; and then we begin to read of a *church*, and of additions to it. And after this, in teaching others they testify that God had "translated them from the kingdom of darkness into the kingdom of God's dear son, *by his Spirit*." This is in keeping with the teachings of John and the Master, that without it they did not, nor could not get in there. Where is the understanding man that will teach other, notwithstanding all seeming teaching of things as though they were, when they were not. But now, as it appears that this Spirit work is of such great moment, such lasting good; and since it has been poured from the heavens upon those who had been prepared for its reception by the one who was "to prepare and make ready a people for the Lord," and since it is to abide with the church forever, the question arises more particularly as to the how that others received and may receive it since it was poured from the heavens. "To the law and to the testimony; if they speak not according to that word, it is because there is no light in them."

In the primitive church we find there were those who had authority, and who did *administer* the Spirit in some way. "In the mouth of two or three witnesses shall every truth be established." Paul tells us, speaking of himself and Timothy, "God hath made us able ministers, not of the letter (or law) only, but of the Spirit." Again it is stated: "He that ministereth the Spirit among you, doth he it by the works of the law, or by the hearing of faith."

We know what it is to administer the wine, the bread, and baptism. So likewise we may know what is meant by administering the Spirit. For it follows that when Phillip preached at Samaria, (whose calling it seems was more particularly to serve tables), "and when they believed Phillip, preaching the things concerning the kingdom of God, they were baptized, both men and women, which, when the saints at Jerusalem heard, they sent unto them Peter and John, who, when they came down, prayed for them, that they might receive the Holy Ghost; and when they *had laid their hands on them*, the Holy Ghost came on them, and they spake with tongues and prophesied." Annanias coming to Paul, or Saul, and placing his hands on him said, "The Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that [mark this] you

might receive your sight, and be *filled with the Holy Ghost*." This was before Paul had been Baptized, or born of water; and perhaps this is how his spiritual, or real man, was born out of [not at] due time, or the time expected. Another translation of Paul's language reads: "I am as one coming to an untimely birth." Webster says untimely means, "Before the time." Again, Paul passing through the upper coast, came to Ephesus, and finding certain disciples, said to them, have you received the Holy Ghost since ye believed? And they said, We have not so much as heard whether there be any Holy Ghost. And Paul said, Unto what then were ye baptized? And they said, Unto John's baptism." But when he referred them to the teaching of John in this matter, "they were baptized in the name [by the authority] of Jesus Christ; and when Paul had laid his hands on them, they received the Holy Ghost." We see by these witnesses, that after they had been translated into the kingdom, or in other words, had become an organized body, or church, of which Jesus was the head, they did not only administer in the name of Jesus the water, but also the Spirit baptism.

Let me exhort those who have this treasure in earthen vessels, to seek to keep in it and retain it; and thus earnestly contend for the doctrine once delivered to the saints, for in so doing we are told they shall have both the Father and the Son. And let those who have not received it, earnestly seek to do so by believing and obeying the doctrine as found plainly taught in the New Testament Scriptures; and I give them my testimony, that they will do so to their own satisfaction. But those who disbelieve in this working power, to comfort and strengthen the followers of Jesus while in the flesh, let me ask, Have you the hope, which is an anchor to the soul, that this Holy Spirit will do the office work last alluded to in this article, viz., quicken and raise you from the dead? If we doubt its work among the children of men in this life, how can we with confidence look for it to perform the all-important work of the resurrection from the dead? If we have no personal evidence of our own, I fear that our confidence would be very, very weak indeed. May the good Master stir us up and help us all, to

Believe his word, and trust his grace,

And of these blessings have a foretaste.

'Tis a lamp to our path, and a guide to our feet,

And that we receive, is our drink and our meat.

Your brother and friend in the bonds of the gospel, and in the hope of the first resurrection,
J. V. L. SHERWOOD.

HORN OF SALVATION.

"The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." Thus did the sweet singer of Israel trill upon his "harp of a thousand strings," to the attracted hosts, that were delighted, not only with the cadence of his harpings, but also that he was a man after God's own heart. So may we all

sing, if we will but abide in the law granted as a light to our path and a lamp to our feet. Profession by the mouth will be empty worship, unless we shall exhibit by a consistent walk and conversation, that we are cheerfully bearing the cross, and denying the lusts, wishes, desires of the flesh. And that God may in very deed be our "horn of salvation," it will not only be necessary that our minds become a storehouse of useful knowledge, but that we should bestir ourselves in creating opportunities for making known unto others the value of understanding the "law of life," not more so of the spirit than the body. For the body is the temple of the Holy Spirit, and the unchangeable rule is that the Spirit will not abide in unholy temples.

A very important question obtrudes itself for our investigation; and it would be profitable for us to call a halt in our gliding down the stream of life, and carefully examine whether we are in any wise affected by the inspirational statement, "When I gave all diligence to write unto you of the common salvation." Is it possible that we should journey on in a work-a-day style, until at the foot of the hill of time, we unload this house of flesh, that the spirit may pass over the river of death into a land of peace and plenty, without ever considering or understanding the "common salvation," or the possession of the knowledge that God is "my horn of salvation."

To prompt some in the attempt to make their bodies fit dwelling places for the Holy Spirit, is the moving impulse of my heart. The wise man chimes in the solemn warning, that "pride goeth before a fall." Then whatever is pride, or causes us to be proud in heart, worketh against our ultimate triumph over the world, the flesh and the devil, and may subject us to the power of death, hell and the grave; at least till the reign of peace be past, in which event misery would love company in chanting the doleful confession, "the harvest is past, the summer is ended, and we are not saved." Some, however, may be more successful in the conflict, and boast with much satisfaction, in proclaiming, "We have passed through many heavy trials," and won the race mid thorns, even been compelled to crawl through the needle's eye, and here we are saved as by the "skin of our teeth;" and notwithstanding "if any man's work shall be burned, he shall suffer loss, but he himself *may* be saved; yet so as by fire;" for "I would rather be a doorkeeper in the house of the Lord," etc.

Should some persons make themselves objects of notice on account of some peculiar habit or manner of living, or dress, that would be no excuse for me to become also eccentric, or to float to the other extreme, and cause a contrast that would set agog the tongues of those that delight in spreading the actions of everybody. Let there be a desire in all, to fill the station God hath appointed unto them.

In pointing out the stumbling stones that so thickly lie in the way, we would show our love for the truth by making all statements in kindness and plainness, know-

ing that neither the "belly-worshippers and broadcloth, nor flashy, dry-goods professors, are manifesting that simplicity and meekness found with the babe in the manger; and so characteristic of all his revelations to man, when he speaks concerning the care, purity and adornments of the body." One matter-of-fact man, in writing upon the prevailing weakness and sin of professors, uses the following very sensible language:

"Deal wisely, yet emphatically, with the sins of Israel. Bring the sword of the Spirit down with energy on the pride and carnality of the church, and allow no man's cud to go untouched, no matter how far back it may lie in his cheek, or how firmly he may clench it between his teeth. Pipes and cut—and—dry ditto."

Dr. Joseph Angus gives us another nut to crack, in the following:

"The income of all our missionary societies does not equal a hundredth part of the sum raised in Great Britain by taxation, nor does it amount to a ten thousandth part of the sum annually spent on tobacco, or a *hundred thousandth* part of the cost to the kingdom of intoxicating drinks."

Helen Gilpin, missionary to Madagascar, writes to the National Temperance Advocate, July, 1877:

"The Queen of Madagascar forbids the drinking and the sale of intoxicating spirits; but these are forced into the land to a fearful extent, by the nations of England, France and America. The present state of the coast of Madagascar, in consequence of the quantity of spirits brought into the country, is most deplorable—much worse than when the people were in heathen darkness. If Christian nations would do what is right in the matter, we should have no need of a temperance movement on the Island of Madagascar."

Did the Christian nations do right, then the vision "of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication," would be a failure. Yet another faithful witness is found in Canon Wilberforce, in his sermon at St. Paul's Cathedral, London, Eng., 1877, upon the use and sale of intoxicating drink. "Was there ever a time when charity was more eagerly solicited, when pauperism was more appallingly rampant? And yet, amidst all this want and suffering, this nation is annually pouring out a perfect pyramid of gold upon a mere indulgence—an enormous sum of money, which outstrips all the other national expenses. One hundred and fifty million pounds sterling are wasted—aye, ten thousand times worse than wasted—in intoxicating drinks; a sum which is sixty million pounds sterling in excess of our whole national revenue, and one sixth of our national debt—a sum which means more than twenty pounds sterling spent in intoxicating drinks upon an average by every family in the kingdom; and thus, mark you, all the legitimate trades of this country, except one, are depressed; and

toil-worn men and women, groan under the burden of their local taxation. This blighting curse is not only robbing men of money, but is robbing Jesus of the souls he loves. It is desolating our churches, it is swelling infidelity and sin, it is originating, strengthening, and fostering prostitution and Sabbath-breaking. Let me tell you that a census which was taken not long since in a teeming London parish upon a Sunday night shows that eighteen thousand persons were found in various places of worship, but not less than twenty thousand were found in the drink-shops and gin palaces of the same parish on that single night—a clear gain of something like two thousand for the devil—and it is simply notorious that wherever the English name and English flag are borne by British enterprise and British commerce, there rises up the wail, which follows in the track of British intemperance. A native prince of high rank in India, in a published speech delivered in this metropolis, has openly said: 'The helpless widows of India are uttering their curses against the British Government, for having introduced this thing into their midst; and the cry of India is echoed back to us from the far, far West. 'What do you preach,' asked a North American Indian not long since of a missionary. 'Christ,' was the answer. 'Then away with you,' he said; 'we don't want Christ. We were once a powerful nation, and our enemies feared us, and our wigwams were wealthy, and our young men were brave; but the white man came, and he preached Christ to us, and he brought the accursed fire-water with him, and now our wigwams are poor, our glory is gone—we do not want Christ.'

While this tidal-wave of intemperance, with all of its concomitant evils, is swarming in the foot-prints of Christian civilization, and is arousing the attention of those who stand in the van of all good and noble workers, who labor so faithfully to drive hence every wrong and sin that blights and poisons the spirit, and corrupts and sows the seed of sickness and death in the body, are we up and prepared, with our armor on, and ready to stand in the conflict as true and unflinching representatives of the "Power of God," giving all an evidence by a life untarnished, that we have surely found shelter in the "fortress" and "high tower," and then in the same spirit of the good shepherd let us brave the storm of evil and sin, in search of those who have not yet been able to read their titles clear; and have not obtained the grace and pardon from the "horn of salvation;" and in so doing we shall not only save ourselves, but also be a means of saving others.

The blue-eyed missionary writes, that "this is a generation of thinkers." Permit me to suggest that he drops the "h" from the word "thinkers," and he will find one of the prolific causes of hindrance to the spread of the saving principles of the "horn of salvation." For there are some so righteous, that like the "dog in the manger;" they will neither eat the hay

nor let the ox eat it, or as Jesus said of the Pharisees, "For ye neither go in yourselves, neither suffer ye them that are entering to go in." As war has been declared against us, "war to the knife, and the knife to the hilt," I say I am glad of it, and I earnestly pray that no quarters shall be granted; that the music of the contest may resound from the rock-ribbed shores of Maine, to the golden gates of California, and that it shall be of such an attractive nature, that every man "in the army of the Lord," shall answer the roll call, not in dress-parade uniform, but in the power and spirit of the restored gospel, willing to bear his part in the fight unto victory," against all that are opposed to the "horn of salvation."

Yours on duty,

ROBT. M. ELVIN.

ODELL, Nebraska.

THOUGHTS OF A VISION.

BEING much troubled last Spring concerning Mr. Lay's work, I went from time to time in the lonely solitude of the woods, where I prayed long and earnestly that God would reveal to me the truth in regard to this man, (Mr. Lay), and if he was a false prophet he should prevent him from deluding the people. I also prayed to God that he should send his beloved Son to me. I spent hours thus pleading to God that he would grant my long desired wish; for I have from boyhood desired to see Christ personally. And I now believe fully that this can transpire, if we possess a full faith that there really is a personal Christ; and if we have virtue enough to keep and obey his commandments, and ask God without wavering, we will see Christ face to face.

I now make known to the world that I have seen Christ, not with this body I now possess, but with another body. This I suppose will be a perplexity to most of my readers, but as it can be proven by the Scriptures that Christ was, and had a body before he was born of Mary his mother; and further, as we are the image of God, and were formed by him in the spirit, before the world was, so it should not be a perplexity to any one if I say that I was in another body.

I now will attempt to place before my readers the circumstances whereby I saw Christ, and my readers can judge for themselves whether I saw Christ or not. I will describe a dream which I had soon after the supplication by prayer. I went to my bedroom which was small, situated at the southeast wing of the house. The bed stood east and west, with the head towards the east, close to the south wall, leaving barely room enough for a washstand and a chair to stand at the north side of room. The walls were papered, and the floor covered with carpet, making it a nice little sleeping room. As I was of poor health at this time, and felt unusually gloomy, and tired of this wretched life, I asked God to give me consolation, that I could bear up under my affliction. I went to bed, and soon fell into deep sleep, waking up towards morning with great rushing of wind at my ears, and with a great,

delightful vision stamped upon my mind. I will now place before my readers this great and wonderful vision, which is as clear to my mind now as it was when I awoke, that ever memorable night. Now, dear reader, follow me in this real appearing acting drama.

I awake, my room is brighter than electric light can make it, the washstand with mirror is vanished, and in the place of it stands the chair; the walls are ornamented with artificial flowers of the finest art, and changing from one form to another. What is this that I behold. O my heart bounds with joy, my long desired wish is now about to be fulfilled. Thus three times my room illuminates with overpowering brightness. Notwithstanding this overwhelming brightness, I keep my presence of mind, being strengthened by the desire to receive knowledge from the realms of heaven. In the third act of brightness a holy personage appears from the east wall of my room, glides to the chair, and seats himself upon it facing me. Why have they tried to make me believe that Christ is such a low appearing being, almost naught. There before me he sits, the very type of manhood, of handsome appearance, dressed in the style of the present day; he wears a dark suit of fine workmanship. His white linen shirt lies neatly on his full breast, with a collar fastened artfully about his neck, in the style of the present day. His head is slightly bowed, sits firmly upon his broad, massive shoulders. His hair, of dark brown color, curls beautifully about his head; he wears a beard of the same hue, which gives a beautiful ornament to his face, which is firm, but of mild appearance. His eyes are large, and well illuminated, ornamented with heavy, dark, eye-lashes, which cause a very fine appearance. His forehead which is bare from the many curls, looks large and perfectly formed. In all a perfect man; and by appearance, I should judge, twenty-five or six years old. I fall weeping upon his breast, like one who has found a heaven of rest. He says cry, I wonder that you do not cry more. O what a great and holy light comes from his countenance as he utters these words. It is too much, I tremble and look exhausted about me. He is too pure for my black and hardened heart. I see it all plainly. There on the bed lies my earthly body, lean and shriveled—darkness forms about me.

LOUIS STRACK.

CORTLAND STATION, Illinois.

A CHURCH ORGAN.

THE mission of the *Herald* as a church organ should be, and is, to reach as many members and non-members as possible. This being the case there must be something, of necessity, in the *Herald* to suit both classes. The man that never heard the gospel does not want the same kind of reading that the Saints do, and when a non-member takes up the majority of our *Heralds* he finds but very little to interest him, as the greater part of the paper is taken up with reading that just suits old and new members. My experience is that

the letters are the most interesting part of the *Herald* to the member, while on the other hand the letters are of but little interest to the non-member, who knows nothing about the gospel, or the spirit in which the letters are written. The news summary in the *Herald* is splendid for reference, and of great value to the Elders, and to those who do not have access to the daily papers; but does not interest the non-member that is seeking after the plan of salvation.

Some brother writes his views on a subject, and it is printed in the *Herald*, (and read by many as good authority, as the *Herald* is the church organ). The next week there is an article on the same subject, contradicting the other in the strongest terms, (read and taken down as authority, because the church organ has printed them both, they not knowing that the *Herald* has stated time and again, that every article in the *Herald* is there on its own merits). Again, most of the articles in the *Herald* are strong meat, suitable only for old members, who are able by long practice and hard study, to eat such strong meat; but are not fit for babes and non-members, and are not attractive to, neither calculated for, a non-member who is just starting out, (having just caught a glimmering of the light), to seek the kingdom of God; but on the other hand are calculated to drive the non-member, with the babes and sucklings, farther from the little glimmer of light they have received. This should not be the case, but our church organ should be the means, yes, a power in every member's hands to draw others into the same faith. For the above reasons, I could conscientiously give but few of my *Heralds* to non-members, realizing that strong meat, and the opposing views and letters of my brethren were not the milk that they wanted to lead them unto the kingdom of God. And at the same time I realize that the church needs just such a paper as the *Herald* is now, where the Elders, and all others, as far as there is room, should have the opportunity of discussing their views, in a proper manner and under certain restrictions; and with letters from all the different fields of labor, and all parts of the world; with the news also from all parts of the world. I would like also to see it an advertising medium, for everything that is respectable. Now I believe such a paper could be sustained, and would in a short time reach a very large circulation. The first page should be set apart to a concise statement of our position on the Utah question, with other vital questions of the day, with the declaration, that this paper was not the church organ, and the Editor was only responsible for articles under his own signature. This would leave the church free, and let every tub stand on its own bottom. Such a paper could be put into any and all places, without having the effect pointed out in the fore part of this article. Such a paper would attract the attention of many able and liberal writers, (as there is not such a religious or Christian paper extant at present to my knowledge), who would like to have the oppor-

tunity of giving and discussing their views in some paper that could lay aside sectarian bigotry, and give to every man a hearing, and a fair, square chance. Would not such a paper be a greater help, both financially and spiritually, than our *Herald* is at present, with only a limited circulation, and that almost entirely among members, (many of them like myself, who could not recommend the paper as the church organ, with all the differences of opinion and strong meats, to non-members). While on the other hand, I know of many others who would be glad to take such a paper as I have described, and try to induce others to do the same. The larger the circulation, the more the advertisements, and the cheaper the paper. I would be glad to canvass for such a paper, and I think the church needs such a paper. It also needs another paper, a church organ, in the full sense of the word, devoted entirely to the doctrines of the Church, as set forth in the Bible, Book of Mormon and Covenants, the first page setting forth our standpoint on the Utah question, and several pages devoted to the milk of kindness, the first principles of the gospel, the prophecies concerning the coming forth of the church in the last days, and the Book of Mormon, with the signs of the times, the gathering of Israel, and other matters that would be interesting to both members and non-members. Then we would have a standard, something to refer to as authority, a paper that could be put into the hands of any and all persons, without fear that they would come back and point out some contradiction, and ask if that was inspired of God, as we profess to have prophets and apostles and high priests, and if we have them, their writings should be inspired, as other apostles and prophets were.

I have not written for the purpose of finding fault, or blaming any one for the past, but I am trying to make suggestions for the future. Yesterday I visited the free library, and the Young Men's Christian Association's reading rooms, for the purpose of seeing what could be done by putting our papers before the public in this way. I found many persons readers, and many papers and books of all the different sects and denominations; but not one of our books or papers was to be found. This should not be the case. I said to myself, our papers should be the head and front, and should be in every reading room and library in the country, and should be a mighty power felt in all parts of the world. We have the light; it should shine and be felt, as the sun's rays are felt.

If we can not have two papers, would it not be wise to make the *Herald* a church organ, or a part of it at least, and the other part open for other matter, with some gospel in all of the papers, so that our paper would furnish food for the member and the non-member. Then our papers could be put into reading rooms and all other places, without fear of the effect they would have. I would like to see them in every place where people assemble to read, and would work to that end, if some

changes were made, so that I did not fear the effects. At the present, my reasons for writing this article are, I see that the church has a want in this direction that should be supplied, and I know of no other way to get that want supplied than letting it be known. I do not pretend to say that my suggestions are the best; but they will tend to bring out the thoughts of abler minds than mine, and so may it be.

Yours in gospel bonds,

A. HAWS.

OAKLAND, Cal., January 3d, 1884.

Selections.

REPLY TO "M." OF ILLINOIS.

EDITOR WILLOUGHBY INDEPENDENT:

IN your issue of the 18th of January occurs an article signed "M.," discouraging free investigations—the hearing of all sides and thus judging a matter upon its merits from the evidence adduced—but advises the passing of judgment without hearing. That men are safer, wiser, and more apt to be in the right who refuse to investigate than those who accept the teachings of the New Testament, and "Prove all things and hold fast that which is good." We are not quite ready in this enlightened day to accept the doctrine that "ignorance is the mother of devotion;" neither that it is the way to progress, is virtuous or wise, or complimentary to people, to judge a cause before hearing it, or after hearing one side only. "It is a folly and a shame," says Solomon, "to judge a matter before hearing it."

"M." says, "It is bad policy and bad morals" to discuss with the Latter Day Saints. Why? Because, says M., "It is just what the Mormon Elder wants; it will give him an opportunity and a crowd." Just so; but will not his opponent have just as good an opportunity and just as good a crowd? Of course, that would not be "bad policy" or wicked. But what ails this volunteer adviser to the Kirtland people from the Sucker State! O! he is just afraid the people are going to be deceived if they attempt to investigate a matter; hence, he speaks and advises them all to stay at home—silently confessing that they have not sense enough to judge for themselves—and fools, hypocrites, and intolerant bigots pass judgment on Mr. Kelley's and Mr. Braden's views without ever hearing them. If this is not sweet advice in the light of this nineteenth century, then we can not judge.

But what burdens the soul of this Kirtland guardian is not so much the turning out and hearing, but he fears the results of the discussion will not be as he would wish; that the "Mormon," as he is pleased to call him, will be found to be on the side of the New Testament. He says: "The Disciple divine may find before he gets through with the discussion that the Bible is not as good a weapon to knock a Mormon down with as he may have thought, and may want to use a more carnal weapon, or, perhaps two of them; for we assure him that the Mormon will be on his feet in the middle of the ring whenever

'time' is called on the contestants; and the results of the discussion will be, we fear, that too many of the hearers will go away thinking or fearing that Mormonism is just as true as any other religion." Did you ever? Is not that just what every honest man and woman should acknowledge, if it be found after investigation and comparison with other views that it possesses as much, or more, truth as is found in other denominations? Should the right and fairness injure any one? Are you not just a little fearful, friend M., that you have a weak cause, and that the people, if they exercise their God-given rights and faculties by hearing for themselves, will discover that weakness? If the Latter Day Saints have truth let us have it. If Disciples have truth let us have that. If one has more than the other let us learn that. If they have naught but fog let us become satisfied of that fact.

But M. says "Don't go." Why? Oh, the Disciple may not be able to "knock the Mormon down" with the New Testament; *i. e.*, the Mormon is liable to show that the New Testament is on his side of the question. That would make M. too sick. "The Disciple will need to take a more carnal weapon." Ah! M. wants the "Mormon" knocked down, right or wrong. If he can not do it with the New Testament take "a more carnal weapon." Take a maul, set up the thumb-screws, drive a stake and kindle a fire, and let the inquisition decide; kill him, any way, is the doctrine of this Sucker. Not so hasty, M., the Kirtland people possess too much American blood; are too well raised than to permit any unfairness or injustice towards either party; besides, they are going to turn out like free men and hear and then judge.

But M. is a kind of theologian. He says: "Trying to unsettle the religious convictions of a community." No danger of unsettling them if they are founded in the truth; if not, they ought to be unsettled. Yours was the sentiment of the opposition to reform and progress in the days of Luther, Calvin, Knox, Wesley and all who contended for progress. It was the cry of the Jews in Christ's time. "Don't unsettle us," said all the Pharisees, and Sadducees, and others. Why? Because they held to a religion founded in error, and they were fearful that Jesus would lift the veil and the people would see its deformities. They did not want to be "unsettled." They said, "Don't go to hear Christ," and put Him out of the synagogue; endeavored to "freeze him out," by staying away and going around the community and "insinuating" against Him. When they failed to knock Christ and his apostles down with the Bible, they resorted to the "more carnal weapons," and whipped and crucified them.

But M. goes on: "The discussions between these same denominations, in 1830-31, the Disciple churches of Mentor and Kirtland lost over half their members." Ah! What of it? Did not they follow their convictions, or did they join the Latter Day Saints, just to be blind and in the dark? And are we now to stop all in-

vestigations? Are the Latter Day Saints shrewd enough to make black white and white black? especially when Mr. Braden is present, one of the most skilled of controversialists?

But M. says: "The Presbyterians, Methodists, Episcopalians, and Congregationalists did not attend the discussions." He thinks this the wisest course. If this be true, what respect would Mr. M. have for the opinions of those denominations, of either the Latter Day Saints or Disciple faith? Do they know anything about the real merits of either? Too thin!

"Religion is progressive," says M., "and it is but little credit to any religion to prove that it is now just what it was in the days of the apostles." More evidence this that our friend from the Sucker State (?) is a theologian. Is not the Bible the Christian's guide? Does it not contain the principles of true religion? Were not these principles revealed by Christ and His Apostles? Were they not as true then as now? If true, who can improve them? Dare any one say that he can improve the New Testament, and thus progress in religion? The true faith was established by Christ. A divergence from that brought intolerance, blindness, bigotry, and the forsakers of true religion. A return to the primitive order will give to the world the religion revealed from Heaven; and the cultivation of the sentiment, "As ye would that men should do to you, do ye even so to them;" "Prove all things, hold fast that which is good."

But M. admits sincerity, love, honesty, and a desire to return to primitive Christianity to be among the Latter Day Saints. If they are honest, but blind, as admitted by M., the thing for those who see is to open their eyes. This Mr. Braden professes to do. But the Latter Day Saints, also, believe in opening eyes; hence this discussion, to discover if possible who needs most to have their eyes opened.

But friend M. is just a little too willing to "admit." He says he is "willing to admit that" the Latter Day Saints "have turned a desert into fruitful fields and blooming gardens." Now don't, Mr. M., smother us all with so much glory. "Honor to whom honor is due." The Latter Day Saints of Kirtland have turned no deserts into blooming gardens, and claim none of the glory of that commendable work. Was you not aware of it?

But M. commenced to get good, it would seem, before he got his article completed. He says: "Don't persecute them, or even speak unkindly of them." What would you do? "Keep outside of their meetings." What else? "If you hear a man, woman or child express a desire to attend, quietly insinuate that the community expects better things of them; and that if they do they will lose in some degree with the better class of people;" *i. e.*, somebody will "turn up his nose" at him or her when they meet them on the street—M., for instance—and thus "freeze out" the Saints. No, Mr. M., you would not "speak unkindly of us," not you, but you would advise to go around the neighborhood "insinuating" against people to

prejudice their minds, and thus crawl and skulk about in the neighborhood, stab in the dark, and carry on a dark and hidden warfare; but you would never come out to the light. How can you go around "insinuating" against people and say no ill of them? I hardly think the people of Kirtland are ready to adopt such a snakish practice. Better be frank and honest and open and above board. My advice to the Kirtland people and all other people is to attend the discussion; bring their Bibles, paper and pencils; take notes; hear for themselves, and then give credit where it is due; and if any one comes "insinuating" around that they don't know enough to judge themselves, just say, stand aside and let the light shine, or "get behind me, Satan," and show them the door.

FAIR PLAY.

ONE HUNDRED YEARS SINCE THE PROCLAMATION OF PEACE.

THE SCENES AND EVENTS ATTENDING THE CESSATION OF HOSTILITIES IN 1783.

A STORY is told that Lafayette, not long before his death, was present at a banquet given by Marbois, and that when the supper hour arrived the guests were shown from the elegant apartments in which the evening had been spent into what seemed to be an imitation of the principal room of some old Dutch farmhouse. The guests gazed in wonder at the low ceiling, the large, heavy beams, the small, bare, uncurtained window. At length "The seven doors and one window!" exclaimed Lafayette. "We are at Washington's headquarters on the Hudson fifty years ago!"

It was in the quaint old mansion at Newburg, the mansion with the oft described seven doors and one window, that Washington had his headquarters at the time when the cessation of hostilities was proclaimed to the American army.

At Paris, on the 20th of January, 1783, a provisional treaty had been signed, and upon receiving official information from Franklin and Adams, Congress made proclamation that hostilities should cease. On the 18th of April Washington issued his order for the reading of the proclamation to the army. One sentence of this order we can almost imagine to have been written by one of those valiant, fighting preachers, who so gloriously led the English Puritans to battle and to victory:

"And the commander-in-chief orders that the chaplains, with the several brigades, will render thanks to Almighty God for all his mercies, particularly for his overruling the wrath of man to his own glory, and causing the rage of war to cease among the nations."

On the 19th day of April, just eight years after the battle of Lexington, the proclamation was read to the soldiers. During the war the army had greatly changed its character, but not as armies sometimes change their character during a long and terrible struggle. The army of Frederick the Great, at the beginning of the Seven Years' War, consisted of

veterans drilled and trained to perfection; at the close it was largely made up of soldiers not to be compared with those who had conquered at Lobositz and Prague. At the beginning of the Revolutionary War the American Army was composed of men brave and fearless, but unused to the discipline of the camp and battlefield; at the close it was composed of men equally brave and equally fearless, but disciplined and matured by years of stern warfare.

Since the practical ending of the war at the time of the surrender of Cornwallis, the position of the American army had been peculiarly painful and trying. While active hostilities were in progress they had, indeed, undergone great sufferings; they had borne the bitter cold of Valley Forge; they had, with the spirit which prompted the starving French soldiers to rush eagerly to the fight at Malplaquet, crossed the Delaware amid snow and ice to attack the camp of their invaders. But the courage of endurance is far nobler than the courage of action, and this higher courage they had been during many weary months called upon to exercise.

At the close of the year 1781 the main body of the army was established amid the picturesque scenery of the Hudson, largely in the county named by the early settlers in honor of their great countryman, William of Orange. Here they were forced to lie idle while their pay was withheld and they were often in want not only of the comforts, but almost of the necessities of life. Their families, too, were in want, and it hardly needed the additional fact that the employes of the civil service were paid promptly to provoke the soldiers almost to the bounds of endurance.

The condition of the Southern army was much the same. Greene reported in January, 1782, that many of his men were actually barefoot and greatly in need of clothing. Morris could only write to him: "You must continue your exertions with or without men, or provisions, clothing or pay."

In July, 1782, the last blood was shed on the battlefield during the war, and from that time the soldiers of both the Northern and Southern divisions had nothing to do but to wait with what patience they could. Affairs were in such a condition that contracts for provisioning the army were dissolved from want of means to meet them, and it was only with the greatest difficulty that the soldiers were furnished with sufficient to keep them from starvation. So the year wore on.

At length, on January 6th, 1783, a committee of officers presented the claims of the army to Congress and asked that measures of relief be adopted. No immediate benefits resulted, and it was inevitable that under such circumstances the minds of many would turn to the expedient of securing their rights by the exercise of their own power.

The feeling almost culminated in March in a violent outbreak. On the 10th of the month an anonymous address, since known to have been written by the aide-de-camp of Gates, was circulated through the camp.

In eloquent language the writer pictured the distress and privations of the army, pointed plainly to the sword as the only means of obtaining justice, and called a meeting of the officers for the evening of the 11th.

The notice came to the attention of Washington. He knew that it would be useless to openly oppose the officers; that his only course was to cautiously guide them. In general orders he expressed his disapprobation of the anonymous and irregular call, and himself directed them to meet on the 15th. The meeting would be presided over by the senior officer present.

Another anonymous letter was now circulated, claiming that by countenancing a meeting at all under the circumstances Washington showed his sympathy with the movement.

Before the 15th Washington sent for many of the officers and personally urged upon them the importance of peaceable measures.

The officers assembled. Gates was in the chair. To the surprise of all it was seen that Washington was also with them. He apologized for his presence, which the gravity of the situation had rendered necessary, and then went on to present his analysis of the anonymous addresses. He strongly condemned the measures urged, appealed to the patriotism of the officers to prevent rash and unlawful proceedings, and asked them to place confidence in the intentions and promises of the Government.

"I have grown gray in your service, and now find myself growing blind," said he, in a tone which touched all present, as he paused a moment to put on spectacles while reading a letter received from a member of Congress. On concluding his address he withdrew.

The current of feeling was changed. The officers thanked him for his communications, voted that no distresses should induce them to sully the reputation and glory that they had acquired by their arduous services, unanimously condemned the anonymous addresses, and requested Washington to write to the President of Congress, explain the needs of the army, and urge the necessity of speedy relief.

The narrow escape from riot and lawlessness had its effect in rousing Congress to adopt temporary measures for ameliorating the condition of the army. Soon afterward the cessation of hostilities was proclaimed, furloughs were freely granted and singly or in small parties large numbers of the soldiers made their way quietly back to their own firesides.

Not long after this the famous "Society of the Cincinnati" was organized. It met with bitter hostility in many quarters, particularly on account of the clause in its construction which made membership hereditary in the eldest male posterity. It is probable, however, that this opposition was caused, not so much by anxiety for the liberties of the country, as it was by that hatred of anything resembling aristocratic institutions which the people of a new republic always feel, and which was shown so strikingly in the opening years of the French revolution.

In October, by proclamation of Congress, all officers and soldiers absent on furlough were discharged from further service, and all others who had enlisted for the war were to be discharged from and after the 3d of November. In general orders Washington referred to the proclamation and bade the army "an affectionate and long farewell." Only a small number, consisting of such as had enlisted for a definite time, were still retained in service.

The parting from his officers took place in New York on the 4th of December, and Washington, "with a heart full of love and gratitude," expressed his most sincere hope that in their latter days they might enjoy the prosperity so well earned by their honorable toil during the war. Affectionately then he took the hand of each officer in turn, and, no one speaking a word, they all followed him to the ferry. He entered the boat, and as it glided away, they silently returned his farewell salutation.

On his way to Congress to resign his command he was everywhere met by crowds who lined the road to catch a glimpse of him. In the south of England, a hundred years before this, crowds had strewn with flowers the pathway of a young leader, popular for a handsome face and agreeable manner, not for a firm character or stern integrity. The crowds that met Washington honored him for his unswerving loyalty, his unshaken courage and resolution, his pure and lofty character; he had not only succeeded, but what Addison's Portius considered of far more importance, he had deserved to succeed. On the 23d of December he presented his resignation to Congress. In accepting it the presiding officer spoke in the highest terms of the priceless services rendered by Washington during the war. "The glory of your virtues," he added, "will not terminate with your military command; it will continue to animate remotest ages."

This prophecy seems likely to be verified, for almost all writers, of whatever nationality, unite in honoring the memory of "the hero who sheathes his sword after a life of spotless honor, a purity unreproached, a courage indomitable, and a consummate victory."

Conference Minutes.

WESTERN WISCONSIN DISTRICT.

Conference was held at North Freedom, Sauk county, Wisconsin, January 12th and 13th, 1884, A. L. Whiteaker president, W. A. McDowell clerk.

Branch Reports.—Wheatville 13, including 3 Elders, one Elder acting as Teacher; spiritual condition fair. English German Freedom 35, including 3 Elders, 1 Priest, 1 Teacher, 1 Deacon, one received by letter; spiritual condition fair. Elders A. L. Whiteaker, C. W. Lange, W. A. McDowell, F. Hackett; Priests Wm. O. Closson, E. Bowker, J. Quandt; Deacon John Hackett, reported.

Report of committee appointed to visit those

that do not attend meetings: "We your committee report as follows: We visited the Wheatville, Webster, Excelsior, and Willow branches. The Saints in the above named branches manifest a strong desire to live their religion, and to do better in the future. Those at Willow are aged and infirm, and are not able to attend meetings much. In their hearts the 'Spirit of God like a fire is burning.' A. L. Whiteaker, F. Hackett, J. Quandt, Wm. O. Closson."

Resolved, That the next conference be held at the Willow Branch, if consistent with the wishes of the Saints thereof; and that a committee be appointed to investigate, and make arrangements for the same. W. A. McDowell, J. W. Whiteaker and E. Bowker were appointed as the committee.

Resolved, That this conference choose and send Bro. Frank Hackett as delegate to General Conference to represent this district.

Preaching by C. W. Lange at 7:30.

Resolved, That the following Elders be appointed to hold two days' meetings at the following times and places: W. A. McDowell, J. W. Whiteaker at the Excelsior Branch, February 2d and 3d, 1884; also at the Wheatville Branch, February 23d and 24th, 1884; C. W. Lange and W. A. McDowell, at the Webster Branch, March 1st and 2d, 1884. Frank Hackett, and C. W. Lange at the English-German Freedom Branch, March 29th and 30th, 1884. Resolved, That we observe and keep the law in section seventeen in Doctrine and Covenants. That we sustain all of the officials of the church in righteousness.

Preaching by A. L. Whiteaker at 10 a. m. At 2 p. m. sacrament and testimony in charge of Brn. C. W. Lange and J. Quandt. At 7:30 p. m., preaching by W. A. McDowell.

Adjourned to meet June 7th and 8th, 1884, at 10 a. m.

Miscellaneous.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

PETITION FOR AID.

To the Saints Abroad.—We, the Saints of the Benwood Branch, have met with a calamity, being victims of the flood, of the Ohio Valley, of February 6th, 7th and 8th, 1884; whereas, some have been made homeless, all of us had our furniture and clothing ruined, and have not means wherewith to replace the same; therefore, we respectfully solicit your aid, although it be but a mite from each one. Said money to be paid to the Presidents of Branches, and they are requested to forward it to Bro. A. M. Teagarden, No. 4,728 Jacob street, Wheeling, W. Va.

G. T. GRIFFITHS, *Pres. of Branch.*
A. M. TEAGARDEN, *Clerk.*

MARRIED.

PIERCE—CONYERS.—At the residence of Elisha McEvers, [Harrison Co., Iowa?], January 17th, 1884, by Elder Elisha McEvers, Mr. Frank Pierce to Sr. Sarah E. Conyers. The bride belonged to the Little Sioux Branch.

BENEDICT—PALMER.—At the bride's residence, Bigler's Grove, Iowa, January 24th, 1884, by Elder Phineas Cadwell, Mr. Win. T. Benedict, and Mrs. Nancy Palmer. A goodly number were present, and a bountiful repast, such as the bride is noted for supplying, was provided, and duly enjoyed by the many friends in attendance.

DIED.

PHELPS.—At the house of her parents, at Lamoni, Decatur county, Iowa, February 7th, 1884, of consumption, Sr. Laura Jannette Phelps, daughter of Sr. Joseph R. Lambert, aged 19 years, 10 months and 19 days. Funeral discourse by Elder Joseph Smith. She bore her sufferings for one year, patiently, and for the last few weeks of her earthly existence they were very great. She obeyed the gospel at Magnolia, Iowa, in April, 1875. About two weeks before she went to rest, she had the following dream, which she related to her mother early the next morning: She seemed to be hungry, and asked for something to eat at a place where a restaurant was once kept. They (the people at the supposed restaurant), informed her that they did not give meals any longer, but would grant her request. She told them of a journey she had to perform; but they advised her not to go, saying she could never accomplish it. "I must go," was her reply, and she started. Her way lay through grass which was taller than her head, with a thick undergrowth, on which grew red berries. It was so difficult for her to get through, that she had to part the grass with her hands. She became very tired and weary, at which time a bright light was seen ahead, and suddenly she stepped out of the grass and found herself in a beautiful city. We miss her, O so much; but, thank God, the bright hope of the gospel is left. With gratitude to God, we tender thanks to the Saints of Lamoni, for their thoughtful kindness in time of need.

J. R. and A. E. LAMBERT.

SMITH.—In Bennington, Blackhawk Co., Iowa, of ague and fever, Lyman Seth Smith, aged 38 years and 16 days. The memory of the just is blessed. He departed strong in the faith.

YOUNG.—At Watsonville, California, December 28th, 1883, Sr. Deseret A., wife of Bro. James F. Young. Sr. Deseret was born January, 25th, 1861. Baptized November 16th, 1870. Sr. Young was a faithful wife, and affectionate mother, and an exemplary Saint. She leaves a husband and two little girls, besides a large number of other relatives and friends, to mourn her loss. Funeral sermon by Bro. Wm. Anderson of Oakland, California.

FELLOWS.—At his residence, in Ottawa, LaSalle Co., Illinois, January 29th, 1884, of consumption; Sr. Nelly Fellows, aged 31 years, 11 months. Funeral services held in the Methodist Church, at Norway, LaSalle Co., Illinois, January 31st, 1884, by Elder Thomas Hougas, to a crowded house.

EATON.—At Deer Isle, Maine, January 22d, 1884, George W., son of brother J. B. and sister Hannah Eaton, aged 19 years, 22 days.

Dear brother, thou art gone to rest;
Thy sins are all forgiven;
The Saints in light have welcomed thee
To share the joys of heaven.
Dear brother, thou art gone to rest;
And this shall be our prayer—
That when we reach our journey's end,
Thy glory we may share.

PARKER.—In Warren county, Illinois, June 15th, 1882, Bro. Harry Parker, aged 76 years, 7 months and 24 days. Baptized by Elder J. W. Gillen, in 1862. Funeral sermon by Samuel Shelton, an Elder of the Christian Church.

ADDRESSES.

J. F. Mintun, Magnolia, Harrison county, Iowa.
T. W. Smith, Stewartsville, DeKalb Co., Missouri.
Bishop G. A. Blakeslee, Galien, Berrien Co., Michigan.
E. C. Briggs, box 161, Carson, Pottawattamie Co., Iowa.
John H. Lake, London East, Ontario.

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THIS IS NO HUMBBUG, BUT PLAIN FACTS!

Read what the following Brothers say, some of whom have dealt with us for over a year, and if you are out of employment, or wish to better your condition, write to us and tell us exactly how you are situated. If you can not pay all cash down for our goods, send us references, and we will investigate, and if we find you are *trustworthy* (though poor), we will give you a limited amount of credit. But if you can send the cash with order, we of course can do better by you, as we have to pay large interest on the money we use to enable us to give credit. The credit includes Springs and Portraits, which we know to be the fastest selling agents' goods on the market.

TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.

I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.

Very respectfully, N. N. HAZELTON.

Moscow, Idaho, Jan'y 11th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—*Dear Bros.*—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.

Yours in bonds, J. C. CLAPP.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.

JOHNS & ORDWAY, *Dear Brothers.*—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.

Your brother in Christ, O. WILDMAN.

MAGNOLIA, Iowa, Jan'y 15th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—*Brethren.*—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,

GEO. MONTAGUE.

LANCASTER, Ind., Jan'y 1st, 1884.

Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.

Yours, V. D. BAGGERLY.

HEBER CITY, Utah, Jan'y 7th, 1884.

JOHNS & ORDWAY, *Dear Bros.*—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.

Yours in bonds, WM. AIRD.

MILLERSBURG, Ills., Dec. 27th, 1883.

MESSRS. JOHNS & ORDWAY, *Gents.*—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,

W. F. CLARK.

MOBILE, Ala., Jan'y 23d, 1883.

BRO. JOHNS & ORDWAY.—The Pictures you engaged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.

Yours in gospel bonds, E. W. CATO, SEN.

BRO. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our **Bed Springs** by Express for only **97 cents**, (**Iron Heater** included for **\$1.30**) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a **Picture Outfit**, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only **98 cents**.

ILLUSTRATED CATALOGUE FREE.

In writing, mention this paper. Yours in bonds,

JOHNS & ORDWAY.

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I am prepared to offer a thousand acres of land lying within five miles of Lamoni, in Iowa and Missouri, for sale, either as a whole, or in lots of 40 acres and upwards.

JOSEPH SMITH, Agent, Lamoni, Iowa.

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Ladies' Seamless Wool Hose, two pairs \$1 00
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Children's Wool Socks, 8 to 6 in., three pairs 1 00
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CARDIGAN JACKETS.
Men's Cardigan Jackets, first grade, each 3 00
Men's Cardigan Jackets, second grade, each 2 50
Men's Cardigan Jackets, third grade, each 2 00

WOOL MITTS.
Men's Wool Mitts, per pair 35
Ladies' Wool Mitts, per pair 25
Misses' Wool Mitts, per pair 20
Children's Wool Mitts, per pair 15

Price of Ladies' Jackets given on application.
Goods sent free of postage on receipt of money.

A liberal Discount to Store Keepers.

Yours in bonds,
BUTLER & CLAY.

22sep67n

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REAL ESTATE AND INSURANCE AGENT,
LAMONI, IOWA.

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Conveyance furnished to parties wishing to buy.
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THOSE wanting Organs, either for the House, Hall, or Church, will do well to remember that I keep and sell one of the best offered to the public in the west.

The A. B. Chase is the
BEST ORGAN FOR TONE,
FINISH AND DURABILITY,

That I am acquainted with, and will be furnished to buyers at Reasonable Prices. Don't buy a poor one at any price; but get something that you can rely on. I have been twenty-five years in the business, and speak from experience. List Catalogues furnished on application. Address,

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REAL ESTATE
FOR SALE IN
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C. A. WICKES, AGENT.

1st. A fine Farm of **120** acres, 5 miles S. W. of Lamoni; 50 acres under plow, 60 acres of Timothy and Clover, and 10 acres of Native Grove; all enclosed by a barb wire fence. Capacity of barn: 6 horses, 600 bushels grain, and 5 tons of hay; cribs for 2,600 bushels corn; 3 wells and 2 ponds; fine place for stock. House one story frame, five rooms, in good repair. Price \$3,500.

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For further information on these and other tracts of land, or village property, call on or

Address **C. A. WICKES,**
Lamoni, Decatur Co., Iowa.

A NEW TRACT.
THE SPAULDING STORY RE-EXAMINED, 15c. per dozen, \$1 per 100.
This is a good tract to hand to your neighbors.

THE SAINTS' ADVOCATE.
Published monthly in the interest of the Reorganized Church of Latter Day Saints, and in the special interest of the Utah Mission of said Church. W. W. Blair, Editor. Terms 50 cents per year in advance, unless otherwise provided for. Subscriptions earnestly solicited; subscribe for yourselves and for friends deceived by the latter day apostasy.
Remittances may be sent to W. W. Blair, box 417, Salt Lake City, Utah; or to Joseph Smith, Lamoni, Iowa.

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JOSEPH SMITH - EDITOR.
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All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, March 1st, 1884.

No. 9.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH EDITOR.

Lamoni, Iowa, March 1st, 1884.

EDITORIAL ITEMS.

Sr. HANNAH B. WOODWARD, writes from East Concord, Essex county, Vermont, that she obeyed the gospel at Peterboro, New Hampshire, in 1841, though her home was in Vermont. She is informed by hearsay that there are churches in the New England States, and wishes to learn where they are, being desirous of hearing the gospel again. A HERALD of 1865 fell into her hands, and seeing Bro. Isaac Sheen's name in it, wrote him directing to Plano, Illinois; the letter was sent us by Postmaster Graham, of Plano, for which we thank him. Will Brn. John Gilbert, John Smith and E. N. Webster please to write to Sr. Woodward; giving her items of the location of branches and their railway connection. Comfort the sheep in the mountains, brethren.

We now have on sale a short biographical sketch of the early life of Bro. William B. Smith, only surviving brother of Joseph and Hyrum, with an interesting account of some of the incidents connected with the Smith family and the coming forth of the Book of Mormon. Price twenty-five cents each, or in lots of five and upward for twenty cents each. The book can also be had by addressing Wm. B. Smith, Elkader, Clayton Co., Iowa.

The branch at Lucas, Iowa, is again improving, the Saints having good meetings.

Bro. M. B. Oliver, who was at one time associated with the HERALD, died at Osceola, Iowa, Saturday, February 9th. We have not as yet received the particulars.

The efforts of the Illinois correspondent of the Willoughby Independent, "M," to keep hearers away from the debate at Kirtland, between Rev. Braden and Bro. E. L. Kelley, are likely to defeat the writer's own design, for the house was well filled at opening, and it is expected that large audiences will be in attendance throughout.

Sr. Bourguoin, of St. Joseph, Missouri, writes very encouragingly of the good the

HERALD does herself and her companion. Brn. John Hawley and John Pett were at Coalville, Iowa, preaching February 12th; so letter from Bro. Hawley informs us.

Bro. Joseph A. Stewart, of Philadelphia, baptized four at Providence Paper Mills, Cecil county, Maryland, on the 7th of February. Daniel C. Carter, Mary E. Carter, Joseph H. Carter and Sophia Carter. Bro. Stewart mentions their names as he thinks they may be known to some of the Saints in Iowa. Bro. Stewart has the use of a chapel at Elk Mills, where he was to be on the 17th.

The committee on General Conference appointed by the branch at Stewartville, Missouri, give the following notice:

RAILROAD FARE TO GENERAL CONFERENCE.

Rates have been obtained as follows: Hannibal and St. Joseph Railroad will *return* those for one third who pay full fare in going. Kansas City, St. Joseph and Council Bluffs Railroad will *return* for one half fare those who pay full fare in going. Tickets obtained for return at Union Depot in St. Joseph. The attendance at Conference of those desiring return tickets must be certified to by proper authority of Conference. Farther rates are sought for from other companies, which will be reported if obtained.

J. M. TERRY, *Secretary of Committee.*

Bro. SMITH.—As there is some controversy in the Plainville Branch, upon the relation of the word "Mormon" to the church; and not wishing to see contention among the Saints, I will simply state the difficulty, ask a few questions, and ask you to please answer, either through the *Herald* or by letter. Some claim that the word "Mormon" ought not to be used by the Saints; that a "Mormon" is a polygamist, and that when the word is used, it is to ridicule and cast contempt upon the Saints. Others say that "Mormon" is accepted by the church, and that it was also accepted by the original church. The discussion is not confined to the branch, but has been carried to the public, and now is in the local papers, (inclosed is one article). Will you tell me if this church accept the name "Mormon," and if they do for what reasons? Hoping to hear from you soon, I will remain your brother in the gospel. ULYSSES W. GREENE.

IN reply to Bro. Ulysses W. Green, who writes from Plainville, Massachusetts.

The church does not accept the word "Mormons" as the characteristic denominational name properly applying to the members of the church. Nor do the Elders of the church call each other Mormons, or use the word as applying to themselves and co-members in any other sense than the one of opprobrium and reproach as used by opposers and enemies to the church and its doctrines. The word does not apply to the saints; nor should it be accepted by any of them as a proper appellation, no matter how innocent the word may be in itself. If it applies to any class of believers in the mission of Joseph Smith and the

latter day work, it is to the Utah Church; and there it only applies because of long custom, at first as a term of reproach, afterwards acquiesced in because of its persistent use; in precisely the same form that the word Methodist became applied to the body now bearing that name; or the word Campbellites became applied to the Disciple, or Christian Church. Saints, or Latter Day Saints, is the term to accept, members of the Church of Jesus Christ of Latter Day Saints. Nor should there be any contention among the saints about it.

A Mormon, so-called, is not necessarily a polygamist. He may, or may not be; as not more than one in five of the Mormons of Utah is a polygamist; but the church in Utah accepts the doctrine of polygamy, and in making this the feature by which they are known from the Reorganized Church, they ought, as Bro. Z. H. Gurley pithily states, to be called "Polygamists," and neither Mormons nor Saints.

Webster defines a Mormon to be a follower of Joseph Smith, &c. But Webster had no more right to make the word "Mormon" to be the appellation by which the church or its membership should be known than we have to name the congregation that meets in the "People's Church" in Chicago, "Thomasites," because Dr. Thomas is their preacher, and the one for whom the congregation was organized.

A BROTHER writes that some of the Saints of the branch where he lives would like for us to say something in the HERALD about life insurance. We, of course, don't know which side of the subject our brother is desirous that we should take, and may possibly wake up a hornet's nest either way.

If any one takes out a policy in a Life Insurance Company upon the idea that his life is prolonged by it, or that he will be less liable to the attacks of disease, or less liable to accidents by which he will die, he is throwing his money quite uselessly away; for no man's life can be prolonged by any such insurance. As a business transaction life insurance is in the nature of a mutual benefit society, with the large percentage of benefit derived therefrom going to the originators and officers of the company; with the lesser percentage incidentally accruing, going to the persons in whose favor the policy is drawn, usually the widow and children of the one whose life is insured.

There is no moral law involved in the matter; except the possibility of obtaining a policy upon fraudulent representations, or the liability of the heirs of a policy to be swindled out of the benefits intended

by fraud, or failure on the part of the company. Of the first contingency we hope Saints are not afraid. Of the second; business men and those who insure must run the chances, just the same as the merchant who buys goods must run the risk of their spoiling on his hands, or a failure to sell them. In very many instances life insurance has been a good thing for widow and children, we know of some such. In many there is nearly as much paid out by the insured as the policy will return to the family; and in some instances a portion larger, or smaller, of the amount for insurance is forfeited by carelessness, or compelled failure to meet the requisite premium payments.

If the Saints were as wise, faithful and provident for themselves and each other as it is possible for them to be, there would be no great need for any to whom life insurance would be a benefit to accrue to them and theirs, to make application to the world's insurance companies, for they would organize such among themselves and for themselves. But in this possibly, as in some other things, the "children of this world are wiser in their generation, than the children of the kingdom." Therefore, while we by no means counsel the Saints to provide for the future of their families by securing policies of Life Insurance; we can not state that they should not do so if they see proper. We think, however, that if similar sums as those required to secure the policies were saved and put into good and safe deposits, or investment properly guarded, the results to the families of the investors would be almost practically the same, while they would escape any possible condemnation from their neighbor's law "thou shalt not do so and so." A good home, secured and well improved, sound bodies and sound minds, industrious and frugal habits, a solid hate for shams and idleness, a love for what is noble and good, a proper regard for labor, are about the best bequests that a father and husband can leave a family. We have known instances in which men have been insured, in which the best thing those men ever did for their wives and children was to die for them; as, while living they caused continued shame and distress, more acute and harder to bear than the grief wrought by death could be; but dying, the insurance brought more comfort and competence than the family ever enjoyed before. But dear Saints, don't go and insure your lives and then die to make your families happy in your death.

QUESTIONS AND ANSWERS.

Ques.—Is the last judgment described in Matt. 25: 31-46, or is there a judgment after Christ destroys the last enemy which is death?

Ans.—We understand that the judgment referred to in Matthew is the last, or the judgment of final determination upon all nations.

Q.—Is the battle of "Gog and Magog" spoken of in the 38th and 39th chapters of Ezekiel to be fought before or after the Millennium? And is it the same as foretold

by Zachariah 14? If before the Millennium how shall we harmonize Zachariah 14, with the History of the Church, wherein Joseph is made to say "it is to be after the millennium?"

A.—We do not know.

Q.—Is it advisable and proper for a district president to sit on an Elders' Court, even when requested to do so, by the vote of a branch?"

A.—No.

Q.—What historian is the author of "In the year A. D. 569 the last vestige of the church departed?"

A.—We do not know, never having met the statement.

Q.—Do not chronologists generally agree that Christ wrought in the ministry seven and a half years instead of only three and a half?

A.—We have never seen the statement that his ministry covered seven and one half years, as urged by chronologists."

Bro. W. H. Kelley writes from Kirtland, Ohio, February 18th:

This evening's session has just closed. The Spaulding story gave way like a land slide in time of a freshet, and so went under. As that forms the spinal column to the array of falsehood brought against the Book of Mormon, the strong fortress has been taken. A great interest is manifest and good order prevails. We are hopeful and happy and are confident that the Lord is with us, and that the Saints have not forgotten us.

We clip the following item from the Sullivan (Illinois) *Progress*:

The Rev. Robinson, of Peoria, preached Saturday night and Sunday at the old church at Arthur, Illinois. Quite a good turnout to hear him each time. Curiosity, we are inclined to think, took a good many, he being a Mormon. He is an eloquent speaker.

Correspondence.

SOUTH RAWDON, Hants Co., N. S.,
February 9th, 1884.

Bro. Joseph.—Bro. John Dimock and I were out on a short trip in Halifax county, and on our way found two old Saints, Bro. and Sr. John Whiston, of Montague, Halifax county. He was baptized in 1843, she in 1844. We held several meetings on our trip. In Glen Margaret, we were offered the Methodist meeting house, and accepted. The people there were very much pleased with our doctrines. Bro. Dimock spoke to them awhile on the restoration, and opened out the subject very plainly. We are expecting Bro. Lakeman over here March 1st, at which time the two branches will unite in conference. There are quite a number more ready for baptism. We expect to leave here about the 15th of March—so our correspondents will please address us after that date at Santa Ana, Los Angeles Co., California. I have been permitted a glimpse of the perfect happiness to be received with Christ by those who are willing to follow him through evil as well as good report, and to see dimly the truth of the proposition, "That our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "If we bear the cross we will wear the crown." "If we suffer, we will reign

with him,—and to bear the reproach, scorn, and contumely of the world is to suffer with him—and if we can have corresponding humility, we might be permitted to suffer, even to be baptized with the baptism he was baptized with, that we might reign with him. So we may emulate our brethren of to-day, who have suffered the loss of all things for Christ's sake, and of the worthies of all ages who have suffered the reproach of Christ, rather than have the treasures of this world, or to be accounted great in the halls of the nations. Not only of this day, but of all ages have many rejoiced in persecutions, afflictions, etc., but the world was not worthy of them; but bye and bye all will meet. Their love will be increased and cemented by the bond of brotherhood, of suffering for or with Christ. Certainly those who have not suffered with him can not enter into a fulness of Christ's glory. Who can say, "I can do all things through Christ who strengtheneth me?"

Yours in bonds,

JOSEPH F. BURTON.

TERRA COTTA, Kansas,

December 3d, 1884.

Bro. Joseph.—We have reason to rejoice through hearing the gospel preached by Bro. Kent, from Clay county, Kansas. There is only a few Saints here, (only seven), and we are so far apart that we do not get together very often. We do not hear any preaching, except when Bro. Kent visits us, which he does as often as he can. Bro. Tarsons was here about a year ago. We were up to Goshen to conference in June, and my husband was up last fall. He took a man up there to be baptized (Bro. Thompson). Bro. Kent left some investigating. Any Elder that comes this way, we would like to have call on us. Ever praying for the spread of the gospel, I remain your sister in bonds,

MRS. EMELINE J. DAVISON.

BEVIER, Macon Co., Missouri,

February 13th, 1884.

Dear Brother Joseph Smith.—Since I wrote last I have been visiting all the branches in the Northeast Missouri District, and find some doing well, I may say all but one, and that one is Bevier. The work outside of the branches presents a good appearance. The prospects are good for quite a number coming into the Church before long, especially in Walnut Creek Township, this county. I have labored in that place, and made many friends to the cause, insomuch that I understand two of the Cumberland Presbyterian ministers are going to get after me, and tear the doctrine I have been preaching all to pieces. One says he is able to do it. I shall try and be there at the time to help them do something in that line. In and around St. Catherines, Linn county, Mo., I have made many friends to the cause. I am requested to go to Grantsville, Linn county. We have no members there at all. But a Mr. William T. Hunter heard me preach one Sunday, five miles north of St. Catherines, and he says I must come to his place, and can have the church or school house, and may stop at his house as long as I will stay in that part. I am requested to go back into Knox county again. I have been asked to come and preach in the schoolhouse in Glass-town, in this county, and at Brush Creek and Black Jack. We could have the church in Calleo, if there was any one to attend to it. I

can not attend to half the calls. It looks to me that something must be wrong, when I hear brethren, Elders and Priests, say that they can not get school houses to preach in. Brethren, we must do right at home, for we do not know whose eyes are upon us.

"Do what is right, the day-dawn is breaking,
Hailing a future of freedom and light;
Angels above us are silent notes taking,
Of every action, do what is right.

CHORUS:—

"Do what is right, let the consequence follow;
Battle for freedom in spirit and might;
And with stout hearts look ye forth till to-morrow,
God will protect you, do what is right.

"Do what is right, the shackles are falling,
Chains of the bondsmen no longer are bright;
Lightened by hope, soon they'll cease to be galling,
Truth goeth onward, do what is right.

"Do what is right. Be faithful and fearless,
Onward, press onward, the goal is in sight;
Eyes that are wet now, ere long will be tearless,
Blessings await you in doing what's right."

I will say that my desire is to work and do all I can in this great work; and while time shall be given me here upon the earth I want to labor and help to build up the kingdom of God; and were it not for the testimony I have received of the truthfulness of this latter day work I should not be where I am to-day. But as I know it to be true, I must try and do my duty in it, and in order. Pray for me, and you all shall have my prayers.

Your brother and co-laborer for truth,

GEORGE HICKLIN.

FITCHBURG, Massachusetts,
February 3d, 1884.

Bro. Joseph:—For the past twenty years I have been a great sufferer with what many called hemorrhoid piles and ulcerated bowels. But as physicians often disagree, so they did in my case; and for the last three or four years, they have pronounced it a cancerous tumor. But it was hard for me to believe it, and I would not, until this last year, when my sufferings have been very intense. Since coming into the church, about four years ago, I have been administered to by different Elders a number of times. I always received a blessing and felt better, but was not healed. I would not call again on a doctor, so I have suffered on from month to month, growing worse. Last September I took to my bed, feeling that my days were numbered. One day my friends thought I was dying, I too felt that heaven was very near. Soon I was lost to all sense of life, and seemed to be away in the midst of a great glory, the light being greater than any I ever experienced. The Lord was by my side, and two bright beings approached me, with a white robe and a bright crown. They were about to put them upon me, when I turned to my Lord saying, "Let me return to my loved ones once more, that I may help my husband a little longer in the way, and that I may guide my children through the slippery paths of youth." The Lord said, "Thy prayer is heard, thy petition is granted. You shall return for a short season; but when I call again, you shall come unto me and rest." I came back and found them all weeping but trying to bring me back to life. Soon after I was in earnest prayer, when I felt that the Spirit directed me to go away from home, where I might find the Elders, and I should be healed. I was so very low, that of course all thought it was impossible, so I asked the Lord that if it was his will he would give us a test that none need doubt, and that at noon he would give me strength to arise, dress and walk alone across the room. I left it with him, and soon fell into a good sleep.

I awoke a few minutes before noon. As my husband came in to dinner, I arose, dressed and walked alone to the table in the next room; sat up and ate my dinner with the family. It was enough proof for all, though I did not walk again. Two days after I was carried to the cars, and my son went with me to Providence, where I remained with a dear sister in the gospel, whose faith was not strong enough to believe that I could ever recover. But I am thankful, that my God was not afar off. With faith in him and in his servants, I called and he answered, I was entirely healed. His promise unto me was verified. I am now at home, growing stronger every day and feeling quite well. I am striving to do my duty in the fear of God. There are no Saints here, and the gospel has never been preached in this place. We have asked the Elders to come, as many have expressed a desire to hear. I hope the day is not far distant when the light shall shine even here, and many receive the truth with gladness.

Your sister in the gospel,

A. HOXIE.

CUBA, Kan., Feb'y 3d, 1884.

Saints' Herald.—I have often heard of the deception that it is claimed Joseph Smith perpetrated, or tried to perpetrate, on the people near Kirtland, Ohio, by walking on the water. The story is decidedly transparent, but is told for the truth. It is about as follows: Joseph Smith had placed benches under the water, but some of the bad boys found them, and displaced one of them, so that the Prophet came to grief. One good Christian woman here had a brother that helped to remove the bench, and she believes the story firmly. Unfortunately for the story, the brother is dead. What I want is the address of parties living near where this thing happened, so I can correspond with them on the subject. You may think this a very trivial thing, but I heard a loud mouthed minister of the Congregational denomination using this story to very good effect. I am not a member of any church.

Respectfully yours,

F. T. BAKER.

RUSK PENITENTIARY, Texas,
February 3d, 1884.

Editor Saints' Herald, Lamoni, Iowa:—I receive the *Herald* regularly, and it is a welcome visitor. It goes the rounds of many cells, and I am constrained to believe, brings glad tidings of much joy unto many of the unfortunates of this prison. I must tell you that I find many are anxiously enquiring after the truth. I find many men of fair intelligence in this place, who have drunk to the very dregs the cup of humiliation and shame, but are now anxious, and many of them show a determination to lead a new life. I am endeavoring to hold out what little encouragement I can, circumstanced as I am; and I am proud to say to you, that all the persecutions that have been heaped upon me, have not shaken my faith in the least. Through the kind mercies of him who ruleth all things well, I hope to hold out faithful unto the end. I will state, that I think I have had my faith sorely tested since my persecutions began. I have been forsaken by family relations; and many of the brethren to whom I have written, asking an interest in their prayers, have treated my letters with silent contempt. In my despair I wrote you, asking you to send me the *Herald*, and to my happy surprise,

I have been receiving it regularly, for which please to accept many heart-felt thanks. All reading matter of our Church is much sought after here, and if some of the brethren would be so kind as to send a few tracts occasionally, I think they would prove to be seed well sown, and I would take pleasure in distributing them amongst those who would appreciate them.

This morning I obtained permission from our chaplain, who is a Methodist Minister, (and I must say, I believe a good old man), to make a little talk on next Sunday, and perhaps on many Sundays following. We have a commodious chapel, and I have been conducting Sunday School Exercises for the past three or four weeks.

In bonds of hope and faith, I am your brother,
J. O. STEWART.

UNIONBURGH, Iowa,

February 3d, 1884.

Dear Herald:—In the *Herald* for December 15th, 1883, Bro. C. D. Norton, of London, England, sends to ask if Elijah and Elias are the same person. He says that Bro. Harvey had stated in a sermon, that they were; and he further adds, that when persons make statements, they should prove them. Now I think that Elijah and Elias are the same, for the following reasons: That it is Elias the Tishbite that spoke the word of the Lord to Ahab, king of Israel, that there should be no rain, nor dew these years, but according to the word of the Lord, 1st Kings, 17: 1, it was Elias, the Tishbite, that was commanded to go to the eastward, and hide by the Brook Cherith; "for I have commanded the ravens to feed thee."—1 Kings 17: 3. It is to Elias the Tishbite that the word of the Lord came, for him to arise and go to Zarephath. "Behold I have commanded a widow woman there to sustain thee."—1 Kings 17: 8. It was this same Elias the Tishbite that brought the widow's son to life, after he had died. It was also this same Elias that asked the people, "why halt ye between two opinions?" but that they should both try their gods, which would answer. It is Elias that told Ahab to get up and eat, "for there is a sound of abundance of rain. And it came to pass in the meanwhile, that the heavens were black with clouds, and there was a great rain," &c. And how he wished to die, thinking that he was alone; and how he threw his mantle at Elisha, and anointed him to be a prophet in his room, &c.

The brother asks, When did Elijah call down fire to consume the people. In the first chapter of 2 Kings, we read of a captain and his fifty men, consumed by fire; and another captain and his fifty consumed in the same way, at the command of this same Elias, the Tishbite, in confirmation of his being a man of God; that is the way that it reads in my Welsh Bible. In fact we have not the Word Elijah in the Welsh Bible at all. In Malachi, we read that "He will send Elias, the prophet," &c. The brother talks about his being hundreds of years older than his father. I don't know about that; but this Elias, the Tishbite, lived in the days of Ahab, the king, who commenced his reign about the year 922, B. C., and Ahab reigned over Israel about twenty-one years. I think that this mixing up of the name of Elias and Elijah, originated with the translators; for here we have it in English, in most places at least, Elijah; while we have it in Welsh both in the Old and New Testament, every time, Elias.

Also in the Welsh Book of Mormon, it is Elias every time. Also in the Welsh Pearl of Great Price, relating to the angel's visit to Joseph, the term is Elias. Please read Bro. Blair's explanation in his excellent little book, Joseph the Seer, page 98, that Elias is Elijah in Hebrew, and that Elijah is Elias in Greek. And it seems to me, that we are laboring under the same difficulty today; for what is Elijah in the English language, is Elias in the Welsh. Ever praying for the prosperity of the cause of Zion,

I am your sister in the one faith,
ELIZABETH THOMAS.

CABOOL, Texas Co., Missouri,
February 11th, 1884.

Bro. Joseph.—I wish to ask of those who think they would be able to lend, a loan of two hundred dollars. This sum would start me in a business that would be self-supporting. Then my husband could go and preach, as that seems to be his desire. I am aware that many places need the good seed. If two hundred Saints would lend me one dollar apiece, that sum would be so small that they would not miss it like a large sum. It might take me two or three years to pay it all back. Dear Saints, should you lend me the desired amount, I will give you my honor that I will pay back as I can. Should you comply with my wishes, please send it to Bro. Joseph Smith, at Lamoni, Iowa. Send your full name with the amount loaned, and your address, so that when I get the amount desired, you can be notified through the *Herald*, and I can have your names with each one's amount paid in, so I can pay back, and cancel as I do so.

I am as ever a sister in the church,
MARY A. ATWELL.

MORGANVILLE, Kansas,
February 6th, 1884.

Dear Saints and Herald.—We live in a good farming community in Kansas. Farms are worth twenty to thirty dollars per acre. A new flouring mill is being erected here. We have no branch of our church yet, but we are at work. I keep a grocery store, and talk every day to Methodist, Baptist, and devout men, mostly Norwegian and Swedes. At first they thought Mormons were very wicked people. The Saints worked at carrying grain, hauling, buying, selling, &c., and talking, until now this people come to the store of an evening and talk. Some of the the best Methodists have moved into my house, and say their preacher behaves very queer. One night last week Rev. Dundas, (M. E.), said he would give warning, that the next Mormon that pokes in the (M. E.) meetings, would be fined. I had only said I was daily searching the Scriptures, to see what Christ had done and what he had asked us to do; and I was trying to follow him in my every day walk. After meeting, Bro. John O. McKnight tried to button-hole the minister and have an interview, but he would not be interviewed. So Uncle John (six feet and a half high), stood up on a seat by the preacher, and made a gospel speech, and said he hoped the Lord would forgive Mr. Dundas for such talk as he had used about Mormons speaking in meetings, and also for not wanting to talk with them. We need more public preaching here, as soon as all will hear Latter Day Saint Elders preach. We made many friends by the church members signing a petition, asking the County Judge not

to grant a Druggist's License to Dr. Powell to sell intoxicating liquors in Morganville. The M. E. leaders asked Bro. J. O. McKnight what they should do with Dr. Powell, (M. E.), for selling whisky to Mr. Patterson, and causing his team to run away. Bro. John said he had confidence enough in the Methodist Church yet, to think they would not allow such members to go without correction. Old Grandfather D. D. Thompson said he "Hoped our doctrine was right," but he was afraid it could not be proved to be, beyond a doubt. We are trying to "prove all things" to honest folks, and depend upon God for our reward.

Your brother,
W. D. MCKNIGHT.

No. 1416, Monroe-st., St. Louis, Mo.,
February 13th, 1884.

Dear Bro. Joseph.—I write to tell you of the knowledge that I have of the gospel, for which I feel most thankful to my Heavenly Father. I have now been a member of the church since May 18th, 1879. The Lord has blessed me with both knowledge and friends, as I often think it strange that I should have been guided to the Church of Christ, being the youngest of a large family, and the only one that has obeyed it. The Lord will protect his saints when in trials or danger, if they live in faith according to the gospel of Jesus Christ. God was our protector while crossing the ocean. I could scarcely imagine how a vessel could keep in the water while the sea was rolling mountains high. It brings to my mind that verse which says:

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm.

When we arrived at St. Louis, we were very happy to find such kind friends, and the same Spirit among the saints here as in England. I was very pleased to see Brother Alexander, and hear the good sermons he preached in St. Louis. I think they did much good here. Since conference we have reorganized the Sunday School, which seems quite a success. I pray that God will enable us to press onward, that it may be the means of doing much good, and win souls to Christ.

Asking an interest in your faith and prayers, I am your brother in the gospel,

JOSEPH G. COLE.

CUBA, Mo., February 9th, 1884.

Bro. Joseph.—I dreamed that the plates that were retained by the angel when the Book of Mormon was translated, had been restored and translated by some individual in the church; but I don't know him. The book was larger in size than the Book of Mormon, and the type was much larger. The church had published so many of the books that they were distributed among all the different denominations, and the consequence was that the people apostatized from all the sectarian churches, so that the preachers were left to themselves. There was nobody to preach to, consequently the preachers called a convention among themselves concerning the great confusion; but their decision was not made known to me. There was with the book some large yellow roots, that were full of pure water, and I was made to understand that it was for the purpose of feeding the Saints. We should like to have this interpreted. In bonds,

CATHARINE JONES.

BARNARD, Nodaway Co., Mo.,
February 18th, 1884.

Bro. Joseph Smith.—Preaching in this country is not in vain; good congregations, good order. On Friday night, at the close of my meeting, a Campbellite preacher by the name of Joseph D. Smith, stepped up to me and commenced to find fault with my doctrine, and thought he could prove it false. I said, "What have you heard me preach that is false?" He said, "You hold that Christ's kingdom, in its organization, is not on earth?" I said, "That is what I believe." He then gave me a challenge, and of course I gladly accepted. The proposition was then drawn up: Resolved, That Christ has a kingdom on the earth at present. Joseph D. Smith affirms, J. C. Foss denies. Half hour each for two hours. I supposed he was going to show us that the Christian Church was the kingdom of God. But instead of that, he labored hard trying to show us that the kingdom of Christ was organized on the day of Pentecost; and not one word about its being here now. I took his own scripture and condemned his position; and proved that the Bible informed us that the kingdom of Christ would be organized, but not until the dead in Christ were raised, and Christ, sitting on the throne of David, reigning over the house of Jacob. I told him that I admitted that the church was organized eighteen hundred years ago; but the kingdom was not, in its complete organization. His quotations of scripture were Matt. 3:2, 4:17, 10:7, 12:28, 16:19, 17:5; Mark 1:14, 9:1; Luke 9:27, 11:12, 12:31, 14:15, 19:11; St. John 3:5; Acts 1:6; 1 Cor. 15:24; Heb. 12:28; 2 Thess. 1:5; 2 Pet. 1:11. He dwelt on the above for the first half hour, and in his next rehearsed them. I used his quotations, and also the following: Luke 12:32, 22:29, 30. Matt. 8:11, 18:1-3; St. John 3:5; 2 Tim. 4:1; 1 Cor. 15:50; Isa. 23:1; Jer. 23:5; Dan. 2:44, 7:9, 22; Rev. 11:15, 5:10; with a host of others. He asked the chairman, Mr. Rumsey, several times if his time was not almost up. At the close of the debate a vote was taken. Four voted for Mr. Smith, members of his church, and twenty-two for J. C. Foss. Many others in the house did not vote on either side. I spoke on Sunday to an interested congregation. I commence a course of sermons here on Thursday next, in the Presbyterian Church.

Pray for me,
J. C. Foss.

LELAND, Ill., Feb. 16th, 1884.

Bro. Joseph.—I went to Plano conference to get my hope strengthened, as it has been tried a little through my weakness. I have learned some of my weaknesses. My faith was that if I could be near them when they should receive some of the spiritual drops, it might strengthen me also a little; for I needed it very much. I have but little faith in myself when I look upon my work seeing I have compassed none. But in the cause that I have espoused I have better faith than ever before. We have excellent meetings. Brother Patterson has been here twice. We will try to keep up prayer meetings if we can. We are few in number and scattered. When I read brother James Thompson's letter in the *Herald*, it touched my feelings, as I have had a little of the same disappointment myself. If the time has come for the Scandinavian Mission I am pleased. But I believe that the tracts and

the elders should go before the *Herald*, so as to get some to receive it. I do not mean to dictate in this matter; but I am willing to help a little when it is to, move. My weaknesses come on fast. I would like to see you very much, but must be contented without. My love to all.

ODEN JACOBS.

COUNCIL BLUFFS, Iowa,

February 14th, 1884.

Bro. Joseph.—Since our appeal in the *Herald* of January 26th, I have received letters from several of the brethren, who seem anxious that a periodical should be started this Spring; and in order that this may be accomplished, they have promised to contribute certain amounts to aid the Church. I believe that a paper in the Scandinavian language would do a great deal of preaching, especially in Utah, where (according to a letter from Bro. Hanson) the opening in some places is good among the Scandinavians. I have the following tracts translated into the Danish language, "The Voice of the Good Shepherd," "The Kingdom of God," "The Sabbath Question," "Polygamy," "Epitome of the Faith," and "What is Truth." Hope that some of the brethren can make use of them.

Ever praying for the progress of the truth, I remain your brother,

PETER ANDERSON.

MANASSA, Conejos Co., Colorado,

February 15th, 1884.

President Joseph Smith; Dear Brother.—The cause here is in a prosperous condition. Our meetings are well attended and increasing in numbers. The southern people are generally with us in sentiment and spirit. We are meeting with a great deal of persecution from our Utah Brighamite friends. The President of the Stake has, through his Teachers warned the people to have nothing to do with me whatever. Some say I will go to hell sure. Others say the ground ought to drink my blood.

I am persuaded that every honest man and woman connected with the Brighamite Church in Utah, that will pause, and let reason dictate, where these evils are shown up to them, will "come out of her." For I think if there is any place or people on the earth, where that prophecy can properly be applied that says "come out of her, O my people, that you receive not of her plagues and partake not of her sins," it is certainly the Utah Brighamites. There is no people where there is more confusion; and we are taught that Babylon is confusion. Since I have investigated the Book of Mormon, Doctrine and Covenants, I have no hesitancy in denouncing secret endowments, polygamy and priestcraft, as emanating from the devil. Therefore, am I to be censured for leaving them; or in other words, for not submitting to the dictates of an unscrupulous priesthood, and swallowing all their nonsense without murmuring or complaining? I think not. I have ever felt that God has created me a free moral agent; and he will hold me to a strict account for that agency. But says the president here, and his blind devotees, "We have heard Bro. Ball bear his testimony to the latter day work, when he was a Brighamite." So they have. I still have the same testimony to bear. I asked some of them the other day if they ever heard me bear testimony to Brigham Young's being the equal successor to the Prophet Joseph, or to the

correctness of the principle of plurality of wives. I do not think they ever did, although I believed Brigham to be the right man in the right place, and polygamy to be a divine institution. But why? because I was not acquainted with our own works. As soon as I acquainted myself with the Book of Mormon, Doctrine and Covenants, and other church works, I changed my opinion; and through the blessings of God the scales have fallen from my eyes, and I am able to see that the Reorganized Church is a continuation of the original church and doctrines. And if there is any reality in Mormonism, which I believe with all my heart, you are the only recognized successor to your father, Joseph the Prophet. Then why should the Brighamites denounce me and my brethren as being apostates? Do we not believe in the principles as taught us by the Elders at our homes in the states? Most assuredly we do. It is only a pretense. They are afraid their craft is in danger; a drowning man will catch at a straw.

We are in a very cold, rigorous climate; and many of our people are suffering from a lack of food and proper clothing. There are some three hundred of us in all, that are wishing to get away from here in the spring for the east, either Kansas or Missouri.

Praying for the welfare and prosperity of the Reorganized Church, I remain your brother in the gospel of Christ,

WM. L. BALL.

CHEYENNE, February 12th, 1884.

Bro. Joseph.—I am pleased to say that Cheyenne is looking brighter. The *Leader* reporter heard we had a great meeting on Sunday night. He called on me for all the news. I ordained a Priest, I told him, Mr. Thomas Barrett, and that he had been a member of the M. E. Church for seven years. That I baptized him five weeks ago. We had twelve at our Sunday School. We had a splendid meeting at Mr. Burts; several strangers came, and the Spirit of the Lord is with us. I feel we shall have a branch of the church at Cheyenne. Bro. Barrett has moved into a larger house, and one room is for our church and Sunday School. He lives on the south side of the track, and there is not a church on that side; but we will have one to-morrow night, if all is well. I have appointed Bro. Barrett to preach to-morrow night.

Brothers and sisters, pray for us in Cheyenne, that we may be the means of bringing many souls to Jesus. We have four places to preach in in Cheyenne, one south, one east, one north, and my home in the center; and in the little meetings the Lord has blessed us.

I just came home from Bro. Barretts, where I preached to-night, and there were about nine men in my sitting room. Bro. Barrett came in to get warm. I said, Bro. Barrett, I have a good church here, I will hold a meeting right away. So I off with my hat, and commenced to talk of the glorious work; and the Lord blessed me. It seems so impressed on my mind that if we could have the *Hope* become a weekly, what a blessing it would be. And if we all pray and put our hands in our pockets, and send what we can spare, it will soon become a weekly. We find all Sunday Schools have papers for children every Sunday. We are the royal branch of Joseph. Let us not be behind others. I pray my Heavenly Father to bless all his people.

Your brother,

JOHN EAMES.

PAYSON CITY, Utah,

February 16th, 1884.

Bro. Joseph Smith.—I have just been reading in the *Herald* the appeal from brethren Caffall and Anderson, and was glad to see that some of my brethren could see the necessity of a paper in the Danish language. I believe it is a step in the right direction, and especially since my labor in Utah have I felt the need of reading matter for the Scandinavian people. I hope that all interested, will now put forth an effort, and let the work be done. Do not wait to see what somebody else will do; but let us manifest our love for the cause of Christ by doing what we can for its advancement. Bro. Burt and self have started on a trip south again, but we make but slow headway on account of stormy weather and deep snow. If possible shall visit Richfield and other places in Sevier county. I have labored lately at Provo City and other places in Utah county, and found several who I think will obey in the near future.

Yours in gospel bonds,

H. N. HANSEN.

BOONSBORO, Iowa,

February 12th, 1884.

Dear Brother.—Although not a subscriber to the *Herald* very long, I have been a reader of it at times for some time before entering into the fold; but never was it so interesting as now. I long to tell what different feelings we have now from what we had before we united with the church. No tongue can express, no pen describe, how much more happiness there is at our home. It has to be felt to be realized. It almost seems as a dream to me; for my husband was a man addicted to strong drink; that he has entirely abandoned; and oh the anguish of that wife's, or mother's heart, who has such to bear. But God showed my husband in a vision, that the day had come for him to be redeemed. He prayed for understanding, and a peaceful mind. He proposing it, we attended the Latter Day Saints' Church, and were not long in being convinced that it was the only true Church, of Jesus Christ; and received knowledge and testimony from God. We prayed earnestly and were shown that obedience was the true path, so we were baptized some six months ago by Bro. William McBurney. We had not been long baptized when Bro. R. Etzenhouser happened along. If our belief was that the Latter Day Saints had the true gospel of Jesus Christ, how much more so when we had heard him preach. He preached in all about eighteen sermons at that time, and made some able efforts. Our branch has revived under his labors, and it is now in splendid condition. A number were brought to the fold. I want to testify to the world of the blessings we have received since coming into the work, hoping it may get an entrance to my home at Hyde Park, Pa. I see through the *Herald* that this gospel is being preached there. I desire my kindred to know that my husband has reformed, and that his heart is in the work. I exhort the Saints to more fully observe the commandments, and if their faith be not unwavering, to call upon the Elders of the church in case of sickness; for I feel that God will bless his Saints at all times, if they humbly ask him, nothing doubting.

On the night of the 12th of January, 1884, our only daughter, aged eighteen months, was taken very sick with croup and a severe cold, which

produced lung fever. The next day, the child being very sick, my husband got Elders White and Etzenhouser, and they administered to and anointed her in the afternoon, and again at evening. She kept getting worse through the night. Brn. White and Etzenhouser stayed with us. At about three o'clock in the morning, I noticed a great change. I noticed that she was unconscious, and O, the anguish of my heart, having lost three before. No one but the mother, who has sat by the bedside of her dying infant, can describe the woe. Bro. Etzenhouser again administered to her, and prayed that the Lord might restore her. The prayers of Brn. White and Etzenhouser we never shall forget. Our Heavenly Father heard, and restored our darling. Inside of twenty minutes, from the third time she was administered to, she was resting sweetly; and next morning on opening her eyes, was pleasant and smiling, with no symptoms of sickness, but was weak.

Your sister in Christ,

MRS. MATILDA HOWELL.

PLEASANTON, Decatur Co., Iowa,
February 13th, 1884.

Brother Joseph:—As my health is slowly improving from the severe attack of pneumonia and lung fever under which I have been laboring since the last of December, I am able to occupy a portion of my time in reading; and of all the books and papers at my command, there is not one which gives me more solid instruction, or real pleasure, than the Book of Mormon. It is true, I take great pleasure in reading the teachings of our Savior and his apostles, as recorded in the New Testament: for therein we find the gospel of Christ set forth in its plainness, with all the great and precious promises attached thereto; and Jesus said, "If any man will do his [Father's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 1:17. The scenes, as recorded in the New Testament, were enacted upon the Asiatic Continent; yet the gospel there set forth, is applicable to all nations. Most of the scenes recorded in the Book of Mormon were enacted upon this land, the continent of America, therefore to me doubly interesting. It not only gives us a minute history of the vast nation of Mound Builders, but also of that other civilized race, now extinct, both of which left monuments of civilization so clearly developed that scientists have come to the conclusion that America has been peopled by two distinct civilized races, prior to the aborigines of our country. Among both those races there were many prophets of the Lord, who believed in Christ, and who not only wrote of events which transpired among their people, but also prophesied of future events, many of which are clearly transpiring in our day. Some of them set forth the doctrine of Christ, the gospel in its fullness. Nephi, in the 13th chapter of Second Nephi, gives all the principles of the gospel: faith, repentance, baptism in water for remission of sins, and the gift of the Holy Ghost, and bears this strong, but true testimony, to-wit: "And behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven, whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen."

Nephi is not alone in his testimony of what

constitutes the only and true doctrine, or plan of salvation; but Jesus Christ, after his crucifixion and resurrection, came and ministered to the Nephites, the people on this continent, in the which he established among them his doctrine, his gospel, the principles of which were identically the same as testified of by Nephi, and the same as taught by himself and his apostles in Jerusalem, and the land of Palestine; and he made to the Nephites this positive declaration: "Verily, verily I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock, and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them."

Paul, in his letter to the Galatians, confirms these two testimonies, when he says: "Though we or an angel from heaven preach any other gospel than that which we have preached unto you, let him be accursed."

All these witnesses certify, in words or in substance, that, when we have obeyed these principles of the gospel, we have entered into the straight and narrow path which leads to life everlasting and that we must continue to walk in all humility and lowliness of heart before the Lord, doing unto others as we would that they should do unto us, and endure in faith and faithfulness to the end of our days, that we may attain unto that better resurrection promised in the scriptures.

They also assure us, that when we obey the gospel we are all placed upon an equal footing, and that we need no days—man to stand between us and our Heavenly Father, only the man Christ Jesus.

With these great truths so clearly set before us, I marvel and wonder that any people, who have become acquainted with, and who have received them, could be made to believe that some additional principles or things must be received and obeyed, in order to attain unto salvation.

Brethren, let us see to it, that we build upon the sure foundation, and that our cup is filled with the pure sincere milk of the word.

Your brother,

EBENEZER ROBINSON.

ROCKWELL CITY, IOWA,

February 11th, 1884.

Bro. Joseph Smith:—I have been down south to Camp Creek to the dedication of the church. A Methodist preached in the forenoon, Bro. Whiting in the evening, assisted by the Methodist preacher, the house being well filled, and the people very orderly and attentive. In the forenoon the house was packed. The meeting house is a fine building. On Monday evening I preached in the school-house in the neighborhood where the president of the branch resides. The people turned out well. I don't know that ever people gave me such attention. It seemed to me that the people were hungry for the word; and God greatly blessed me with his Holy Spirit. Bro. Goff, from Crawford county, followed me. The Saints seem to be well thought of and live in a fine country; the very best of land. If they continue faithful, and have the word preached to the

people in time to come, will I think build up a large branch there. The president is a good man, and invited me to come back again to preach. Bro. Knox and I have preached in the school-house here every Sunday since I have been here. People are very much prejudiced in this neighborhood. Yesterday a Methodist preacher came in just as I took the stand. After I got through, I asked him if he had anything to say. He arose and said that so far as he understood me, that I preached the truth, and that he would recommend my preaching. I asked him to sing some. He did, and then dismissed the meeting.

Yours,

N. STAM.

CHESTER, Illinois,

February 11th, 1884.

Bro. Joseph:—There is a few of us here, the remains of a little branch organized about January, 1865, under the presidency of Elder Richard Rowley, late of Davenport, Iowa. We were doing very well till April, 1866, when he and family, with Bro. George Hayward and family, left for Davenport, leaving five of us here. Shortly afterward, I went to Richland county, Ill., and so our branch was broken. I returned in 1874, and found but little left of the hope once resting with them. I have been trying to bring them back to the old way as much as I could, though I am no preacher; and I write to ask if some Elder from St. Louis, or somewhere near, could come and set us right. There are several others I think that will come in at the gate. The signs of the times are causing some to think that the "day of the Lord" is approaching.

The *Herald* is all the preacher we have had for several years. It is a good one. I like it as a weekly, and would like it better if it was a semi-weekly. Your Littlefield letters were clinchers, and broke the last straw of hope of a drowning system. If an elder can come, we will try to make him comfortable during his stay, and will try to pay expenses. We would like to have one come this month or next, before the working season comes on, as we are poor, and have to labor. Any one wishing to correspond with me, can do so by addressing me at Chester, Randolph Co., Illinois.

Yours in bonds,

JASPER M. TOUSLEY.

BRIDGPORT, Connecticut,

February 13th, 1884.

Dear Sir and Brother:—I feel led to write to you. Though I never saw you, yet I do not feel that we are strangers. As I am your subordinate in a royal and holy priesthood, and the only one in Bridgport, I regard it as one of my duties to report progress to you. We have begun the system of two meetings a week, and the sacrament once a month. As soon as the weather opens I shall begin to hold out of door meetings; for I feel that the Lord will bless this people if I am faithful. To this end, dear brother, I ask you to pray for me, that the Lord will bless me by giving the Spirit of revelation to lead me in my duties.

I have had three sick in my little charge this last week, and very sick too. I ministered to them to the limits of my holy office, and the Lord in his boundless mercy honored my faith, raised up the sick, and we rejoice together in love and thankfulness for such a priesthood, in

its degrees of perfect order, that reach up the steps of the great white throne, to the eternal and everlasting God, who is our Father, the Beginning and the End, the Author and Finisher of our faith. To whom we have actual access, by and through the Holy Priesthood. Hence we are wise, not in the wisdom of men, but in the knowledge of God, who reveals his will concerning us, to us daily. Hence our Bible is always open before us. O how my heart swells with emotion, and the soul seems as if it had grown too large for this body. It seems to be shaking its plumage as though it were to take its flight to the eternal throne. Why should it, yet so unworthy, yet so richly blest. Our sister Vincent has been very sick, but is getting along nicely now. Pray for us dear brother, that with such zeal as our faith may produce, we may manifest the fruits of a righteous minister, and bring souls to Christ. We pray that the very God of Israel will uphold you with the right hand of his power, that the Divine Spirit will always be with you, and reveal to you the spiritual condition of this branch of his church; and that God, the Holy Ghost, may overshadow, defend and shield you from all our foes, seen and unseen to the end, and you may surrender your charge to Christ when he comes, as he surrenders his charge to God the Father.

Your brother,

R. W. W. PREECE.

Summary of News.

GENERAL NEWS.

Feb. 14th.—A ruffian seized Mr. Gladstone by the collar yesterday on the streets of London and shook him roughly. The assailant escaped and has not yet been apprehended.

A meeting of 15,000 people at Sheffield, England, last night denounced the policy of Mr. Gladstone in Equatorial Africa as "a sacrifice of the national honor and prestige."

Turkey has a new trouble on her hands. The Cretans are again in a revolt, arising from the determination of the Sultan that the Christians in Crete, who belong to the Greek Church, shall be regulated by the Mohammedan religious laws. So long as these laws applied only to civil affairs the Cretans made no serious objections; but when it was sought to regulate their ecclesiastical affairs they at once resisted. More than this, the rates of taxation have been largely increased to help support the mosques, and in several cases lands have been levied upon to satisfy their demands. All this has aroused the liberty-loving Cretans, who were granted self-government under the treaty of 1878, and the extent of the revolt is indicated by the order of the Porte to dispatch 5,000 troops to the island. Every revolt of the Cretans during recent periods has resulted in their attaining a large degree of liberty.

The Czar of Russia for the last month has been in such a deplorable state of nervous depression that to all intents and purposes he may be regarded as insane. He is thoroughly terror-stricken and lives in a state of panic which would be ludicrous if it did not produce such melancholy consequences. The present state of things in Russia cannot last many months, and what the issue will be no man can predict. The attitude of Russia toward Germany has become absolutely servile in its dependence.

The disasters which have befallen the troops under Baker Pasha and Tewfik Bey have caused the greatest anxiety and alarm. At Constantinople the Sultan has decided to send large re-enforcements to Jeddah. Three Austrian Lloyd's steamers have been chartered for the purpose. One left Sunday, another today, and the third will leave tomorrow. All carry a great quantity of military stores, provisions, and ammunition,

and several mountain guns. Only a few of the troops embark at Constantinople, the bulk of the troops being received on route at the Dardanelles, Salonica, Smyrna, and Syrian ports. No men have been taken from Crete on account of the effervescent condition of the population. The rumored insurrection is untrue, although both Mohammedan and Christian demonstrations are taking place with the view of securing the next election for a Governor of the same faith of the respective factions. The Cretan chiefs are all now at Athens. The intended re-enforcements amount to over 5,000 men. They will be ready at Jeddah in the event of an arrangement with England for immediate service in the Soudan.

News of the dispatch of the British forces is spreading rapidly and the rebels are dispersing. A battery of the First brigade of Artillery at Chat-ham, has been placed on full war footing for foreign service. The rebels have abandoned a position ten miles from Suakin. Wyld, of the intelligence Bureau Department, has returned to Cairo from Abyssinia. He reports four tribes hostile to El Mahdi and waiting an opportunity to attack him. The Hadindowah tribe, however, the most powerful in the Eastern Soudan, has declared for El Mahdi, whose emissaries are also stirring up a rebellion in Yemen. The tribes of Mery have taken the oath of submission and fidelity to Russia.

Feb. 15th.—"Chinese" Gordon, as is well known, is a man of profound religious convictions, and studies the Bible with an enthusiasm that is usually supposed to belong to the theologian more than to the soldier. A curious proof of this, according to the *Whitehall Review*, was afforded during one of his visits to England, when he paid several visits to Kew and made eager inquiries of all the officials at the gardens, from Sir Joseph Hooker downwards, as to whether they could give him any information of any kind which would enable him satisfactorily to determine the exact botanical nature and characteristics of the tree of life.

Bastian, the American Spiritualist, has been exposed as a fraud, in Vienna, Austria, and expelled from the city.

El Mahdi is preparing to storm Tokar, Egypt. Yemen, Arabia, is in revolt. At the capture of Sinkat, the rebels killed 200 women, and some children.

Preparations for war in the Soudan seem to be energetic enough at Suez. The situation of the English Generals on the Upper Nile, however, could not well be more critical. They are even in danger from the Egyptian troops which they command.

Feb. 17th.—Gen. Gordon has arrived at Khartoum, and has issued a proclamation recognizing the Mahdi as Sultan of Kordofan, remitting half the taxes of the region, and permitting the slave trade. The Arabs of the city are reported to be satisfied.

The enemy is mustering for an attack on Suakin. Three thousand of Baker Pasha's troops are ready to fall in, but nobody trusts them. Steady blacks man the redoubts. The Porte will send 10,000 men to Jeddah, Arabia, to be in readiness for service in the Soudan if needed. The rebels are bombarding Tokar with Krupp guns captured during the encounter with Baker Pasha's forces. The commandant of the garrison is wavering, and it is doubtful whether he will be able to hold out until relief arrives. The military council has decided to disband the Egyptian army.

An agrarian agitation is being carried on in Southern and Western Russia, and the Governors of the provinces in those regions are appealing for military re-enforcements in order to protect the landlords from the assaults of the peasants.

Four men fired on the carbineer of King Humbert's train near Corneto, Italy, yesterday. The carbineer returned the fire, wounding one of his assailants. A bottle of gun-powder with a lighted fuse attached was also thrown at the train, without doing any damage, however.

The delegates recently appointed by the Manitoba farmers to present a statement of their grievances to the Dominion Government have returned to their homes, and report that their

mission has been a complete failure. The authorities at Ottawa refuse to do anything towards removing the causes of complaint. There is great indignation among the Manitobans over the blunt and discourteous refusals, and meetings have been called to consider the situation.

Feb. 18th.—France is strengthening her fleet in the Mediterranean. This excites some interest at London.

On Gen. Gordon's arrival at Khartoum, thousands crowded to kiss his hands and feet, calling him "The Sultan of the Soudan." Addressing the people Gen. Gordon said: "I come without soldiers, but with God on my side to redress evils. I will not fight with any weapons, but will mete out justice. There shall be no more Bashi-Bazouks." The populace say Gen. Gordon is giving them more than El Mahdi could give. Gen. Gordon is sending copies of his proclamation in all directions.

A letter from El Obeid says that the Mahdi is in great fear of assassination. Visitors are permitted to approach him only on all-fours, and must remain at a considerable distance.

The condition of the Christian missionaries is most deplorable. They live in straw huts outside the town, and are destitute of food, clothing and money. The negro novices have been enrolled in the army or sold into slavery. One priest became a Mussulman.

The police have seized quantities of revolutionary prints in several suburbs of Vienna.

Many Christians have been massacred in Annam since the beginning of January. The Annamite Minister of War is implicated. The Chinese Viceroy, prior to the capture of Sontag, orders the Black Flags to murder every Christian in the city.

The Mark Lane Express in its review of the British grain trade of last week says: The mild, springlike weather favored the sowing of beans and peas. Preparations to sow spring grain crops are being rapidly made. The autumn-sown crops look exceedingly well. Trade in native wheat is not improved. Flour is rather cheaper. Other articles are not altered in prices. Foreign wheats are inanimate and unimproved. Trade in Liverpool is dull. White wheats are weaker. Flour is unchanged. Cargoes off coast are not improved. There were fourteen arrivals and four sales, five withdrawn, and seven remain, including five Californian. Cargoes on passage and for shipment are lifeless. Nothing is doing in American red winter wheat. Sales of English wheat last week, 52,221 quarters at 37 shillings 3 pence, against 53,121 quarters at 41 shillings the corresponding week last year.

FIRES—STORMS—ACCIDENTS.

Feb. 14.—A waterspout caused immense damage in Arequipa, Peru, and the environs. The loss is estimated at 500,000 soles. Several persons were drowned.

A cyclone, the first of the early spring season, swept across the northern part of Georgia, Wednesday. A church and hundreds of cabins were blown down; many cattle were drowned; and several persons were killed.

A mass of ice went rattling over the Caspian Sea, and all the fishermen who were working on the cake are believed to have been lost.

There was a great fire in a cotton-mill at Tourcoing, a manufacturing city in the north of France.

Shawneetown, Ill., is still fifteen feet under water. At Lawrenceburg, Ind., a high wind set the waves rolling, which displaced or upturned many houses. At Cincinnati the waters, after reaching the unprecedented height of seventy-two feet, have receded an inch. People, East, West, North, and South, are bestirring themselves to relieve the sufferings of the victims who have been driven from their homes.

There is a picture of desolation about the Falls of the Ohio that has no parallel in the history of the nineteenth century. The merciless river has crept steadily out of its banks and over the highlands until the two cities on the Indiana side are almost billow-buried, and the third, on the Kentucky shore (Louisville), seems to be at the mercy of the flood. At 11 o'clock last night the river passed the high marks of 1883—forty-four

feet eight inches—and rose about an inch an hour till daybreak, when the rate of rise was reduced to about a quarter of an inch hourly. At six p.m. the marks show forty-six feet. The cold wave is causing distress among those who are poorly sheltered.

The flooded districts of Louisville, suffered greatly by the wind last night. The worst expectations were realized, and this morning the water lying between Fulton street and Washington was literally covered with debris of the wreck. Everything is chaos, and but few houses are left unhurt. When the wind veered round last night and blew a strong gale from the north the water was lashed into a foam. Billow after billow was sent rolling in to break upon the inundated districts. Houses popped up like corks in the water, to dash against each other in the current. Lumber piles were toppled over and floated off, while sheds and buildings of lighter and less durable structure were torn to pieces and carried off in the flood piecemeal. A terrible wail went up from the flooded district as it labored against the wind and water, and the groaning and crash of the houses could be heard on Main street. Those who were aroused by the noise thought that it was the water that had broken in upon the city. The flood sufferers who had been driven from their homes flocked to the water's edge to watch their houses as they drifted down, but none dared to breast the storm. This morning at day break the shores were fairly lined with a crowd of expectant people, and shortly afterward a thousand little boats were swimming the water to hunt for their former homes. The scene along the river front as the lifeboats approached with the morning provisions, was at once pathetic and ridiculous. Long before the boat approached the front this morning Clay street was crowded with sufferers; old men, little children, and weak half famished women jostled each other in the crowd to get to the front. When the boat came in sight the news spread through the streets from mouth to mouth till every block was moving with people. They fought and shoved each other like so many hogs in a pen.

The suffering is great at Jeffersonville. The people are crowded together in churches and school-houses, almost to suffocation. The relief measures in operation are very inadequate. The waves did much damage to property last night. Two more feet of water will flood the penitentiary, which has 600 convicts.

The 125 families of lime-burners at Utica, twelve miles above Louisville, are still huddled together in one church, sadly in need of relief. The Town of Clarksville, Ind., is almost washed away.

The water is rising upon the outskirts of Dycusburg, Ky., while Pinkneyville and all small hamlets thence to Smithland at the mouth of the river are entirely under water. House-tops at the former place are just peeping out of the muddy waves. The lower portions of Smithland, in the rear of the town, are submerged, and only the slight elevation offered by the wharf is inhabitable. The water has entered the lower rooms of manufacturing establishments at Paducah, causing a total suspension of work. There is not a foot of dry land on the Kentucky shore between Paducah and Cairo. At Metropolis this morning the water was just going into the hotel located on the wharf, while all buildings adjacent are gradually going under. The Town of Joppa, just below Metropolis, is entirely overflowed, and the inhabitants are roosting in upper stories.

Three-fourths of the town of Irontown, O., is under water, including the entire business portion. The water is seven feet higher than in 1883. Thousands are homeless and penniless. Frame houses were swept from their foundations, and a brick building crumbled into the waters. A strong current is sweeping through the streets. At Hanging Rock but four houses are above water. Coryville has but two houses above the flood. Bottom-lands are devastated. The post-office is under water, and mail is delivered from the court-house. Starvation stares thousands in the face. The iron-mills were stopped, and many employes destitute before the flood came. Three thousand people are homeless at Madison, Ind.

Feb. 15.—At Cincinnati the water has receded several inches. Three hundred houses have been swept away at Lawrenceburg, Ind.

By the crumbling of a water-soaked boarding-house at Cincinnati ten people were killed. Six other persons were drowned at other points in the flooded districts.

Feb. 16.—According to the estimates of a newspaper correspondent, who rode by boat from Evansville to New Albany, a distance of 200 miles, there are 10,000 homeless people along the banks of the Ohio River between those two points. At Shawneetown the river is slowly rising, and still greater horrors seem to be in store for that afflicted city. At Lawrenceburg great destitution prevails. The Ohio at Cincinnati is taking its time to recede, but is none the less falling. At Louisville it is stationary.

Feb. 17.—At Cairo, Paducah, Shawneetown, and other points on the Ohio River, according to latest accounts, the water was still rising, and, as rain was falling, it was anticipated that the rise would continue. Nearly all the houses on the Kentucky side have been submerged. The worst is not over yet at these points, it is feared. At Cincinnati and Wheeling the river is subsiding.

A severe wind and rain storm raged at San Francisco. Considerable damage was done to railroad and telegraph lines.

Feb. 18.—Four men were killed and one seriously injured by an avalanche at Park City, Utah.

Reuben Hart and his wife, colored, of Crockett, Tex., went to church Sunday night and locked their six children in the house. The house burned and all the children perished.

The water at Evansville, Ind., continues to rise. At points below it is also rising. New Albany, Ind., is nearly all under water. Bridgeport, a few miles below New Albany, presents a pitiable sight. The town was abandoned several days ago; and of the houses that had not been washed away, only the roofs were visible. A relief boat passing down the river, found that Rosewood was entirely under water and almost wholly destroyed. At West Point, Ky., much destitution was discovered. There were at least 350 families almost without food and entirely without fuel, and many of them sick. Two hundred and fifty of the men had been thrown out of employment in the stone quarries and had no money with which to properly provision themselves when the flood came upon them.

At Mauckport 250 destitute people were found and their needs supplied. The town was almost completely under water, only the chimneys and roofs of many buildings being visible. A church on higher ground than that upon which the greater portion of the town stands contained ninety people, all in want, who hailed the arrival of the boat with joy. Two thousand five hundred rations were delivered there. At Amsterdam 150 families were found in needy circumstances. More than half the town was under water. Leavenworth was found to be entirely submerged, and 500 persons were in need of aid. Dozens of frame houses had floated from their foundations and were held to trees by stout ropes. Many of them, however, will prove total wrecks. At this point the river extended from hill to hill—a width of twelve miles—over a part of which the largest boats could run with ease. Many of the inhabitants were quartered in the court-house. Two thousand five hundred rations were left there.

Schooner Point was completely submerged. At Wolf Creek 250 persons in needy circumstances were found, and 400 rations were left for them. At Derby there was considerable suffering. The number of destitute people was estimated at 100, and 4,000 rations were distributed.

At Rome the swells from the boat as she landed lifted three houses from their foundations. Much suffering was encountered, and 3,000 rations were put off. The entire front of Stephensport was flooded, and 100 families were in need and were provided with 400 rations. All the upper portion of Cloverport is under water. Fifteen hundred rations were turned over to the local relief committee. Tobinsport, on the opposite bank of the river, is a total wreck. One hundred and fifty people were found to be in need, and 800 rations put off. Most of the in-

habitants had removed to the other side of the river. Three-fourths of Hawesville is under water, and 500 persons were found to be in need of help; 4,000 rations were turned over to the local relief committee for distribution. Tell City, with 2,300 inhabitants was completely flooded. At this point several residents of Maxville, a small town a mile below, which had been completely swept away, were found and their needs supplied. Great distress prevailed at and near Grandview, and 1,000 rations were distributed.

Seven thousand rations were left at Rockport for distribution in the interior, where much suffering was reported to exist. On the Kentucky shore opposite, hundreds of farms are under water, and many houses have been carried away.

Enterprise, is in a deplorable condition. The entire town is submerged to the depth of several feet. There was great distress, and 1,000 rations were left.

Ninety people in needy circumstances were found at Grissom's Landing, and 1000 rations were left for them. Monarch's distillery, situated at this point, contains 12,000 barrels of whisky, and is partially under water. Newburg was found to be all right, but upon the opposite side of the river a vast amount of property has been destroyed, and hundreds of families driven from their homes; 3,000 rations were left there. The boat on this trip relieved 6,000 persons and distributed 35,000 rations. At six o'clock this evening, at Shawneetown, the river was within six inches of last year's highest point, and rising at the rate of a quarter of an inch an hour.

The water is falling slowly at the upper Ohio River towns; and the work of cleaning and moving back into deserted homes is being vigorously prosecuted. Much destitution and suffering prevails.

Feb. 19.—A cyclone this afternoon formed at the mouth of the Cahawba River, in Central Alabama, or still further southwest, and traveled northeastward in the valley of this unimportant stream, wreaking death and destruction in many places. The settlements worst stricken, so far as reports have been received, were Lead Station, Amberson, and Ladiga. From these points the funnel or funnels went on to Northern Georgia, where their presence was noted at various places. Every house at Lead Station was destroyed, and six persons were killed and fifteen seriously wounded. A special train went with physicians from Birmingham to the scene. The gyrations of the funnel involved a territory half a mile wide, leaving the usual snake-like track of utter ruin. From Oxmoor, six miles from Birmingham, there came rumors of great harm. Every house in Amberson was blown down, and Ladiga suffered great damage. The number of casualties in this region, which is sixty miles northeast of Birmingham, is put at fourteen persons killed.

The dam of the Los Angeles River in California, broke Sunday evening, producing the most disastrous flood ever experienced. The lower portion of the city was completely inundated. Hundreds of families were obliged to abandon their homes and seek shelter in the hills. Forty buildings were washed away. The loss is \$150,000. From Los Angeles to Mojave, a distance of 100 miles, hardly a mile of the Southern Pacific track remains intact. East to San Geronio, eighty miles, the devastation is equally great. The California Southern, from Colton to San Diego, is washed out. Travel in all directions is suspended. It will probably be two months before communication is properly re-established. Reports received from towns in the southern portion of San Joaquin Valley announce the heaviest floods ever known in that section.

Many of the districts inundated from the Ohio and its tributaries, were swept by a destructive storm of wind and rain. Many houses were blown down by the wind, and carried away by the flood. The destruction of property can not be computed, but is placed at hundreds of thousands of dollars. In New Albany, Ind., a town of 23,000 inhabitants, 10,000 are dependent on charity. There were heavy rain and high wind at Cincinnati, O., and the river commenced to rise again. At Memphis, Tenn., the water is five inches above the danger line.

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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE CHURCH; AND DUTIES OF THE SAINTS IN THE TEMPORAL THINGS.

BY THE BISHOPRIC.

To the Saints, the faithful in Christ, and to all everywhere who are devoted to the proclamation of his gospel:—

The year just closed must be looked back upon by us all, as having been one which afforded as many opportunities for accomplishing good, preaching the gospel and working righteousness, as perhaps any that have come and gone in the history of the Church.

What has actually been done by us, individually and as a body, toward the advancement of such good, carrying on the proclamation of the word, and fulfilling the law—will bear its relationship to these opportunities in the time when we shall render a just and true account of our stewardships unto Him, who is the faithful and true, the Lord of all, and head of the Church.

And the opportunities which have been improved, those neglected, and of the number which shall open up during the year of which we are now at the entrance, will bear a relationship to each other, to each of us, to the rewards to be rendered, and the general work of establishing the gospel of peace, in proportion as we shall now enter and occupy as commanded in his word, with all our energies, ability and strength.

Mindful of these things, and of the strictness with which all must render unto the Lord an account of their work, it is with no ordinary feeling of duty and responsibility, that the Bishopric have determined to appeal directly to you in behalf of that department of church work of which they have the more immediate concern and oversight, and which holds so important a place in the building up and establishment of the gospel cause.

The unanswered calls for spiritual laborers; the large number of ministers confining themselves almost wholly to the work of providing for their families; the absence of that spiritual strength among many of the churches that should specially characterize the work; and the difficulty on the part of the church to care for the necessities of the families of active ministers, and for the care and relief of the poor and afflicted, are all tokens bearing evidence of a great lack of duty on the part of the body in some regard; and it shall here be sufficient to simply refer to the fact, without attempting to charge the blame upon any definitive part or portion of the same.

Lest, however, it should prove to be in the line of our own work, and by way of

caution and duty, and for the purpose of placing that department known as the "temporal," in such condition that it may fairly aid and support the spiritual, in going forward in strength, and vigorously prosecuting the work of preaching the gospel and building up the kingdom of heaven; herein the assistance of all, the good will of all, the blessings and prayers of all, and the offerings and sacrifices of all are urged and invoked in behalf of the work, and particularly this branch of it; realizing as we do that the temporal department is not now, nor ever has, since the organization of the church in 1830, been placed in that condition, and made that refuge and support to the work of the ministry and church in its general duties, that is clearly designed for it under the law as contained in the Scriptures and revelations.

As individuals and all members of the same body, with equal rights and liberties thereunder, we should be equally interested in the welfare and building up of that body; and the first thought on the part of every one should be to ask what particular work and duty is required of him in the way of building. And when the answer is had to this inquiry, the next step should be to go forward and perform that work with a firm determination, and eye single to the glory of God and the good of the body, without stopping to inquire, or without reference to the fact, of whether the brother or sister upon the right, or the left, will perform his or her part or not.

It is the labor thus performed, with full purpose of heart and in wisdom under the law, that truly enters fittingly into the structure of this spiritual house, or as has been most tersely said: "According to the effectual working in the measure of every part," wrought under the true and fashioning influences of the Holy Spirit, in love working unto him who is the head, even Christ:

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. 4:16.

Equal interests ought to make themselves manifest in equal works. Not that one should do just as much as another; for much more may be required of one than another in amount, whether of a spiritual laborer in teaching, or of a temporal, in acquiring and making of offerings: but equal in the sense of each doing all that he can for the success and growth of this spiritual structure, having consecrated himself and all that he has to the service and glory of God. He who has received of goods to the amount of two talents, must employ the two; and he who has received five, must occupy accordingly; for, "to every man" is distributed, "according to his several ability." And when the final rewards are made up, the equality is still recognized.

It is said alike to him who had wrought according to his two talents, and to him who had wrought with the five; "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will

make thee ruler over many: enter thou into the joy of thy Lord."

This equality of interest enjoined in the law on the part of every one, is calculated of itself, to dispel and check the jarrings, contentions, envyings, strife, and lustful, and covetous desires, which otherwise creep in and corrupt the body. For a man will not readily do that which he perceives to be against the success of that in which his highest interest centers; hence, the urgent necessity of calling the attention of the church to these things, as set forth in the revelations in its earlier days; (Book of Covenants sections 102 and 98), and the plain and specific declaration then made, that, "Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her to myself." And the fact stated is evident with very little reflection; for if this law is ignored in the prosecution of the work, if the work was finished and not by right rule, it would be so unlike him, having been fashioned by another law, that it would bear no resemblance or likeness to his will, or heavenly things.

It is not only a question of the building up and growth of the work that we are required to look to, but manner and means as well; and it will be found just as vain and useless, for us as any other people, to do our work, "teaching the doctrines and commandments of men."

The law was given for the purpose of preparing a people to be the Lord's. That part relating to things spiritual and the spirituality of man, for the purpose of directing the growth and development of his spiritual nature; of so guiding and leading him as to bring him into closer communion and more perfect rapport with those things which relate to heaven and the divine being. That relating to temporal things, to so direct and govern him in these, as to bring into subjection the evil and grosser nature, such as covetousness, selfishness, strife and the many unjust desires to which we are subject; and to aid in the development of those qualities closely allied to the spiritual, of morality, virtue and beneficence; and thus bring out the higher qualities of the human heart and character. On the principle that "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And this love, as the other, is manifest by the works of the law. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." He will remember Jesus' cause and its interests; care with a more willing heart for the poor and needy, and go forward with kindness to the suffering, relieving the destitute; "visit the fatherless and widows in their affliction, and keep himself unspotted from the vices of the world."

Thus, the law of Christ governing in both spiritual and temporal relations, will certainly accomplish the work whereunto it has been established; for God is true and his covenants are certain. But should his law not be permitted to govern, it can not and will not bring about that peace in which our hope is bound; since it is

only under its operations that the building up of the kingdom of righteousness is possible. There is manifestly a higher and more controlling purpose to be seen in the commitment of the law relating to temporal matters, than that of worldly gain, or the bringing of a few coffers into the treasury. If wealth, or means, were all that is lacking in order to the building up and establishing the kingdom of God, he who created the wealth of the world and controls all things, could readily supply the want; but there must be a prepared people as well as means; and he who is unchangeable has established the way of this preparation, the regeneration and development of the children, and this preparation must first be made. "Prepare ye the way of the Lord, make his paths straight," is fairly illustrative of the principle.

This brings us to face fairly the issue of the relationship of the work to, and our respective duties and obligations under, the law. And it will become well the purpose of this article, if we shall succeed in clearly pointing out some of those which are termed duties in temporal things, together with some proper reasons for their performance; treating the subject, if possible, as to the parties and their obligations; the intent and purpose of the giver; the amount required under the law; and the method and manner of giving.

1. OF THE PARTIES AND THEIR OBLIGATIONS.

The church in the New Testament is likened to a family; a household; temple; body; and in the body "every one members one of another;" in the temple as "lively stones;" children of the house over which is Christ; a family whose branches extend into heaven: implying clearly in each illustrative symbol, a relationship of duty, of mutual obligations, and dependence on the part of the membership upon each other, and upon Jesus who is the head. Hence, the leading and chief characteristics of this association are and were to be, the unity of the Spirit; of intention; of works; of faith, and of hope; for to be a member indeed, one must "put on charity, which is the bond of perfectness," and labor for the full accomplishment of the one purpose of the body, as he would for the success of an undertaking only in his own interest.

"Endeavoring to keep the unity of the Spirit in the bond of peace, in one body, and one Spirit, even as ye are called in one hope of your calling."—Eph. 4:4 (Inspired Translation.)

By the discharge of these duties and obligations under the law do we work righteousness, "put on robes of righteousness;" and they who fail to labor in accordance with their abilities, are even in a worse condition than they who build of wood, hay, or stubble. These last do not take heed how they build, and their works will not stand in that day, when "the fire shall try every man's work of what sort it is." But of the former, it is said, they are "slothful servants;" "have not on the wedding garments;" they had not attempted

to do the bidding of the master of the house, and must be expelled therefrom.

"So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12: 21.

The rich and the poor are to abide the principles of the law, and each let their works be manifest in the same according to the ability given to perform. (Book of Covenants, sec. 56, par. 5.)

The apostle urging these common duties upon the church at Corinth says:

"Now concerning the collection for the Saints, as I have given order to the churches of Galatia even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 1, 2.

The only exceptions possible under this instruction would be to those who have not anything; and of whom it is stated, "ye shall impart of that which you have to give" for their relief.

The revelation of, 1831, is also thus general in its application to parties, for the particular blessings which it promises, are not only for a part, but made to, and desirable on the part of all.

"Behold, now it is called to-day (until the coming of the Son of Man) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning; this is speaking after the manner of the Lord; for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye will labor while it is called to-day."—B. of C., sec. 64, par. 5.

This again, is in harmony with the general application of the law as it related to Israel under the prophets.

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation."—Mal. 3:8, 9.

When Jesus refers to these duties on the part of the people he associates them with those matters considered more worthy under the law, and urges the importance of fulfilling this part with all others:

"But I say unto you, woe be unto you, Pharisees! For ye tithe mint, and rue, and all manner of herbs, and pass over judgment, and the love of God: these ought ye to have done, and not to leave the other undone."—Luke 11:42.

The duty originally, is made as general as the gifts and blessings of God, of life and the means of living, unto the human family; and is one of the agencies that has been ordained by him who is the judge of all, by which to try the human family, as he saith through the prophet:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

The instruction to the Saints in, 1873, should encourage them to vie with each other in works that are good and calculated to benefit mankind.

"Behold, if my servants and my handmaidens, of the different organizations for good among my people, shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith."—B. of C., sec. 117, par. 12.

When David celebrated before the Lord

the gifts made by the willing hearts of Israel he unfolded the theory upon which man may justly be called upon to aid the work of the kingdom of heaven. He says:

"Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all this comes from thee, and of thine own have we given thee."—2 Chron. 29: 13, 14.

Clearly then, if we have part and lot in the kingdom, we are of the *parties* referred to, as having duties connected therewith; either in being specially engaged in sowing the seed, the good word of the kingdom, or in the position of one who, "ministereth seed to the sower," or possibly both; let us therefore not deceive ourselves as those who have no "oil in their vessels," but labor that our vessels may be found filled, and ready to meet the hour of necessity, when the cry shall go forth, "Behold, the bridegroom cometh; go ye out to meet him."

2. OF THE INTENT AND PURPOSE OF THE GIVER.

To perform the duties required under the law, it is necessary both for the attainment of the objects for which the law was given, and as a complete compliance with the same, that we do so voluntarily; from pure motives; in faith; and with full intention and desire to fulfill all that our Heavenly Father has enjoined. In support of this general principle the following citations are given which are sufficiently explicit without comment.

Jesus says:

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven." * * * "But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."—Matt. 6: 1, 3, 4.

"He that giveth let him do so with simplicity."—Paul, Rom. 12: 8.

"Behold, the Lord requireth the heart and a willing mind."—B. of C. sec. 64, par. 7.

"Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for the Lord loveth a cheerful giver."—1 Cor. 9: 7.

"And again, Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly, he should impart more abundantly; and he that had but little, but little should be required; and to him that had not should be given. And thus they should impart of their substance, of their own free will and good desires toward God, and to those priests that stood in need, yea, and to every needy, naked soul. And this he said unto them, having been commanded of God."—B. of M. page 178.

In the scriptures of the Old Testament the same good will is taught as having been required on the part of Israel, and without which there could be no acceptable offering.

"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering."—Ex. 25: 2.

"Thou shalt not harden thine heart, nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth."—Deut. 15: 7, 8.

It is not by "close fists," nor with doubt

ful countenances, that the work must be done; but by "opening the hand wide"—"with the heart willingly."

Indeed, this is the only way we can fully comply with any requirement in the kingdom of God. And because men do not reach this plane of action, moving "by the renewing of the mind" and conversion of the heart in their work, they must fail of the reward promised in this life, and be of the number of whom it is said, "they strive to enter in but are not able." Whether we will or not is optional with ourselves; nevertheless the testimony of God standeth sure; and the promises are made to those who obey him from the heart, fervently. Under such a principle of action as this it is not possible to treat man as a mere machine; neither to force or oppress a people.

There is no room for the "do as you are told" policy, or the popular church schemes for "fleecing the flock" to take root: For men and women act under the conviction of an enlightened conscience and move from the principles of force entering into the government of beings in the divine life of conviction of duty and desire for good.

3. OF THE AMOUNT REQUIRED UNDER THE LAW.

That with which man is blest here, he is in some sense under obligations for; he can not at will and independently of himself create or make it; neither the sunshine, the dew, nor the rain is at his command, much less life and all of its attendant blessings. These we may consistently and fairly attribute to the Creator and upholder of all that is good; to him, as we are taught by the apostle, who is not "worshipped with men's hands as though he needed anything, seeing he giveth to all life, and breath, and all things." Being then so blest and obligated in our lives, trusted with that which is not our own but another's, it is highly proper that the test of our faithfulness to duty and development of soul herein, be made before the commitment to our trust of "the true riches." And men are expected here, to show by their works the proper qualities of soul, of honesty, benevolence, and charity; rendering a just and true account as required, in *proportion* as they have been blest with the things of life; and this, before admittance to the association of the worthies who have obtained "a good report," and "kept the faith," even with the offering of life itself. The apostle says:—"Let every one of you lay by him in store, as God hath prospered him."

"Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly, he should impart more abundantly; and he that had but little, little should be required." The revelation of February, 1831, reads:

"If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and deed which can not be broken."—B. of C., sec. 42, par. 8.

"And the twelve were with him, (Jesus), and Joanna, the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance."—Luke 8: 1, 3.

These citations clearly show that men are justly required to remember the treasury of the Lord, and in proportion to their several abilities; to give of their properties according to that which they have; even according, as God hath prospered him." This rule is certainly founded in the principles of justice; it deals fairly with man, and in its relation one with another, and, therefore is equitable; it is according to that which is acknowledged to be the divine code; and hence right, because according to the law by which we are to be judged when the rewards for right and wrong doing are to be meted out to every one.

Just what the proportion is, to a certain extent, is also specified, and definitely settled by the law. The amount so fixed comes under the head of, and is denominated "tithes;" this term being used in the Scriptures so far as pertaining to duties of persons under the gospel economy, or observances with regard to temporal things in the church, to denote:

1. A tenth part.
2. Surplus property consecration.

The first, is that which has been applicable to the church in all dispensations and under all conditions. This was the portion Jacob vowed he would give to the Lord while he journeyed to Padan-aram, if he should be blest with bread to eat and raiment to put on, saying:

"And the place of this stone which I have set for a pillar, shall be the place of God's house; and of all that thou shalt give me I will surely give the tenth unto thee."—Gen. 28: 22.

This tenth was also of the increase as is more definitely ascertained from the history of the observance of the rule by Abraham, and the further fact, that whatever was required for a full compliance with the law, was of the newly acquired, and not of that upon which the tenth had already been paid. It is said that Abram, who complied with this law—

"Gave a tenth part of all."—Heb. 7: 2.

"One tenth part of all that he possessed."—Book of Mormon, page 241.

And again—

"Gave a tenth of the spoils."—Heb. 7: 4.

These statements particularizing the observance of the law by the "father of the faithful" are guiding illustrations of the duties required of the faithful ones, who, like Abraham, obey the gospel. As was his duty he paid to the High Priest a tenth of all with which the Lord had blessed him, all of which at the time was increase; for when he started out in life he had only that of which he had need, being yet in his father-in-laws's house, and hence when he makes the offering, to "the keeper of the store-house of God," he faithfully consecrated "one-tenth part of all that he possessed." Afterwards when he returned with an increase from the slaughter of the kings, he also renders the just tribute to the High Priest, "of the spoils." This view is in harmony with the plain history of the transaction as it is set forth in the

Inspired Translation of the Scriptures:

"And Abram gave him tithes of all he had taken."—Gen. 14: 20.

"Wherefore, Abram paid unto him [Meichise-dek, the High Priest and keeper of the store-house,] tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need."—v. 36-39.

This was afterwards required of all the children of Abraham, both by promise and the covenant; wherefore it is said:

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3: 9, 10.

Again:

"Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of Hosts. And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of Hosts."—Mal. 3: 10-12; and B. of M., p. 468.

After delivering these, with other words of the prophet Malachi, according to the record in the Book of Mormon, the statement is made:

"And now it came to pass that when Jesus had told these things, he expounded them unto the multitude, and he did expound all things unto them, both great and small. And he saith, These Scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations."—B. of M., p. 469.

In the specific instruction to the church, in our own time, it is written:

"Verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned [at his coming]."—B. of C., sec. 64, par. 5.

And again, in the year 1861:

"In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing."—B. of C., sec. 114, par. 1.

Don't overlook the idea—that the law is to be fulfilled. Of all people we should fully appreciate the reason of this. The law then is binding upon the church at the present time, and should be executed; put in force—administered; as any other relating to the body,—the church. The Twelve and Bishop, upon whom is laid the duty of execution, are agreed as to what this law is, and also the manner of execution; and whatever differences in opinion may have been said or thought, hitherto, to have existed between these quorums, it will be proper for us in this connection to state, that upon a comparison of views touching the principles generally governing under the law, during the Kirtland Conference, April, 1833, there was found, at that time, to be entire agreement.

Neither ought it to be supposed that where one of these quorums act touching this law the other is at variance; for since members in each must in the day of final account answer as to their acts with reference to the same, due deference to each other and the judgment of each as brethren, must be recognized in order to conform to the common rules of courtesy between

man and man, saying nothing of the audacious presumption it must be for one of these parties to act contrary to the wishes of the other in the execution of this law, when the Lord has laid the responsibility of the same upon all.

"As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."—B. of C., sec. 114, par. 2.

We conclude then, that if these quorums are to give an account of their action in this matter in the day of judgment; the members to whom it is to be administered, the church generally, must also give an account in that day in the matter of obedience to the same.

The inquiry is made direct then, since the law is in force and equally binding upon the body as any other, what does it require of each and every member? The answer must of necessity be:—Entire, full and complete obedience as any other.

And it may not be amiss, to here remind the brethren of the fact, that when they teach faith, repentance, baptism, a godly walk and conversation, &c., they make no half way work of it; and the Saints would feel horrified generally, should they find any of their number teaching and practicing half repentance, half baptism, or half of the Christian graces only. But it would be just about as consistent to immerse a man's feet or hands, or sprinkle a little water on his head and call it a full and hearty compliance with the ordinance of baptism, as for one to undertake to comply with the law of tithing, by giving the fiftieth, seventy-fifth, or one hundredth part of the increase.

But, it is persisted, what is the increase? The answer is: Whatever a man has been blest with in the way of means over and above the living:—Of all the riches which he possesses, which God has given him more than that which he has need.

It may be thought that this would call for a large sum in many instances. Doubtless it will in a few. But it must be remembered that it will be no more of a burden to the giver, if the heart is right, than the poor man's dollar, or the widow's mite. And when the wealthiest shall have done their whole duty, the amount of the consecration, will not it be likely equal an hundredth part of the offering of Abraham, the father of the faithful, which he paid after he had returned from a sojourn of a few years in Egypt; for, he "was very rich in cattle, in silver, and in gold." And he "paid tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need." The question also arises:—If a person has been making contributions in the shape of freewill offerings for a number of years, is the law still applicable and binding as to him?

If he has been faithful and done simply his duty in making freewill offerings, he has thus far certainly done well; for, as will be seen hereafter this is a duty required under the gospel covenant; and a person should take such an interest in the cause of Christ and humanity as to scatter these special blessings all along life's pathway; and such will have a recompense therefor

in the resurrection of the just, if they are just. God so bestows his especial blessings upon us when we ask him and are in need, and whether we are worthy or not. But such act on the part of a person would not be a compliance with the law of tithing as set forth in the Scriptures, unless at the time when it was done the party intended to so comply with that law and distributed the proper amount, and to the proper person as provided therein. There is no doubt but while Abraham sojourned in Egypt and all along his course of life such bestowal of offerings were received from his hand and which proved blessings to the recipients; but notwithstanding this, he complied with the law in all of its requirements and rendered a true account to Melchisedek the keeper of the storehouse for the church.

Specific instruction, secondly, is given as to the amount of the offering, under the head of "surplus property;" which, under the state or condition of the society at the time, was made the first duty of the saints, or the "beginning of tithing." Unlike the general law of tithing referred to herein, it does not seem to have been the rule applicable under all conditions of the body; but, that relating under certain circumstances, as it would only be possible under such to carry out the intention and provisions of the same.

Perhaps the most correct and simple explanation that could in a few words be given of this part of the law, would be that, it is the specific rule governing as to the amount of the gift under the law of consecrations, which provides for an exhibit and inventory, or "the laying of all things before the Bishop;" and contemplating the mutual transfer of properties, for beneficiary rights and inheritances, and the adjustment of inharmonious relations between the rich and the poor.

To execute this, requires:

1. A place and duly organized body; Zion or a stake.
2. Assisting officers in these stations who are not necessary to the enforcement of the law referred to in the revelation of 1861.
3. Ability on the part of the Bishop to carry out the undertakings on the part of the body.
4. A people who are united in faith, spirit, the truth, sentiment, habits, pursuits, rights and interests and who will willingly conform to the law.

It is not claimed by the Bishopric that this law is binding upon any, except possibly, those claiming to act under the direction of the revelations and settling upon the land of zion; (that specifically so termed in this connection); but as to these, nothing in this article shall be construed as a formal opinion with regard to the obligations of such. Attention is simply called to the fact that it is definitely stated that he who shall go up unto the land of zion making preparation beforehand, fully realizing the responsibilities and obligations of such a step, "Shall be accounted as a wise steward. This is also an ensample."—(Rev. Sec. 72, 5; also to W. W. Phelps Sept., 1832.)

It may be said that the saints in Zion are no more circumspect, and no more readily conform to the law of the kingdom of Christ, than those of any other place. But it should be remembered that more is required of such, and that if there is nothing of this nature to be gained by the removal, parties can not be considered wise who go.

Notice is called to the matter for the reason that it is not desired that any shall go there under a misapprehension of the attending obligations and duties; and also to prevent perhaps, as great a stampede from the land hereafter, as there is now a feeling in that direction.

In every age of the Church it has been an easy matter to find persons who were willing to go up and inhabit; set down to the feast; but not so easy to find those who were willing to make the sacrifices required and fully abide the law governing.

It will not be questioned, that the instruction to the Church at this time is, "to stay," or "settle in the regions round about," as may consistently be done. (B. of C. sec. 102, par. 6, 7, and B. of C. sec. 117, par. 11).

The statement is also made, that:

"It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established."—B. of C., sec. 117, par. 11.

Together, these avoid the conditions named for the successful carrying out of the law set out in section 106, or "surplus property;" a fixed place (and this included certain officers) being requisite in that, to the successful working of the rule. 1. The land of zion. 2. All the stakes. Perhaps at the time the revelation was given the only places strictly apply so the terms could be properly executed were Far West, (where it was given) Kirtland and in what was strictly termed Zion.

Where the rule of surplus properties is carried into effect there is necessarily associated in the execution certain officers with fixed duties, (and consequently attaching responsibilities), viz: the First Presidency and High Priests, which are not in terms or by implication, except in so far as the Twelve are under the direction of the Presidency, made parties to the execution of the law spoken of in the revelation of 1861.

The Twelve, whose duties are "to build up the church and regulate all the affairs of the same, in all nations," whatever its condition, are named with the Bishop, (whose duties also are general and resulting, whatever the state or condition of the body), as the responsible officers in the execution of the law of tithing then referred to; and thus by the terms of the regulation we have a proof that the law therein referred to of "tithing" was that binding upon the church in all conditions and circumstances, and is in agreement with all that is written upon this law as coming through the head, and the fact that the Lord in his instructions is ever in harmony with his own word, and that his ways are not crooked, whatever men may think in regard to the same.

When we take up the revelation of September, 1882, and read: "Nor is it expedient that the elders of the first quorums be sent out of the land of America until the work of the re-organization of my church be more fully established, and a greater unity of understanding between them be obtained," we are again reminded of the unalterable decrees of the "Just One," and the fact that if man would attain to the excellency of the things promised, he must observe the directions pointing the way to the same.

There is no specific instruction with regard to the amount required under the law of consecrations so far as it relates to "free-will offerings;" neither is there with regard to just how long a man shall pray or preach; yet, as these other duties, this also is closely enjoined as a proper observance for all of the faithful, not only for an especial work or gift to the Lord through the Bishop, but such offerings or donations should be made for the especial objects also of defraying incidental expenses of meetings, the repairing and building of churches and in aid of such enterprises as a majority of the members of the branch may decide to engage in for the good of the work. Circumstances and ability to perform will govern as to the amount with the wise; and a person should be very careful in his work in this, that he fail not to enter into the measure working heartily for the success, although the decision of the majority may have been contrary to his own judgment and wishes as to the wisdom of the undertaking itself.

It should be remembered that seldom any step is undertaken for the real good of the work without having a minority party in opposition; for all have not alike examined, and perhaps been unprejudiced alike in their examinations, of the step; but after a decision has been reached it is in harmony with the highest principle of government in the kingdom of God, as the Republic, that the minority shall then submit and enter into active support of the measure which is now made the act of the body. A man can not be true to the body, true to the interests of Christ who is over the body, and be, do, or act rebellious in such cases. True he is not bound to change his mind as to the feasibility of the measure; but he is bound to respect the principle, "that the will of the majority is the highest law," and this, in whatever government in which the people have had given to them the privilege and right to decide upon a matter. And the minority must show that respect by conforming to the order until such time as through the instruction and education of the body it may determine otherwise. The true theory and underlying principle touching this is incorporated in the instruction of the wise king Mosiah to his people upon the question of what is the best kind of government:

"Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people. And if the time comes that the voice of the

people doth choose iniquity, then is the time that the judgments of God will come upon you, yea, then is the time he will visit you with great destruction even as he has hitherto visited this land."—B. of M. page 207.

Whatever may be said of the dealings of God with the human family, he has always honored his own laws respecting them, and among which is that of man's agency; couched with the rights and privileges which he has recognized as belonging to the church, is found that of action by its members in branch, conference and general assembly capacity upon certain matters belonging respectively to these bodies; and when due action is taken by these upon such matter, good order, good government, and good membership, all demand due respect and good will toward the same until it is rescinded by this same body or reversed on appeal.—Don't fail to get the true position. Must conform until such change is made, not refuse to conform till the change; and he who will not so respectfully conduct himself toward the decision and act of the majority, must cut the ridiculous figure of occupying the self-important and conceited position of not only knowing more than the entire majority that adopted the course, but of also being able to see further into the undeveloped future than he who gave the law permitting the act of the majority to stand as the act of the body; and thus he becomes a law unto himself. The fact of so many complaints being brought to the attention of the Bishop of persons refusing absolutely to do anything toward the help of branch, district and other work of the body because forsooth their policy was not adopted, calls forth specifically an allusion to this matter, and it is hoped that the saints will readily see that if they can not always have their plans adopted, they can accept of the next best, or the best that can be put in operative force; waiting patiently till the majority can move higher. No doubt all plans and theories which are formulated by man are to a great extent imperfect;—having been instituted by imperfect beings, or as they looked through a darkened glass and saw the light;—nevertheless, it is right and proper that we should go forward and do the best possible, without waiting for what we know to be a perfect rule, or to receive a revelation to do in all things.

In the revelations it is stated:

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own freewill, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves."—B. of C. sec. 58, par. 6.

In concluding with reference to the amount required under the law in the present condition of the church it may be concisely stated:—

1. That it is the duty of each and every one, if they have not already, to at once comply with the law enjoined under the system of tithes which has prevailed where the gospel has been preached and accepted in the different ages.

2. Make such other contributions as may be within their power and as necessi-

ty demands, in the way of freewill offerings.

Together they are termed consecrations—offerings set apart in a right spirit and devoted to the work of God and the well being and happiness of man. B. of C. sec. 82: 2 and sec. 42: 8, 9.

The first, consisting of a tenth of what a man has, (for which he has not paid) more than he has need: call it the increase, interest or amount, it makes no difference. This is put into the hands of the Bishop, the head of the treasury, "the keeper of the storehouse."

The second, consisting of such things as a person from the due appreciation of the demands and necessities of the work of God, or wants of his fellow man may from the desires of his heart bring forward and give as a special offering: and hence a free-will offering.

These are also paid into the hands of the Bishop, into the storehouse, but usually kept separate from the tithes: 2 Chron. 31: 11, 12 and 14 and Neh. 13: 13.

Contributions are also properly made to branch treasurers for incidental expenses; means handed the traveling ministers as their immediate necessities may require and a person wish to aid and has ability so to do, after having fully complied with the law to the church; and such also to persons not in the ministry if one desires to so use his means; and all tends to benefit the giver, if done in the right spirit, more than the recipient; and it is thus "more blessed to give than to receive;" but a person can not be his own bishop to distribute the things which is required to be placed in the treasury of the church. This brings up the 4th statement for consideration:

4. THE METHOD AND MANNER OF GIVING.

Upon the question of just how to give, who to, and in what manner there has been so many suggestions and plans by first one and then another in the past, that it would indeed be wonderful if any had been fully complied with. It is much easier to suggest new ways and not carry them out perhaps, than to put in force and full operation that taught in the books. The gifts of the patriarch were to the proper party, the one duly appointed to receive as has been seen already; to the one authorized and set apart to receive these things and to look after the wants of the poor and care for the church. The Lord through Malachi says: "Bring ye all the tithes into my storehouse."

In the time of the Savior's personal oversight and work, it was well understood that whatever was given for these purposes was placed in the hands of the treasurer; the one who "carried the bag;" and the custom was for him to look after the wants of the disciples, together with those of the poor and needy. (John 12: 6 and 13: 29). The Book of Covenants says: "And they shall be laid before the Bishop of my church and his counselors." And is to be distributed for the preaching of the gospel, the poor and needy, &c., as appointed by the High Counsel, the Twelve, and the Bishop and his Counsel,

(Sec. 42: 8, 10 and sec. 114), and as a preparatory fund to be used for the general good of the body as the work shall progress.

To carry out this law and as a means to assist in placing the consecrations in the proper place, the revelation of, 1873, directs that the Bishop may also "choose and appoint Bishop's Agents, until it shall be wisdom in me," (says the Lord) "to ordain other Bishops, in the districts and large branches of my church." (B. of C., sec. 117, par. 10). The Bishop has endeavored to comply with this instruction and agents have been appointed wherever it has been thought necessary to the interests of the work and the execution of the law.

The question is often raised, whether the districts can appoint these agents; and in some districts the discussion of it has been the order of the conferences. This with a few other inquiries may be answered in this connection:

1. As to the appointment of agents. The very term, "agent," ought to determine who should appoint. It is not common for one party to appoint an agent for another without a reason therefor. If he is in some way incapable of doing his own business or has specifically delegated the right to another to act for him then it may be done. It has not yet been questioned but that the Bishop was prepared to act, and he has never delegated the right to others to appoint. These facts are quite sufficient to determine the matter. But it is further plainly settled by the law itself: "The Bishop of my church may also choose and appoint Bishop's Agents." He is the one to act in this in all instances. In doing so he often consults with parties both in and outside of the district where the appointment is to made; the object being to get good and acceptable men; and districts may as in the case of other church officers sustain by vote the appointment; but can not receive the resignation of an agent, appoint an agent, prosecute an agent or in any way interfere with his duties, except through the principal, the Bishop. This rule is essential to the protection of both principal and agent in their work. If the agent is unfaithful, derelict in duty, unjust, or an extortioner, it is proper to quietly report the act wherein, to the Bishop.

2. Agents in their respective districts are required to report to the district conferences all of the receipts and expenditures by them of tithing or offerings of whatever nature, together with the names of the parties so contributing or receiving the same; and the conferences may examine and approve or disapprove of the same and are requested so to do; and should the agent fail or refuse to render such showing the Bishop ought at once to be notified of the fact. This is for the information, satisfaction, and protection of the district, the Bishop and the church.

3. Agents are required to keep separate accounts of all tithing and freewill offerings coming into their hands and make report of the same to the Bishop. This may be done by them sending in the report when made for the district conferences, or as

heretofore annually. The names then together with the amount paid into the treasury are entered to the proper accounts upon the Bishop's books and thus due record is kept for future use as provided in the revelation.

Every member's name in the church should appear upon this record and however numerous have been the complaints of negligence in this regard in the past, it is now confidently expected on the part of the Bishopric, that the entire church membership will from this time forward see to it that this part of the law is carried out as any other.

To this end the agents are instructed to make a complete record of all the members in their respective districts leaving spaces opposite the names in which to enter the consecrations of the Saints, (tithing and freewill offerings), as they shall be handed in, and thus with the number which the Bishop will enter directly upon his books, he will have the name and amount contributed of every member in the church. The record should be as complete as possible to make it, and especially contain the name and the amount paid as the "tithing" of every member not specially engaged in the ministry and as many of these as may in any way have an increase of funds

They are also to receive and enter all freewill offerings made in like manner and thus it is hoped the record may be comparatively complete by the first of April next.

This is the manner of carrying out the law as it is set out in the books and we urge that it be fulfilled.

It will not do either, to suppose that it is best to wait for a more convenient time. It is to be a work of sacrifice; done not without an effort; not by giving something you can as well do without, but by an earnest, appreciable effort in giving.

We ask the brethren, everywhere, are you ready to come forward and do as is required of those who are to be favored by the Just One; occupy as we have prayed for the way to open and let Zion be seen by the light of your works?

Are there any who do not desire to have their names placed thus with the faithful, or who would for all their earthly gains be willing to have it said to them: "For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked and ye clothed me not: Sick, and in prison and ye visited me not."

But, says one, that language applies to those who were never members, to the goats not the sheep. That argument would not in the least help the matter; for if such strong language as is found in the condemnation was to those who never accepted the gospel of Christ, how much stronger must be that, to those who had become acquainted with the privileges of the brethren and the "good word of God" and then did not these things.

Let us remember that it is not simply the act of coming into the fold that will distinguish the sheep in the day of retribution, but it is also in the work of taking

on the clothing of the sheep; performing good works; "In every nation he that worketh righteousness is accepted of him." And it is plain to be seen that although a person may have been directed into the right fold and mixed all his life long with the sheep, if he has not lived and acted like one during his probation, he is likely to come out a different type in color, disposition, and desires.

The body is in great need; sick, afflicted, hungry, naked, occasionally the members imprisoned, and Jesus in the instruction reminds us of the fact that these conditions would be those of his own people and to them, many would not do what was in their power, and binding upon them as a duty. "For as much as ye did it not to the least of these, (my brethren), ye did it not to me." Let us then not be found slothful servants neither undutiful children, but arise and in a oneness of works, move forward as the Master has directed.

The work of enrollment and collections will greatly be accelerated by each member taking upon him or herself the task of seeing the agent if he should be too bashful to attend to his duties in this regard. By placing the name and the amount of the offering upon a slip of paper, or in an envelope and handing it to the agent or the person in the branch selected to receive these consecrations for the purpose of forwarding to the agent or the Bishop, you will greatly aid these officers in their work. They will have sufficient to enable them to enter these items upon the record at their convenience. Do the saints comply thus with the law the treasury will have plenty to meet all just demands and to spare: to this end was the law given and we believe it equal to all the emergencies. This done, and the incidental expenses of branches are easily met by the little contributions the saints desire to make from time to time, and thus the "passing of the hat" at our services may, as it ought, fairly be dispensed with without any loss to the treasury.

Be sure that the agent is not permitted to miss you. Would you like to be forgotten in this grand and glorious work? The time will come when it will be found to the welfare and interest of all to have these names in the right place, and to this end with you we shall strive and labor. With the united, earnest and intelligent efforts of all, as sought by the Church, and as becomes the spiritual house, the kingdom from above, these calls for spiritual laborers from every part of the land may be fully answered. Ministers of the word will no longer be compelled to cease their labors and look after worldly affairs, the mammon of the life, in order "that the gospel may be free," but with love and confidence in their hearts, that their families shall have protection in their absence and to Jesus the mediator and head of the church, they will "forsake all," the comforts, blessings, cares, joys and happiness of home, family and friends for the love of the Master, and the interests of that kingdom that is "righteousness and peace and joy in the Holy

Ghost." The ebbing life will soon in full return to the branches, and in the reanimation of all through the power of the Holy Spirit, the Church may arise and again stand upon its feet.

The wants of the aged and necessitous will then everywhere be met, and peace and plenty return to the barns and presses of the saints; for God will in the richness of his love bountifully bless them. The gospel of the kingdom will go forth to all the world "for a witness" and then shall the end come. Are we all ready to so live and enjoy? Praying ever for the blessings of the Holy One upon you, we are in bonds of love,

G. A. BLAKESLEE,
E. L. KELLEY.

GALIEN, Mich., January 23d, 1884.

Conference Minutes.

LITTLE SIOUX DISTRICT.

Conference met pursuant to adjournment, at the Saints' meeting house in Magnolia, Iowa, on Saturday, December 8th, 1883; J. C. Crabb president, Phineas Cadwell assistant president, and W. C. Cadwell secretary.

Branch Reports.—Spring Creek 46, including 7 Elders, 1 Priest, 2 Teachers, 1 Deacon. Magnolia 194, including 2 High Priests, 2 of the Seventy, 9 Elders, 4 Priests, 3 Teachers, 2 Deacons; 3 received by letter, 1 by certificate of baptism, 16 by vote, 2 removed by letter. Little Sioux 167, including 2 High Priests, 1 of the Seventy, 5 Elders, 3 Priests, 4 Teachers, 1 Deacon; 2 baptized, 2 received on certificate of baptism. Spiritual condition of branches:—Spring Creek tolerably fair. Magnolia from fair to good. Little Sioux in fair condition. Resolved, That the action of Pleasant View Branch in disorganizing be accepted, and the records of the branch be turned over to the custody of the clerk of conference, after retaining them long enough to issue the necessary letters of removal.

High Priests Charles Derry, Phineas Cadwell and J. C. Crabb; Geo. Montague, John B. Lytle and Davis H. Bays of the Seventy; Elders E. R. Lanphear, J. M. Putney, David Chambers, E. McEvers, Henry Garner, Richard Farmer, Isaac Shupe, L. Marchant, Donald Maule, Andrew Johnson, Nephi Yocum, Wm. Chambers, P. L. Stephenson, Frederick Collins, Wm. C. Cadwell and A. W. Lockling; Priests B. M. Green, John Chapman and Wm. T. Fallon; Teachers Wm. R. Davison, Orson Lockling, John Babb, E. Shupe and Richard Chatburn; and Deacon Wm. Trosper, reported. Elders E. R. Lanphear and J. M. Putney had each baptized 1, and Elder David Chambers 4.

The committee appointed to visit Union Grove Branch reported as follows: "Your committee reports, that I visited the Union Grove Branch on Sunday, September 30th, 1883, and preached twice to attentive audiences both Saints and strangers. I again visited it on the 7th of October, and preached twice that day and had good liberty in breaking to them the bread of life. I visited among the Saints and preached on the 8th, 9th and 10th. I also preached in the Goodenough school-house on the 11th, at the request of the president of the Union Grove Branch, making in all seven discourses in the vicinity of that branch. There

seemed in their hearts an abiding faith in the latter day work; but there seems to be lacking the spirit of unity and godly zeal; and as in many places, there is lacking some good, wise, spiritual, leading spirit to take charge, who is able to be at all the meetings, and to inspire the members with confidence; or in other words, in whom the members could have confidence. The present president is a good man; but circumstances prevent his constant attendance on Sunday, and in his absence the cause suffers loss. Another cause of decay in the branch is the want of being properly visited by the branch officers, as provided for in the law. Again the neglect to commemorate the Lord's death is another cause, which grows out of the preceding causes. "Except ye eat of my flesh and drink of my blood, ye have no life in you," is a declaration that proves itself true wherever it is neglected. Lastly, I fear the use of strong drinks has been a potent means of darkening the minds and estranging the hearts of many of those who have been called to "bear the vessels of the Lord." This has discouraged many of the younger members of the branch, and disgusted them, so that their faith has grown weak, and they have relapsed into a negligent condition. I would yet recommend forbearance on the part of the district, and the visitation of them by the authorities of the district; and believe if they could unite with the Spring Creek Branch, it would be a good move for both branches. I think that if the Union Grove, Spring Creek, Salem and Six Mile Grove Branches, could agree to unite in one branch, and choose wise, spiritual officers over it, it would be much better for the cause of truth and the members generally. Then they could build a church at Persia, which would be a good central position for a branch; and there would generally be sufficient members together to insure good interesting meetings. Since my labors there I have visited the president, who informed me that although the Saints seemed revived under my labors, yet they had settled back into the old state of lethargy. This to me is evidence of the necessity of some spiritual, leading spirit, to be constantly with them to beckon them on to duty. Trusting that my efforts may be satisfactory to God and my brethren, I have the honor to be your brother in Christ,

CHARLES DERRY,
sole member of committee.

The report was received, the recommendations adopted, and the committee discharged.

On motion the chair appointed a committee, consisting of Brn. Geo. Montague, J. M. Putney and John B. Lytle, to consider the case of Spring Creek Branch against John Chapman Jr., and report if possible at this session of conference.

Bro. Phineas Cadwell reported on behalf of himself and Bro. Wm. R. Davison, committee appointed to visit members of old Morning Star Branch. Had visited them some three weeks since, and suggested that they unite with some convenient branch; and some of them, amounting with some new members who have been recently baptized, to thirteen names, sent in a request to become members of the Magnolia Branch. The report was received, and the committee discharged.

Bro. Nephi Yocum was recommended by this conference to his quorum, (3d Elders), to receive an Elder's license. Bro. B. M. Green was recommended to his quorum to receive a Priest's license,

his having been destroyed by fire. Bro. Prior L. Stephenson was granted an Elder's license.

On separate motions the following missions were appointed: David Chambers and Nephi Yocum to the southern part of Harrison county. Geo. Montague in Harrison county as circumstances would permit. E. R. Lanphear and Richard Farmer to their former mission on Willow. Wm. C. Cadwell associated with Charles Derry in Correctionville mission. Henry Garner and Prior L. Stephenson in western part of Harrison county, and in Monona county. J. B. Lytle and J. M. Putney northern part of Harrison county and southern part of Monona county. B. M. Green and Isaac Shupe to labor under the direction of the president of the district as their circumstances would permit.

On motion the chair appointed a committee to draft an order of business for our quarterly conferences, to be reported at the next session; viz, Phineas Cadwell, Charles Derry and David Chambers.

The committee appointed to consider case of officers of Spring Creek Branch against John Chapman, Jr., reported as follows: "That after a careful hearing of the case, we affirm the decision of the former court and recommend: whereas, we think there has been error upon the part of the branch, as also upon the part of Bro. Chapman, that mutual concessions be made, and the brother restored to fellowship." Geo. Montague, J. M. Putney, J. B. Lytle, committee. The report was received, adopted, and the committee discharged.

All the authorities of the church were sustained in righteousness. J. C. Crabb was sustained as president, P. Cadwell as assistant president, and Wm. C. Cadwell as secretary of district.

Preaching by Charles Derry Sunday morning, D. H. Bays Sunday afternoon, and J. C. Crabb Sunday evening.

Adjourned to meet at Little Sioux, the second Saturday in March, 1884, at 11 o'clock a. m.

ADDRESSES.

Columbus Scott, Galien, Berrien Co., Michigan.
J. F. Mintun, Magnolia, Harrison county, Iowa.
T. W. Smith, Stewartsville, DeKalb Co., Missouri.
Bishop G. A. Blakeslee, Galien, Berrien Co., Michigan.
E. C. Briggs, box 161, Carson, Pottawattamie Co., Iowa.
John H. Lake, London East, Ontario.

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Good Behavior Tickets	Same price.
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No. 496.—pack of 96 for	20
No. 106.—Fancy Borders, 2x2½; 10 for 5c., 100 for	40
No. 461.—Book Markers, 2x6; 10 for 8c., 100 for	70
No. 281.—Book Markers, 2½x6; 10 for 25c., 100 for	2 25
No. 371.—Flowers and Verses, 2½x4; 10 for 10c., 100	90
No. 389.—Bronze Birds and Flowers, 3x5; pack of 10	1 50
for 20c., 100 for	15 25
No. 373.—Flowers and Verses, 3x4½; 10 for 15c., 100	1 25
No. 469.—Flowers and Verses, 2½x4; 10 for 12c., 100	1 00
No. 385.—Autumn Leaves, 3x6; 10 to 25c., 100 for	2 25

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TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.
I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.
Very respectfully,
N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.
Yours in bonds,
J. C. CLAPP.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.
JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
Your brother in Christ,
O. WILDMAN.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
GEO. MONTAGUE.

LANCASTER, Ind., Jan'y 1st, 1884.
Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
Yours,
V. D. BAGGERLY.

HEBER CITY, Utah, Jan'y 7th, 1884.
JOHNS & ORDWAY: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
Yours in bonds,
WM. AIRD.

MILLERSBURG, Ills., Dec. 27th, 1883.
MESSRS. JOHNS & ORDWAY: Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
W. F. CLARK.

MOBILE, Ala., Jan'y 23d, 1883.
BRO. JOHNS & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
Yours in gospel bonds,
E. W. GATO, SEN.

BRO. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

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A situation for a boy fourteen years old, as an apprentice to some technical trade, engine or fitting, or some other branch of iron work preferred, other occupations will be considered, however, and if suitable accepted. A situation among the Saints also preferred. Address W. S. Meddeweroft, Wendigo, Middlesex county, Ontario.
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NOTICE.

Having tried the cement advertised by Bro. W. C. Lanyon. We can recommend it to be excellent for mending broken articles. Geo. Derry, Wm. Nichols Jency Bell, Matilda Rodger, V. White, Lamoni, Iowa.
In addition to the publications offered in Herald, Feb. 2d inst., I will also send either of the following works with one bottle of cement and receipt for making rubber cement etc., to any one sending me \$1 in stamps or any way. One copy New Testament inspired, Joseph Smith the Prophet, Joseph the Seer, Forscutt & Shinn Discussion, Brown Concordance of Bible, Complete set of tracts, bound 270 pages, 100 preaching notices, Rules of Order & Debate, an assortment of 100 tracts, or I will send 4 bottles of cement with receipts to one address by express.
W. C. LANYON, Lamoni, Iowa.

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THE SAINTS' ADVOCATE.

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JOSEPH SMITH - EDITOR.

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THE SAINTS' HERALD.

Abraham Reese 29th 1884

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, March 8th, 1884.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, March 8th, 1884.

CO-OPERATIVE METHODS.

THESE have been so many, and so varied in their character, the objects of their creation, the benefits sought to be derived from them, their nominal provisions and their actual results, that it is with considerable diffidence and hesitation that any one, even partially informed in regard to the history of communism, common and joint stock, and co-operative movements, will attempt new theories, or urge the trying of any of the old ones.

There are some that promised fairly, but the principal reason for their failure was the same that has ruined enterprises begun in good faith among all classes of men, the neglect, or wilful refusal of those engaged in them to observe the rules of the organizations adopted by themselves in the spirit of those rules.

The qualities of charity, mercy, loving-kindness, brotherly-regard, and other recognized graces, all point to the establishment of some sort of equality between the members of communities intended to be religious, or beneficiary. The revelations of Jesus Christ to the church endorse or teach a similar thing. But in the carrying out of the scheme of equality there has, so far, been such a wide diversity of opinion as to what meaning should be placed upon the word equal, or equality. It would seem that all those desirous to avail themselves of the benefits of unity might easily agree upon the terms of their association. For unless there is a unity in fact more than in name, there is not the unity prescribed in the charge of the Savior to be "one."

There are many who need the help that association with stronger men than themselves necessarily gives. They have not the strength, moral courage, nor pluck to stand firmly in their own capabilities; but when permitted to speak and act for and in behalf of an association they are both strong and efficient. There must surely be some way by which such help can be afforded them. What is it?

Any unity that depends upon the sub-

servient obedience to the will of one, is looked upon with suspicion by some of the Saints; and by others it is regarded with abhorrence. "Every one should have an equal voice in the disposition of company affairs," is the usual opinion held by the major part of those who advocate the equality idea.

Perhaps no objection may be properly urged against this. It may be inquired, what is an equal voice. As for instance, we quote below from the constitution of a reform movement, called the Brotherly Co-operators. "No investment of the capital of the incorporation shall be made after a written protest by any member against the same has been tendered to the President, or council, until such protest is withdrawn."

In this provision it is put into the power of each member of the society to prevent the carrying out of any investment of capital determined upon in the council by which the affairs of the association are to be directed, by protesting against it; and until he chooses to withdraw such protest the counsel of the majority can not prevail. The question must occur, if the objection against a society being ruled and governed by the will of one of its members in the directing of its affairs affirmatively is a good one; and the principle, one man power, a bad one and dangerous; is the controlling and directing of the affairs of such body by one man by his "wont," any better.

Again, in the same constitution there is a provision that excludes any person desirous to become a member of the brotherly association if two members vote against him. As for instance, if the Society has one hundred members, and Mr. A. desires to unite with it, his name is to be presented, and if ninety-eight vote for his reception and two against it, he can not become a member. This is the will of two controlling. This seems not to be equal, but decidedly to the contrary.

Another clause provides that if any member desires to withdraw from the association he may do so if *two thirds* of the members so decide by vote. Labor is assessed as capital, at the rate of fifty cents for each day's labor, of four hours each; when therefore a member withdraws he can not take the labor already performed with him and must leave it with the Society; provided however, the Society may by a *unanimous vote* purchase the withdrawing member's stock. Of course, if there are those who object few or many, the vote is not unanimous, and the member must go out, if he does go, without his invested capital. It would then seem that a few might by a systematic course of an-

noyance practiced upon other members, cause them to become discontented and finally to withdraw, and by a refusal to vote with the majority in such way as to make the vote unanimous, gradually work the stock into the hands of a few, more or less, of the same way of thinking.

We do not say that Saints would so act; but something of a similar sort of unequal provisions has disrupted the most of the common stock and co-operative concerns of which we have read, and we see no reason to anticipate a better fate for others if the same elements of weakness be found in them. Besides this, nominal Saints are much the same as other human beings; and until a sufficient conversion among those who wish to enter into co-operative association shall be had to think of another's good to be as desirable as their own, to the exclusion of personal selfishness, the liability to frustrate good plans by a too positive "will" or "wont" must remain.

We have intimated at several times that there was a grave necessity for the organization and effective existence of an association, the object of which will be to buy lands, farms, &c., for rent, or sale to Saints of small means, but willing minds, and industrious intentions; that they may be aided to make homes for themselves and families, and to become good and helpful citizens of the church and state. Can this be done? We think so. How?

1. A company of men willing to use the means with which their care, industry, and frugality have blessed them, under the kindness of God, for the good of their fellow churchmen who have not been so blessed, or so capable as themselves.

2. This company should be or organized according to the laws of the state and states where it is proposed to operate.

3. The capital stock should be \$.— with privilege to increase to \$.—

4. The constitution should provide: 1. That any person in good standing in the church should be eligible to pay in stock and become a member of the company. 2. That the shares should be small enough to permit persons of limited means to subscribe. 3. Stockholders should be secured against loss by investment in compliance with the statutes providing for such cases.

5. The business should be under the management and control of a Board of Directors, or Council, not less than three nor more than seven, to be chosen from among the stockholders annually.

6. This Board of Directors should meet at stated periods as often as once in three months, and at the call of the President, or the Secretary if requested by any two of the members of the company in writing.

7. At the first meeting of the stockholders after the requisite amount of capital stock has been subscribed, due notice of which meeting shall have been given to each stockholder, articles of incorporation shall be agreed upon by vote; and a Board of Directors, or a council Consisting of not less than three, nor more than seven to be chosen from the stockholders shall be elected who shall serve for the term of one year; or until their successors are elected.

8. These Directors, or Councillors may at their first meeting after election choose one from their number who shall be the president, and one who shall be the treasurer; and appoint a secretary who may or may not be a stockholder. The duties of these officers shall be the same as those of other officers in other and similar organizations.

9. The president and treasurer shall form an executive committee, and shall carry into effect the resolutions and orders of the board, and shall act in the interests of the association when the board is not in session, or in cases of emergency, when the board can not be convened without loss, or delay. But in all things be subject to the Board.

10. The object of the organization being to help worthy persons to make homes, rather than to accumulate wealth, it is agreed that loans may be made from the capital stock of the association; in one of the three following ways: 1st. Directly to the person being aided, the borrower to give notes with approved personal, or real estate security, at the legal rate of interest of the state in which the borrower intends to settle. 2d. The person intending to make his home to select the property to be purchased, paying thereon a part of the purchase money from his own resources, the society to furnish the remainder to be expended in the purchase, the loan so effected to be secured by note and mortgage on the property purchased; running reasonable time to permit the borrower to pay without distress, at a rate of interest not to exceed six per cent per annum. 3d. The society to purchase the property agreed upon, put the borrower, or buyer in possession with bond for deed, with a condition that upon the payment of the purchase money, with use at a rate not to exceed six per cent per annum, and allowing reasonable time for payment.

11. These loans may also be accompanied with moneys to pay for seed, tools and teams to work lands so purchased; to build houses, dig wells, build fences, set out orchards, or otherwise improve the property purchased to make it more home like and comfortable as may be agreed to between the purchaser and the company.

12. The association reserves the right to vary from the foregoing rule, according to the discretion of the council, or executive committee; except that in no case shall any greater sum be charged as interest, or any improper or inadequate security be taken; but the society may remit any portion, or all of the interest on any sum loaned, or land purchased and sold; provided the industry and care of the purchaser or

borrower shall justify such remittance in the opinion and discretion of the council or executive committee.

13. The society reserves the right to hold advisory control of all lands purchased and resold by it, or upon which they hold incumbrances according to the second and third provisions of clause tenth, to this extent that they may insist upon the purchaser properly working the land, using full and energetic means to prevent waste, and to cultivate in the best way to build up the home interest. And while the society holds itself in readiness to aid the worthy by legitimate means, it will insist upon all those who accept aid of them to keep the terms of the contract as it shall be made between them in good faith that the capital of the company may be kept whole as a continued means to help many.

14. No loans shall be made except by the council, while in session.

15. When any person shall be desirous of receiving aid from the association, he may make an application to the president, or secretary; who shall at once make every proper inquiry into the standing, worthiness, and condition of the applicant, and report the same to the next session of the board, which shall then determine the matter by consideration and vote. If the decision be favorable, then the executive committee shall proceed to carry the decision into effect. No property shall be bought or sold except upon consideration and vote of the board. Any person wishing to sell to or buy from the association, may make application to the president, or secretary, who shall make the necessary enquiries, and report the facts to the board at its next session, which shall then determine the matter.

16. The society may purchase lands with a view to re-selling them to settlers, may make such improvements as may be advisable, and then sell such lands to those who may wish to settle on them for home purposes, putting such prices upon such lands as will cover the cost of land and improvements, and such additional per centage as time and expenditures may make necessary.

FEET washing was not instituted or commanded as an ordinance of the gospel, and having general application to the body of the people, as a sacrament or rite. If practiced by the Savior, it was at the one time only, and among the twelve disciples only, as an act teaching them the necessity of humility among themselves as ministers; and as a means to overcome the jealousy even then existing among them.

When the church was reinstated in 1830, feet washing was not introduced as an ordinance, nor practiced among the members; but was on some occasions had among the ministry, as the history shows; but we know of no rule adopting it as a specific ordinance and binding on the Saints. That any of the quorums may, in their own assemblies adopt feet washing as an ordinance for some specified object, and their mutual benefit, we believe, but do not see how it can be binding

from any command of God now known in Scripture. In some of the congregations that believe and practice feet washing, as an ordinance, the men wash each other's feet and the women wash the feet of women; which disturbs the claim for the practice as a church ordinance at once; for if instituted by Christ at all it was for the ministry to wash the feet of disciples; and no distinction between the sexes is made. Nor can any be found in any of the ordinances of the gospel as instituted of Christ. The Elders of the church may minister in baptism, laying on of hands, and the sacrament to both men and women; and Paul's expression, "there is neither male nor female, bond nor free, but ye are all one in Christ Jesus," makes the same proposition clear.

Of a similar nature to the washing of feet as a church ordinance is that of the "holy kiss;" mentioned in 1 Peter 5:14; except that the authority commanding the act is not so great, differing all the way from Peter to Christ. A similar command, or request is made by Paul to the Romans, 16:16, to the Corinthians, 1 Cor. 16:20, 2 Cor. 13:12, and to the Thessalonians, 1 Thess. 5:26, of King James' translation. But in all these texts in the Inspired Translation except the one in 2 Peter 5:14, the word "kiss" is "salutation," followed in most places by "the church," or "I Paul also salute you." It may have been a personal custom with Paul and Peter, and possibly more of the elders, to salute the brethren of the ministry with a kiss at meeting and parting with them; as it now is with some classes of German men to kiss intimate friends and connections of the same sex; as may be witnessed in any community of Germans almost in the land; but it is a social custom and not a religious one. The Russians and members of the Greek Church when attending the services that usually mark the Christmas tide held in the churches, until midnight of Christmas Eve, when the clock tells the midnight hour, at its closing stroke all class and sex distinctions are lost, and each one turns in the place where he, or she is standing and salutes with a kiss the nearest right or left hand neighbor, no matter who it may be, prince, peasant, or beggar, man or woman, youth or maiden, boy or girl, exclaiming in joyful tones, "He is risen!" It is not an ordinance, nor is it regarded as one, commanded of God; but it is custom, originating no one knows how, or when, recognizing the leveling, or elevating character of Christ's mission, making the human family one. Strangers and foreigners, laymen and churchmen, believer and unbeliever, all are welcome in the churches on that night, and all share in the enthusiasm and the salutation. Lovers and fastidious persons, however, usually take care that the neighbors nearest to them and likeliest to share in the kiss of fraternal regard in Christ, are those whom it is no sacrifice of personal comfort and satisfaction to embrace.

We may have been unfortunate in our observations, or the occasions when the "kiss of charity", the "holy kiss," as respectively named by Paul and Peter, as a

church practice has passed under our notice; for it has been quite too apparent that unfair discrimination in favor of the one kissing (proffering it) on the part of the man and elder has carried the conviction that however strong an attempt had been made on the part of the church to make the practice a "kiss of charity," the charity was to the gratification of the flesh.

There is no warrant in any of the texts, from Romans to Peter, to conclude that the members of the church indiscriminately are to salute each other with a kiss. To dignify, as a church ordinance, a practice in which men kiss women and avoid men, and women prefer to be kissed by men rather than women, even in the assemblies in the places of meeting is to give improper sanction to possible evil. And if it be claimed that men should only wash the feet of men, and kiss the men of the congregation only, while women perform the same rite of feet washing and practice the holy kiss among themselves, it is but to admit its tendency to carnality; and precludes the practice of it as an ordinance free from taint of sin.

No such ordinance, or practice is commanded or permitted to the Latter Day Saints, and ought not to be.

THERE is now living near Lamoni, Iowa, a Mr. N. D. Earl, who is not a member of the church, and has never belonged to any other order, who with some others was journeying west in 1834 and fell in company with the Saints coming from Kirtland to Far West, President Joseph Smith among them. Mr. Earl states that at a point between Indianapolis and Newtown, Indiana, he heard Pres. Smith preach, and that in the course of his sermon he stated that there would at some time then future be a rebellion in the United States, that the slaves would be set free and would be armed and equipped for war. Some other things in connection with it he remembers; for soon after this occurrence he with a number of young men like himself, went over to Newtown, or Frankfort, Indiana, to hear Pres. Smith preach again, and there heard a lawyer, whose name he thinks was Gregory, but is not certain, question Elder Smith about the prediction concerning the rebellion, when Mr. Smith repeated what he had stated in his prior discourse. Mr. Earl is now about seventy years of age, and remembers Pres. Joseph Smith well; was with the company for many days, talked, walked, joked and wrestled with the prophet; and now regards him as an earnest, honorable, upright man; who fervently believed in himself and his mission. Mr. Earl, while not accepting, or denying the doctrines taught by the martyr, believes him to have been thoroughly conscientious in his beliefs, and a good man. Unlike a great many whom we have met who "knew all about old Joseph Smith," Mr. Earl shows evidence that he really had met the man, and that what he vouches for really did take place.

When shown the picture of the martyr in the History of Joseph, by E. Tullidge, without being advised of what the work

was, and asked if he had ever seen the man whom the picture represented, he replied at once, "Why, yes sir; I knew that man. It is Joseph Smith." He also remembered Hyrum, and recognized his picture at once.

Mr. Earl is not certain as to the exact date, but distinctly remembers the occurrence stated above; and made affidavit to the fact stated readily at our request.

EXTRACTS FROM LETTERS.

Bro. Henry A. Stebbins preached at Allendale, Worth county, Missouri, from February 7th to 19th, sixteen times, including an effort before the temperance association and citizens, by invitation from the society. He baptized during the time six, including two men and their wives, who have but recently heard the gospel. A place to baptize was secured by cutting through ice twenty-two inches thick. A number beside those baptized are more or less convinced of the truth as they confessed; some of whom will obey ere long, if the work can be continued at Allendale, within reasonable time. Bro. Stebbins expresses the hope that some one will take up the work there soon; but if not before the April session of conference, he will again make an effort there. Bro. Stebbins says:

To brother Joseph Hammer belongs the chief credit for having the gospel preached there, and to brethren David Husher and William Birk for assisting otherwise. The branch say to tell all that they are now, they think, prepared to go ahead more vigorously and hoping for still further success in their midst.

Bro. Jobe Brown wrote from North La-Crosse, Wisconsin, February 16th:

I have been preaching some with tolerable liberty. I filled one appointment of seven years' standing, to be preached when the powers of the heavens were to be shaken (Matt. 24:29). I proved 1883 to have fulfilled that event. I was given a collection unasked for of \$6.65, and was invited by a rising vote of nearly all the congregation to come again, which I intend to do at a proper time. I made no compromises with error, but preached the truth. Laboring, hoping, and praying for the prosperity and cleansing of the sanctuary—the church.

Bro. Blair was lately at Los Angeles, California, leaving Santa Ana on account of the rains. They have had terrible rains there. Will return to San Bernardino, to be present at their conference the 6th of March. He says,

I fear our people through Gospel Swamp have suffered much from the floods.

He expected to remain in that part of California until the tenth or eleventh of March.

Brn. John Hawley and John Pett report excellent meetings at Coalville, Iowa, and vicinity, where they have been preaching of late. Says Bro. Hawley:

"We did not fail to present tithing, as that was part of our mission; and I think that we did good to the Saints."

Bro. James Caffall wrote from Hutchinson, Col., February 25th, that he will leave there for Manassa Junction, Col., Wednesday, the 27th. He says:

The disaffection among the Mormons is creating considerable stir. The Presbyterians are actively sending relief to the destitute. They seem to think that the opportunity for them to get the balance of power against the Mormons in Colorado is presented to them.

We wish Bro. James success at Manassa.

Bro. E. C. Brand wrote the *Herald* February 26th, from Wanship, Utah:

I feel encouraged with the hope that the day is dawning, and that I shall be permitted to see the bands broken and loosed from the necks of the oath-bound daughters of Utah.

Bro. E. C. Brown of Fonda, Iowa, says February 14th:

I have been up to Cherokee, preaching for ten days, and two have given in their names for the new birth, besides moving a mountain of prejudice.

EDITORIAL ITEMS.

The local newspapers are currently reporting a miracle that is said to have occurred at Missouri Valley, Iowa; it is as follows: A Mr. G. C. Walker living near Missouri Valley for some fourteen years, has been deprived of the power of speech for the last five years. On Sunday, February 3d, he rose in meeting at the M. E. Church, and after a moment's whispering spoke in his natural voice restored. This he repeated, asking the congregation to join with him in giving God praise for healing him. We wonder if it is not about time that the ministry of the M. E. Church began to quit abusing Latter Day Saints for believing in miracles.

Bro. John Burlington writes February 22d, that the Saints of St. Joseph, Missouri, sent fifty dollars to Bro. G. T. Griffiths to assist in the relief of the Saints of Wheeling from their disaster by the late flood in the Ohio.

Bro. Joseph Lakeman was to deliver the fourth lecture in a series of several being conducted on the Island of Grand Manan, under the auspices of several gentlemen who reside at North Head and Woodward's Cove, the latter being the place where Bro. Lakeman lives. A copy of the *Island Press*, containing the notice of the series of lectures was sent us by Bro. Lakeman. He is sanguine of success, and thinks a good effort should be made there this next summer.

Bro. S. C. Good of Chicago has sent us a slip from the *Inter Ocean* of December 24th, 1883, containing a statement reported to the Art Society of London, England, by Captains Seabaum and Wiggins, which affirms the finding of people ostensibly of Hebrew origin, near the North Pole, above latitude 80 degrees north.

Bro. Elisha C. Dobson offers his furniture business for sale to some brother desirous to go into that line, at Lamoni, Iowa. He says that there is a good chance for some one.

Bro. Edgar W. Knights has sent us a copy of the *Brighton Independent*, of which he is the publisher at Ward 25, Boston, Massachusetts. It seems to be a bright, newsy sheet. Any of the Saints desiring a Boston paper, would be interested in knowing that the *Independent*

may be obtained at one dollar per year in advance, directing to the *Independent*, Brighton, Massachusetts. We give brother Edgar good wishes for success.

Summary of News.

GENERAL NEWS.

Feb. 21.—Firing was heard early this morning in the direction of Trinkitat. Gen. Graham, commander of the Tokar expedition, will arrive at Suakin to-night. Large bodies of rebels are moving in the direction of Osman Digma's position near Suakin. A Suakin dispatch says: "The rebels present a formidable appearance. We shall beat them, but require the best kind of men to do so." Col. Barnaby reports that a body of rebels is approaching the town. Reports from Gen. Gordon state that after the restoration of order he will leave Col. Stewart in command of Khartoum and proceed to Kordofan. His object is an interview with El Mahdi, in order to learn the fate of Hicks Pasha. Commander Ralph, who has just returned from a visit to King John, of Abyssinia, reports that if the King obtains a seaport which he needs he will secure the retreat of the garrison on the Kassala line through Abyssinia. Advices from Shanghai report a revolt in Magnolia.

Feb. 22d.—The garrison at Tokar have surrendered. Five soldiers who arrived at Suakin from Tokar report that the rebels kept up a constant fire of artillery and rifles. Tuesday the garrison recognized the necessity of conferring with the rebels. Wednesday Yakoob and Mccavi Effendi, the Chief of Police, with the Sergeant of Artillery, went out and conferred with the rebels. On returning they informed the garrison that they must surrender their arms Thursday. Many soldiers murmured at this, and a large proportion of them escaped during the night. Tokar was surrendered Thursday as had been arranged. Gen. Graham, commander of the proposed Tokar relief expedition, announces by telegram his arrival at Suakin. He states that no report of the actual surrender of Tokar is yet received. The troops were being landed at Trinkitat with the utmost rapidity. Refugees from Tokar report that the inhabitants were the first to suggest submission, and the garrison followed. All the officials of the town declared for the Mahdi. The behavior of the rebels toward the inhabitants and garrison was very friendly. Everything indicates that the Egyptian officers at Tokar preferred to surrender to the rebels rather than the Christians. A Soudanese Lieutenant wished to fight, however, and tried to assemble the soldiers, but in vain. The revolt at Masowah is spreading. El Mahdi has appointed his brother, Ali Yussuf, Governor of Darfour, and ordered him to levy 7,000 men and march to Kordofan to re-enforce the main body of the Mahdi's troops.

The greatest excitement prevails throughout London and in Parliament at the news of the surrender of Tokar. Twelve hundred British troops are now at Suakin and 3,200 at Trinkitat. The Governor at Kassala favors El Mahdi, and would rather evacuate the town than fight him. A portion of the Khartoum garrison has left the town. Three thousand nine hundred blacks remain at Khartoum and 3,000 at Sennoar. At Cairo a ferment was caused in the native quarter of the Bazaar to-day by the rumor that the English had been defeated. El Mahdi has sent a letter to King John of Abyssinia demanding his adherence to the Prophet. King John returned a contemptuous reply.

The Mahdi is not an Arabian, and is hardly of the Semitic race. He is black as Cetewayo, and his Islamism is tinged with more than the average degree of superstitious paganism.

Thousands of people are dying of fever in South Java.

At St. Petersburg, Russia, sixteen persons, including the anchoress Kenniz Raja, have been banished since the beginning of January.

About 900 Cree Indians are in revolt in the Northwest Territory. They have captured the Government supply of provisions.

The National Democratic convention has been called to meet at noon, on Tuesday, July 8th, in Chicago, Ill. The National Greenback Labor convention will meet at Indianapolis, Ind., Wednesday, May 28th.

Feb. 23.—England is alarmed over the Asiatic conquests of Russia, and has asked an explicit statement in regard to the annexation of Nerv.

The refugees from Tokar maintain that Ma-caur Bey, the Civil Governor of Tokar, sold the surrender. He has all the while been an advocate of submission to the Mahdi.

Osman Digma is reported to be at Teb with a large force and eager for a fight.

Admiral Hewitt, Baker Pasha, and Gen. Graham have started for Trinkitat.

Gen. Gordon's manifesto informs the insurgents that the Sultan, the Commander of the Faithful, intends to dispatch a great army to conquer the country.

Gordon exhorts them to accept his offers of peace in order to preserve themselves from Turkish invasion.

Feb. 24.—It is reported at Suakin that Osman Digma will soon attack that place. The negro inhabitants of the town are favorably disposed towards him, and it is feared that in case of attack they will massacre the European inhabitants. Also it is reported that "Chinese" Gordon's proclamations have not had the required effect. The Mahdi does not abate his demands. England is trying to negotiate with the King of Abyssinia, but the latter is not as complaisant as he might be. Admiral Hewitt and Gen. Graham, of the English forces, seem not to be capable of agreeing on a plan of military operations, and the Mahdi's Lieutenant, Osman Digma, at latest accounts was defiant and aggressive. The "rebels," as the followers of the Mahdi are called by the English, are in great force in the vicinity of Tokar.

The whole British expedition, numbering 4,300 men, landed at Trinkitat to-day. Rebels could be seen on all sides. It is estimated that there are from 10,000 to 12,000 of them in the immediate vicinity of Trinkitat. The men-of-war Jumla, Hecla, Ranger, Careysfort, and Orontes are at Trinkitat, and the Euryalus, Decoy, and Sphinx at Suakin.

Gen. Graham sent forward from Trinkitat 200 cavalry, and more are following. A general advance will be made to-morrow. A fort has been erected 6,000 yards from Trinkitat. An immediate advance has been ordered.

Gen. Milot, commander of the land forces in Tonquin, has left three battalions at Sontag and three at Haiphong, and is preparing to operate against Bacninh with 9,000 men.

Advices from the Province of Poltava, South Russia, state that Jews there unable to show that they are possessed of landed property are expelled the province. Many of them have been forced to cross the Austrian frontier. A petition presented to Count Tolstoi, Russian Minister of the Interior, begging for time to enable the Jews to purchase land remains unanswered.

The social sensation, at Scranton, Pa., is by no means an uninteresting one, and will bring into relief the extraordinary prejudices of occasional individuals of the Hebrew race. Upon the marriage of the daughter to a Gentile the Hebrew parents published in the city papers among the 'obituaries' of the day a death-notice reciting the sorrow of the family over the "death" of the child. It reflects great credit upon the leaders of the Judaic tribe however, to know that they condemn in severe terms the action of the parents. A prominent and wealthy Hebrew of Scranton published a card characterizing the deed of Mr. Levy, the father, as "vile, wicked, and inhuman." The rabbi at Wilkesbarre, Pa., has also taken prompt steps to undo the harm which the angry Levy patriarch has come near inflicting upon his people. The rabbi warns Americans not to accept the sentiments of this unhappy family as those of the Israelites of the United States.

The Mennonites who recently settled in Nebraska now occupy three whole counties, and, besides being good farmers and hard workers, are extremely economical. A recent traveler says of their habits: "When it comes to economy they

are right there, early and late. What can't be sold off their farms they feed to the pigs, and what the pigs won't eat they eat themselves. I know a family of father, mother five children, and one grown relative, eight of 'em in all, and their grocer bill doesn't average 50 cents a week. And why should it? They don't use sugar, nor tea, nor baking powder, nor anything of that kind. They make their own butter, and use browned barley for coffee. They go to bed nightly soon after sun-down to save oil, and never buy any coal, but make the children carry in corn-stalks and such things to burn. Everything they buy—harness, tools, lumber, etc.—is bought at wholesale in Chicago and then parceled out around at cost. Most of the time they ship their grain to Chicago themselves.

The Attorney-General of Iowa has decided that salaries of school-teachers are payable monthly, and if longer withheld, can be collected with interest.

The situation in the Soudan is very alarming. It is reported to-night that the rebels are about to attack Suakin. There is every indication that Gen. Gordon has changed his plans and will evacuate Khartoum with as much celerity as possible. The latest report says that the General, having become convinced of the danger of attempting to hold Khartoum on account of the rebellious spirit shown by a number of Sheikhs who so warmly received him on his entrance into Khartoum, has determined on evacuating the place at once. The General has destroyed all the military stores and spiked all the guns which would be liable to incumber a retreat from the town so as to prevent them falling into the hands of the Mahdi, who is reported making a forced march upon Khartoum. He has sent Col. Coetlogan to Berber with 2,000 of the garrison of Khartoum.

The report that El Mahdi is marching toward Khartoum is confirmed. He liberated twelve members of the Catholic mission before leaving El Obeid, receiving a ransom of £2,800 through the Austrian Consul at Khartoum. El Mahdi's inaction after his victory at El Obeid is explained thus: Finding the Sheikhs of the principal tribes wished to go home with their spoils in order to attend to the harvest, he proclaimed a holy truce during the months of Moharren and Safar, ending the date of the anniversary of the birth of the Prophet. That time having expired the campaign is resumed. Great uneasiness is felt at Cairo at the report that the powerful Beshareen Arabs, who occupy the territory between Khartoum and Wady Halfa and eastward as far as Berber, have revolted. If this is true, Gen. Gordon, with Khartoum and the other garrisons, are cut off. The Mahdi's emissaries are going throughout the whole of Egypt bearing the simple message, "I am coming; be ready." This passes from mouth to mouth, and the situation is becoming serious. It is positively asserted that El Mahdi and King John of Abyssinia have signed a convention to the effect that King John shall remain neutral, and in return he shall receive a portion of the Red Sea and a large accession of territory.

Seven thousand Arabs have re-enforced the army of Osman Digma, who has taken command in person. He has altogether 18,000 against 5,000 British troops. Two Egyptian battalions with two Gatling-guns and twenty tons of ammunition will start for Assouan Thursday. The English troops follow. El Mahdi appeals to the Moslems of India to support Islam. The men-of-war at Suakin fired during the night to keep the rebels at a distance. Gen. Gordon continues to send cheering telegrams to Cairo.

It is said Russia has voluntarily offered England a pledge to stop at Merv and use her influence with the Khans of Bokohara and Khiva to facilitate English commerce. It is also stated that the Russian Government has invited England to join in constructing a canal from the Sea of Arabia to the Indian frontier. Russia offers to reduce her armament on the German frontier if Germany will do the same.

The great steamship Great Eastern has been purchased by the English Government for a coal hulk at Gibraltar.

Forty Indian children from the vicinity of the

Black Hills arrived at Wabash, Ind., today in charge of a trustee of White's Institute, a normal labor educational institution of the Quaker Church ten miles south of the city. The children are to be placed in the school, and, together with the thirty-seven who were brought here from the West last year, receive a thorough education. The United States bears the expense of their transportation, and tuition is furnished by the institution free. There are now thirty-five Indian boys and forty-two girls in the institution, representing every important tribe in the Northwest.

Feb. 27.—The advance of the English troops on Teb commenced before daybreak to-day. Two hundred and fifty men left the garrison at Trinkitat and a force of 3,500 advanced to the attack. It was expected a battle would be fought about nine in the morning. The naval brigade joined Gen. Graham with two nine pounders. There is a growing anxiety in Cairo about the result of the expedition and less confidence that the English will be victorious. The black troops at Suakin were found in communication with Ashmed Baroudi, second in command under Osman Digma. Admiral Hewett has forbidden them to leave camp, and stationed the gunboats Decoy and Sphinx so their guns command the camp, with orders to open fire if there are any symptoms of mutiny. The British camp is well protected with earth-works. Spies report that Osman Digma is threatening Suakin. Admiral Hewett has returned to Suakin. The rebels are massing one mile from Fort Baker, and firing at the British videts, without, however, doing any harm. A Krupp gun has just been mounted at the fort. A fight took place to-day on the Berber Road, nine miles from Suakin, between the rebels and friendly tribes. Some of the latter cut their way through. Two thousand men gathered from tribes numbering ten thousand wish to come in to-morrow. The friendly tribes desire to fight if supported. The Mudir of Meina to-day arrested a rebel emissary, who confessed, under pressure, that El Mahdi's men were advancing more in hopes of plunder than for political reasons. According to mail accounts of Baker Pasha's defeat, fifteen Austrian, four German, and four Swiss officers were killed. A man who left El Obeid ten days ago arrived at Trinkitat this morning. He reports the garrisons of El Fasher, Darra, Masteri and Foga still surrounded, while the garrisons of Om Shanga and Thasi have surrendered. He says there has been no fighting at Bahrgazelle; saw three Englishmen at El Obeid who were captured at Kashgil; they were well treated; the missionaries were not molested. The Mahdi has only a garrison at El Obeid. The Arabs have gone to their villages, but are under promise to assemble in case of war. The new Sultan of Darfour refuses to leave Korosko until he receives £1,000. Gen. Gordon reports the Soudan tranquil, and is sending 300 invalids down the river.

Tokar surrendered Friday last, and the rebels intend to fight in three lines, closing on the rear of the British as the troops advance.

The rebels lost 1,300 in the recent fight with Baker Pasha. It is stated that dissensions exist everywhere in the rebel ranks.

The police are convinced that the advanced Irish party have made Paris their headquarters in Europe for the preparation of their dynamite schemes. The Inspectors say the Nationalist colony includes representatives of three Centers of the Irish Republican Brotherhood. The first section comprises the former Fenians, James Stephens, John O'Leary, and Gen. McAdaras. The last named disavows belonging to the society.

At Christiania, Sweden, Christian August Selmer, Minister of State, impeached, has been adjudged guilty and sentenced to forfeit his membership of the Royal Council and pay the costs—about \$5,000.

A Fenian is in jail at Winnipeg. He is the correspondent of the New York *Irish world*. He is supposed to have incited the recent discontent in the Northwest Territory.

At Toledo, O., a negro on trial charged with marrying a white woman was yesterday found guilty and sentenced to three months in jail and a fine of \$100.

FIRES—STORMS—ACCIDENTS.

Feb. 21st.—Loss by fire at Palmyra, Wis., \$35,000. Little Rock, Ark., \$25,000. Center Point, Ark., the post office, a store and newspaper office. Linden, Wis., \$8,000. Erie, Pa., round house, \$15,000.

Details of the havoc wrought by Tuesday's cyclone in the South Atlantic States are even more horrible than first and subsequent reports. In the vicinity of Raleigh, N. C., the track of the storm is ten miles long and as straight as an arrow. After skipping the earth for forty miles it fell upon Rockingham, N. C., where twenty-five persons are reported killed and immense damage was done to property. Two distinct tornadoes passed through the state of Alabama simultaneously—one passing east of Montgomery, doing great damage to property between there and Columbus, Ga. The estimate total loss is \$20,000. The destruction of telegraph lines makes news inaccessible. The cyclone passing through the western part of Alabama, from south-west to southeast was first noticed at Scott's Station, then at Marion, next at Brock's Gap, Leed's Station, Cross Plains, and Cave Springs. At Scott's Station one man was killed and two were injured. At Marion one man was killed by falling timbers, several injured, and the southern portion of the city completely wrecked. Near Cross Plains eight persons were killed and fifty wounded, some fatally. At Stock's Mills five persons were buried yesterday. Many are dying, and there are a large number of injured. At Rock Run the school-house was blown away. Six children were killed and six blown away and not found. The business portion of Goodwater, Ala., was destroyed. The damage is \$100,000.

At Leeds, Ga., twelve persons were killed and 33 wounded. Near Franklin a family of five is missing. Twelve persons were killed in Jones Co., and fifty wounded. Fully 300 people in all were killed in Georgia, by storms, and the property loss will equal fully \$2,000,000.

One hundred persons were killed in South Carolina. In North Carolina much destruction to life and property was wrought, and hundreds of men women and children are without food, clothing or shelter. Not less than sixty lives were lost in this state.

Shawneetown, Ill., has been almost entirely abandoned by its inhabitants, owing to the terrible destruction of property by storm and flood, and it is said that several years of prosperity will hardly put the town where it was before the flood. Uniontown, Ky., and Metropolis, Ill., are similarly afflicted. The water is almost out of Lawrenceburg and Aurora. The river at Cairo is nearly stationary, and the people believe the worst is over.

Gales have caused serious damage in various parts of the United Kingdom. A terrific hurricane prevailed in St. George's Channel. There was a large tidal wave in the River Mersey.

Feb. 22d.—Fire at Mayaguez, Porto Rico, yesterday destroyed forty-two houses. The loss is estimated at \$50,000.

Loss by fire at Winainac, Ind., \$25,000. Pittsburg, Pa., \$6,000. Worcester, Mass., Cleveland machine company works. Shelbyville, Tenn., 6 large stores, \$30,000.

The Southern cyclone did much more damage than was at first supposed. In Richmond Co., N. C., fifty persons were killed and one hundred wounded. Every house of one small village was leveled to the ground.

A stump five feet in diameter, not over two feet high, was blown up by the roots and carried hundreds of yards. Hundreds of smaller stumps were torn up by the roots and timber was twisted and torn in a surprising manner. At Birmingham, Ala., one family were all killed. The number of dead and wounded cannot now be accurately ascertained. It will reach a thousand or more.

Feb. 23d.—Loss by fire at Cassville, W. Va., \$20,000. Ionia, Mich., \$10,000. Pittsburg, Pa., \$15,000.

Three coaches of a train of the Colorado Central Railroad were blown from the track by a terrific gale of wind. Two ladies were slightly burned and several passengers injured. The accident occurred near Georgetown, Colo., in ex-

actly the same place where an entire train was wrecked three years ago by the wind.

About 2:30 this morning a passenger train on the Hannibal & St. Joseph Railroad crashed through a bridge over the Chariton River, killed a boy and wounded a score of passengers, three being so seriously injured they are not expected to live.

A careful estimate of the damages along the Ohio, by the storm of Tuesday last, proves that the reports of losses were nowhere exaggerated and that much of the property supposed to be in good condition at the time the wind subsided has since been washed away. Much additional damage was caused throughout this territory by a strong and steady gale which blew all day yesterday. While it bore no comparison with the storm of Tuesday, it caused many houses to float away, and compelled all steamers to suspend business and tie up wherever they could find a place. Owing to the swells which swept the streets at Paducah, the boats were not permitted to land at the wharf, but six or seven boats tied up at a point about three miles north of the city, where a few hundred acres of low land along the river bank are still out of the water. Below Shawneetown for twenty or thirty miles the river stretches out into the woods on either side.

Feb. 24.—A fire at Jackson, Mich., destroyed one of the finest business blocks in that city. In the conflagration two lives are known to have been lost. It is feared that others perished. The loss was about \$150,000. A wooden warehouse at St. Paul, Minn., occupied by various firms, was destroyed by fire. Loss \$125,000. Loss by fire in Chicago, Illinois, \$30,000. Green Bay, Wis., \$10,000. Corsicana, Texas, \$50,000.

Reports from the *Tribune's* special correspondents at Cairo, Paducah, Mound City, and other river places indicate a gradual subsidence of the floods in the Ohio River Valley.

Feb. 25.—Two Denver, Col., hotels, adjoining each other, burned. There was a panic, which was well justified by the dangers of the situation. Three men were burned to death. Many persons escaped with only their night clothes. Loss by fire at Whitehall, Mich., \$11,000. Compton, Quebec, \$15,000. At Vienna, La., nine business houses were burned.

Four persons were injured, and \$1,000 worth of property destroyed, at Toronto, Ont., by an explosion of gas.

Feb. 25.—Shortly after one o'clock this morning a terrible explosion occurred in the cloak room of the Victoria Railway Station at London. The explosive was undoubtedly dynamite. A large portion of the roof was blown off and nearly all the glass work in the station destroyed. Seven men were sent to the hospital with severe injuries. Extensive damage was done surrounding property. Two reports accompanied the explosion, the noise being like the discharge from a cannon, and was followed by an immediate rush of flames. The booking office, cloak room, and waiting room were completely shattered, and are a confused mass of debris. Luckily all the trains had ceased running, and there were only a few persons about the station.

Feb. 27.—Loss by fire at Lincoln, Neb., \$75,000. Duluth, Minn., \$12,000. Philadelphia, Pa., \$30,000. Nicholasville, Ky., \$27,000. Columbus, O., \$18,000. Toledo, O., \$15,000.

The chief Inspector of Explosives asserts that there is no doubt the explosion at Victoria Station, London, was caused by nitro-glycerine.

At Omaha, Neb., a powder magazine exploded, killing four boys, and obliterating the building. It was the most horrible sight ever seen in the city.

BUSINESS AND FINANCE.

Four thousand miners have struck at Auzin, in the Department of Du Nord, France.

Ten millions of 8 per cent bonds have been called by the Secretary of the Treasury, the interest to cease May 1st.

Business in the Island of Cuba was probably never so depressed as at present. Confidence may not be wholly destroyed in Cuban finance and the conduct of business, but it is the simplest truth to say that all men who have anything to lose in Havana and in other leading business centres of the island are looking gloom-

ily out for a certain "Black Friday" at no distant date, unless the mode of conducting the commercial business of the island be speedily and thoroughly altered.

Bradstreet's reports 218 failures in the United States last week. About 83 per cent were traders whose captial did not exceed \$5,000. Thirty-three Canadian suspensions were recorded. These figures are all smaller than those of the preceding week.

Emile & Cordier, shippers of Rochefort, France, with a branch at Bordeaux, have failed. Liabilities, 5,500,000 francs. The failure involves firms at Angouleme, La Rochelle, and Niort. A stock broker named Maynier, who was involved, hanged himself. A banker, of France, named Radille has suspended. Liabilities 3,500,000 francs, chiefly peasants' earnings. Francis McGinty, a corn-trader, of Liverpool, Eng., has failed for £35,000.

The strike of the coal-miners at Auzin, France, has assumed large proportions; of 11,400 miners, only 4,600 are at work.

A new Chicago mining enterprise has been organized. It is called the Alma Placer Mining Company, and the capital is \$250,000. The incorporators are N. K. Fairbank, Z. G. Simmons, and F. H. Hood.

The discovery of extensive and valuable deposits of tin near King's Mountain, in Cleveland county, North Carolina, has created such an excitement as has hitherto been unknown in all that section of the State. The discovery is remarkable, because of the fact that none of the geologists had found tin in appreciable quantities, and it was left to a young man, an amateur mineralogist to ascertain the presence of immense beds of the ore. This young man is Robert Claywell. The ore can be found lying upon the surface of the ground even in the streets of the Town of King's Mountain, and excavations have developed the fact that extensive beds of tin ore underlie not only the town itself, but a considerable section round about. No tin-mine has ever been worked in the United States, and the attention of capitalists in all parts of the country is hence specially attracted to this one. There are several mines of tin in Cornwall, one or two in Wales, a few on the Continent of Europe, and the metal has been discovered in Australia. Tin is worth about \$450 per ton, and its high price and comparative scarcity in the markets of the world lend additional value to the discovery at King's Mountain.

The Coal masters of Ansan, in France, have agreed to advance the wages of their miners.

The Wheat and bean crops of Upper Egypt are splendid. The sugar crop is probably the largest on record.

The Russia Administration in Turkestan which has just been superseded got away with 100,000,000 rubles (\$73,400,000). Tcherniaeff had been in authority for about a year and a half. It is said that Tcherniaeff has fallen into disgrace as a concession to English susceptibilities.

The *Mark Lane Express*, in its weekly review of the British grain trade, says: Wheats show signs of active growth. The consumption of breadstuffs continues small. Fine native wheats are scarce and firm. Flour is dull. Foreign wheat is unimproved and receipts small. In cargoes off coast there was rather more business. Eight cargoes arrived; seven were sold, two withdrawn, and one remained. For cargoes on passage and for shipment there was little inquiry. Sales of English wheat for the week, 53,198 quarters at 36 shillings 11 pence per quarter, against 48,263 quarters at 41 shillings 9 pence the corresponding week last year.

The boiler of the steamer Kotsai, from Hong Kong to Macao, exploded, killing eight Europeans and nine natives.

How serious has been the prohibition against the importation of American pork into France and Germany will be seen by the following table: From \$8,251,398 worth in 1882 to \$617,408 in 1883 is a serious decline. The trade reached its highest in the previous year, and if it remained unrestricted it would have now attained large proportions. The business done with France in 1882 was 25 per cent greater than in 1881; the increase in the case of Germany was over 90 per cent.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Correspondence.

KIRTLAND, Ohio, Feb. 21st, 1884.

J. Smith; Dear Brother:—The discussion of the first proposition closed last evening, having continued eight evenings. Braden has scoured Dan and Beersheba for lies, filth and scandal, and dumped it out in brazen assertions, without proof. Fair minded men of his own denomination expressed themselves unreservedly as against his course and manner. Of course there are some that will perhaps call it good; but men of sense will read his slang only to be disgusted. After his time was extended two evenings by his request, he never came in with his onslaught of polygamy, until next to his last speech, when Ed. only had thirty minutes to close a nine evenings' discussion, and reply to his onslaught on Joseph Smith the seer, as the author of polygamy, stating that he commenced in Kirtland, and it was the cause of his death, &c. But Ed. went for him like lightning, and knocked all of the thunder out of it, and that was all there was in it.

The Saints will not be ashamed to read the affirmative arguments; and I hardly think there will be a man on earth that has buzzard enough about him to stand the reading of the whole of the negative. But as the book is to be published, everybody can test for himself. Discussion of second question is postponed until Monday evening of next week. We are feeling well, and the "bow of promise" referred to, is in our favor. The Lord willing we shall be by Friend Braden's side to his heart's content, with his "war to the knife, and knife to the hilt." The Kirtland people stand by the right.

Feb. 25th—We had one of the largest and most attentive audiences yesterday, that we have ever had in Kirtland, at the same time that Mr. Braden was holding forth at the Baptist Church in this village. This will give you an idea as to the estimate the people put on the attack he makes on our faith. His attack on many of the old citizens of this place who lived here years ago, did not get him any glory here; for the people don't hesitate to say that they are falsehoods made out of whole cloth. Braden is the most dogmatical-asserter that I have ever met that pretended to know what he is about. He attempts to prove but little, and that by the worst characters extant; but he goes on to assert that this or that is true, without the least foundation for it, save his statement, or something that somebody said that is either dead or about to die, that no one ever heard of but Braden. The Disciples themselves do not endorse his course. One lady across the way, who hailed him as a lion and deliverer when he came, attended our church yesterday, while Braden was holding forth in the village. She says if he keeps on he will make Mormons of the whole of them. On yesterday afternoon Braden lectured in the Baptist Church on "What Christianity had done for the world." In answering Jamison, Ingersol, Underwood, when they would tell him that Christians had caused more bloodshed and manifested more bigotry, tyranny and intolerance than any other power in the world, etc., he replied, "Where does

it say in this Bible that Christians can do that? The things taught in this Bible are one thing, and the way people act is another." Yet pretty much all of the audience were aware that his whole effort to crush the Latter Day Saints was not by attacking the Book of Mormon directly, but by slandering those who had professed a faith in the work. Yet when the infidel attacks the Bible in the same manner, O, how disgusted he is.

If this shall find your nerves as quiet and comfortable as ours are here, we shall calculate that you are happy.

Yours in the faith,

WM. H. KELLEY.

GARLAND, Butler Co., Alabama,

February 5th, 1884.

Bro. Joseph:—After writing my last letter for the *Herald*, I preached a while in Tennessee, then visited the Farmington Branch in Kentucky, preaching for them in their meeting house three times, and once at Bro. Snow's, nine miles from the chapel. Leaving there I went to Kenton, Tenn., and preached once in the Presbyterian church of that place. October the 23d I reached Magnolia Plantation, Baldwin Co., Alabama, my home. I remained there three weeks, laboring with my hands week days, making preparations to leave again, and preaching Sundays. Whilst at home this time I had the pleasure of baptizing my wife's mother. My wife joined last August when Bro. Anthony was preaching in this neighborhood.

At the close of my laboring-rest, bidding the dear ones good bye, I went to Jackson county, Mississippi, remaining there about four weeks, trying to encourage and teach the Saints of the Three Rivers and Bluff Creek Branches, by preaching the word. Whilst at the Bluff Creek Branch I baptized one; others are convinced, but were not ready to obey.

Went back to Baldwin county, Alabama, and on Sunday, December 23d, preached at the Brook's Cedron Baptist Church, about two miles from my home. I enjoyed fair liberty. It was the second time a Latter Day Saint had preached at Brook's Cedron, Bro. Anthony having delivered a funeral discourse there last summer. The aged pastor was present, listening attentively, and at the close of my discourse made a lengthy talk, endorsing some of my remarks and objecting to part of them. I was not allowed to give out another appointment, as one or two of his members objected to my preaching there. On the 5th Sunday in December I preached at Swift's Camp. The following two Sabbaths I was unable to keep my appointments, on account of a severe spell of sickness. Brn. Givens and Reeder were present, however, to conduct the meetings. Third Sunday in January, though very weak, I managed to meet my appointment at Bro. Reeder's mill. Twelve miles of my journey to this place I walked, lying down upon the ground to rest once or twice during each of the weary miles traveled. Fourth Sunday I preached at Sr. Leven's near my home. First Sunday in February found me one hundred miles farther up in the State, at the Pleasant Hill Branch of the Alabama District, and I talked twice to the people in the Saints' Chapel that pleasant Sabbath day. With the exception of the one severe spell in January, my health has been generally better. I feel hopeful, and determined to battle on for the right.

Yours in bonds,

FRANK P. SCARLEFF.

WILBER, Nebraska,
February 25th, 1884.

Dear Herald:—Next day after writing to you, I came here, and found that Bro. R. J. Anthony had awakened quite an interest. The day after my arrival, was the United Brethren's annual meeting, and I was permitted to be present to hear, consider, and inwardly digest. From the statement made by the minister, it was his duty to that day preach "a missionary sermon." However, I was surprised that the whole discourse pivoted upon a "God called ministry," even as was Aaron; and no other was authorized to preach the gospel. I was getting very much in sympathy with the speaker, as he waxed warm in pleading the necessity of revelation designating those who would be acceptable to God as ministers. But oh how transitory are all the uninspired theories of man, that are put forward to take the place of God's order of things. I was doomed to disappointment in this labored effort; for after presenting the unity and durability of the method that was in force for thousands of years, it was all knocked into flinders, with "until the general call came, 'Go ye into all the world, and preach the gospel unto every creature.'" Since which time, all have to go under this general call. I beg to be excused, from calling upon the living to turn from sin, while in the panoply of the dead. I can not work in such harness.

But there was something else of great interest to me made manifest; that only a few years ago they had sent some missionaries to Africa, and found the people cannibals; but now there are several flourishing societies of God fearing Christians, the result of the labors of those faithful missionaries. That for every ten dollars expended, one soul had been saved from cannibalism to the religion of Christ. I suppose that this man was not aware, that some forty years ago the Latter Day Saints' Elders had canvassed that same field, and that at the present time the Reorganization have three members there. The sermon was to an end. Now we were informed that all who would give fifty cents or more, would have their names printed in the proceedings of the general conference, and also receive a copy of the minutes. Five or six were enrolled, and then the hat went round. The class book roll was then read. The first two names read were removed at their own request by one vote, negative not called. Those who were present, when their names were read, would get up and give in their experience and desires, and the rest would say "pass." Those who were not present, the minister talked for.

The weather has been very unpropitious for the past two weeks, for the holding of meetings, and part of the time it seemed that "old saint Nick" was putting in his very best licks; for *aurora borealis* got up and shook himself, and to complicate the matter more, the school teacher quit the school and went to Kansas, taking the keys along. I did not stop preaching, and I am satisfied that ere long several here will unite with the church. Some informed me that they would accept and unite with us.

The saints here are expecting and are arranging to have Bro. R. J. Anthony locate here with his family, and they hope to have his labor in this vicinity during the ensuing year. I am of the opinion that his coming here will be of advantage to the cause in this part of Nebraska; and I

hope that the General Conference will favorably consider appointing him to this field. Mr. Luse has returned from Kirtland, and I understand that he says that Bro. Kelley has the sympathy of the people there, and is more stern than he was in the Wilber contest. I hope that the truth will not only be made manifest to those who will be present, but also to those who will be permitted to read the same, should it be published.

There is a large immigration to this state from the East now. Good crops for the past two years have made this an attractive place for the people of the older states to come and make themselves homes.

In gospel bonds,

ROBT. M. ELVIN.

GIRARD, Minn., Feb'y 22d, 1884.

Bro. Joseph Smith:—Bro. Thomas Nutt arrived at Clitherall, Minnesota, the 26th of January, and preached there next day. Monday, Bro. Hammer brought him out to my place, and he preached six times in this settlement: Then I went to Silver Lake with him, and he commenced preaching there. He went from there to Battle Lake; from there to old Clitherall, and spoke four times there. Now he is in this settlement again. He has spoken eighteen times, and there are calls for more. Quite a number have given their names for baptism already, and more are favorable. We will attend to the baptism in a few days. Some say he preaches the truth, and others say such things are not required now-a-days as apostles, prophets, and the gifts of the gospel; they are done away, they say. Our learned ministers have always taught us they were no longer needed, and they ought to know. Most assuredly they ought to, but they don't. We think Bro. Nutt is the right man for this district. He is surely a servant of God.

Your brother in Christ,

J. R. ANDERSON.

MAYSVILLE, DeKalb Co., Mo.,
February, 1884.

Brother Joseph:—I rejoice in this work. When I read the pages of the *Herald*, and the letters of the same, it forces tears of joy down my cheeks. It is encouraging to me. I rejoice to see the letter of Father Landers, who baptized me when I was a little boy, and my father and mother into the Reorganized Church. My father and mother embraced the Church in an early day, in Ohio. From there through Missouri and Illinois, enduring all the persecutions, mobbings and drivings of that afflicted people; weeping and mourning with them. My father has gone out of his house at night to sleep, for fear of getting killed. After the slaughter at Haun's Mill, my father helped to bury eighteen of the Saints. My father and mother were acquainted with your father and mother, and often heard your father talk against polygamy; and heard him say, If Brigham Young ever got to lead the Church, he would lead it down to hell. What did Brigham do but fulfill these words. We live about ten miles from the Delana Branch. The last time I was at meeting, Bro. William Bozarth preached. His voice rang over the room with words of power. Thank God for restoring him to his health, for he is a good man. I ask an interest in the prayers of the Saints, that my eyes may be opened, and my tongue loosed, that I can use the Master's sword when in time of need. May God bless you, and all the Saints.

Your brother in the faith,

JAVIS HUNTSMAN.

GRAND MANAN, Maine,
February 18th, 1884.

Bro. Joseph Smith:—The Episcopal minister, who was holding meetings some two miles away from where we were holding the funeral services of Bro. Zusker, dismissed his congregation, drove to our meeting, and by invitation, took a seat in the desk; closed our meeting by benediction, and drove back to place of burial. The Baptist church honored the occasion by dismissing their meeting and attending the funeral. What a change has taken place. It is wonderful. Only ten or twelve years ago, the ministers of these same churches (not these ministers) said to me, "It is a pity that there is not a law preventing you from holding meetings on this island." Bro. Joseph, it appears more like a dream, than a reality. The Lord is at work, and "He will work, and none can hinder." We are growing more in favor every day, the doctrine is being better understood, and consequently more acceptable. I am engaged to lecture before the Institute to-morrow evening; subject, "The religion of the Bible." What an opportunity for the presentation of the truth! Peace and good will are manifested in our branch; and I hope that it will not be long before we shall have the pleasure of adding to our number.

With kind regards for all, I remain your brother in Christ,

JOS. LAKEMAN.

ODELL, Gage Co., Nebraska,
February 22d, 1884.

Bro. Joseph:—Bro. R. M. Elvin has just left us after preaching twenty-four discourses with good liberty. The two evenings he defended your father as a prophet, it seemed he was specially blessed with the spirit of his calling. Some seem favorably impressed; others say it would have been better if he had not come. We are satisfied with his effort. If Bro. R. J. Anthony could give us a call, with that sound doctrine that he takes so much delight in placing before the people, it would be very satisfactory. If he will send us a card to that effect, we will try and have the way prepared before him.

Yours in hope of eternal life,

S. BUTLER.

RHODES, Marshall Co., Iowa,
February 19th, 1884.

Bro. Joseph:—Bro. I. N. White and myself went to Newton Friday, and returned Monday. Had two services, one testimony at two o'clock, preaching at night. Left the Saints feeling better.

Bro. T. R. White and myself are in business here together, general merchandise. We would move from here if we could find a good point. If some brother knowing of a good point, a county seat preferred, and will write giving advantages, we will come and see what our chances are. The Elders here are all working, also Priests and Teachers. Some brother at Stewartsville write us.

Your brother in the faith,

W. S. LOAR.

FONTANELLE, IOWA,
February 25th 1884.

Bro. Joseph Smith:—Bro. G. E. Deuel is here. The Congregational Church was secured to hold services in, at one dollar per evening. Good interest was manifest. This morning the janitor was ordered to close the doors against Bro. Deuel. He has held four sessions, with increasing congregations. Where meeting will be to-night is yet to be learned. Times here are becoming bad.

BRIGGS ALDEN.

SAN BERNARDINO, California,
February, 13th, 1884.

Joseph Smith, Dear Brother:—Our beloved brother, W. W. Blair, left us this morning, after a visit of three weeks. He expects to return in March to attend our conference. He preached a number of times to us while here, and gave us some good advice. I think if we could have an elder with us like him, the work would be more prosperous in this part. May God bestow upon him the choicest of his blessings and bless his every effort to spread the gospel. The *Herald* is a welcome friend to us. It brings us so much interesting news of this glorious work. Feeling assured that this is the work of the Lord, we feel to press forward in the good cause. My prayer is always that God will bless his children everywhere, our branch in Sanbernardino especially, that we may have more of the love of God in our hearts, to show to the world that we are saints in very deed, that we may work together in peace and harmony for the Master's cause.

Your sister in Christ,
LOUANNA WISE.

Village of TARONA, Papeete, Tahiti,
January 10th, 1884.

Reverend Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints:—May the blessing of God Almighty, and the love of Jesus Christ be ever with you, our beloved friend and teacher, servant of the Most High God, the Father of our Lord Jesus Christ, Amen.

I forward to you, servant of God, the substance of a dream which I have always considered as very ominous. It being probably an inspiration from the Almighty respecting matters to come and to take place hereafter, I beg you then, reverend and dear sir, to explain as to what these matters may regard, and to what may be the teachings of the Almighty in so very extraordinary a dream, and whether it is not something prophetic respecting the spread of our holy cause.

THOMAS COFFIN, called TAMU, Pasteur.
Tahiti, October, 1878.

We went on in our boat, and landed in the district of Vairao, in the peninsula of Tairapu, island of Tahiti. We determined, as it was then near sunset, to pass the night there; consequently we spread our mats under the shade of a large tree called the ati (iron wood). A short time after that darkness had spread itself over the face of the land. I fell asleep and dreamed that the heavens were illuminated, that they appeared to be of many colors. It was then that there were lightnings and thunderings, and I beheld the mighty and wonderful works of God, those that show forth his majesty and power. I trembled and feared greatly, I knew not what to do. My reflection was: "Is this that last, that terrible day of the Lord?" But a voice whispered to me: "No, it is not, fear not, for much work is yet to be done, the conversion of the world, of the human family." I then saw a large, a very large ship, somewhat similar to men of war that we have seen here; and I heard a voice saying to me, "By this shall our word be sent forth, throughout every corner of the habitable globe. By this shall men learn that thou art God, and God alone." A short time after, everything was covered as with a dark cloud, and then the ship appeared again, light as a cork, with her sails spread, ready as it were to carry thy word, O Lord, to every land! As I looked and beheld, as

it were bright and holy ones appeared, and the whole was overshadowed as with a bright cloud; and a voice said unto me: "By this and by my messengers shall my word and my doctrine be carried to every land." It appeared as if in the days of old, in the days of Jacob, that there were angels crying in accents of love: "Glory to God in the highest, peace on earth and good will towards men." I then descended towards the sea side, and saw a beautiful boat. In it were persons adorned in bright garments, and I thought to myself, Can these be temporal, can these be spiritual? Are not these they that are mentioned in the first chapter of Hebrews, "Who maketh his angels spirits, and his messengers a flame of fire?"

Oh! let our good work be carried on, that all nations may know that thou art the Lord and thou alone.

Our numbers are daily increasing, in Tahiti as well as in the Chain Islands. Our cause must spread, for it is the Lord's. His work must prosper. We thank you, reverend sir, for the works and periodicals you have so kindly sent. They are always translated for us, or read over to us by W. Barff, to whom we are all thankful.

Believe us, reverend and dear sir, as ever, your most faithful disciples and friends.

HANCOCK, Iowa, February 12th, 1884.

Dear Herald:—I have the request of Sr. Mira Snow before me, for some one to show the substantial meaning of the 11th chapter of Rev., 19 verse. It was a firm decree in the mind of the Most High before the earth was brought into the family of our solar system, to give the martyrs a glorious resurrection from the dead, with all the righteous; and to reward them, his servants the prophets, and all the Saints, "And them that fear thy name, both small and great." And also his decree was to destroy those who make the world a wilderness, and destroy his Saints. This was and is the will and indelibly written testament of the Most High. And also to make the kingdoms of this world the kingdoms of our Lord and his Christ, "And he shall reign forever and forever." J. GALLUP.

CORINTH, Ontario,

February, 4th, 1884.

Bro. Joseph:—Our hearts were made glad yesterday, by the advent of Bro. Richard Evans, of London. He seems to be a promising young Priest. The work seems to be in a sort of sleepy condition here; but I hope something may happen, that we may be aroused to diligence soon. I love the *Herald*, and it does seem to me that it gets more and more interesting, as the time moves on. I read with interest old Bro. Lander's letters. To me the thoughts suggested in it are glorious. Hope the old veteran of the cross may live to see the curse removed from the land of Zion. I rejoice more and more in the gospel of Jesus, as new beauties open to my understanding. With Bro. Landers and Bro. Kelly, I too, would rejoice to see the *Herald* a daily; for it seems that I could find time to read one every day, although I have to work. But I feel thankful that the cause of our Heavenly Master is onward. Ultimately, I know it will triumph, although the horizon looks so overcast with dark clouds sometimes. It seems to me that I can see light and glory shining through the clouds. I feel encouraged, and determined through strength divine, to keep fast hold to the rod of iron. Hope you remember us here, in this far off corner of the Lord's Vineyard. Hope Bro. Lake may be returned to this mission.

Mrs. JENNIE PEARSON.

ARCADIA, Kansas,
February 19th, 1884.

Bro. Joseph:—We are trying to keep up our monthly meetings. We are not having any preaching here this winter on account of having no place to hold meeting. They have closed the schoolhouse against us, and our private houses are all too small to hold meetings in. We have a new school house built in town this winter, which I think we will be able to get for preaching. Bro. Alexander Smith's discourses when here were well liked by all who heard him. I think if he could have stayed longer, he would have awakened quite an interest.

Bro. Ezzell accepted the challenge of the reverend Baptist divine for a debate that I spoke of in my last letter; but the reverend failed to come to time, for reasons that have not been explained by him or his friends. Bro. Ezzell was informed that he could not have the schoolhouse any more to preach in. I suppose he thought like the Illinois correspondent of the Ohio paper, that it would give us too good a crowd to speak to; and as Bro. Ezzell confined him to the Bible, I suppose he thought it a poor weapon to fight Mormonism with, and the best way was to shut him out entirely by closing the house against him.

The different societies have been holding protracted meetings here this winter with but little success. The people seem to be very indifferent and unconcerned about religious matters. It seems as if the spirit of deep sleep was poured out upon the people, some of us Saints not excepted, especially in this branch. I hope we will be led out of our lethargy and arise and let our light shine like a city on a hill. To this end I would ask an interest in the prayers of all the Saints. Yours in the faith,

HENRY HAINS.

LONGWOOD, Ont.,

February 16th, 1884.

Bro. Joseph:—This leaves myself and all the Saints in this region well. Have baptized three at this place, and some others have given in their names which I expect to administer to in a day or two. I was called away from here to join Bro. S. Moore and Sr. Nellie Smith in wedlock, on the 12th inst. After making them happy, I returned to this place. As the interest is very good, expect to stay here for two weeks, and then go to Rodney on C. S. R. R. East of Ridgetown, where Bro. John H. Lake now is, and from where he has written me to go to Rodney. I find a deepening interest in nearly-all places. I find more apathy and indifference in the branches than in new places. Probably "knowledge puffeth up" with the branches. I have found a gentleman who is a member of the Brighamite Faith, his name is Mr. Blanchard. He is a very fine old man, and declares that just as soon as he is convinced as to the true successor in particular, he will be with us. It seems to be a part of my work to hunt up men of that faith and labor with them. I have quite a list of others scattered through Canada, which I have been trying to reach.

The winter has been cold and plenty of snow; financial and commercial business slack and dull, which is all the better for the gospel; for when all goes well in the busy old world, and men are making money fast they say to the gospel preacher, "We will hear thee at a more convenient time." But when money is scarce, bus-

iness dull, &c., there is a chance to draw men's minds to the good work. Having plenty of time on hand, some are led of curiosity, others through a spirit of opposition or controversy, still others from interested motives, and on the whole I think it is about as it should be. The interested ones give the poor laboring Elder courage, the opposing ones call for a cross questioning, which is good, as it brings out points, and shows both sides, thus giving probably more general satisfaction all around. It is necessary that men should "produce their cause," "bring forth their strong reasons," in order for God to show them how he can beat them with the poor, simple, things of naught, confounding the wise; and consequently no flesh can glory in his presence.

Yours in gospel bonds,

J. A. McINTOSH.

SALT LAKE CITY, Utah,

November 30th, 1883.

CHY. E. MALMSTROM, Esq.,

Springville, Utah:

Dear and Respected Sir:—Your esteemed favor, written with spirit, in a sincere and earnest tone, was duly received. The letter confirms the first impression made on my mind when I had the honor of forming your acquaintance, viz., that you were in search of truth, and that you would gladly embrace it, if your reason could convince you that it was to be found in the Catholic Church.

In religious subjects, we must carry calmness of mind, a Catholic Spirit, and a respect for every man's honest opinions. We must carry with us a disposition to seek for truth, and that love for man and all that is human, which will prevent us from harboring, for one moment, a single intolerant feeling; and which will prevent a single harsh word from ever escaping us. We may subject, we ought to subject all opinions to the most rigid investigation, not for the sake of triumphing over adversaries, not for the sake of proving others in the wrong; but for the purpose of discovering the truth, and quickening our love and reverence for mankind. Men honestly differ in their views. The views of all, without a certain and unerring guide, are more or less partial, and therefore defective, and therefore erroneous; and no one who is fallible, therefore has the right to condemn another. We should all wed ourselves to the truth, and give it an uncompromising support. With this long and perhaps unnecessary preface, I now, most respectfully submit my reply to your question.

You submit the merits of the case to the answer to the questions, "Has the Catholic Church authority from Christ? 2. Does she teach the same doctrine in everything as Christ did?" In my answer I will presume that you admit, with the great body of Christians the Divinity of Christ; and to your first question will say yes, and for proof will refer you to the Savior's farewell address to his apostles, after he had sealed the great work of our redemption with his precious blood on the cross, before he returns to his Heavenly Father, he to his disciples whom he raised to the apostolate, and imparts to them the commission to convert the whole world to his religion, and to make all mankind his humble followers:

"All power is given to me in heaven and earth. Go ye therefore, and teach all nations; baptizing them in the name of the Father and of

the son, and of the Holy Ghost," &c., &c. St. Matt. 28: 18-20. Again: "And he said to them; Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be condemned."—St. Mark 16: 15, 16. Another: "As the Father hath sent me, I also send you."—St. John 20: 21.

From this commission of Christ, we learn that the eleven poor Jewish fishermen, who were without human learning, without wealth, without worldly influence, or natural eloquence, without any human qualifications whatever for the undertaking, received authority from Christ—to do what? "To teach all nations," to "preach the gospel to every creature." The plain and natural meaning of this commission is, that the apostles had authority from Christ. But the Catholic Church is the only church which dates her origin from Christ, and was the church of the Apostles. It necessarily follows that she has her authority from Christ.

The answer to your second question is contained in the answer to the first. Having her authority from Christ, she must "teach the same doctrine as Christ did," otherwise Christ would not command the faithful to listen to her teaching. "Whosoever will not receive you, nor hear your words, going forth from that house, shake the dust from your feet."—St. Matt. 10: 14, 15. Again: "He that heareth you, heareth me," &c. St. Luke 10: 16. If she could possibly teach a different doctrine from that of Christ, then would Christ's command to hear her voice be inexplicable, because Christ, as God, would have foreseen that error would in time creep into her teaching. Yet Christ without limitation, either as to time or doctrine, commands the faithful, "If he shall not hear the church, let him be to thee as the heathen and the publican."—St. Matt. 18: 17. Truly then, do you write, that this "is the all important question;" for upon it is founded the great unswerving faith of Catholics.

"Did not Jesus speak the same tongue as the Jews? The Catholic Church claims her authority from Peter," &c.

Jesus used the Syro-Chaldaic language, and it is the received opinion that St. Matthew wrote his gospel in that language. The Catholic Church does not claim her authority from Peter, but from Christ himself. Your application of the Rock to Jesus, as "the Rock of our salvation," plainly violates all rules of just interpretation. Since Cephas signifies a rock, and Christ says to Simon, "Thou art Cephas, and upon *this Rock* I will build my church," the relator leaves no room for ambiguity. Besides, there would be a confusion of metaphors and ideas, if Christ should, in the same breath, speak of himself as builder and foundation. Both figures may be applied to him separately, under different points of view; but it would be incongruous, not to say absurd, to apply both at one and the same time. God is frequently called a rock, on account of his insuperable and everlasting power, Christ is styled the "Rock of Ages," because he is at all times the strength and refuge of all who flee to him. He is a spiritual rock, from which the waters of salvation issue, and of which the material rock of the desert was a type. But it would be absurd to infer since, that the rock spoken of by Christ when he said "Upon this rock I will build my church," is Christ himself. Any attempt to explain "this rock" of Christ, is not countenanced by the difference of gender of the words of the text; "*tu ai Petros, Kai epi Haute te Petra.*" (I give the Greek in English characters). Peter is called *Petros* because the Greeks never apply a feminine noun to a man, except in derision; the rock is called "*Petra*" because this term more properly designates a rock, although the other term is equivalent. The relator plainly identifies the subject, and excludes all distinction, as the language in which Christ spoke has the same word in both places. All modern commentators of note maintain that any application of "this rock" to other than Peter, is untenable. See Bloomfield (an Anglican Commentator, in locum).

Bishop Marsh, (Protestant), Comparative view app., p. 217. John George Rosenmuller, Scholia in Novum Test. tom. i, p. 336. Norumban. 1815. "Now let us see if the gates of hell prevailed against the Rock (Jesus)."

As say logicians, this is begging the question, and any explanation founded on this assumption, viz., Christ as the rock, being a something different and distinct from his church, which he authorized to teach in his name, will not stand. Do you believe for a moment, that if the Apostles or their successors should cease to teach nations to "observe all things," whatsoever Jesus had commanded them, that he would be with them? therefore the promise to be with them to the end of the world, was on the condition that they should teach all the nations, etc? It is impossible to conceive Christ the God-man, giving a commission, and promising to send the Spirit of Truth to direct his Apostles and their successors in their teaching, and permitting them at the same time to teach differently from him. Why command us to hear the church under no less a penalty than to be treated as heathens and publicans, if we did not listen to her teaching. As God he would have foreseen the time and manner of her errors, and he would qualify his command, and forewarn us in some manner to beware of error in the teaching of his church. He does not do it; on the contrary promises to be all days with his church, guarding the deposit of faith.

Your reference to Infant baptism proves nothing, because we know that Christ gave a command that all should be baptized for the remission of original sin. "Unless one is born again of water." (John 3: 3, 5). I give a literal translation of the Latin text, "*nisi quis,*" etc. The command to believe and baptize as a matter of course applies to adults, to whom the Apostles preached. Faith is a gift of God according to St. Paul, and in the case of infant baptism, the "habit" of faith is infused into the soul. I think the "faith of our fathers" states this point very clearly, showing the necessity of baptism before one can be freed from original sin. You can not deny the arguments showing that we all are born in sin; and if so, how is it washed away from infants, if you deviate from the teachings of Christ, "Unless man is born again," etc., and the tradition of nineteen centuries.

Whenever the natural means fails, God has given signs and wonders to Catholic missionaries in Pagan lands. Read the life St. Francis Xavier in India, and you will read of many well authenticated miracles; of Lourdes in France, from Protestant testimony; Louis Lateau in Belgium, and you will find the "sour grapes" are yet as they have been for nineteen centuries, within her reach.

Pardon this long letter. My respect for your earnestness prompted it; and whilst I know that seldom any conversion is the result of controversy, I will hope and pray, that it may be different in your case. Pray God, who is infinitely good, to enlighten you in this all important question, upon which salvation depends. If the arguments in favor of the Catholic Church convince, and the will refuses its assent, pray that God may enlighten and give the faith to believe; for faith is a gift of God, and unless he in his goodness and mercy, grant it, we may not ever find it. We should ask God to enlighten our understanding, that we may see heavenly things as we do earthly, illuminate our intellect with the light of faith; and what reason may fail to do, viz., to dispel the darkness which obscures the light of faith from burning brightly in our heart, can be removed by one bright ray of divine light.

With profound esteem, I have the honor to be your humble servant in Christ,

D. KIELY.

Z. H. GURLEY,
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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

SYNOPSIS OF A LECTURE

BY ELDER E. C. BRAND,

IN SAINTS' CHAPEL, SALT LAKE CITY, UTAH,
Sunday, February 3d, 1884.

SUBJECT: FRAUDS OF CELESTIAL MARRIAGE.

THE speaker said that certain questions had been presented, which would form the basis of his remarks.

1. Who was the first polygamist? When doctors disagree, who shall decide? So with so-called prophets. If we answer this question on the authority of Brigham Young, then Adam was the first polygamist; for when he brought forth that polygamic revelation that teaches that this principle is the only means of exaltation; and that if we reject it "then are ye damned," it was asked of him, (Brigham), How then did Adam get his exaltation; for you have shown us in our endowments, how God created Adam and the woman Eve, (or Miss Eliza Snow)? To meet this difficulty, Brigham resorts to the scheme of publishing to all people, (see his sermon in Journal of Discourses, vol. 1, page 50,) that "when Adam came to this earth, he brought Eve, one of his celestial wives with him;" that "he is our Father and our God, and the only God with whom we have to do." How the Lord could find out that he was alone is a mystery; and as the Scriptures teach that Adam died, and that Christ was the "first fruits of them that slept;" Adam was dependent on his son for his resurrection. The Book of Mormon teaches that "Jesus Christ is the Eternal God," and that he created Adam. Thus Brigham in substituting the creature for the creator, as an object of worship, follows in the track of all polygamous nations; first step polygamy, then idolatry, then murder.

But if we take the testimony of John Taylor, then Cain was the first polygamist; for in vol. 6, *Times and Seasons*, he informs us, under the date of 1845, two years after the date of the bogus revelation, that "Cain went down into the land of Nod, and taught a plurality of wives, and that the giants practiced the same iniquity." But we will now answer the question according to the New Translation of Joseph the Martyr, where we read that the double murderer, Lamech, was the first polygamist; that Lamech having entered into a covenant with Satan after the manner of Cain; and Irad, the son of Enoch, having revealed the secret, Lamech slew him, not as Cain who slew Abel, for the sake of getting gain, but that he slew him for the oath's sake, for Irad had divulged it. This takes us to the beginning of the chapter, where we read that "Cain loved Satan more than God;" and

that "Satan said unto Cain, Swear unto me by thy throat, [as many of you have done], and swear thy brethren by their heads, and by the living God, and this that thy Father may not know it; and I will this day deliver thy brother's flocks into thy hand." Here then originates both the polygamic and the endowment covenant, which the Book of Mormon shows was handed down from Cain.

The second question is, Who was the author of the Polygamic revelation? We answer, Brigham Young and W. W. Phelps; for in a discourse preached by Brigham Young, on the 21st of June, 1874, he states that this principle was revealed to him in England, in 1839, while there on a mission; that he had it for himself, and kept it to himself; and that on his return to Nauvoo in 1841, he conversed with Joseph about it; but that Joseph and the Church at that time, knew nothing about it. Phelps also on the stand before this, said "It took us some ten or twelve days to write the revelation. I wrote some of it." In February, 1844, Joseph Smith, in *Times and Seasons*, four months before his death, cuts off and publishes to the world, "an Elder" named Hyrum Brown, for "preaching polygamy and other corrupt doctrines." Is it possible that God revealed to him in 1843 polygamy as a holy principle, and he such a hypocrite as to cut a man off, and pretend that it was a corrupt principle? The next month Hyrum denounces it and says, "As far as celestial glory is concerned, all who obey the principles of the gospel will attain to it." And from the time of Joseph's death, up to 1852, the Elders and leaders of the church, have lied about it, and denied it; and when it could no more be covered up, Brigham, in 1852, had his bogus revelation read, and then lied by saying that the leaders had not practiced it, although there were hundreds of polygamists under the sound of his voice. He also said that it was a copy, and Emma Smith had burned the original; and Emma, a virtuous lady, respected, for forty years lived in Nauvoo, a truthful woman, testified that it was a "lie out of whole cloth;" that she "never saw such a revelation."

The third question is, What about the seven women in Isaiah 4th chapter? This was one of the arguments made by that profound philosopher, Orson Pratt. The Bible was divided into chapters about three hundred and fifty years ago, and in this case the division comes in the middle of a paragraph, which commences with verse 16 of 3d chapter. Joseph, in the Inspired Translation, places that first verse of the fourth chapter, where it belongs, that is, as the last verse of the third chapter; and by reading the whole paragraph, we find that these seven women will be "scabby," "ragged," "stinking," and "bald-headed." What gentleman would allow such a bevy of celestial beauties to hang on to his coat tails? Truly it is a pity, that such a man as Orson Pratt was bound to resort to such examples to sustain this rotten system.

Fourthly; what about the women that

have made affidavits that they were Joseph's wives? Why, we shall cross examine them. When our first Elder came here, a woman at Session's settlement, told him to shut his mouth about polygamy; that she was J. Smith's wife, "and that child is his daughter," said she, pointing to a girl. He was staggered; but on being advised to return and find out the age of the girl, he found that she was born years after Joseph's death. The woman colored, and said, "Well, she is J. Smith's daughter by proxy, any how." I now present before you a copy of *Deseret News* for 1869; and these affidavits are mostly taken at that time, to stay the damaging effects of the exposure of this fraud by the Josephite Elders. One I present and read, made by Miss Emily-Dow-Partridge-Young. She swears that she was married (or sealed) to J. Smith, on the 11th of May, 1843, (two months before the date of the polygamic revelation), by J. Adams, a High Priest, (who denied this in London, in 1873), and in presence of Emma Smith, (who also denied it on her death bed). Then comes three stars showing a part of the affidavit was suppressed. But we have at last obtained the whole affidavit, by the politeness of Mr. L. O. Littlefield, who has kindly furnished the missing link; in which it appears, that when she swore, she testified that she was thus married, according to the "laws on marriage in said church," which marriage law, says that polygamy is a *crime*. No wonder then, that they suppressed this and that Brigham Young had this marriage law taken out of his last edition of Doctrine and Covenants, and his bogus revelation inserted in its stead. Again, shortly after her thus swearing, Mr. Newman debated with Mr. Pratt, who in his writings shows that the church does not practice polygamy on account of any thing written in the three books of the church. "For in 1831 God gave us a holy law," strictly confining us to one wife; but we practice it on account of a revelation given to Joseph Smith, 12th day of July, 1843." And, "If any man had practiced polygamy before this time, it would have been adultery and the abomination the Book of Mormon speaks of. Miss Dow-Partridge-Smith-Young, etc., etc., swears that on the 11th day of May, 1843, she and Joseph Smith violated the laws of Illinois, made and provided concerning the crime of bigamy; and also the rules of the church, which made polygamy a crime, and which was retained by them in their Book of Covenants as late as the 1854 edition. And in November last, one of the Elite ladies in Ogden, told me that she could swear that Hyrum Smith married four women to his brother Joseph, giving the names of this Emily, and three others. When Emily's affidavit was brought to bear upon her, where Emily swears that Adams did it, she weakened, and said I am mistaken; but I got it straight from my sister Alice." Another woman Miss or Mrs. Zina Huntington, when her husband, Mr. Jacobs, was catechized in Florence, Nebraska, how he knew that his wife was sealed to Joseph Smith, he said that he knew it, for Brig-

ham told him so; yet he was not divorced from her, and lived with her at the time he pretended to know that Joseph Smith was sealed to her. So much for affidavits.

Now a word concerning statistics. O. Pratt tells us that a woman can not be saved without a man; and that there are so many more women than men, therefore the men must have pity and marry them to save them. Then gives the population of Massachusetts, where every one knows there are so many factories employing females, and women flocking from all the States in the Union to that place. I might as well give the statistics of the mining camps in California and urge polyandry. But the United States census for each decade, shows a large increase in the excess of the male population, to wit:

In 1820.....	158,123.....	excess of males
In 1830.....	193,372.....	excess of males
In 1840.....	307,611.....	excess of males
In 1850.....	483,446.....	excess of males
In 1860.....	727,038.....	excess of males

In 1870 there is a falling off in the figures on account of the war, in which 600,000 men were killed; but add this to 428,759 which was the excess in spite of the war, and the excess would have been but for the war, one million and twenty-eight thousand seven hundred and fifty-nine. Utah is full and overflowing. A man can not tell his children to go out east or west, and take up a homestead, unless he takes it on top of Mount Nebo, or some such a mountain peak. So that your rising generation of "Utah's best crop," and your emigration must spread with the Territories, to live their religion; and the prospect for them from a statistical standpoint is not very inviting. Let me give you the population of the adjacent territories, according to the United States census in 1870.

	MALES	FEMALES
Arizona.....	9,658.....	2,771
Idaho.....	12,184.....	2,815
Montana.....	16,771.....	3,824
Nevada.....	32,379.....	10,112
Wyoming.....	7,219.....	1,899

So in Wyoming instead of its being as in Isaiah fourth, seven women, it will be seven men hunting down one woman.

SERMON BY ELDER JOHN G. SMITH,

Of the Reorganized Church of Jesus Christ of Latter Day Saints,
Delivered in the Hall No. 1302, Broadway, St. Louis, Missouri, January 27th, 1884.

TEXT, Acts 17: 16-32. Paul's preaching to the Athenians. Paul the Apostle of the Gentiles, is held in high veneration and esteem by professing Christians. If we are to judge from pen pictures of his admirers, Paul must have presented a grand and majestic appearance upon this memorable occasion. That the principles which he taught are noble and manly, grand and sublime, all will readily agree; but if I am permitted to judge by the statements of Paul himself, and of those who personally knew him, he was very much like the description foretold in regard to Jesus his Master, "A root out of a dry ground, having no form nor comeliness, that when they should see him he should be desired of them." Tradition informs

us, that Paul was a man of diminutive stature, and afflicted with sore eyes, and very far from being a fluent speaker. It was said of him, "that his letters were powerful, but his bodily presence was weak, and his speech contemptible." Paul in appearance was a contrast to the Athenian orator, Demosthens, and much more so to that of the Roman orator Cicero; who is glowingly described, as,

"Gathering his flowing robes he seemed to stand,
In act to speak, and gracefully waved his hand."

Let us now turn our attention from Paul, to suggest a few thoughts in regard to his hearers. To begin with, it must be borne in mind, that at this period when Paul visited Athens, the Roman Empire was in the zenith of its power. Its sway over the provinces conquered by its legions, was well nigh undisputed. The Greeks quietly submitted to the inevitable, and their politicians and statesmen not caring to enter the service of the Roman Government, stood aloof, their occupation being gone. Rome was the seat of government, but Athens was the metropolis of fashion, of literature, of art and science, of philosophy, of refinement and taste. To Athens as a center of attraction flocked the rich and fashionable, the poet and literary man, the artist and scientist, the painter and sculptor, and the philosophers of the different schools of Zeno and Epicurus. Reflecting on these things we can readily believe the Athenians spent their time in nothing else, but either to tell or to hear some new thing.

Paul after rebuking his Athenian audience for being too superstitious, declared unto them concerning the unknown God whom they ignorantly worshiped. Probably it might be well to enquire if the God who made the world is not even yet in this the nineteenth century unknown to the great mass of mankind, including professors of religion as well as nonprofessors. And do they not worship him amiss and ignorantly? There are a few men in our day who ignore the evidences presented to the reflecting mind in the book of nature, (the universe we behold), in regard to the probability of the existence of God. These men are called Atheists. In our day they are a more numerous class who profess they do not know there is a God, they say the evidence is insufficient to decide. David answers these classes of men as follows, Psalms 14: 1-4, Inspired Translation:

"The fool hath said in his heart, There is no man that hath seen God. Because he showeth himself not unto us, therefore there is no God. Behold they are corrupt; they have done abominable works, and none of them doeth good. For the Lord looked down from heaven upon the children of men, and by his voice said unto his servants, Seek ye among the children of men, to see if there are any who do understand God. And he opened his mouth unto the Lord, and said, Behold, all these who say they are thine. The Lord answered and said, They are together become filthy, thou canst behold none of them that are doing good; no, not one. All they have for their teachers are workers of iniquity, and there is no knowledge in them."

Passages in the New Testament are quoted by some to show that no man hath seen God at any time. In the Inspired Translation by Joseph Smith, such passages

have a qualifying clause attached; such as, "Except them who believe;" 1 John 4: 12; "Unless quickened by the Spirit of God," &c., thus harmonizing these passages with numerous ones in the Old Testament, where it positively states that men saw God. Truth is ever harmonious with truth.

I will now quote from the articles of the faith of a popular sect, their views concerning God:

"Article 1. There is but one living and true God, who is a pure spirit *invisible*, without *body*, *parts*, or *passions*," &c. 2. "In the unity of the Godhead there are three persons, or substances, of one substance, power and glory; the Father, the Word, or Son, and the Holy Ghost."

The portions of this creed I will more particularly object to, are, that "God is *invisible*, and *without body*, *parts*, or *passions*." I read in the Bible that God made man in his own image, and that Jesus was his only begotten Son according to the flesh, and the express image of his person. Jesus after his resurrection said, "Handle me and see, for a spirit hath not flesh and bones as you see me have." Here then we have one of the persons of the Godhead with a body and parts, and of him it is written, "He is the express image of the Father's person." We can then draw our own inferences regarding God the Father. In regard to God not having passions: It is written, "He is angry with the wicked;"—"That his fury shall come up in his face;"—"That he hates putting away;"—"That he loves the world;"—"That he repenteth of the evil;"—"That I will avenge me of mine adversaries;"—"That I rejoice over thee;" &c. In regard to the invisibility of God: When man was first created, God walked and talked with him, and gave him commandments to observe, and not until he had sinned by disobeying the commands of God was he *shut out from his presence*. Enoch walked and talked with God. Abraham also *saw God*, when God came down to see for himself concerning the reports about Sodom. Jacob after wrestling all night with a man, making enquiry of his name, who he was, and receiving his blessing, &c., called the name of the place Peniel, "For I have seen God face to face, and my life is preserved." In Exodus 24: 9-11, it reads:

"Then went up Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel; And they *saw the God of Israel*; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. Upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink."

Now let us read the testimony of Isaiah, chapter 6: 1-7:

"In the year that King Uzziah died I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple. * * * And one Seraphim cried unto another and said, Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him who cried, and the house was filled with smoke. Then said I, woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts. Then flew one of the Seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and

said, "Lo this has touched thy lips, and thine iniquity is taken away, and thy sin purged." &c.

Ezekiel testifies in chapter 1: 26-28, in regard to the appearance of God, as follows:

"As I was among the captives, by the river of Chebar, [that the heavens were] opened, and I saw visions of God. * * * And above the firmament that was over their heads was [the likeness of a throne,] as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness of the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upwards, and from the appearance of his loins even downwards, I saw as it were the appearance of fire, and it had brightness round about, as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. [This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake. And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the Spirit entered into me.]"

The testimony of Stephen [the martyr in Acts 7: 55, 56, is recorded as follows:

"But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."

Some will say these passages of scripture which state that men were permitted the privilege of seeing and conversing with God, must not be understood literally; they were merely visions, not realities, but bodies, or the appearance of the bodies of men, assumed by the invisible God to suit the occasion. Curious is it not for men who profess to honor God, to say that God would stoop to practice a sham or deception upon the sons of men, which they virtually do? An excuse may be offered for their thus dishonoring God; because of the ages of spiritual darkness which have held full sway upon the earth, since the death of the Apostles and Saints of the early Christian Church. During this long period, darkness has covered the earth, and gross darkness the minds of the people; the knowledge of the true God, and the power of Godliness were unknown among men, or as John Wesley puts it, "the Christians were turned heathens again, having only a dead form left." The minds of the people are beclouded, because of the false traditions and teachings they have inherited. Though in possession of the Scriptures, the record of the Jews, they have failed to understand the import of such passages, as "God made man in his own image,"—"The Father of Spirits,"—"We are the offspring of God." These passages if not meaningless to them, are to say the least very vague, and full of mystery; and yet to the saints who have received an unction from the Holy One, they furnish a key with which to understand the reason why God so loved the world, as to send his only begotten son. To those who have a knowledge of the true God, all the statements written by uninspired men about Jesus Christ having two whole and perfect natures, his Godhood and manhood, are distinctions which are superfluous and

unwise, seeing they convey the idea that God and man are distinct species.

I will now touch upon another misconception in the minds of some concerning God; it is this: that God is everywhere present, his circumference is everywhere, his center nowhere in particular, that he fills immensity, &c. This doctrine is in one sense true, and in another sense it is untrue. When the Spirit of God is referred to as being omnipresent it is true, as illustrated by David, Psalms 139: 7-12. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell [hades] thou art there." It must be borne in mind that the Spirit of God is not a personage; but is a subtle and all powerful essence or element proceeding from the Father and the Son, and is disseminated throughout space, pervading all matter, and is the grand agent in creating or organizing, in giving life, in upholding and sustaining, and if need be of destroying and reorganizing, subject to the will of the Father and the Son. It is untrue in the sense that the Father and the Son are everywhere present, they being personages; God the Father being a personage of spirit, and the Son being a personage of tabernacle. We will now sum up the matter by formulating our creed in regard to the Godhead: There are two persons in the Godhead; the Father and the Son; these two, with the Holy Spirit which proceedeth from the Father and the Son, constitute the Godhead; or in other words, these three constitute the great, matchless, governing and supreme power over all things; by whom all things were created and made, that were created and made, and these three constitute the Godhead, and being of the same mind and will, are one.

I will now take up for our consideration another principle spoken of by Paul, verse 27: "That men should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us." The Inspired Translation gives this reading, "If they are willing to find him." Jesus taught, "that there is a light that lighteth every man who cometh into the world." In other words, the spirit of man being an emanation from God, has within the man a portion of the Spirit of God, even from the period of his first organization in the world; and as he grows up to years of accountability, inasmuch as he hearkens to, and heeds the suggestions of the good Spirit, then will he receive grace added to grace, or in other words, he will receive more abundantly of the Spirit of God; but on the other hand, if the suggestions of the Spirit of God are not heeded, and he yields to the temptations of the evil spirit, then the Spirit of the Lord being grieved, if he repents not, will gradually withdraw from him, leaving him subject to the evil one; for whom ye list, or choose to obey, his servants ye are.

As an illustration of the principle of feeling after God, and finding him, I will give a slight sketch from the life of Joseph Smith, the martyred prophet; as his was a notable example of feeling after God,

and of successfully finding him. "Joseph Smith was born December 23d, 1805, at Sharon, Windsor Co., Vermont. When about ten years of age his parents removed with him to Palmyra, Ontario Co., now Wayne Co., New York. About four years later, the family removed to the village of Manchester in the same county. About this time, or shortly after, a Mr. Lane, a Presiding Elder of the Methodist Church, visited the vicinity. Elder Lane was a talented man, possessing a good share of literary endowments, and apparent humility. There was a great awakening or excitement on the subject of religion, and much enquiry for the word of life. Large additions were made to the Methodist, Presbyterian and Baptist churches. Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look around him for safety. Much good instruction was always drawn from his discourses on the Scriptures, and in common with others, the mind of Joseph Smith was awakened. For a length of time the reformation seemed to move on in a harmonious manner; but as the excitement ceased, or those who had expressed anxieties had professed a belief in the pardoning influence and condescension of the Savior, a general struggle was made by the leading characters of the different sects for proselytes. Then strife seemed to take the place of that apparent union and harmony which had previously characterized the motives and exhortations of the old professors, and a cry, "I am right, you are wrong," was introduced in their stead. In this general strife for followers, his mother, one sister, and two of his natural brothers, were persuaded to unite with the Presbyterians. This gave opportunity for further reflection. After strong solicitations to unite with one of these different societies, and seeing the apparent proselyting disposition manifested with equal warmth by each, where could he go? If he went to one, he was told they were right and all others were wrong. If to another the same was heard from them. All professed to be the true church, and if not, they were certainly hypocritical; because if I am presented with a system of religion, and enquire of my teacher whether it is correct, and he informs me that he is not certain, he acknowledges at once that he is teaching without authority, and acting without a commission. The mind of Joseph Smith was by some influence directed to that Scripture which saith: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." He resolved to test it practically. For this purpose he retired to a solitary place in the woods. I will read his statement of what then occurred.

"After I had retired into the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so I could not speak. Thick darkness gathered around me, and it seemed to

me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvelous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually till it fell upon me. It no sooner appeared than I found myself delivered from the power of the enemy which had held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me calling me by name, and said, (pointing to the other), "This is my beloved Son; hear him!" As soon as I was able to speak I asked the question, "Which of the sects I should join?" I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt, they draw near to me with their lips but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof. He again forbade me to join with any of them; and many other things did he say unto me which I can not write at this time."

I will now give a quotation from the testimony of Oliver Cowdery in regard to the ordination of himself and Joseph Smith to the Holy Priesthood.

"The Lord who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message and the keys of the gospel of repentance. What joy! what wonder! what amazement! While the world were racked and distracted; while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard, as in the 'blaze of day'; yes more—above the glitter of the May sun-beam, which then shed its brilliancy over the face of nature! Then his voice though mild pierced to the center, and his words, 'I am thy fellow servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of the angel from glory.—'Twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? No-where. Uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever! But think for a moment what joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the Holy Priesthood, as he said, 'Upon you my fellow servants in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!'"

I will now quote from the vision of Joseph Smith and Sidney Rigdon.

"Now this caused us to marvel, for it was given unto us of the Spirit; and while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son on the right hand of the Father, and received of his fulness; and saw the holy angels, and they who are sanctified before his throne, worshiping God and the Lamb, who worship him forever and ever. And now after the many testimonies which have been given of him, this is the testimony last of all which we

give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father,—that by him, and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

I will now leave these testimonies concerning God with you. Surely they are for our encouragement. Then let us be diligent in living our religion, and let us exercise strong faith, that we too in due time may be redeemed from the fall, and brought back into the presence of God.

I thank you for your attention. May God bless you, and all honest seekers after truth in every land and clime. I ask this blessing in the name of Jesus Christ, Amen.

Selections.

HAVE A POLITIC.

BOB BURDETTE'S ADVICE TO YOUNG MEN OF POLITICAL ASPIRATION.

Be something, young man. If none of the existing parties satisfy you, organize one of your own, and go "sloshing around." But have a politic. Institute a war cry. View with alarm and point with pride on your own hook, but do view and point. If you are very vigorous you may also at times "recoil with horror." You will find this very effective toward the close of the campaign. If I had time, my son, I believe I could fit you out with a full and complete assortment of tools, weapons and armor for politics.

You should have, at the opening of the campaign, besides the matters already mentioned:

One dozen kegs of nails, wherewith to nail the enemy's lies. Shriek every time you nail a lie "Down with the Mormons."

A few judicious lies to toss around carelessly and not too early, just to keep them busy. Shout when you scatter them. Say something mean about the Mormons.

A few "demands" for things that we already have, and have had for fifty years. Nobody will notice this if you only yell them out lustily, and with the air of a man who is saying something new. The older the "demand" the louder you must yell when you make it. "Demand" especially that the Mormons be suppressed.

Some "pledges" more or less. Pledge yourself to something easy—the abolition of Mormonism, the abolition of slavery and unyielding opposition to the payment of the Confederate bonds of the State of Ohio. Roar about it, and give it to the Mormons red hot.

Remember the soldiers. This is eminently proper, patriotic and cheap. 'Twill cost you a cent. Stand upon the house-tops, and in a loud voice call them "the defenders of the Republic," and declare that they shall have their rights. Along near the close of the campaign you might also promise them their lefts. That's what they'll get anyhow, but you needn't say anything about that. Keep as noisy as possible and howl: "The Mormons must go."

Arraign the administration! Oh! every

time arraign the administration. And a common arraignment will not do. If any platform contain not a scathing arraignment of the administration the same is a liar and a horse-thief, be the same more or less. If, unfortunately, you are on the side of the administration, then you must arraign the other party. But you labor under a great disadvantage if you are in with the administration. It is so much easier to stand in the street and throw stones at the window than to stand in the window and throw stones into the street.

Blessed be the opposition. Because why? You're liable to run out of stones. There are no stones in the house, whereas the street is full of 'em, and the man in the window can't throw until the man in the street has first fired a rock at him. And if it so be that the first dornick catches him in the eye, his case is distressing; or if it be that while he is stooping to pick up the first stone the man in the street fires half a dozen more at his stooping figure, then is the last state of the man in the house worse than the first. "Holler" as loud as you throw fast, and let the Mormons have it all the time.

For the reasons set forth above, never fight on the defensive. Always keep going up and down like a raging lion, seeking where you may investigate somebody. "You haven't taught me any of the parries," said a young soldier to an old Prussian fencing master. "Parries be—" (I have forgotten the Prussian for that word) replied the old mustache. "You thrust; let the other fellow parry." Lay it on to the Mormons, every lick.

By all means have a slogan. No party is equipped for contest until it has a slogan. In some wards you will want a slogan that holds a quart. Down with the Mormons, remember. And talk loud.

Pat civil-service reform on the back. Remember that, in the hands of the administration, it is a mere instrument of partisan tyranny and nepotism, an object of selfish ambition and base personal greed; but in your hands and those of your relatives, by consanguinity, marriage and adoption, public station would be a place of honor and honesty, capacity and fidelity, and constitute the only valid claims to public indorsement. And right here, oh how you can scathe the Mormons!

In regard to the tariff, denounce Mormonism as a scandal and a reproach, that is breeding a demoralization from its foul and festering chaps, that is fetid with rank corruption, that threatens to pollute the entire system of the grandest Government on "God's green earth." This will catch the free pro-traditionists.

I think there's about all you need to start with, my boy, and the other things will occur to you as the campaign advances. It's always safe to let into the Mormons. They have no friends east of the Rocky mountains, and very few west. Some of these points you may have to modify a little, but in the main you can use them as they are. They have been used by two parties during the past twenty years, and have come out radiant with victory and noble defeat every time.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Conference Minutes.

ALABAMA DISTRICT.

Conference was held at the Lone Star Branch, Monroe county, Alabama, February 9th and 10th, 1884. G. T. Chute secretary. Met at 10 a. m. Branch Reports.—Lone Star 97, including 3 Elders, 1 Priest, 1 Teacher; 1 baptized. Butler 34; including 2 Elders, 2 Priests, 1 Teacher, 1 Deacon. Pleasant Hill referred back for correction.

Official Reports.—Elders F. P. Scarcliff, E. W. Cato, J. G. Vickery, G. T. Chute, F. Vickery, W. J. Booker; Priest Warren Allen; Teachers J. M. Pickins, W. H. Higgins, Fate Hawkins; Deacon John Hall, reported.

Afternoon session.—Committee reported that difficulties in Butler Springs Branch (colored) had been adjusted. Committee discharged.

Bishop's Agent's Report.—On hand at last report \$8.00. Received \$13.95. Paid out \$18.95. On hand \$3.00.

Resolved, That we send G. T. Chute as our delegate to the General Conference, to be held at Stewartville, Missouri, April 6th, 1884. Resolved, That we petition the General Conference, to appoint Bro. R. J. Anthony to, and place him in charge of the South-eastern Mission. G. T. Chute, W. J. Booker, G. R. Scogin, were recommended for General Conference appointment, to labor in this mission. The general authorities were sustained; also local. Preaching at night, also Sunday morning by F. P. Scarcliff. Sunday night by E. W. Cato. Conference was well attended. Adjourned to meet at the Butler Branch, on the 12th and 13th of July, 1884.

MANCHESTER DISTRICT.

Conference held at Manchester and Bolton, England, the former for business and the latter for Sunday services, October 6, 7 and 8, 1884.

October 6th.—Joseph Dewsnup, district president, pre-iding; Henry Greenwood vice president, James Baty and William Armstrong, Jun., secretaries. Present: Elders J. Dewsnup, H. Greenwood, J. Baty and W. Clarke, Manchester; C. H. Hassall, Farnworth; James Spargo, Wigan. Elder J. Dewsnup said the district was in very good position. Many eager to work and working, particularly at Bolton, Wigan, Farnworth and Sheffield,—the latter giving a glowing account. Manchester, spiritual condition very good. The district is in a better condition than at last conference, and continues to improve. Delegates' credentials read and adopted as follows: Manchester, H. Greenwood; Farnworth, C. H. Hassall; Wigan, J. Spargo; Sheffield, J. Austin (by letter). The branches were reported by delegates as in good spiritual condition, with the exception of Farnworth, which was referred to district authorities to take necessary steps to improve the condition.

Statistics.—Manchester 68; including 11 Elders, 3 Priests, 1 Teacher, 1 Deacon; 1 expelled. Farnworth 34; including 3 Elders, 2 Priests, 1 Deacon; 2 baptized, 1 died. Sheffield 17; including 1 Elder, 2 Priests; 1 baptized. Wigan 17; including 1 Elder, 2 Priests, 1 Deacon; 2 baptized. The branch finances were considered satis-

factory. The district had received and expended £7 9s 9d during the past six months.

Recommendations for ordination: Priest Henry Hoole, Sheffield, to the office of Elder, and Bro. F. Beaumont to office of Priest. Bro. W. Armstrong, Jun., to office of Priest. These were approved and authorized by conference.

Resolved, That C. H. Hassall take charge of the Farnworth Branch.

That all officers labor in their various callings as circumstances permit, under direction of district presidency, and report to next conference.

The church and general mission and district authorities were sustained in righteousness.

Sunday services at Bolton, Elder Taylor of Birmingham presiding. Introductory remarks by Bro. Dewsnup. Elder H. Greenwood then addressed those present. He ably expounded the first principles. Elder Clarke followed on same subject. Morning services closed by singing hymn 229, and prayer. Afternoon session, testimony meeting. Both the singing and testimonies had the true spirit of worship in them. Evening session. Elder C. H. Hassall spoke ably on necessity of preaching the gospel in its purity, in this age of scientific research and numberless Christian churches. Elder J. Dewsnup next addressed the congregation. He spoke ably on our mission. The position of the Reorganization of the church was clearly defined.

Altogether, the day's worship was a very good one.

PITTSFIELD DISTRICT.

Conference convened at the Saints' Church, in Pittsfield, Illinois, at 2 p. m., February 9th, 1884. Jackson Goodale president, and W. H. Williamson clerk.

Branch Reports.—Pittsfield 48, including 2 Elders, 1 Priest; 1 baptized. Alma 15, including 2 Priests, 1 Teacher. Elders J. Goodale, Henry Huffman and R. Hendricks; Priests J. H. Corbon, W. H. Curry, John Miller, reported.

At 7 o'clock prayer meeting, which was enjoyed by all. Preaching Sunday at 11 a. m. and 7 p. m. by J. Goodale. Resolved, That we sustain J. Goodale as president of the district.

Adjourned to meet at the call of the president.

NORTHERN ILLINOIS DISTRICT.

Conference was held at Plano, Illinois, February 9th, and 10th, 1884, Bro. John S. Patterson president, and W. Vickery secretary.

Branch Reports.—Streator (re-organized) 8, including 1 Elder, 2 Teachers. Braidwood 64; including 4 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 removed. Sandwich 64, including 1 High Priest, 1 Seventy, 4 Elders, 2 Deacons; 7 removed by letter, 1 died. Plano 172, including 1 of the First Presidency, 1 High Priest, 6 Elders, 6 Priests, 3 Teachers, 2 Deacons; 1 baptized, 1 received by certificate of baptism, 1 by letter. Mission 111, including 2 Elders, 2 Priests, 1 Teacher; 8 baptized, 2 died.

Resolved, That a committee of two or three be appointed by this body, to draft a preamble and resolution, requesting next General Conference, to appoint Bro. J. S. Patterson to labor in his former field, comprising Northern Illinois and Southern Wisconsin; and that said preamble and resolution, be forwarded to General Conference through delegates of this district, to be there presented. Brethren George Blakely, F. M. Cooper and S. C. Good, were appointed as said

committee, and instructed to report to this conference. Brethren Henry Warby and Jeremiah Fisher, were appointed a committee to investigate the case of Mr. Racy, who wishes to be received on his original baptism. Bro. Patterson reported. Wentworth Vickery was chosen financial agent of the district. Bro. Patterson was chosen district president for next four months. The following brethren were chosen as delegates to General Conference: I. L. Rogers, J. S. Patterson, Thomas Hougas.

Resolved, That the delegates be clothed with discretionary powers, touching the calling up of the preamble and resolution now on the table, concerning the Chicago Branch. In the evening at 9:30, there was preaching by Bro. Thomas Hougas.

Committee reported preamble and resolution framed by them. Read and adopted. Sunday morning, preaching by Bro. F. M. Cooper. At 2 o'clock the Saints met for social meeting. A truly spiritual time was enjoyed, with gifts of tongues and prophecy.

Resolved, That we the Saints of the Northern Illinois District, believe that inasmuch as we are commanded to shun the very appearance of evil, we not only discountenance dancing, but believe the drinking of intoxicating drinks, cursing, swearing, card playing, and the playing of other games, such as checkers, chess, dominoes, authors, croquet; and also kissing parties are kindred evils, and pernicious in their effects, and unbecoming the Saints; and that we will cease to practice such, and use our influence against them. Sunday evening, preaching by Bro. Patterson, assisted by Bro. F. M. Cooper.

Adjourned to meet at Braidwood, Will county, Illinois, June 7th and 8th, 1884.

TEXAS CENTRAL DISTRICT.

Conference convened at Bro. Roe's house, in Live Oak Branch, at 10 o'clock a. m., February 9th, 1884. Elder A. J. Cato was called to the chair, and J. L. Wilson chosen clerk *pro tem*.

Branch Reports.—Elmwood 31, including 4 Elders, 1 Teacher; 3 expelled. Elkhart 18, including 1 Elder, 1 Priest; 4 added by baptism. Live Oak no change since last report. Officials' Reports.—Elders H. L. Thompson, Heman C. Smith, A. J. Cato, and W. G. Allen reported in person. Elders J. W. Bryan and Elias Land by letter. Bishop's Agent's Report.—Received \$42.00. Paid out \$26.00. On hand \$16.00. Amount received for district purposes, \$3.00.

Resolved, That the presidency of the district be continued in their mission to regulate the affairs of Cheeseland Branch. The president reports having made an effort to reorganize the Central Branch; but finding no one to put in charge left it as before.

Afternoon Session.—An appeal from Bro. E. D. Thompson to conference was presented and on motion was received and postponed till next conference.

Resolved, That Bro. Heman C. Smith be requested to act as delegate for this district at the Annual Conference, to be held at Stewartville, Missouri, beginning April 6th, 1884. And that he go uninstructed upon pending questions of representation. H. L. Thompson was sustained as president of the district and Bishop's Agent. E. Land as vice-president and secretary of district.

Resolved, That when this conference adjourns

it does so to meet with Elkhart Branch, at ten o'clock a.m., June 7th, 1884.

That the \$3 in Agent's hands for district purposes be turned over to the president of the district, to assist in defraying his expenses.

Preaching by A. J. Cato in the evening.

Sunday, half-past nine o'clock a.m., prayer meeting. Eleven o'clock a.m., preaching by Heman C. Smith, assisted by W. G. Allen. At half-past two o'clock, sacrament meeting in charge of H. C. Smith. Preaching by H. L. Thompson at seven p.m., assisted by W. G. Allen.

Resolved, That we, petition the General Conference to continue brethren Heman C. Smith, George Montague and A. J. Cato in this mission; and appoint Bro. G. S. Hyde to labor with them.

Miscellaneous.

FIRST QUORUM OF ELDERS.

In the discharge of duty, send I this salutation to the First Quorum of Elders, praying our Heavenly Father that peace, mercy and grace, may be unto you. The time for our annual meeting is fast approaching, and I earnestly request that every member will promptly, and with as much expedition as possible, report himself to me at Stewartsville, DeKalb Co., Missouri, on or before April 6th. My understanding of quorum organization is, that every member of the organization report to his quorum, and the quorum reports to the general body. I make this statement for the reason that some have neglected to report, on account of their not laboring under a general or quarterly conference appointment. Some of "God's noblemen," members of our quorum, have fallen asleep in death since our last annual gathering. Peace to their ashes; and may theirs be a crown of eternal life, and a companionship with the "King of Saints," when he cometh to reign. It gives me pain of heart to inform you that some have been so forgetful of their holy calling as to permit their honor and good name to become tarnished. May the healing power of true repentance and a proper reparation be their defense when we shall reach an examination. Let all those who shall attend in person, come fired with a desire for the good of our Master's cause. That we may be directed in all the responsible duties of our office by the Holy Spirit, is the prayer of your servant and fellow laborer.

ROBT. M. ELVIN, *President.*

HIGH PRIESTS' QUORUM.

It has been the request of the quorum, that all High Priests report by letter once each year; therefore, this is to notify these brethren everywhere, that now is the time of year for making such reports, that they may be in hand before the General Conference convenes, at which time the quorum will meet to transact business.

H. A. STEBBINS, *Sec. of Quorum.*

LAMONI, Iowa, Feb'y 25, 1884.

MITE SOCIETY.

Report of St. Louis Mite Society, of the Reorganized Church of Jesus Christ of Latter Day Saints, for the six months ending January 27th, 1884. Cash on hand June 20th, \$40.70. Received during term, \$25.35. Total \$66.05. Paid out \$37.50. Balance cash on hand, January 27th, 1884, \$28.55. Sr. Eliza Cowlshaw, treasurer.

Election of officers of the St. Louis Mite Society

of the Reorganized Church of Jesus Christ of Latter Day Saints for the ensuing six months. President, Sr. Maria Cooke, vice president, Sr. Elizabeth Cole, treasurer, Sr. Eliza Cowlshaw, secretary, Noah N. Cooke. The society is in a healthy condition, doing a good work. Present number of sisters on the roll, 17.

APPOINTMENT OF BISHOP'S AGENT.

Having been notified by the conference of the Nodaway District, Missouri, of the recommendation of Bro. R. R. Ross as my agent for said district, I therefore appoint him. That he may have the Spirit of the Master to aid him in the discharge of all his duties, is the prayer of your brother in Christ,

G. A. BLAKESLEE, *Presiding Bishop.*

GALIEN, Mich., Feb'y 21, 1884.

ACKNOWLEDGEMENT.

We, the undersigned, take this means of returning our thanks to our friends and well wishers at Freeman, Nebraska, for the donation of \$29. We ask God that he will remember you kindly in all your "almsdeeds," not only in your fields and herds, but that the same blessing shall come unto you, that was bestowed upon that "devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." For it is the highest aim and moving impulse of our souls, that we shall awake within men the desire, to make the chief object of life, their salvation in the kingdom of God. For gospel truth we abide, very respectfully yours,

LEVI ANTHONY,
ROBT. M. ELVIN.

BORN.

MORRELL.—At Streator, Illinois, June 9th, 1883, to Bro. William and Sr. Mary Morrell, twin daughters, blessed November 16th, 1883, by Elders John S. Patterson and Jacob Stanley, and named Hattie and Henrietta.

STANLEY.—At Streator, Illinois, July 27th, 1883, to Bro. Jacob and Sr. Margaret Stanley, a son. Blessed January 6th, 1884, by Elder John S. Kier, and named William.

STALEY.—At Cave Springs, Kansas, December 24th, 1883, to Bro. L. S. and Sr. N. Staley, twin girls. One died December 29th; the other is growing finely.

DIED.

TOOMBS.—At Providence, R. I., January 1st, 1884, brother William E. Toombs. He was born in Boylston, Worcester Co., Mass., April 26th, 1847. Baptized December 19th, 1880, by Elder C. N. Brown. When the time of his departure approached, he exclaimed, "All is well, all is well." Calmly and peacefully the lamp of life was extinguished, and one more was added to the list of those who have gone before. Funeral services conducted by Elder F. A. Potter.

LARKEY.—At Buck Horn, Jackson Co., Iowa, January 21st, 1884, of cancer, Sr. Nancy Larkey. She suffered much, but bore it with patience. Her faith was unshaken. A loving mother, faithful Saint, and kind neighbor. Her aged companion survives her; but his days will be short. They passed through the troubles of the Church in Missouri, and finally settled near Iron Hills, Iowa. We miss her, but our loss is her gain; and calmly we say, "Thy will be done." She was born December 4, 1812. United with the Reorganization February 8th, 1863.

Aged 72 years, 1 month, 18 days. Funeral sermon by Elder Jerome Ruby.

HOLMES.—In Long Valley, Monterey county, California, January 25th, 1884, of quick consumption, Sr. Anna Penelope, eldest daughter of Bro. John J. and Sr. Ella Holmes. She was sick about six months. Notwithstanding the many earnest and fervent prayers of her parents and friends, the Lord saw fit to take her away. God's will be done.

Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee,
When death's gloomy night has fled,
Then on earth with joy to greet thee,
Where no bitter tears are shed.

ZUSKER.—At Grand Manan, Me., February 15th, 1884, Bro. Matthew Zusker, aged 73 years, 10 months and 14 days. Funeral services February 17th, by Elder Joseph Lakeman.

SIDERS.—At Fremont, Nebraska, February 11th, 1884, Sr. Viola E. Siders, born March 20th, 1860, Henry Co., Ill.; baptized near Fremont, Neb., October 14th 1883. Faithful till death. Funeral services by Elder J. F. Mintun.

Sleep on, dear one, and take thy rest.
From sorrow thou art free;
Our loss is great, but we submit,
As it is gain to thee.

GIBBS.—At Fulton, Wisconsin, January 31st, 1884, Sr. Martha Gibbs, aged 85 years, 11 months and eight days. She died strong in the faith. Her testimony was that the work was of God. The sermon was by the Rev. S. L. Eldred, of the United Brethren faith. Was buried in the Evansville Cemetery. She united with the church in the early days, and has always been a firm believer and ready defender of the faith, as I can testify. She lived until she would rather go than stay; and thus your grandfather Smith's patriarchal blessing, that she should live until she was satisfied with life, was fulfilled. We know our loss is her gain, and feel to say, Thy will be done.

WALKER.—Near Sweet Home, Nodaway Co., Missouri, January 28th, 1884, Charles Oliver, son of Orson and Sarah E. Walker, aged 3 months and 8 days. This sudden and unexpected death, calls forth the heart-felt sympathies for its parents and friends for death has come

To us with a solemn knell,
And look from our dear home
Our little one, that was so dear,
And left us all alone.

BEEMER.—At Fremont, Nebraska, February 8th, 1884, David S. Beemer, aged 72 years, 7 months and 4 days. Although not a member of the Church, yet during nearly two years prior to his death, he had a great interest in the doctrines of the Church, advocating them at every opportunity. He lived consistently with his belief, and died in peace expressing himself satisfied with life. Funeral services by Elder J. Frank Mintun.

SPRING RIVER DISTRICT.

The clerk of the above district desires that every branch of the same will report correctly to him, in order that the number of members in the district may be ascertained. E. DAVIES.

ADDRESSES.

Columbus Scott, Galien, Berrien Co., Michigan.
J. F. Mintun, Magnolia, Harrison county, Iowa.
T. W. Smith, Stewartsville, DeKalb Co., Missouri.
Bishop G. A. Blakeslee, Galien, Berrien Co., Michigan.
E. C. Briggs, box 161, Carson, Pottawattamie Co., Iowa.
John H. Lake, London East, Ontario.

TRACTS IN GERMAN.

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cts.; the Repentance, 5 cts.; the Principles of the Gospel, 6 cts.; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

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TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.
I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.
Very respectfully, N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.
Yours in bonds, J. C. CLAPP.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.
JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
Your brother in Christ, O. WILDMAN.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
GEO. MONTAGUE.

LANCASTER, Ind., Jan'y 1st, 1884.
Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
Yours, V. D. BAGGERLY.

HEBER CITY, Utah, Jan'y 7th, 1884.
JOHNS & ORDWAY: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
Yours in bonds, WM. AIRD.

MILLERSBURG, Ills., Dec. 27th, 1883.
MESSRS. JOHNS & ORDWAY: Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
W. F. CLARK.

MOBILE, Ala., Jan'y 23d, 1883.
BRO. JOHNS & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
Yours in gospel bonds, E. W. CATO, SEN.

BRO. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

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JOSEPH SMITH - EDITOR.
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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, March 15th, 1884.

No. 11.

THE SAINTS' HERALD:

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Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, March 15th, 1884.

EDITORIAL ITEMS.

Bro. and Sr. William and Eliza Bracy, colored, wrote from Mecosta City, Mich., February 21st, that there are four waiting the coming of an Elder for baptism at that place, directing their letter to Norman W. Smith, with whom they are acquainted. Will it be practicable for some Elder to visit them? Should they wish to address them before going, direct to William Bracy, Mecosta City, Mecosta Co., Michigan, post office box No. 17.

Bro. W. H. Kelley wrote from Kirtland, February 29th, that the discussion on the second question: "Is the Church of which I, Clark Braden, am a member, identical in faith, organization, doctrine, and practice, with the Church of Christ as was left perfected by the Apostles;" closed on the evening of the 28th. It is clear from the tone of Bro. Kelley's letter that we will have no cause to hang our heads from the result of the Braden-Kelley debate at Kirtland.

Bro. John Eames baptized three others at Cheyenne, February 28th. He wrote March 1st, that he thought that the Saints there now numbering more than six would organize a branch to be known as the Cheyenne Branch. The local paper, the *Leader*, of February 29th, states that the persons baptized by Bro. Eames were baptized some months ago in Minnesota by one Elder Buchanan, of the Utah Church, who deliberately told them that the Church in Utah did "not practice nor believe in it," (polygamy), but advised them to emigrate to Salt Lake as soon as they could. They went as far as Cheyenne last fall, heard of Bro. Eames, visited him, with the result stated above. If the statement made by the *Leader* is correct, this Elder Buchanan certainly went abroad with a lying spirit in his mouth—who put it there? the devil, or Pres. John Taylor?

Bro. Eric Johnson writes from 214 Sedgwick street, Chicago, February 24th, sending assistance for the brethren in Wheeling, who have been drowned out by the flood.

He writes very feelingly in regard to it. Hopes that there is a general response to the call for help. We have already noted the effort made by Bro. Burlington, in St. Joseph, Mo.

Sr. S. A. Fletcher and her husband living at Oxford, Sumner county, Kansas, would like that when opportunity should serve, an Elder passing through that region should call on them; although Sr. Fletcher does not know that one could get any opportunity to reach the people there. They have not heard a sermon in four years.

Bro. John Eames wrote from Cheyenne, March 3d, that on the previous Sunday he had organized a branch in that place numbering twelve, including two Elders, two Priests and one Teacher. He rejoices that a branch has been organized in his town, and desires the prayers of the Saints that he may have wisdom to keep the flock in the faith.

Elder Thomas Willard, of Carson City, Nevada, sends us a copy of the *Daily Index* for February 13th, in which the visit of Bro. W. W. Blair to Manassa, Colorado, and its portent to Utah Mormonism, are very fairly presented. Good, let the camp fires and beacon lights flash along the horizon, over every line of road and along every water course, and in every city and hamlet in the land of America.

EXTRACTS FROM LETTERS.

Bro. W. W. Blair wrote from Los Angeles, California, February 26th:

The weather has been fine the past ten days, and everything vegetable is booming. I hear that but little damage was done in Gospel Swamp by the late terrible floods in this region, and that great good will result from the thorough rains, in many ways. We baptized two young ladies at Green Meadows, six miles west of this, last Sunday. Six or eight more persons express their intention of uniting with us soon. We organized the branch here more fully yesterday. The prospects for the branch are good. I expect to remain here and in this vicinity till March 4th, and then go back to San Bernardino for eight or ten days. I have had but one letter in the past fifteen days, (owing to washouts on Railroads, no doubt), but we hope mails will come and go regularly hereafter, though it is not likely the Railroad from here to San Francisco will be repaired fully till about March 15th or 20th. I greatly hope you will have a good time at the Stewartville Conference, and that steps may be taken to prevent further watering the milk. I have noticed, and deeply regretted, this watering process, for years past, and hope the time may soon come when it will be fully and thoroughly stopped. The church needs the "sincere milk of the word," and occasionally some "meat" also.

Elder Jerome Ruby, in a foot note to conference minutes, says:

Elders Reynolds and Johnson's discourse Sunday was truly "A feast of fat things." They were greatly blessed with the Spirit, and their

preaching was a demonstration of God's power and favor. May our Heavenly Father continue to so bless them, and all his servants.

Bro. W. N. Ray, of Des Moines, Iowa, wrote us March third that Bro. E. Banta preached there twice the day before on the first principles of the gospel to attentive audiences. He says:

I see by the *Herald* that Bro. E. Robinson has been sick. I can say with him that I take great pleasure in reading the Book of Mormon. I think it is the best book of all books.

Bro. David Brand writes from Coral, Illinois:

We get along as well as we can. We had some good preaching by Bro. Joseph R. Lambert, but it seems not to take much effect upon the people. We keep sowing, and after awhile there may be a growth.

REV. L. L. LUSE, of Wilber, Nebraska, who visited Kirtland, Ohio, and was there, we suppose during a part of the debate between brother Kelley and Rev. Clark Braden, wrote a letter to his paper in Nebraska, a copy of which Bro. R. M. Elvin sent us, in which letter he stated that Kirtland looked deserted and dilapidated, dull, forsaken, and words to a similar effect; attributing it to the "influence of Mormonism" that had fallen like a blight on the land etc., etc., etc.

If Rev. L. L. Luse will write the name and give the county and state or territory, where a colony of Latter Day Saints ever settled, where they did not by their labor, industry and enterprise, cause the land to bring forth its increase; and where they did not build houses good to dwell in, make gardens and plant and cultivate them, and make things flourish generally, (and to make the task easier for him if possible, we will include the Mormons of Utah, for the purpose of an example), we will cheerfully publish the items in answer to this inquiry in the *HERALD*.

Further, we will ask the Rev. L. L. Luse to furnish us the name and locality of any village, town, or city, founded and built up by Latter Day Saints, and from which they have been driven, in every instance without legal process, or pretext, that has not remained as they left it, or has gone into decay, become "desolate and deserted looking." We shall except Omaha and Council Bluffs from his list, should he attempt to quote them; because when the Mormons stopped there, they were sojourners only, *en route* for a spot further west.

We have heard of "the blighting influence of Mormonism," as affecting the material prosperity of the land before; and reverend gentlemen like Mr. Luse, have referred to it as if it were a "sweet morsel" for them to roll under their tongues; and

think it about time somebody asked for the proofs. Is it not admitted that the Saints have every where been industrious, frugal, and energetic, (except the leader Joseph Smith; who is always accused by his enemies as being lazy, &c.) Did not a mere handful in numbers build the Temple at Kirtland, as poor an affair as Mr. Luse says it is. Did they not reclaim the swamp, dispel malaria, found a city and build a Temple at Nauvoo, and fill the country there with laborers. And are not the footprints of the fleeing hosts from the Missouri to the Golden Gate, every where teeming with the proofs of care, labor, thrift and material success and prosperity—why the rabid persecutors of the Utah Mormons, who damn their polygamic practices with one breath, praise their frugality and industry with the next. It is astonishing how men professing an intelligent belief in Christ and to be followers of the meek and lowly Lamb, who despised a sham and hated a lie, can so far forget themselves in their spleen, as to afford not to give even their enemies, and those whom they deem in the most outrageous of errors, credit for what good there may be in them.

Let Rev. L. L. Luse go back to Hancock county, live in Nauvoo for a while, and talk with men who were there in the time when the Saints were there, and after they left, as it was the fortune of the editor of the *HERALD* to do; and he will hear good, earnest, honest men, who are not Mormons, or Saints, but who have been and are now in favor of progress and prosperity, say that while the Saints were there there was material prosperity, but when they were driven out a curse seemed to be left behind them. In our own time the city ran down from nearly 2,700 to less than 1,300, and a short time since an article in the *Independent*, local paper, stated that of all the number of voters in the city only about 120 were liable to poll tax. If there was ever any "blighting influence" following the Saints, which affected the material prosperity of the country where they settled and whence they were driven; it followed after them and was the result of the desolating influence of bigotry, and intolerance, that could not bear to see thrift and independence attach to other religions than their own.

We are not friendly to Utah's favorite practice, plural marriage, and whatever its concomitants may be, but men who assert that they love truth ought not to be ashamed or afraid to give even the devil his due; and lack of industry and failure to practice the arts that create prosperity, are not sins for which any considerable body of believers in the latter day work will ever be called to answer for.

BRO. JOSEPH LAKEMAN sends us a copy of the *Island Press*, of Grand Manan, for February 24th; containing the following notice of his lecture.

The third lecture of the course delivered under the auspices of the Intellectual Institute in connection with the *Island Press* Association, was delivered on Tuesday evening last, in the Town Hall, North Head, by Elder Joseph Lakeman, U.

S. Consular Agent, on the 'Religion of the Bible.' Mr. Lakeman who is a very pleasing speaker, was in good voice and had a very large and exceedingly attentive audience. We congratulate him on his success in giving a plain, clear, lucid statement of his opinions, although no doubt he had much more to say, had time permitted. We shall be glad to hear from the eloquent gentleman on some future occasion, when he may perhaps call attention to other difficulties which beset the pathway of earnest enquirers after the truth, and refer to other stumbling blocks which cause distress to the earnest minded. Miss McNichol, who ably presided at the organ, and the Messrs. McNichol with Mr. W. E. Tatton's kind assistance, furnished excellent music before and after Mr. Lakeman's fluent lecture.

FROM the Norfolk, Nebraska, *Journal*, of February 29th, we clip the following:

Postmaster H. J. Hudson, of Columbus, who is an eloquent speaker, has prepared an interesting lecture on "The Early History of Genoa," which he delivered at the latter place Tuesday evening. Mr. Hudson is one of the oldest settlers in the North Platte country, and went to the place where Genoa now stands with the Mormons long before the Pawnees were located there. His lecture explains the formation of the old ditches, cellars, and other distinctive marks left by the Mormons in Nance county.

Correspondence.

WIRT, Jefferson Co., Ind.,
February 26th, 1884.

Brother Joseph:—Bro. James G. Scott has just closed a series of meetings with us at the Union Branch, which resulted in the baptizing of seven splendid members into the branch, and quite a number more not far from the kingdom. The work has never been in better standing than at the present time. It has rained almost continuously during our meetings of over three weeks' duration, yet the people came out in great numbers, and gave the best of attention. The Good Spirit prevailed to a marked degree. The saints of our branch unite with us in thanking Bro. Scott for his timely aid while with us, and especially for his orderly walk and godly conversation. We expect to renew the conflict here in a few weeks, and extend it to other points in the district as much as our means will permit. Hoping the brethren and sisters of the district will remember that my address as Bishop's Agent, is Wirt, Jefferson Co., Indiana, and thanking all for past favors,

I remain as ever yours,

S. RECTOR.

CAROL, Texas Co., Missouri,
February 27th, 1884.

Bro. Joseph:—I wish to say through the *Herald* should there be any of the Elders passing through this section on their way to conference, that could stop and preach about one or two weeks, I think there could be much good done, I was asked by a druggist of this place last Sabbath to write for one of our Elders to come. He said they could have a home with him as long as they would stay. Please do not forget this part of the mission at the Spring Conference. I am aware had we the aid of some experienced Elder, there would soon be enough members at this place to organize a branch. Norwood is not far away from here, where Brn. Schofield and Campbell live.

A sister in the truth,

MARY A. ATWELL.

No. 220, Hidalgo St.,
SAN ANTONIO, Texas,
February 25th, 1884.

Dear Herald:—Bro. Allen and I succeeded in awakening a better interest near McDade than I expected when I last wrote. We held three meetings there which were quite well attended. Thence we returned to the Live Oak Branch, and held a few more meetings, and I then left them for Cook's Point, where I had a pleasant visit with Saints and friends who have always bade me welcome; but as there is no opportunity to reach the people there with the truth, (with but few exceptions), I moved on, and on December 15th I joined Bro. Cato at Milano, where he had previously done considerable labor. We held four meetings together, and were remarkably blest in the presentation of the word. While at Milano we were pleasantly and kindly entertained by Dr. Barmore and Mr. W. H. Smith. December 18th, I accompanied Bro. and Sr. Cato to Hearne, where we held one preaching service with the Central Branch, and one meeting for the purpose of confirming three (colored) who had been baptized by our colored brother, Ed. White. May he become an instrument in God's hands in saving many of his race!

On December 22d, we were met by Mr. Shelton at Marlin, Falls county, and conveyed to his home, where we were kindly entertained for several days, and held three meetings. Mr. Shelton is of the Methodist persuasion, but is not radical, but treated us with great kindness, which we shall not soon forget. Sr. Shelton is a Latter Day Saint, and her mother, Sr. Zackery, who resides with her, was baptized December 26th, by Bro. A. J. Cato. Both the Baptist and Methodist houses were closed against us near Marlin. December 28th found us at Elmwood, where we met a few times with the Saints. Bro. Cato then went to Temple and commenced meetings, while I opened up a new place on Deer Creek, where I had good audiences and interest. I have made three visits there, the last time in company with Bro. Thompson, who assisted me in preaching. I was greatly assisted also by Saints and friends of Elmwood, who accompanied me, and added to the enjoyment of the service by singing the songs of Zion. During this time I assisted Bro. Cato a few times in his meetings at Temple. On February 9th and 10th I attended the Texas Central District Conference, at Paige, and was well satisfied. I think I never enjoyed better liberty in speaking, and also enjoyed the instructions of Brn. Cato and O. Thompson, while they broke the bread of life. Having been corresponding with Elder C. M. Wilmeth in regard to discussion, it became necessary for me to return to Elmwood after conference, to complete arrangements. It was finally arranged to commence debate at 10 o'clock a. m., March 5th, 1884, at Elmwood, and devote two days each to the following propositions: 1. Is the Reorganized Church of Jesus Christ of Latter Day Saints the Church of Christ? 2. Is the Christian Church (which C. M. Wilmeth represents) the Church of Christ?

Having been strongly impressed for some time to visit San Antonio, and the way being opened, I came here on the 22d inst., and found three of the household of faith; viz: Bro. and Sr. Wm. Waterman, and Sr. Eliza Kilford, all recently from London, England. In meeting with these Saints who heard the gospel upon a foreign

shore, I feel the influence of that same Spirit which I have often felt in communion with the Saints, both north and south, in our own land. Surely they have all had one common teacher! Yesterday we met in Bro. Waterman's room, and had a glorious time. I administered the sacrament to these faithful souls, and gave them such instructions as I felt led to give, after which each one of them bore testimony to the work, while God's Spirit seemed to fill all the room where we were sitting. One friend, a Mr. Henry A. Thompson, of Birmingham, England, was with us; and when we were done speaking he spoke, and said he felt he must become a member of the church. So last night we retired to the water, and I had the privilege of immersing him. The first child born into the Kingdom of God in this city. May many follow I pray. I think of going to Oak Island to-day or to-morrow, and perhaps Bro. Waterman may go with me. I would like to visit Bandera and Stockdale while in this region of the country, but the coming debate forbids.

I wish to state through the *Herald* that Elder S. P. Sherrill, who has for two years been under charges, has made a full and complete confession of his wrongs to the Elmwood Branch, and has been forgiven and reinstated to full fellowship. I hope the Saints in the mission will have enough of the Spirit of Christ to bury the past, and render him the encouragement needed to overcome. May God lead him and us, and keep us all spotless until the perfect day.

I feel well in the work. The Spirit's power has been with me richly, and my joy and peace are so complete in communion with the Spirit, as to eclipse all my past experiences. I have much hopes of the future prosperity of the work in this mission. I trust all the Saints will pray for the mission.

Yours in hopes of eternal life,

HEMAN C. SMITH.

LACROSSE, Hancock Co., Illinois,
March 4th, 1884.

Bro. Joseph:—On the last of February I went to Farmington Conference of the Nauvoo and String Prairie District. Arriving at Keokuk Friday evening, I first called on Bro. Spicer, and found him confined to his room, having been in poor health almost all winter. Next morning Bro. Durfee and I took the train for Farmington, where we arrived in company with Brn. Henry Pitt and George Lambert. Of the Saints some few were alive, some sick, and the rest sleeping. Found Bro. M. T. Short there ready for duty. We had a very pleasant business session. I preached Saturday night with liberty. Appointed Bro. Short to preach Sunday at eleven o'clock, and at night. Then went in company with Bro. Durfee, and spent the time till half after one Sunday morning, with Bro. Henry Stevens, listening to his talk about the early days of Mormonism. His face at times would brighten, his eyes would shine, and our hearts would burn with the Spirit's power, when he told of the trials of Kirtland, Missouri, and Nauvoo. God bless the old veteran. How his testimony helped to strengthen my faith to strive to hold out like him, faithful till the end. At two o'clock took train for Keokuk, where I preached at eleven o'clock. Social meeting at half-past two p. m.; preached at night with good liberty. Monday got home.

S. J. SALISBURY.

Dow City, Iowa,

February 28th, 1884.

Bro. Joseph:—Have been laboring in the northern part of the district lately, with Bro. John Hawley. We went as far as Coalville and Hals, in Webster county. Preached several times at Coalville, and had a good and profitable time with the few faithful Saints in those places. There seemed to be little or no interest comparatively amongst the outside world in what is known to them as Mormonism, while other denominations holding protracted meetings made converts almost nightly. We found one occasionally inquiring after the way of life. It reminded me of the question proposed by the disciples to the Master, "Will there many be saved?" He replied, "Strait is the gate and narrow the way that leads unto life, and few there be that find it." But we preached the gospel as a witness preparatory to the end. With kind regards,

Yours in the bonds of peace,

JOHN PETT.

INDEPENDENCE, Missouri,

February 20th, 1884.

Dear Brother:—I moved to this place from the Spring River District about three months ago. Before I left there I tried to get a location with the church on Cow Creek; but it appears that was not the will of the Lord; for by dream and direction of the Spirit, and the word of the Lord, I came here, for which I am very thankful. I pray to my God that I may be worthy of an inheritance on this land. My whole desires are for the cause of the Master, knowing it to be his work, not man's. We have in Independence what I believe will be in the near future, the Banner Branch. We have faithful officers, trying to do their duty; and all the members also feeling to do right, and that there is a necessity for them to cultivate a spirit of love and union. To my mind the signs of the times demand a compliance with all of the law and revelation that God has given to the church in this last dispensation. There are two principles which I fear many will be wrecked upon. The temporal law and pride. They proved the destruction of many in the Nephites' days; and I think I see it cropping out as a signal of danger in our day. As I see the shoals and the breakers, I desire to be humble and obedient to the will of our Heavenly Father, praying for the righteousness of the Saints, that the end may come.

I remain your servant for the Master's cause,

STEPHEN MALONEY.

ARMOUR, Iowa,

February 26th, 1884.

Dear Brother Joseph:—I desire that the remnant of my days may be spent doing good, letting my light shine, and living a life consistent with my profession, that none need stumble over my weakness. There seem to be many who wholly disregard the Word of Wisdom. When I first embraced the gospel my soul was filled with love to God for his mercy in taking me out of darkness into his marvelous light. At that time I was a slave to that filthy, offensive weed, tobacco, in the form of snuff. I read in the Book of Covenants, that it was pleasing to God that his Saints should refrain from these things pointed out in the revelation. I thought the sacrifice was not too great for me to make to please my Heavenly Father. I therefore re-

solved to keep the Word of Wisdom. I bear my testimony, that the promise was verified to me. From my youth until that time, I was seldom free from the headache. Was then entirely relieved, and my strength renewed. Could run and not weary, walk and not faint, besides the promise of wisdom and great treasures of knowledge. Last but not least, the destroying angel should pass by and not hurt them, as it did the Children of Israel. I think he has already commenced his mission. I know that all who adhere to these things will be blessed. I am nearly seventy-five years old. My strength is fast failing, but can calmly see life ebbing, realizing that a few more struggles and sufferings over, I shall bid adieu to all who are near and dear to me on earth, and joy to meet the loved ones who lonely left us here, to rest in the paradise of bliss, where the wicked cease from troubling, and the weary are at rest.

Bro. Joseph, my desire is ever to the Lord, that he will strengthen and help you to perform the arduous task of contending against the powers of darkness and vexatious spirits that arise to oppose the truth, that you may put them to confusion and silence, as in the case of L. O. Littlefield. Brethren and sisters, old and young, let us awake to righteousness, improve each fleeting moment, be diligent in business, fervent in spirit, that we be not found among the sleepers in life's great harvest day. Ever desiring the prayers of the faithful, as ever your sister in Christ,

L. A. HARTWELL.

HASTINGS, Nebraska,

February 29th, 1884.

Dear Herald:—Since last writing you I have baptized four, and have "gone west to grow up with the country." Myself and family are located for a time at least in this city, which is a very fine one of some seven thousand inhabitants, and not a Latter Day Saint in it to my knowledge, save myself and family. There are several very fine congregations of other denominations here. On becoming acquainted, we were besieged by each of them to join their several choirs; and as there was no Church of Latter Day Saints here, we thought it no harm to lend a helping hand in order to become acquainted, and perchance to sandwich a thought occasionally when an opportunity should present. To-day we find ourselves the major portion of the M. E. choir. Laudations are abundant, and the Rev. Mr. Jones has said we had "given his church an impetus which had been long desired and prayed for by himself and members." Of course they do not know that we are what is commonly known as Mormons, although we have stated to several that we were Latter Day Saints, and we have our own amusements at home, thinking of our entire ostracism when the true state of affairs is revealed. If the Lord is willing some one will have heard the gospel in Hastings before this time next year.

We look for and appreciate your weekly visits more than ever before. Yours is the only familiar face that greets us in this land of strangers, and it is to us like a light in a dark place. Lions sometimes become timid; and the question asked and answered through the *Herald* in regard to us being "Mormons," seemed to give me comfort indeed. I do not like the name, from the fact that in the minds of the world every thing mean and contemptible seems to be connected with it; and

when we acknowledge ourselves "Mormons" it is the "wet blanket thrown over us," and the stepping stone to persecution, ridicule and ostracism, and a name that seems only to be connected with that sink of iniquity in the west, and their unrighteous acts. I think the sooner the Saints denounce the name entirely, and answer only to and be acknowledged by their proper name, Latter Day Saints, the better for us as a people. There must be a dividing line, and why not make it here instead of wasting hours of time in showing position and condition between us as Mormons, and them as Salt Lake Mormons.

If there are any Saints adjacent to Hastings, I should be pleased to correspond with them. Would like also to know what conference district this is in, and who the district president is. Would like to act in harmony with him in sowing the seed here. If any of the Saints should come this way, they will find our latch string out as usual. Ever praying for the weel of Zion,

I am yours, still in the faith,

T. W. CHATBURN.

GREENVILLE, Sonoma Co., Cal.,
February 27th, 1884.

Dear Brothers and Sisters:—We have no branch of the church at this place. I have not heard any preaching for about six years; but I know the doctrine that the Saints preach is true; so I am holding on to what light I have, and praying earnestly for more. I wish one or more of the Elders traveling through California, would call on us. My parents live here and they belong to the Church. As far as I know, we are the only believers around Greenville. I am a cripple and sorely afflicted, and I ask you all to pray for me. Your sister in Christ,

TRYPHENA CASE.

PROVIDENCE, R. I.,
February 25th, 1884.

Dear Bro. Joseph:—I was at Hebronville, with Bro. H. H. Thompson, on my return from General Conference at Kirtland. On the last Sunday in April, 1883, I baptized six—the heads of two families, also two young ladies—and they are growing strong in the work. At that time we had three families where we could hold meetings in their houses. One of these moved to East Attleboro, giving us a chance to hold meetings in that place, which we have occupied as we could, until last October. Since that time we have held a meeting there once in two weeks, and the interest is very good; some are candidates for baptism soon. The first named place is eight miles from the city, the second twelve, while at Barrowsville, four miles farther on, we have held two meetings—the first of the kind held there; they were glad to hear the gospel, and wish us to come again. We have in our travels, Brn. E. Perthel, a Branch Priest, and I. S. Brown, whom we at times send to a vacant place; and by so doing keep up the interest, they being well accepted. At Hill's Grove where the District Conference gave Elder H. H. Thompson a mission, Sr. Hopkins, with her little family, of a husband and twelve children, received us with extended hands, and open doors for the work; also proved her zeal for the cause by asking in her neighbors, to hear for themselves.

Simultaneously with the foregoing opening, through Bro. Thompson, at the house of Mr. and

and Sr. Budlong, a distance below the village, a sister had opened to her mind, the light, and truth, for which she had been seeking the last four and twenty years. She and a daughter, likewise a married lady, were of the first four that I baptized October 7th, some two hundred, or nearly, being present as witnesses; another daughter is now rejoicing. Was given up to die, by the M. D's.—away from home, but the Elders being called, she was blessed, and though nearly gone, to the great astonishment of the people, was the next day (though stormy), moved on a stretcher near a mile, to her father's house, and is now well, enjoys the meetings, and is a candidate for baptism. This case is only one of many, in which the Lord has blessed those calling for his holy ordinances.

I must mention the case of Bro. Reynolds, brought into our meetings by Sr. Hopkins. He, with a nice little family was trying to serve the Lord by the light they had in the Advent faith, he being an Elder. On finding the gospel, with its gifts and blessings, received it joyfully, the Lord blessing him in body as well as spirit, to which he bore strong testimony before his obedience; he being the fifth that I baptized there. He is called and ordained to the office of Priest, and has received the spirit of his calling, and commenced preaching. Bro. Payne, a churchman now declares with joy, that after thirty years of anxious looking for the true gospel, he has now found it to his heart's content; I baptized him December 16th. His wife though afflicted, has been blessed by administration. There are now five places at Hill's Grove and vicinity, eight miles from Providence, where we can hold meeting; one being an invitation of the colored church, near where we baptize, which we have not yet occupied for want of time, and all glad to have us come, and to hear the gospel preached. For nine months I have been able to remain at home only two Sunday's. I was thrown from a sleigh and broke my collar bone, but I am in the field again, and thank the Lord that he has spared my life, and permitted me to be instrumental in his hand, to bring thirteen souls into the kingdom. February 24th, I baptized Mrs. Nichols. We are having meetings here now every Sunday at 11 a.m., and 3 p.m.; and sometimes we stay and hold one in the evening, and the Lord gives us of his Spirit, and good liberty in declaring his gospel. We go forth rejoicing in its gifts and blessings, by which the will of the Lord is made known, and the sick blessed and restored. I desire the prayers of all Saints, that I may be kept humble and prayerful in this good work, and hold out to the end.

Yours in gospel bonds,

GEORGE S. YERRINGTON.

TAYLOR RIDGE, Ill.,
February 27th, 1884.

Dear Brother Joseph:—We have just returned from the Millersburg Conference. It was not largely attended, but we had a good time. The good Spirit was with us. We feel much strengthened. We have learned to love this latter day work, and we desire the prayers of all the Saints, that we may be useful members in the cause. The only minister we have is the *Herald*. I assure you it is a welcome guest at our house.

We remain yours in the love of Christ,

K. M. & J. R. BARNETT.

PERRY, Iowa, Feb'y 25th, 1884.

Dear Herald:—I love the latter day work dearly. We have had no preaching here for a long time. I hope the time may come when it will be more favorable here for the preaching of the pure gospel. The Methodist people all over the county of Dallas have been making an effort to revive their society, and have in some places, I hear, made some converts. At the school-house three miles east of our place, the Methodists were holding a protracted meeting, and were making converts, when the school director interfered, told them they were demoralizing the school, stopped the meeting, and closed the house against them. To the saints at Edenville I wish to say, that I very much desired to be present with them at their district conference; but at present don't think I can come. I am in poor health, have been all winter, and for the past week worse than common. I therefore beg an interest in the prayers of all saints, hoping that the kind Father may remember me according to the multitude of his tender mercies, and bless me yet awhile with health sufficient to labor for my own support, and those depending on me; yet I shall try to be willing to say, "Thy will be done, O Lord, not mine." I close with a prayer for all.

Your sister in hope of Eternal Life,

S. E. BOUTON.

WYANDOTTE, Kansas,
March 28th, 1884.

Bro. Joseph Smith:—It is strange how well our preaching takes as long as the people and their ministers don't know who we are. Last Sunday I went to my usual field of labor, (Pomeroy, Kan.), having no appointment there, but intending going three or four miles farther by team; but finding it was useless to go farther that day, concluded to go and hear a Kansas City Baptist minister preach at the school house at eleven a.m. There was quite a number present. He preached about one hour, and when he was about to close, he asked if there were any appointments, or if any one had anything to say. I got up in my seat, and said that I would like to address this people for about half an hour if there were no objections. There were no objections, he closed his meeting, and I took the stand; text, Matt. 28: 18, 19. I told them of the great necessity of teaching to observe all things that the Lord had commanded, and baptism for the remission of sins as was taught on the day of Pentecost. The great promise that was made to the believer on that day, and that it was to them and their children, and to all that are afar off from Peter's day, even as many as the Lord would call. That the Lord was calling us and all the ends of the earth. I spoke considerably on baptism for adults only, and that infant baptism or springling was not in the book. That we have heard so much about this death-bed repentance, etc., and to prove that such people go to heaven, they quote the thief on the cross, and that Christ went straight to heaven and the thief with him. Christ said to Mary, "I have not yet ascended to my father." And Peter tells us, that "he was put to death in the flesh, but quickened by the Spirit, by which he went and preached to the spirits in prison, who sometime were disobedient, when once the longsuffering waited in the days of Noah," &c. And if they were satisfied to take chances with the thief on the cross, they would have to go with the disobedient spirits. It was, "he that believeth and is baptized

shall be saved; but he that believeth not shall be damned." I crowded in all that I could in the half hour. I had good liberty, the congregation and the preacher paying great attention. After I got through, the preacher came to me, caught hold of my hand and said, "God bless you, sir, this country needs many more men like you." Asked my name and where I resided. I was glad for this opportunity, as there were some there that would not come to hear me preach, who thought I was poisoning the minds of the people. Prejudice and tradition go a long ways, and blind the minds of the people.

Your in the gospel,

RODERICK MAY.

DOW CITY, Iowa, March 2d, 1884.

Bro. Joseph Smith.—I don't agree with Bro. Gurley's exposition of Ephraim. It is evident that the tribes were mixed up a great deal. Some few went with the ten tribes; no doubt a good many of Manasseh went with them; but the body of them were among the Gentile nations. Israel was not called nations, only as a whole, or combined, but tribes. Has not Manasseh inherited Joseph's land for many generations? Isaiah 11: 12, 13, shows that Judah and Ephraim are face to face, and have been for generations; and this too in the very days that the ensign is to be raised up to the nations. Will Bro. Gurley tell us where the Tribe of Dan is, as spoken of in the seventh of Revelations, the sealed book. This tribe is lost, don't come in remembrance as a tribe. But we find Manasseh in his place.

May the Lord's blessing rest upon the honest in heart in his church, is my prayer.

A. F. RUDD.

FONTANELLE, IOWA,

February 27th, 1884.

Bro. Joseph.—What few there are of us here have been feeling like scattered sheep, so you can imagine our joy to see one of the shepherds of Israel come among us, our beloved brother, G. E. Deuel. He arrived here on the 16th instant. The congregational Church was secured, and on Tuesday, Wednesday, Thursday and Friday evenings, we listened to the word of God. Bro. Joseph, it is like feeding starving children. You who are blessed with the glorious light of the truth, can imagine how we were filled and made glad at the sound. Glorious work! I can not help exclaiming, "How beautiful are the feet of him that carryeth the glad tidings of peace!"

Saturday evening we did not use the church. On Sunday at three p. m., Bro. Deuel gave us the history of the Sabbath; viz, the Eden Sabbath, the Patriarchial, the Christian, and the Sabbath of the latter days, or modern Sabbath. There had been an Advent Elder here, preaching his doctrines, and made some converts, quite a number of them. He has been making it his custom to come here every other Saturday; and it being his day to come the 23d, a good many were anxious to see the two Elders meet in discussion; for there has been considerable indignation felt by the people because of the so called Sabbath keepers, and the condemnation by them of the Lord's Sabbath. But, curious incident! Elder Pegg did not come. Of course he was detained away! How could he help but be? How well Bro. Deuel's defense of the Christian Sabbath suited the people of Fontanelle, I could not say. Of course he was a "Mormon," but I heard some say

they thought it the very best argument ever presented on the question. I have reasons to believe that good seed has been sown in this town, and I pray the Lord to bless it. We could not have the house any more. The reason seems obscure in the face of facts; for we furnished everything, and paid them for the use of it. Those who heard, and we had very fair congregations considering the prejudice against "Mormonism," have something to set them to thinking. Bro. Deuel went home yesterday. He woke us up some from our lethargy, exhorted us to live as becometh Saints, and I hope we will all profit by his word. I thank God for sending us the "good shepherd" to feed the famishing flock. With love to the Saints and a prayer for your welfare;

I am ever your sister in the gospel of Jesus,
HATTIE BAKER.

ANACONDA, Deer Lodge Co., Mont.,
Feb'y 28th, 1884.

Mr. Joseph Smith.—Elder Blair was here last summer, but I did not hear of it until he was gone. I was very ill at the time, and I believe if he had come and laid hands on me I should have been well right away. I am led to believe that your church is the true Church of Christ, and I hope to yet become a member of it. I was brought up in the English Church, and my relatives were highly indignant at my expressing my opinion, some years since, when home last, about the church. I was dissatisfied with it, and told them what I had read and heard about the Latter Day Saints. They told me that they were imposters.

J. W. Jensen, of Willow Glen, will tell any of the Elders where I live when they come to Montana. My address is, Mrs. Eliza Dingle, Lost Creek Ranch, Anaconda P. O., Deer Lodge Co., Montana Territory.

No. 235, Graham Street,
BROOKLYN, N. Y.,

February 26th, 1884.

Dear Bro. Joseph.—It is now about four months since I was appointed by Elder Zenas H. Gurley, the president, to travel in the Eastern Mission, and preach the gospel. Thus far my labors have been confined to a small part of this vast field, namely, Brooklyn, N. Y., Philadelphia, Pa., Hornerstown and Allentown, N. J., and Bridgeport, Connecticut; also, last week I spent with Bro. Stewart at Elk Mills and Providence Mills, Maryland, and addressed large and attentive audiences. These places had been opened by Elder Stewart, and the prospects are very encouraging there, he having before then baptized four, and one since. Nearly everywhere the prospects are good. But when I first went into the field, I found everything in good order everywhere, reflecting favorably on the judgment and skill of the President of the Mission, who is exceedingly popular and much beloved by all who know him. They are hoping and praying that they will soon hear him again.

In Bridgeport, Conn., the Lord has been pleased to add to their small number a very able, zealous and popular man, Captain R. W. W. Preece, who is universally known and respected in the town as an Evangelist, and an energetic worker. I baptized him about a month ago, and ordained him as directed by the Holy Spirit to the office of a Priest on the same day, on which occasion the Spirit very powerfully rested on every one in our

little meeting, numbering about eight. We had a glorious time. Ever since our dear brother has been preaching and prophesying in the name of the Lord. We have reason to hope that he will be an exceedingly useful man, and be the means in God's hand of turning many to righteousness.

On the following Sunday I had the satisfaction of baptizing another in the Delaware river, near Philadelphia, Bro. John Zimmerman. These are all I have baptized; the people turn out well to hear generally, and pay good attention. We have also reason to hope, that ere long God will add to our number in many places. Always praying that God may fill you with the Spirit of your high calling,

I am yours in Christ,

W. O. OWEN.

NEW PROVIDENCE, Clark Co., Ind.,
February 25th, 1884.

Bro. Joseph Smith.—Two missionaries called at my house the sixteenth of this month to lodge for the night, floating under the banner of Latter Day Saints; Elders John G. M. Barnes, and James A. Anderson, Brighamites from Kaysville, Utah, sent on a mission to Indiana, Michigan, Ohio. We warn the Saints of them, as they have nearly our articles of faith, with your father's name on them. They staid with me until morning, reasoning on the apostasy, or rejection of the church. We challenged them for a public discussion. They refused, said they would not discuss. They went back into Jackson and Warren counties, Indiana. They said that there was a branch of their people there. Is that in our district? They are deceiving the people, and we are misrepresented by them. We think Bro. T. W. Smith ought to look after the work, or send some one there to set our claims forth rightly.

Yours in the faith,

JAMES M. SCOTT.

NORTH PLYMOUTH,
February 19th, 1884.

Dear Brother Joseph.—I been laboring in South Pond district for the past four months, with quite good attendance. I baptized two more Sunday, making six in all in that place. They are noble sisters, and they are ready to defend Mormonism when occasion requires. The minister told them to look out for us Mormons. They think that we have more than horns. But I thank the Almighty that he has by his Spirit planted a battery here that can not be shaken. I find that he has plenty of heavenly powder when occasion requires; and they will know that your father was martyred, for I will defend the cause that he brought forth.

Love to all the Saints. Your brother in the gospel truth,
N. R. NICKERSON.

NEWPORT, N. Y.,

March 2d, 1883.

Dear Brother.—My husband died February twenty-third. It is a great loss to me, but not without a hope to meet him in the first resurrection. The dead in Christ shall rise first. We were both baptized into the Church of Jesus Christ, in 1842. We have both kept in the faith. We received the *Heralds* in the morning of the day on which my husband died at night. He wanted me to read some to him, and I did. They were our sermons. He was just such a firm man as Bro. Henry Halliday. We lived in England,

Graveley, Cambridgeshire, till 1861. There was a large branch there, till that abominable doctrine came. My husband has been sick since last fall, but kept about till the last day. I send my kind love to you and all my brothers and sisters in the church. My husband, William Spring, was 81 years old. I am 75. My husband and I were married 55 years last June.

Sister HANNAH SPRING.

SPRINGPORT, Michigan,
February 10th, 1884.

Bro. Joseph Smith:—Not long since I was on a short visit at the Methodist parsonage, and heard a most scandalous rumor about one "old Joe Smith," and Mountain Meadow Massacre. They said "old Joe" ought to have his throat cut, etc., and that a celebrated lecturer had said this winter in Springport, that Mormonism is the greatest curse now upon earth. I went to see and talk with that gentleman. Springport paid him about sixty dollars, so I was informed. I told him what I heard at the parsonage. He denied it in presence of a number. I thought perhaps he only said it in private conversation to please the company he was in. So I asked him if he could tell me what that power is, "by whose sorceries all nations are deceived." Being a Presbyterian Minister, he knew how the Bible reads; but I found him poorly qualified to interpret one of the prophecies. But so plain a question he felt ashamed to be ignorant of; so answered me as though he knew as much about it as the great majority. After I had proved him, I found him in as much ignorance and more than a blind man ought to be. Therefore I became bold to teach him important scriptural prophecies relating to these latter days. You may guess what the Spirit of Truth would say; for it would take me quite a while to write what was said during that half hour. But I would like it, if I could see it in public print. But I feel sensible of the present need of that same Spirit of Truth, if I should attempt to relate the substance of that soul-stirring interview. That powerful woman, sitting upon a scarlet colored beast, full of names of blasphemy, reigning over the kings of the earth, with whom the merchants of the earth lived deliciously, and commit fornication with her—certainly that woman could not mean "old Joe," for the kings have not committed fornication with him yet, and now can not; for he is gone. Neither is it Mormonism; for no one of the nations has yet embraced it, or offered to support its ministry by salaries and donations; nor does any beastly power array the Mormon Church. The woman means church, or any ecclesiastical power, "full of names," includes Protestant names with Catholics. The beast that carries her means the "dragon," or human legislation. All this is symbolically true in its application to the popular religion of what is called modern Christianity. It can not be true independent of Catholicism, or Protestantism. Together it constitutes the vine of the earth, with its branches. Who can doubt it? The reaping day is also near at hand, even the supper of the Great God, when kings and captains will be food for beasts and birds. Not many kings among the Mormons. Therefore this can not mean that little despised company, where this, "the hour of God's judgment began." The cities of the Saints are made desolate; but this is only the beginning of sorrow. For from this "until the time of her end, desolations are

determined." That which has been meted to us, will be doubly doubled.

Another view of this symbolical power, the anti-Christ. "Let the mind that hath wisdom count the number of the beast, for it is the number of a man, and his number is 666." When Constantine began to make laws for the church, instead of such as Jesus had made, the symbol was changed, and the man of sin took the place of the woman, and became the anti-Christ, or man of sin. And every Protestant branch, from that time to this, has followed his example of making ecclesiastical laws to govern their several branches, until the whole number of the vine is completed; and it is not only the "man of sin" in one complex body; but it is opposed to the Lamb's wife. So much so, that the ministry stand ready to persecute the woman, and drive her into the wilderness as did the whore. In the holy scriptures, human governments, are spoken of as different beasts, such as they nearest resemble in their several codes of laws. But ecclesiastical or rule, is spoken of, not as some beast at the head of it, but "a man." His number is not that of a beast; but of a man. I am persuaded to believe this is the very man who will be found without the wedding garment, when the King comes in to see the guests. For if one of their baptisms is "nonessential" to salvation, so is that of every one of the body of the anti-Christ, or man of sin. It is all included under one general head, viz, "the man of sin." Their members are not baptized into Christ, but into anti-Christ. They do not consider water baptism a saving ordinance. One of their number said in preaching from the words of the Lord to Nicodemus, that he was not talking about water, but Spirit, when he said, "Verily, verily, I say unto you, except a man be born of water and of the Spirit, he can not enter into the kingdom of God." I doubt very much the propriety of putting new wine into old bottles, or the Holy Ghost into unholy temples. And none but the holy ministry of God's order, can properly confer the gifts of the Spirit, or baptize in the name of Jesus. And this being a settled doctrine of the Scriptures, it follows that the work of all others will come under the head of imposture and anti-Christ, and none of their names will be written in the Lamb's Book of Life.

J. S. C.

PROVIDENCE, R. I.,
February, 1884.

Dear Brother Joseph:—Is the church the kingdom as some affirm? If the church and kingdom are synonymous, then each word can be used interchangeable, and good sense made of every passage in which they are found. I will substitute the word kingdom in the place of church, and what a jargon it makes: "They ordained them elders in every kingdom." Acts 14, 23. "Being brought on their way by the kingdom." 15: 3. "He went through Syria, confirming the kingdom." 41 v. "And so were the kingdoms established in faith, and increased in number daily." Acts 16: 5. "Greet the kingdom that is in their house." Rom. 16: 5-16. 1 Cor. 16: 19. Colos. 4: 15.

Was the kingdom set up on the day of Pentecost? No. The Bible does not say so, and it would be contrary to Daniel 2:44. The Jews, God's people, to whom the kingdom originally belonged, rejected Jesus their King, and put him to death. Jesus the King is absent, having gone

into a far country, to receive for himself a kingdom, and to return. Luke 19: 12. The Heavens have received Jesus, and will retain him until the times of the restitution of all thing. Acts 3:21. During His absence the gospel will take out of every nation a people for his name, who are to be joint heirs with him. Rom. 8: 17, and to be a royal priesthood. Peter, 2: 9. Jesus will return to build again the tabernacle of David. Acts 15: 16, to share the kingdom with his people. Matt. 25: 34.

Yours in the gospel,

T. H. MOORE.

ST. JOHN, Stafford Co., Kansas.
February 23d, 1884.

Bro. Joseph Smith:—I will give my testimony concerning the work of God. I was convinced at Green Oak, Alleghany county, Pennsylvania, that the signs followed them that believed. I asked God to show me one, and I would serve him all my day. So he granted me my desires, and by so doing gave me a chance to keep my promise, and serve him from that time to this, which has been about fourteen years. I like very well to be in his service. And after I received a manifestation from God, I was baptized by a man called of God, and was born of the water, and my sins were forgiven. Then they laid hands on me for the gift of the Holy Ghost, and I received it, and with it the gift of faith, of knowledge, and tongues. It was not long till I received a testimony that your father was called of God to keep God's commandments. That the Lord had established his church by your father, Joseph Smith, which still exists, and I believe will last forever. I was assured that God would not allow men to exalt themselves, nor let his servants walk in forbidden paths. Nevertheless, I soon became aware that some forsook God, and God left them to their own strength.

JOHN MCKEWEN.

LOGAN, Iowa, February 16th, 1884.

Bro. Joseph:—I enclose a slip from the New York Sun, of Sunday, December 9th, 1883. There is a good deal of food for thought in it. To my mind it accounts in a great measure for the impotency of this nation in their dealing with the abomination of polygamy in Utah; for it is contrary to nature and reason to expect an unclean element to effect a purification of another element affected with a like uncleanness. It is also another and striking illustration of the fallen condition of the churches, willing for hire and the popular demands of the times, to wink at what appears to me to be a very plain violation of God's law, even though, as stated in the article, directly contrary to the provisions of their own creeds.

But the most important idea that it seems to me should be impressed upon us as a people, after an examination of this subject, is its practical application to us as a church. The spirit of the times, and the most popular teachings of our modern philosophy, all tend to loose and imperfect ideas of the binding force and importance of the marriage relation. It is natural that man should drift with the tide. We are too often led to consider a custom that has the sanction, either directly or indirectly, of human law, to be an established principle of action, whether in or out of the church. Our ideas with reference to the marriage relation are no exception. A perverted moral public sentiment has within the last cen-

tury demanded, and human administrators of political states pretty much the world over, have conceded, the enactment of very different provisions governing the matrimonial state, than God ever conceived, or primitive man demanded. I fear too many of us, even of latter day Israel, are disposed to consider these established worldly customs binding and right.

Now it seems to me, that the principle of God's law with reference to this subject is, once married, married for all time. That no matter what sin either party may be guilty of, the pledge of fidelity of the other is just as binding as to his or her actions, as though there had been no violation of the compact. That there is no such principle as divorce known to the gospel in its absolute and scriptural sense; and that the people of God owe it to each other and the world, as well as themselves, to see that their acts set the seal of truth and conviction upon this idea.

Your brother in the gospel,

WM. C. CADWELL.

OUR TWO KINDS OF POLYGAMY.

According to the Rev. Dr. Bacon, two forms of polygamy are practiced in this country. They are the straightforward polygamy of the Mormons of Utah, and the practical though unavowed polygamy rendered possible by the divorce laws of New England especially.

There is a great difference between the two, however; for the Mormon polygamist supports all his wives and their children, while the New England polygamist gets rid of one wife by divorce proceedings before he takes another. The Mormon polygamy, therefore, seems to be in some important respects morally superior to that practiced by professed or nominal Christians. If a Mormon wants a new wife, he may get one, but he is not released from his obligations to his other wife or wives. He simply adds her to the household over which he presides. The divorce laws of many of our States, however, enable a man to have several wives in succession, supporting only one of them at a time, though all may continue alive, and though none may have broken the marriage contract as it is interpreted by the Church which solemnized the marriage.

Both of these two forms of polygamy—the one sanctioned by a religious fanaticism, but condemned by civil law, and the other condemned by religion, but permitted by law—are now prominent subjects of discussion. To get rid of the Mormon polygamy, Gen. Rosecrans would introduce into the Constitution an amendment prohibiting it; Senator Edmunds would declare vacant all the elective offices in the Territory of Utah, and impose their duties on a Board of five persons to be appointed; and, finally, President Arthur advises the abolition of the Territorial Government and the assumption of absolute political control by Congress.

To stamp out polygamy at the East, some people are urging a constitutional amendment giving Congress power to secure a uniform system of marriage and divorce, and others want the State laws to be brought into harmony in regard to those subjects, so that divorce shall nowhere be granted except for adultery, and the old distinction, preserved in this State, between divorce from bed and board and divorce from the bonds of matrimony, shall be made.

We have learned, however, from experience that, whatever the laws, the Mormons will con-

tinue to practice polygamy under the precepts and sanctions of their religion. The only really efficient way of breaking up the Oriental custom there is to convert them from Mormonism, unless indeed, we leave polygamy as they practice it to die out of itself, as it surely will do with the lapse of time and the increasing population of their Territory. Polygamy can not long subsist by the side of monogamy, at least the regular polygamy. It is too expensive, and monogamy is naturally preferred by women. But an institution which is dying out from natural causes may get new life from opposition, or from what its supporters can construe as persecution, especially when it is founded in religious fanaticism.

The prohibition of polygamy in the Constitution, the abolition of the Territorial Government of Utah, the making of any devisable laws against polygamy, will not crush out the practice so long as the Mormons believe that in taking many wives they are obeying a higher law. And the more you try to drive them against their will, the more stubborn their resistance is sure to be.

As to our Eastern polygamy, as Dr. Bacon calls it, the main remedy proposed, a constitutional amendment and a uniform marriage and divorce law by Congress, is not to be thought of for a moment. The regulation of marriages and divorces belongs to the States, and the transfer of powers which belong to them to the Federal Government would encourage evils of far more momentous consequences than those which can be referred to their present inharmonious divorce laws. The great danger which menaces this country is political centralization.

And what reason is there for supposing that Congress would enact a divorce law more stringent than the laws of the States? At the meeting of the Congregational Club of this city on Monday, ministers advocated the constitutional amendment and the uniform divorce law, because divorce "was spreading so rapidly and doing so much to annihilate the most sacred form of social existence, marriage." "As things are now," said the Rev. Dr. Ingersoll, "I can get married here and go to some other State and get unmarried." But, suppose you got the constitutional amendment and the uniform divorce law from Congress, might not the divorce be made all the easier for you? Congress might allow you to get unmarried without taking the trouble to go to another State. Whatever the law one Congress passed, and however few the causes of divorce it allowed, another Congress might give us as free a divorce law as that of Rhode Island, for instance. The religious people who want to trust the preservation of the sanctity of marriage to Congress because State Legislatures do not regard it, show a very unreasonable reliance.

The sanctity of marriage suffers in these days because religious faith has declined. Divorces are more frequent because lawmakers and those who live under the laws regard marriage as a civil and not a religious contract. They are encouraged, too, by ministers who are ready to marry divorced people, though the divorces were obtained in violation of the religion they preach.

The great remedy for divorce which the clergy should concern themselves about, is the conversion of people to Christianity. After that, the Church should treat divorce as a sin and remarriage as adultery, if the divorce is obtained for other reasons than those allowed by religion. The Roman Catholics have no trouble about the matter, for they recognize no divorce at all, whatever the law, State or Federal. The sanctity of marriage, and marriage itself as a religious institution, must be preserved and defended by religion. When the State deals with it, it can only be as civil contract.

SALT RIVER, Macon Co., Mo.

March 3d, 1884.

Dear Brother Joseph:—I wish to bear my testimony to this work. I know it is of God. I have received that knowledge for myself. I feel thankful to my Father for this. The work in this place moves slowly. Elder Robert Thurtchley and Priest David Winn are doing all they can to keep the work alive in this place. We have meeting every Sabbath, and I hope that we may strive to live as becometh Saints of God, that we may receive the blessings that God has promised. Ever praying for the spread of this great truth,

I remain your sister in gospel bonds,
EMMA THURTCLEY.

Summary of News.

GENERAL NEWS.

Feb. 28th.—Another package of explosives has been found in London. The discovery was made in the Charing Cross station. No arrests have yet been made. Paris is still thought to be the rendezvous of the present conspiracy.

Gladstone has introduced in the Commons the Franchise bill, which would strengthen the State by enfranchising the people capable of exercising the rights of franchise. America, he declares, has only recovered from the Civil War so quickly because of the fact that every capable citizen had been intrusted with the rights of franchise.

At a carnival and festival at Vallareal, Portugal, yesterday, an affray occurred between the military and people. Fifteen persons were injured.

Photiades Pasha has resigned the Governorship of Crete. It is believed preparations are making for a great Cretan revolt.

Gen. Graham marched from Fort Baker this afternoon, bivouacked tonight, and resumes the march on Teb tomorrow. One company is left to guard Trinkitat. Two Egyptian battalions have started for Assouan. Fresh directions have been sent Gen. Graham repeating the previous orders to restrict his operations to the defense of Suakin.

It is officially reported at Washington that the foot-and-mouth disease prevails among the cattle of almost every county in England.

Feb. 29th.—Information was lodged with the police of London, Eng., that an attempt to blow up the courts with dynamite was imminent. They arrested three men and seized a large quantity of dynamite discovered in a house in Clare Market, near the Strand. The dynamite discovered at Charing Cross and Paddington Stations was labeled "Atlas Powder." Both clocks were of American make. A copy of the New York Sun, dated Feb. 6th, 1884, was in the valise at Paddington Station. The English Government has decided to send a courteous dispatch to America relative to the actions of Americans in countenancing and assisting the dynamiters.

Gen Gordon's proclamation to the Soudanese, issued Tuesday, is as follows: "Since my arrival I have given you sound advice. Everything has been done to insure quietness and stop bloodshed. My advice has not been followed. I am therefore forced against my will to summon the British troops. They will arrive in a few days, when I shall severely punish all who do not change their conduct."

Sexton, member of Parliament for Sligo, publishes letters from former Orangemen, whose names and addresses are given, showing the Orange organization is a secret society, revealing the mysteries of initiation and explaining that the object of the society is purely anti-papist.

Advices from Haiphong state that the French gunboats with 1,000 men have occupied the extreme post of the rebels on the Song Foi River, ten miles below Bacninh. The Chinese skirmishers were firing from the neighboring heights, and burning the surrounding villages. The gunboats were returning the fire. According to latest reports 30,000 Chinese had returned to Bacninh.

A new motive power, which it is claimed can

be generated at one-fourth the cost of steam, has been discovered. Capitalists have advanced \$8,000,000 for its development.

Mar. 1st.—A black bag made of American cloth has been found in the cloak room of the Ludgate Hill Station, containing forty-five packages of dynamite, and a portion of an American alarm clock. The bag found at Ludgate Hill Station was deposited Monday. It contains thirty or forty cakes of whitish yellow powder. Each package was inclosed in paper and all packed around a small alarm-clock, to which a pistol was attached. It was so arranged that when the clock ran down it would fire the contents of the pistol among the packets. The police are in possession of evidence that one of the valises seized in London was deposited in the railroad depot at Southampton by two passengers from New York, who landed at that port. The temper of London is excitement rather than alarm over the dynamite outrages.

Pat Joyce, Secretary of the Council of the Fenian Brotherhood in New York, says that the dynamiters there discovered a process of making an explosive out of soap and sugar that will cause havoc in England. Americans, he says, have gone over to teach Irishmen on the other side how to make it. This stuff, he says, was used to blow up the Victoria Station in London. British ships, Mr. Joyce added, are carrying machines over every day.

The police have at Vienna, Aust., arrested an Anarchist named Kammerer, who came there from Switzerland. When arrested Kammerer discharged a pistol at the officers. A bomb was found in the prisoner's house.

At Teb, near Trinkitat, the British troops under Gen. Graham, met and defeated the forces of the Mahdi. Friday morning the English force, numbering about 5,000 men, formed itself in battle order in an oblong square, with the Highlanders in the advance, as they were at Tel-el-Kebir, and commenced its march on the Arab army. They had proceeded but a mile when the Arabs opened fire upon them, at the same time slowly retreating. The British steadily advanced for three miles, until they came in sight of the Arab earthworks. The Highlanders, cheering, moved forward until they were within 800 yards of the works, and waited for the ranks to close up. The Arabs were on their flanks and in front in great numbers, but still the Scotch pressed on. The Arabs charged them with their spears, only to be mown down like grass in great numbers. Having cleared the space in front of them, the British army stormed the works and carried them, and after four hours' fighting the whole camp was in their possession, together with the cannon which Baker Pasha's Egyptian sheep had lost three weeks before. The Arabs retreated with the British troopers pursuing them, and it was the intention of Gen. Graham to push on to Tokar, whose garrison recently surrendered to the Arabs. In spite of the fierceness of the Arab attack, the British are reported to have lost but forty-four killed and 142 wounded, while the Arabs lost 1,000 killed, besides the wounded, the number of which is not given.

March 2.—The French Government has decided to expel all suspected Irish dynamitards from France.

The Sultan has refused permission for the establishment of a French college at Beyrout on the ground that public instruction would interfere with the rights of the Government.

The Sultan insists that the commercial treaty between Turkey and the United States will expire June 4, of this year. Minister Wallace holds the contrary opinion. The Sultan is, however, willing to allow the existing tariff to remain until negotiations with other Powers are concluded, and will concede to the United States the same commercial advantages accorded to other nations by a new treaty.

Gen. Graham's force occupied Tokar Saturday four hours after the close of the battle at Teb. There was some skirmishing during the march. The Arab's loss in Saturday's fight is placed at 1,100. Osman Digma with a large force is in the vicinity of Tokar prepared to contest the ground with the English, and a battle is imminent. Gen. Graham's efforts will be now directed to

establishing a line of communication between Suakin and Berber. With this purpose he has convoked a meeting with friendly Sheiks.

All reports commend the steadiness with which the British moved on Teb. The square in which they advanced to battle was never broken. The determination and bravery of the rebels is shown in the fact that when they were charged by the cavalry great numbers of them threw themselves upon their backs on the ground and speared the horses of the troopers as they dashed over them. After the battle Baker Pasha and Admiral Hewett returned to Trinkitat. The soldiers and sailors heartily cheered Baker Pasha, who was so severely wounded as to be unable to walk. Veterans who took part in the battle say they never met a more resolute foe. The enemy's trenches were found completely filled with corpses. The Arabs at Houdeida have declared in favor of El Mahdi. The Governor has telegraphed Sennaar for troops.

The Government, convinced that Gen. Gordon's mission will fail and his life be put in peril, offered Abd El Kader Pasha, Minister of War, under the sanction of Baring, British Minister, the Governorship of Khartoum. Abd El Kader refuses the office unless Gen. Gordon assents.

The railway officials at London, England, now insist upon the inspection of all baggage left at terminal stations.

A box containing clockwork exploded in the post-office at Guesen, Germany, to-day. One official was severely wounded.

The Canadian Cabinet at its meeting Saturday, it is reported, agreed to make many valuable concessions to the demands of the Manitoba farmers. The Federal subsidy will be increased triennially in proportion to the increase in population; Government aid will be given to the proposed railroad from Winnipeg to Hudson's Bay; and the odd-numbered sections of the public lands will be placed at the disposal of the Provincial Government. It is expected that these concessions will fully satisfy the people of the Northwest provinces.

March 3.—A reward of \$5,000 has been offered for the detection of the authors of the recent dynamite explosion in London.

After his signal victory over the rebels under Osman Digma at the wells of Teb, Gen. Graham advanced rapidly on the Town of Tokar, reaching that place by Saturday noon. But a few shots were exchanged with the rebels who were holding the town, and then as the British square advanced the enemy fled to the mountains, pursued by the hussars, who kept up a continual skirmish with the fugitives. The garrison of Tokar was found to be in a most pitiable plight. The inhabitants were in a most miserable condition, and the soldiers hostile to the Arabs all in chains. From the people it was learned that the rebels had been in possession of the town since February 6th. A portion of the garrison was sent back to Trinkitat and the fortifications forthwith blown up. The remains of Morice Bey, Surgeon Leslie, and four other Europeans who were killed at the time of Baker Pasha's defeat were buried with the customary military honors in the captured city.

Gen. Graham will send the Egyptian troops, found at Tokar to join the garrison at Suakin. The English troops will be withdrawn to Teb, whence after receiving supplies of water, provisions, and munitions they will advance to Tamanieb. Before the British renew the attack Osman Digma will be offered a conference. Five thousand rebels who fled from Tokar when the British entered Saturday have joined Osman Digma. Only 1,000 of them are Soudanese, the rest being fanatics sent from Kordofan and Darfour. If Osman Digma refuses to surrender, it is expected the rest of the tribes under the Sheiks will express their desire to come to terms.

A dispatch from Khartoum says: El Mahdi has forbidden the Sheiks of the White Nile and Blue Nile to advance to Khartoum or provoke hostilities. Four hitherto hostile chiefs have submitted to Gen. Gordon. Three soldiers of the old garrison of El Obeid have arrived here. They report great misery at El Obeid. El Mahdi fears the tribesmen and inhabitants, and a

reign of terror exists. El Mahdi has stored up all the rifles, saying they belong to the Egyptian Government and he will deliver them to its representatives. El Mahdi received Gen. Gordon's letter naming him Sultan of Kordofan with ecstasies of delight, and gave the messenger who brought the letter a robe of honor.

It is now almost certain the dynamite outrages in London, Eng., were the work of four men who arrived from America, Feb. 20th.

At Pesth, Hungary, a number of Socialists recognized a detective in a tavern and badly beat him. He is now in a precarious condition.

At a meeting of Anarchists in Paris a resolution was adopted to adhere to the declaration of the New York Anarchists approving the attitude of the Vianese Socialists.

It is said Montenegro is making preparations for a campaign in Albania. Six thousand men are concentrated on the frontier. Prince Nicholas of Montenegro designs to settle the frontier question this spring by a coup de main, seizing the territory which Montenegro claims.

March 4.—De Cassagnac, the Bonapartist editor and duelist, now urges an alliance of all Monarchists—Imperialists, Legitimists, and Orleansists—in opposition to the Republic.

The London police have learned that nine persons whom there is reason to suspect of being dynamite plotters have been landed at Southampton from the steamer Dora from America. Extraordinary precautions are being taken to insure the safety of Buckingham Palace. The movements of all persons found lurking about the neighborhood are closely watched.

The Swiss police are searching the houses of the Anarchists. The President of the Berne Anarchist Club has been arrested.

Prussia's proposal to the Bundesrath regarding the Anti-Socialist law is to prolong the law until 1886, on the ground that many attacks upon life and property are traceable to the Socialists.

Gen. Graham will attack Osman Digma at Tamanieb, where the rebel force is encamped.

A dispatch from Madrid says: Speculators have subscribed £120,000 to raise a revolutionary movement similar to that of August, 1883. The Government is fully informed in regard to the plot. Descriptions of the supposed dynamiters are sent to all parts of Europe, and steps were taken to have them arrested.

When the law for manumission of the Cuban slaves was passed several years ago they numbered 385,355. It is estimated that all but 100,000 have already been set free, and it is thought all will be free within a year.

The bill prohibiting the manufacture and sale of liquors in Iowa, which passed the Iowa House last week, was agreed to in the Senate and signed by the Governor. The law goes into effect July 4th.

The National Freethinkers' Convention will be held September 3d, at Cassadaga Lake.

March 5.—Crete has carried the day. The Porte will appoint a Christian Governor.

A dispatch from Havre says: "There are thirty Irish-American Fenians at Havre. The dynamite factory between Amiens and Boulogne is strictly watched. It is stated that the alleged informer McDermott, who is in Paris, has offered to give valuable information to the English police. He will do so at the risk of his life, as the Clana-Gael declare they will assassinate him. A special agent from Dublin is aiding Inspector Moser."

An Irish Migration Company, with a capital of £250,000 has been formed. Parnell is Chairman, and Sir Baldwin Leighton, Jacob Bright, and Edmund Dwyer Gray, members of Parliament, are among the Directors.

Gen. Graham has arrived at Suakin. The troops are embarking at Trinkitat for Suakin. The cavalry, before leaving Tokar, discovered Osman Digma stationed ten miles from Suakin. Reports have reached Suakin that the Bedouins of Jeddah are in revolt against Turkey. It is expected that a stage of siege will be declared.

Gordon's reports of the submission of the Sheiks are distrusted at Cairo. It is said he is the dupe of the Sheiks, who take bribes and delude him with false news. It is reported that Sheik Ibrahim, on the White Nile, with 9,000

Arabs, and Sheik Busser, on the Blue Nile, with 8,000 men, are advancing on Khartoum. Gen. Graham is making preparations at Suakin to advance upon Tamanieb. The Sheiks of several tribes have sent envoys offering to desert Osman Digma and assist the English if paid for their services. Twenty-seven hundred bodies were buried at Teb, including the Egyptians killed in the fight between Baker Pasha's troops and the rebels. Capt. Mason, the English agent at Mas-sowah, is organizing an Abyssinian contingent under English officers to operate on Khartoum if El Mahdi continues fighting. Gen. Gordon asks further supplies of money. The Treasury at Cairo sent him £4,000 and a number of decorations. An Arab reports that Osman Digma has 4,000 men at Tamameb and more twenty-three miles from Suakin. The slaves are determined to support Osman Digma. Naval and military officers are strongly urging the Government to give Osman Digma a lesson. The garrison at Gennaar is safe, but prevented by marauders from descending the Nile. Troops from Trinkitat will not land at the Town of Suakin, but a little south. An Arab at Suakin from Osman Digma's camp reports the rebel leader still bitterly hostile to the English.

Admiral Hewett and Gen. Graham have issued a joint decree summoning the Sheiks of the tribes of Suakin, and saying if they come they will be protected; but if they refuse the fate of Teb awaits them.

The Porte has been sounding the Powers regarding the Soudan. Germany replied that she will not intervene, and suggests that Turkey arrange the matter directly with England. The other Powers made similar replies. In view of this, Musurus Pasha, the Turkish Ambassador at London, has requested Earl Granville to use the Sultan's influence in seeking to conciliate the Soudanese.

The Austrian police have discovered that the Anarchists possess a large quantity of dynamite. Lectures were given last autumn in the workmen's quarters at Vienna, on the best methods of making and storing explosives. The police made a raid and discovered three laboratories fitted up for making explosives, with large quantities of dynamite. The police are convinced that other laboratories exist, and the press has therefore been forbidden to publish anything regarding their movements. A workman was recently caught trying to smuggle small bombs from a suburb into Vienna. It is believed the police have secured the services of an Anarchist informer.

The arrests of Anarchists by the Swiss police still continue.

An attack by the French on Bacninh is expected daily. Several heavy skirmishes have taken place.

FIRES—STORMS—ACCIDENTS.

Feb. 28th.—Loss by fire at Boston, Mass., chemical works, \$1,000,000. Richmond, Va., cedar works, \$90,000. Fairbault, Minn., business houses, \$9,000. Paris, Ky., ware house, \$20,000. Racine, Wis., \$35,000. Boston, Mass., \$200,000. Lexington, Ky., \$17,000. Eldorado, O., flouring mill, \$20,000. Iredell, Tex., the whole business portion of the town. Philadelphia, Pa., carpet mill, \$25,000.

The late southern cyclone assumed the form of a disaster in sixteen of the thirty-four counties of South Carolina.

A three-story frame house burned on Stanton street, in New York City. Cornelius Van Riper, the occupant, and his three children perished within the building, and his wife jumped from the third story, was killed instantaneously.

Tonight the greater part of the city of Boston, Mass., is in darkness. Nearly all the telephone and telegraph wires are down and the streets are knee deep in slush. A heavy snow-storm has prevailed with few interruptions for three days, and today wires and poles everywhere fell under the accumulated weight.

A New London dispatch tonight notes the death by drowning or starvation of seven men of the crew of the schooner Sarah W. Hunt while searching for seals near Campbell Island, Pacific Ocean. The commander of the brig-

antine, with the aid of the boy, kept his vessel on her course a month. The Captain and steward of the schooner alone sailed the vessel 630 miles to New Zealand after losing the crew.

Near Paris, Ill., a train was wrecked, one man killed, and several injured.

Feb. 29th.—Loss by fire at Lawrinburg, N. C., \$75,000. Oil City, Pa., \$50,000. La Grange, Mo., \$15,000. Chesterfield, Ill., \$8,000. Memphis, Tenn., \$31,000. An explosion of gas occurred during this fire, which wounded 16 persons. Milwaukee, Wis., \$4,500. Amesbury, Mass., \$40,000. Loraine, O., \$35,000. Near Fort Wayne, Ind., \$12,000.

The Island of Chios and the Towns of Chesame and Vouly, upon the mainland of Asia Minor, have been visited by an earthquake.

March 1st.—Loss by fire at Portland, Conn., the United States stamping works, \$400,000. Fond du Lac, Wis., wholesale drug house, \$8,000. Sioux City, Ia., \$4,500. New Paltz, N. Y., engine works, \$40,000. Pentwater, Mich., flouring mill, \$25,000.

Fifteen pounds of dynamite in a small shanty in the lower part of the city of Harrisburg, Pa., exploded this morning, damaging sixteen buildings on Eleventh street. The dynamite was in cartridges placed on a shelf to dry back of the stove by men employed at the McCormick quarry. During the absence of the men the shanty caught fire, the supports of the shelf burned away, the dynamite fell, and exploding, not a vestige remained. The houses of Isaiah Pearson, C. S. Brown, J. Clancy, and G. Eckert were shaken apart. Of sixteen houses near, not a whole pane of glass was left. The wife and two children of Brown were cut by flying glass.

March 2d.—About \$900,000 worth of property was destroyed by fire in the business portion of Utica, N. Y. A Harrisburg, Pa., the engine house was burned.

The loss by the overflow along the Red River is very great in stock and forage. Most of the plantations for 100 miles above Shreveport, La., and west and several on the east side are under water. Above Shreveport the river is falling rapidly and but little additional damage is apprehended. Trains on the Louisville, New Orleans & Texas Railway were discontinued last week, the track being under water west of the Yazoo River. Great apprehension is felt concerning the safety of the Bolivar, Ilowarsa, and Longwood levees. Every effort is being made to hold them. The water is going through Biggs' crevasse below Delta, and has overflowed the Vicksburg, Shreveport & Texas Railroad, causing the discontinuance of trains between Delta and Monroe. Trains are running from Delta to Tallulah, eighteen miles, and from Monroe to Delhi, thirty-six miles. From Delta to Monroe the only communication is by skiffs. The rapidly rising water in the Bayou Macon will cause the discontinuance of trains between Monroe and Delhi in a few days. The backwater from the Biggs crevasse is gradually overflowing the lower part of Madison Parish. The water is going through a break at Hardscrabble, doing much local damage. In Bolivar County, Miss., a break 350 feet wide was made in the levee, and the plantations near are being overflowed. At Helena, Ark., the river rose nine inches during the last twenty-four hours.

The steamer Juliet, at Halifax, from Newcastle, England, reports fearful storms at sea, and revolving hurricanes, a heavy field of ice, and innumerable icebergs. She sighted a two-masted steamer apparently hard and fast between two bergs, but could not make out her name. Later she passed an oilcage or petroleum ship on fire. The crew is believed to have been rescued by a passing ship.

The two-story brick engine house at the Seventh Day Adventist Sanitarium, Battle Creek, Mich., was wrecked this morning by a bursting boiler, and one man seriously injured. The loss is \$4,000.

The boilers in the California Sawmills, at Bear Creek, Pa., exploded this morning, demolishing the building and killing Rudolph Sipler, Whitney Whitebread, and Jesse Knecht. The bodies were blown several hundred feet. Loss, \$8,000.

March 4th.—Loss by fire at Pottstown, Pa.,

Seminary, \$40,000. Horicon, Wis., \$15,000. Petersburg, Va., \$37,000. Hannibal, Mo., \$20,000. Chicago, Ill., \$1,000.

The steamer Bertha collided at Gibraltar with the Norwegian bark Amalia. Nine persons were drowned. Seventeen members of the crew of the Spanish bark Trinidad, Capt. Marrero, have landed at Liverpool. They report the Trinidad from Pensacola, December 27th, for Gloucester, was abandoned by them water-logged February 24th. The Captain and remainder of the crew refused to quit the vessel.

The water is now two feet over the new levee at Arkansas City, Ark. At Shreveport, La., the river declined seven inches the last twenty-four hours.

The greater part of the business houses on the south side of Main street, Garder Grove, Decatur county, Iowa, were destroyed by fire Thursday night, March 6th. The loss is \$20,000. The entire town came near being destroyed.

BUSINESS AND FINANCE.

A. S. Howell & Co., of Bath, Me., failed for \$60,000.

Failures in the United States and Canada during the last week numbered 235, a slight decrease from the previous seven days.

Martin, Turner & Co., merchants of Glasgow, Scotland, engaged in the East India trade, have failed; the liabilities are roughly estimated at between £400,000 and £500,000.

A credit will be asked of 19,000,000 marks by Germany, to be used for the most part to construct torpedoes along the Baltic seaboard.

The United States Government is pressing its claim against Spain for \$493,000 as the balance of the awards due on account of American losses during the rebellion in Cuba, and also for \$6,000,000 for estates embargoed in the same period and not restored to their American owners.

This was the close of the regular winter season for packing hogs. In Chicago the excess of receipts over shipments of live hogs was only 1,967,147 head. Including dressed hogs and the few driven into the city, the total of the season's packing will scarcely reach 2,000,000 head, against 2,890,000 for the same time last winter.

During February the diminution in the National debt was only \$2,582,587.

The *Mark Lane Express* in its weekly review of the British grain trade says: "There exists material from which a large wheat crop is possible. The fine native wheats are firm, and inferior white and red weaker. Flour is inactive. Foreign wheat is unimproved, and receipts small. Cargoes off coast declined 9d. Two cargoes of No. 1 California have gone to the Continent without extra freight at 39s 6d. Eleven cargoes have arrived, four were sold, and four withdrawn, including one No. 1 California and one No. 2 California. Sales of English wheat during the week, 61,854 quarters at 37s 3d per quarter, against 45,939 quarters at 42s 6d the corresponding week last year.

Advices are received of a great financial panic at Peking in China, in which many native merchants and banks have failed. Bank rates for silver are rapidly declining. The merchants in the interior have stopped all trading ventures. The populace of the country are excited.

The statement of the Imperial Bank of Germany shows an increase of specie of 1,900,000 marks.

About \$2,000,000 in gold were shipped to Europe from New York.

The total debt of the United States Government, less cash in the Treasury, the 1st of March, ist., was \$1,453,501,133—a decrease since June 30, 1883, of \$67,590,074. In 1866 the debt was almost twice as large as now. The interest then was 147 millions a year; it is now under 50 millions.

On the River Tyne 124 vessels lie idle, and 1,560 men are thus thrown out of employment.

During the last twelve months the excess of exports over imports of merchandise was \$73,787,613 greater than during the corresponding period of the preceding year; and that, while in 1883 we exported \$33,269,219 more gold and silver than we imported, in 1884 the excess of imports over exports was \$3,932,629, a difference of \$37,201,848.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

BAPTISM AND THE LORD'S SUPPER.

INTRODUCTORY REMARKS.

THE question is, were they intended by him to be continued in his church only for a few years, or until he comes again. His followers should understand the true nature of his kingdom. This is exciting in the minds of certain classes at this period a considerable degree of attention. Many view it as deserving, and are inclined to give it a more serious consideration than they have hitherto bestowed upon it; and surely no one can blame such persons, if the object of their solicitude is to know and to do the will of Christ. Let not this circumstance give any one a moment's uneasiness. Divine truth has nothing to fear from investigation; it will lose nothing of its excellence and glory by being brought to light. On the contrary it invites that test, and commends a spirit of rigid enquiry and diligent search. "Prove all things, hold fast that which is good," is a divine command. It is only error that dreads investigation. The one so investigating should seek the mind of the Supreme Head of the church. He has nothing to gain nor much to lose pertaining unto this world by the decision to which he might come; but avowing Christ as his only master; it becomes him as a servant to do the will of his Lord; that his enquiry and prayer should be as with the converted Saul, "Lord, what would'st thou have me to do?"

That Christ required and still requires his servants to obey his commandments, no believer in the New Testament can for a moment doubt. "If ye love me," said he, "keep my commandments." (John 14:15, 24). "Why call me Lord, Lord, and do not the things which I say?" (Luke 6:46). "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." (Matt. 7:21).

The apostles were required by Christ's final charge to them, never to forget his demand upon the obedience of his people. It was: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you;" and the promise to encourage this obedience follows, "And lo I am with you always, even unto to the end of the world." (Matt. 28:18, 20).

Now what is to be the guide of an enquirer with regard to the will of Christ? Where is the Christian to learn the mind of the Lord, and who will so instruct him, that he shall be certain that in the obedi-

ence he attempts to render he is actually doing what Christ would have him to do? To this important enquiry we give unto you the words of Jesus Christ: "Search the Scriptures, they are they which testify of me." (John 5:39). Christ made his will known to his apostles, and they in teaching his will and writing it for the guide of the church in after ages, were promised by their Redeemer, the aid of the Holy Ghost. "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." (John 14:25, 26). Prayer is proper. Consultation with well instructed Christians is becoming. The perusal of the writings of judicious, pious authors bearing upon the subject is commendable; but yet, if the Scriptures be neglected the grossest errors may be retained, or new errors imbibed. All men not under the measure of divine inspiration enjoyed by the prophets and apostles, are liable to egregious error, of which we have alas too many examples in the professing world to render proof necessary. But what these men wrote, moved by the Holy Ghost, for our instruction in things pertaining to our duty to God, and the way of salvation, must be unerring truth, and infallibly contain the mind of God. First epistle of Peter 1:21, 22. Concerning us no other source of instruction is certain. Thus the Divine Spirit addresses us to "the law and the testimony. If they speak not according to this word, it is because there is no light in them." Isaiah 8:20. "The Holy Scriptures are able to make thee wise unto salvation." "They are given by inspiration of God; for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good work." 2 Tim. 3:11, 17. Who will dare to alter, explain away, add to or take from the will of our Heavenly Father as given in his word? Every word of God is pure. "Add not unto his words, lest he reprove thee, and thou be found a liar." Prov. 5:21-23. "Ye shall not add unto the word which I command thee; neither shall ye diminish aught from it. If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Deut. 4:2. "If any take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Rev. 20:18.

With such views of the Holy Scriptures, let us humbly learn from them the Divine mind regarding the ordinances enjoined in the New Testament: first, water baptism; second, the baptism of the Holy Ghost; third, the Lord's Supper. These are three points to which I solicit my readers' attention; but shall content myself in putting before you the first point, Water baptism by John the Baptist, was it of God? I shall endeavor to show from Scripture, history and inspired writers, that it was, and that it had no part or lot in the Mosaic or Jewish dispensation, as many affirm. They also say that it was not an institution first enjoined upon and first administered by him, but was copied or continued from the usual practice of the

Jews. Some go so far as to say that Christ and his disciples observed the rite of baptism in the same way, merely as a Jewish ordinance; and so far as it was continued by the apostles it was in condescension to the weakness of the Jewish converts; from these premises many draw this conclusion. That as the Old Testament dispensation, with all its rites and ceremonies, was to be done away upon the crucifixion and resurrection of Christ, and to give place to that spiritual kingdom which the Messiah was to set up; so the ordinance of baptism, being an Old Testament rite, was to be abolished and cease when the spiritual reign of Jesus should be established, and its spirituality understood. Thus it is made to appear that John's ministry belonged to the typical and shadowy dispensation; and as no abrogation of types and shadows took place till the crucifixion of Christ, so the observance of John's baptism in common with the other rituals of that dispensation, was to continue till that important period. He, that is Christ, ended that typical dispensation by his own, which was of a pure and spiritual nature. There was a peculiar propriety in this, for these typical rites and ceremonies being of divine appointment, their force or obligation lasted till the New Covenant Dispensation was completely introduced, which did not take place till the great sacrifice was completed. Here their obligation ended; but they were continued in condescension a considerable time after their obligation had ceased. The author of the foregoing is Elisha Bates, and it can be found in Doctrine of Friends, chap. 11, p. 210-214. By turning to chap. 4th, p. 78-79, we find that Joseph John Gurney holds to the same, with the adding of the eucharist. These are the traditions of men, held up by various sects of to-day. They all more or less lead the people to believe the same theory. I shall now endeavor to show that the whole of this theory lacks support by evidence, and is contrary to the plain statements of the New Testament. I shall endeavor to maintain the negative of these opinions, and adduce scriptural reasons for the perpetuity of this ordinance. I may refer to eminent authors in support of them, and leave the subject to the serious reflections of my readers.

I state first, that John's ministry did not belong to the typical and shadowy dispensation of the law; but that he was sent immediately from God, with a new commission as much as Moses was. That his ministry contained no portion of the ritual law, but the pure gospel of Jesus Christ; and that the intention of it was to direct his hearers from the law to Christ. Three things were the chief themes of John's ministry. 1. Repentance towards God. 2. Faith in the coming Savior. 3. Christ's sacrifice the means of taking away sins, and hence the unspeakable blessing of the forgiveness of sins without the deeds of the law to them that repent, believe, and are baptized by water. Upon a reception of them he was to prepare the way of the Lord, as the prophets had foretold, and as the angel Gabriel more plainly declared; to make ready a people pre-

pared for the Lord, that is for Christ, who was in a few months to follow him. For this work John was a special messenger raised up, sent of God, filled with the Holy Ghost, and to whom the word of God came by special and immediate revelation; hence the testimony of the inspired word. "There was a man sent from God whose name was John." "And the word of the Lord came unto John in the wilderness; and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; saying, Repent ye, for the kingdom of heaven is at hand."

John preached the baptism of repentance to all the people of Israel, saying unto the people that they should believe on him who should come after him, that is on Christ Jesus. "John seeth Jesus coming unto him, and saith, Behold the Lamb of God that taketh away the sins of the world." "And looking upon Jesus as he walked he saith, Behold the Lamb of God." See following passages Matt. 7: 1; Luke 1: 13-19; Luke 3: 1-9; John 1: 6-7; Isa. 60: 3; Mal. 3: 1; Acts 13: 24-26; 19: 4; John 1: 29-36.

Without quoting further I ask, Is this my learned friend's preaching the law? Is it a ministry that belonged to the typical and shadowy dispensation? Is it not the gospel that Christ preached, and required his apostles to preach to all nations? Is it not as free from the law, and bearing as much and as exclusively upon the heart, as spiritual and as full of Christ? Compare John's faithful addresses to the Jews generally, and to the Pharisees' who depended on the words of the law in particular, with the preaching of Peter in Acts 2: 3, and Paul's in Acts 13, and they will be found one and the same. Had John been under the law, and subject to its authority, instead of directing the conscious sinner to the Lamb of God that taketh away the sins of the world, he would have instructed him to bring his offerings for the sin he had committed unto the priest, who should slay it for a peace offering, and make an atonement for him. Instead of this legal instruction, John points immediately to Christ as the only Savior of sinners; and never in a single instance required obedience to the ritual law of Moses, or the observance of any of its ordinances, as what God required of hearers as the fruits of repentance. He exhorted them to believe in Christ, as the only Savior that taketh away the sins of the whole world; and at the same time exploded all the vain hopes of those who trusted they were righteous by keeping the law. He preached true Christianity, which to be introduced into the world, behooved Christ to suffer, and to rise again from the dead; for this was as he himself says, "that repentance and remission of sins might be preached in his name among all nations."—Luke 24: 46, 47. The farther revelations of the truth were to be made by the Redeemer, after John had quitted the world. Still further by the apostles when their Savior had ascended, and they had received the Holy Ghost. Yet, as far as John's preaching

went, it was the opening of the pure gospel of Jesus; it was the dawning of the gospel day, the first pure light of the sun of the New Testament Dispensation; hence we find, that they who received it, (John's ministry), were presently turned over to Christ, as a people prepared for the Lord. We read the testimony of two of our early historians, Messrs. Scott and Dodderidge, who say that with the ministry of John, the New Testament dispensation began, and the kingdom of heaven was preached. Going from man I would refer my readers to two express testimonies of Scripture upon the subject.—See Mark 1: 1, 2; Luke 16: 16. In the first passage we have a well known author writing that John the Baptist was the forerunner of Christ, and the first mentioned proclaimer of the incarnated Messiah. Matthew Henry says, "The preaching of Christ is pure, and John the Baptist preached him." The historian, Dr. Hammond, in his writings of the early ages, or beginning of the New Testament dispensation, says, "That our Savior did not intend by the kingdom of God, the ministry of the shadowy dispensation, is surely too evident to need any comment; but that he did intend the gospel is sufficiently clear by his setting it in contradistinction to the law and the prophets, and as succeeding to them in order of time." John's ministry was intermediate between the law and Christ; but upon the questions, Was he a teacher of the Mosaic Law system, or a teacher of Christianity? Did he teach the law of Moses or preach the gospel of Christ? I conceive no doubt can now remain upon my readers' minds after the reading of this evidence.

John's baptism was not the continuation of a rite practiced by the Jews before his appearance, but an ordinance of divine institution, enjoined upon and practiced by this John. It is true that under the law there were enjoined upon the Jews divers washings, partial washings as of the hands, the feet, &c., and total washings, or immersions of their whole bodies, see Ex. 30: 17-21; 40: 30-32; Lev. 14: 8; 17: 15, 16. These are referred to by the apostle Paul, Heb. 9: 10. By these quotations you will observe that these washings were not complete ritual ordinances, but mere ceremonies preserved for the priests as they entered the tabernacle; and for persons who had contracted legal defilement. It is not therefore from these divers washings of the law, that the learned advocates for the principles I am opposing pretend that John borrowed his baptism; but what is called Jewish proselyte baptism; that is, the baptism of persons not of the seed of Abraham; but who became proselytes to the Jewish Religion, and desired to be incorporated with that body; and which they received once and no more at the time of their admission. Thus Dr. Wall in his writings says:

"This solemn baptizing of proselytes, differed from the rest of their divers washings, which St. Paul, Heb 9: 10, says were customary among the Jews, in this: those others were many times repeated, but this was never given but once."

Joseph John Gurner in his writings says:

"These points of resemblance between the proselyte baptism, are so important and so striking, as to render it nearly indisputable, that the one baptism was borrowed from the other."

In reply to this doctrine, that John borrowed his baptism from that of Jewish proselytes, I state that there is no proof that any such practice as the baptism of Jewish proselytes was in existence until after John, our Redeemer and his apostles, had left this world. It is certain that the baptism of proselytes was not commanded of God; as the divine law does not enjoin it. It is no where referred to in the writings of Philo, Judas, or of Josephus, who were Jewish writers of the same century with the apostles, the latter of whom described particularly the admission of proselytes. Nor is there any allusion to the practice in the New Testament, or in the writings of the early Christian Fathers before the third century after Christ. The first pretended written references to this proselyte baptism, are in the Jewish Talmud, of which there were two, the Jerusalem and the Babylonish. They are composed of what are called the Mishna and Gemara, the former being a compilation of the Jewish traditions, or what are called oral laws. The latter is a commentary upon the former. The Mishna was not written, as the Jews themselves confess, till about one hundred years after the destruction of Jerusalem, *i. e.*, not till about the close of the second century after Christ. Baxtorf says that the Jerusalem Talmud was completed by Rabbi Jochanan, 230 years after Christ; but the Gemara, which is by far the greater part of the Babylonish Talmud, was not made till 300 years after Christ. Supposing for argument's sake, that the Jews had such a practice, as it is confessedly founded on their traditions, unauthorized of God, I ask, Is it likely that he who rebuked the Jews for making the word of God of none effect through their traditions, (see Mark 7: 13), would found one of his gospel ordinances for the New Testament Church upon such a guilty encroachment of God's prerogatives? Would he who branded Jewish teachers of his day as the vilest hypocrites, and as whited sepulchers; and who charged as one of their greatest faults, that they rigidly observed their unauthorized customs, and condemned the innocent disciples for not conforming to their customs, and especially to their washings which are called baptisms, and which were urged, not on the authority of God's laws, but that they might hold to the traditions of the elders. Mark 7: 2, 13. Would he, I ask, so far honor and sanction one of these unauthorized customs as to submit to it, and to submit to it openly before a multitude of people, and that too, very nearly at the same time that he condemned it in the strongest and severest terms. I venture to answer that this is impossible. He could not say, "Thus it becometh us to fulfill all righteousness," when referring to a human invention; a disregard of the throne of his Father, who forbade the slightest addition to his law. Deut. 4: 2. His baptism must have another origin, even supposing the Jews had such a rite founded on such authority.

I now produce evidence to prove the contrary of the hypothesis referred to, and to show that John's baptism was a divine institution, enjoined of God upon John; and that he observed it purely as such. I would ask my readers to study the following remarks. When John introduced his ministry and baptism, the Jews sent a deputation of Pharisees to him, to inquire into the nature and authority of his mission. They began by inquiring if he was the Christ, which he denied. Then if he was Elijah or Elias, as they meant and expected Elijah, personally risen from the dead. This he also denied. Then if he was that prophet predicted by Moses, (Deut. 18: 15). This he also denied. Then followed a question in point. "Why baptizeth thou then, if thou be not that Christ, nor Elias, neither that prophet." John 1:19, 25. Upon this I am warranted to conclude, that if baptism was so common a thing among the Jews as is pretended, and which any of the Jewish priests might administer; John being a priest by birth, and not only so, but counted by all men to be a prophet indeed, this question why he baptized never would have been put. That this enquiry intimates that to introduce this rite required divine authority, such as was expected to attend the Christ, or Elias, or that prophet. If John was neither of them, they inferred he had no authority to introduce this rite, for a divinely commissioned person alone could have such authority. Then still more decisive is John's reply to the Jews, and his address on the day following containing an answer to this important enquiry. He tells them from whom he derived his authority to baptize, and with whom the ordinance originated. "After me cometh a man who is preferred before me, that he should be manifested to Israel. Therefore am I come, baptizing with water." Now let my readers carefully reflect upon the next words: "And I know him not. But he that sent me to baptize with water, the same said unto me." Read John 1:26, 33. John in these few words unequivocally teaches these three things. 1st. That God sent him. 2d. That God enjoined upon him this particular work, to baptize with water; and that the communication he received from heaven, was immediate, clear and direct, "the same said unto me." Who after observing this inspired testimony, would entertain the notion that John had borrowed his practice from an unauthorized Jewish superstition. To a candid enquirer after truth, this passage alone is sufficient to settle the question; for it contains John's own testimony upon the subject. Speaking of John, Matthew Henry says, "He did not run without sending. God sent him to baptize. He had a warrant from heaven for what he did." John says, "He that sent me said unto me." Dr. Clark says: "From this we may clearly perceive, that John had a most intimate acquaintance with the Divine Being, and received, not only his call and mission at first, but every subsequent direction by immediate, unequivocal inspiration."

If any doubt yet remains, I adduce the

plainly implied testimony of Christ. In order to convict the Jews of their guilt in disregarding John's ministry, and the testimony he had borne of him as the Messiah, our Lord put the following questions to them. "I will also ask you one question, The baptism of John, was it of heaven, or was it of man. Answer me."—Matt. 11: 29-33. Had baptism been a common rite to the Jews, introduced by the Rabbis, how easy and ready would have been the answer to that effect; and the design of convicting them would of course have failed; but knowing that it had no such origin; that it was commonly admitted to be from heaven, but if they gave this as their answer our Redeemer would have rejoined the appalling and convicting enquiry, "Why then did ye not believe him;" they resolved to escape from the dilemma and the charge by replying, "We can not tell." This reference of Christ to the baptism of John, is equivalent to a positive assertion, that John's baptism was an appointment of the God of heaven, and hence the guilt of those persons who disregarded the testimony of that messenger of God as you have done. Our Redeemer having borne his testimony that John was more than a prophet, and never exceeded by any born into the world, it is added, that "all the people that heard him, and the publicans, justified God, being baptized with the baptism of John; but the Pharisees and the lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke 1: 27-30. On this I only add, If declining to receive baptism of John was rejecting the counsel of God, it must follow that John's baptism was the counsel of God, an ordinance, not of human invention, but of God's wise and gracious appointment. Hence it is here intimated, as implied in the last passage, that is was daring and guilty rebellion on the part of them to whom he was sent—to reject or neglect this ordinance of God, and the ministry associated with it.

Deeming the above arguments sufficient to refute that John borrowed his rite of baptism from a Jewish rite then existing; and sufficient also to prove that John was a peacher of the gospel, and his baptism was of God's appointment, in my next I shall proceed to adduce reasons for the perpetuity of baptism as a Christian ordinance.

ELDER WM. KENDRICK.

LONDON, Eng.

RAMBLES IN THE DISTRICT.—No. I.

On Tuesday morning, February 19th, 1884, the officer who carries both pleasure and sorrow in one hand, brought me a letter, post mark, Plymouth. In it was an invitation to come and confirm two persons who had been baptized for the remission of their sins. On Saturday, February 23d, at half-past three p.m., I boarded one of Nahum's chariots for Plymouth. The day was very wet, it having rained all day, and when I reached Taunton, it had changed to snow. Notwithstanding bad weather, on we sped, until half-past six found us at Plymouth; the storm and wind having increased in fury, with the night very dark,

but with hopes of a brighter day, we did not fear. As I alighted from the train, I saw near me a man with a lantern; and as I looked up in his face, behold it was Bro. Nickerson, the president, who was waiting for me. As I gazed upon the light I was reminded of the "virgins' lamp," and I hope that mine may be burning as bright and clear when the Lord comes. After a hearty shake of the hand, we trudged along for his home; was stopped on the way by a good brother, who gave us a cordial welcome. As we entered his house, I felt that there the peace of the gospel rested. Another short journey, and I reached the home of my worthy escort. Was made welcome by his wife, and after supper met with a few of the saints, when tithing and freewill offerings were the topic of conversation. After an hour thus spent, prayer was offered and we retired.

Sunday, February 24th, awoke at the dawn of day, and found a sudden change in the atmosphere; John Frost had been at work, and had laid his icy hand wherever he could grasp, and held things rather firmly. A cold northerly blowing indicated a continuance. Breakfast was prepared, but before partaking, the family was called together by the "good man of the house," a portion of Scripture read, and prayer was offered. O that every house could erect such an altar! What a blessing it would be! After breakfast, a journey of six miles before us on foot to the place of meeting. Several brethren and sisters were added to our number, as we plodded over the frozen ground until we came to a neat little chapel, which was loaned to the saints.

At eleven a. m. by the aid of the Spirit, I tried to show the necessity of "water baptism." Good liberty, as I always have on this topic. Adjourned to a house near by for a confirmation meeting. Several of the saints bore testimony, and the good Spirit was present to bless. One brother certified, that before he knew this faith, he had been pronounced incurable of the asthma; but he now thanked God that he had been healed. Confirmed those who had been baptized, and who were anxiously waiting for the Spirit. In this little gathering we were all comforted and blest. At two p. m. adjourned to the chapel for preaching, when the subject was authority. The Lord again remembered us, by bestowing his Spirit; and at the close the Saints acknowledged instruction to be good. Started for home another six miles. Could it be possible that the ministry are not sincere? Is it love of gold or love of crown? Called on the way and conversed with a sick lady and prayed with her. A little further and then administered to a sick brother and sister, who felt grateful for the blessings of the gospel. A further journey of a few miles through the woods, and we rested at the hospitable home of Bro. and Sr. Chase. Here I partook of supper, which I truly appreciated, it being the first meal since breakfast. I find that when engaged in deep spiritual work, it is not good to take much animal food. The brethren informed me that I had to preach

at another place before I went to bed.

At half-past seven we met in a chapel where our able missionaries, Sheehy and Gilbert, had presented the truth, the listeners were kindly invited to contribute, and the result was eighty-five cents. After this day's labor I felt like seeking my bed; so after a hearty shake of the hand, pressing invitations to come again, and thanks to kind heaven for help bestowed in the labor of the day, I retired, went to sleep without rocking, and resting as snug and well as a nut in a shell. Monday, February twenty-fifth, arose well and hearty, ready to do battle again. Met the "Char-iot," and at 6:40 a.m. started for home, where I arrived safe and sound, and resumed my daily avocation. Would not the life of an Elder make an interesting work, if followed in all his labors, both temporally and spiritually?

JOHN SMITH.

A VISION.

In the year 1859 the following vision was shown me. A small branch of the Old Organization, as we now call it, was located in the town of Royalton, Berrien county, Michigan. Some of the members of this branch had come from New York State, and we were at the time thinking of immigrating to Utah, to join the body of the Saints; not knowing at that time that polygamy was taught there, or even believed.

In my vision I went to Utah. At times others were with me on the way; but their faith did not seem to be of that genuine character that it ought to be. The streams that we crossed on the way, were so far apart that our water supply would be nearly exhausted at times. The streams of water were very beautiful, and the water tasted delightful. We crossed a barren plain on the way, a wild waste, with only clumps of low brush. Just before we reached our destination, approaching the border of the valleys of the mountains, we found but one entrance to the great valley, rather to the north-east of the locality we wished to visit. After passing through the entrance, went down a long descent till we reached the valley. We halted near a large body of people, who were all in confusion. Brigham Young was standing up with a small crowd about him, composed mostly of the chief authorities of the church, to whom he was preaching false doctrine. I heard him preach his sermon through, and was impressed that he would so continue to preach his deceptions to the end. The greater part of the people were greatly dissatisfied, were aware they had been deceived, were very desirous of coming away. This larger body of people was divided from Brigham's crowd, and I knew he was a false teacher. My wife's aunt (who had previously gone to Utah), came to me, and she was bitterly weeping because, as she said, "they had been so wofully deceived by Brigham Young."

I then observed that Utah was very rich in minerals, gold and silver; some of those I met, gave me some of the silver money. We then went on down the valley till we

came to a beautiful lake. The ground around was sodded over with green grass. I sat down on the velvety green, and calmly surveyed the lonely surroundings. We then took up our line of march down the valley, and on through the city. Streams of pure, cold water came trickling down the sides of the mountains, to water the valley below. Snow appeared on the distant mountain tops. Great numbers of the people were very anxious to leave Utah, because of the deceptions that were practiced on them; but for some reason were not permitted to come. We then started to return again to the states, and after passing through the entrance and re-crossing the barren plain, we very suddenly came to an open prairie, a long distance this side of Utah. This was the most lonely and beautiful place I had ever beheld. It was a place of safety. A city was beginning to be built here, and a church was here located and organized. It was not like the church in Utah. Perfect order was here maintained, and the truth was here taught. This city and the surroundings were of a pure white appearance. I was impressed that this was the Church of Christ. I saw as it were great armies coming from Utah to this lonely place. The leading representative or leader of this church, had never been contaminated with the doctrines of Brigham Young. This vision was shown me the year before Young Joseph was ordained president of the Reorganization.

Your brother in hope,

JAMES HOWELL.

Selections.

THE OLD-FASHIONED HOME.

The words of Howard Crosby, in regard to young women, are timely for the fashionable denizens of our cities. My thoughts go to the country. New England is full of empty farm-houses, because young women prefer the factory, or the garret in the city, with the pleasures and licenses that come with them, to a place in the heart of a good man who wears coarse boots, coarse clothes, and his hands hard with farm work. Few women are willing to milk cows, nurse lambs, feed pigs, raise chickens, make butter and cheese, as did our mothers. The men of brawn and brain in the world today came from such mothers. Jay Gould, William H. Vanderbilt, and many more like them, had mothers not afraid to work with brave, hard-working husbands. When Daniel Webster desired to go through college, his father, who was a farmer, consulted his wife, famed for her sweet butter, and they said, "the boys must be educated let come what will to us." Educated they were.

The same was true of Mrs. John Adams and the mother of Henry Clay. We need girls in the country that will honor the brave boy who loves land and horses and cattle, and who would be proud to take the premium at the county fair for something besides fast driving.

Such woman ought to be raised in our cities. Last Summer I saw such an one in Wisconsin. She had been delicately reared. She went into the West on a visit. A farmer boy pleased her. He proposed marriage. Friends objected. She insisted that her hand should go with her heart. They were married. Two strong children have been born to them. Their house is a gem of beauty. Their parlor is open to the sun. It is full of flowers. The piano is seldom closed. The children are learning to play it. Her dairy is her pride. She cleared last year three hundred dollars on eggs and poultry. Their library is rich with choicest books. Costly paintings hang on their walls. She is happy in the manly love of a noble man. I slept in the spare bed. I sat at their table. I rode behind their fine horses, and thanked God that I had seen one woman whom I had known in a city, ready to aid in building up on this earth, and at this time, an old-fashioned home.

THE LARGEST CAVE ON EARTH.

The great cave lately discovered in Kentucky, has been visited by a multitude of people from various points of the United States. We think that Leitchfield, Grayson county, is destined to become the great "Mecca" of the world—for the Masonic fraternity, and scientists generally.

For the last two weeks no one has been admitted to the cave except upon presenting a written permit from Mr. Rogers, and those who have been fortunate enough to obtain admission have been principally scientists from abroad, who journeyed here to see the great wonder for themselves. It was necessary to take this step, as the cave was rapidly being despoiled of its contents. Indeed, several of the mummies and some of the smaller Masonic emblems were carried off before Mr. Rogers—or, in fact, any of our citizens—realized the importance of the discovery, and of preserving the contents of the cave intact. The subterranean river has been so swollen from the excessive rains of the last month that no explorations have been made in the avenues beyond it. Excavations have been made, however, in the chambers or catacombs where the mummies and Masonic emblems were found, and in the vicinity of the pyramid, and several tablets with queer hieroglyphics have been dug up, also some bronze and copper vases, and pieces of pottery. A mound was opened and found to contain six well preserved mummies, reposing in regular order with feet radiating from the center.

In the discovery of this cave the key is undoubtedly found that will unlock the mystery of the prehistoric race of America, and also prove their identity with the ancient Egyptian race, who undoubtedly crossed over and peopled this continent, built temples, and flourished in a high degree of civilization until wiped out of existence by the ruthless hand of the savage. The caves of Kentucky undoubtedly afforded them shelter and protection, and were used as a sort of catacomb for the storage of all that was near and dear

to them, including their illustrious dead. Such at least seems to have been the case in this instance, whether this theory will apply to the other caves of Kentucky or not.

Many beautiful formations have been discovered during the last week. The stalactites and stalagmites glisten like so many million diamonds. The pillars and columns of alabaster are beautiful beyond description, and its wonders will have to be seen to be fully appreciated.

THE POWER OF WATER.

THE properties of water are only partially understood by those who have never seen it under high pressure. The Virginia City Water Company gets its supply from Mariette Lake, on the Tahoe side of the mountain. It gets it through by a long tunnel, is then on the crest of a high mountain opposite Mount Davidson, with Washoe Valley between. To cross this valley by a flume would be almost impossible, so the water is carried down the mountainside to the bottom and crosses under the V. & T. railroad track, on the divide between Washoe and Eagle Valleys, then up again to the required height in iron pipes. The depression created in the line of carriage is 1,720 feet, and the pressure on the pipes is 800 pounds to the square inch. One pipe is eleven inches in diameter, and is quarter-inch iron, lap-welded, and eighteen feet long, with screw joints. There is little trouble from it; but the other, which is twelve inches in diameter and is riveted pipe, makes more or less trouble all the time. The pipe is laid with the seam down, and whenever a crack is made by the frost or sun warping it, or from any other cause, the stream pours forth with tremendous force. If the joint is broken open, of course the whole stream is loose and goes roaring down the mountain, but usually the escape is very small. The break last week was less than five-eighths of an inch in diameter, and yet the water in the flume was lowered an inch and a half by it, and the pressure went down fifteen or twenty pounds. Capt. Overton says that fifty inches of water went through it. It has been probably a year in cutting out, and was made by a little stream hardly visible to the naked eye that escaped through a joint and struck the pipe two or three feet off, eating away the iron until the pressure inside broke it through. When such a break occurs the noise can be heard for half a mile, and the earth shakes for hundreds of feet around. A break the size of a knitting-needle will cut a hole in the pipe in half a hour. Such breaks are repaired by putting a band around the pipe, pouring in molten lead and tamping it in. Such a stream bores through a rock like a sand-blast. The flying water is as hard as iron, and feels rough like a file to the touch. It is impossible to turn it with the hand, as it tears the flesh off the bones and if the fingers are stuck into the stream, with the point up, the nails are instantly turned back, and sometimes torn loose from the flesh.

ADVICE TO YOUNG WRITERS.

WILLIAM Cullen Bryant once gave the following sensible advice to a young man who had offered him an article for his paper:

My young friend, I observe that you have used several French expressions in your letter. I think, if you will study the English language, that you will find it capable of expressing all the ideas that you may have. I have always found it so, and in all that I have written I do not recall an instance where I was tempted to use a foreign word, but that, on searching, I have found a better one in my own language.

Be simple, unaffected; be honest in your speaking and writing. Never use a long word when a short one will do as well.

Call a spade by its name, not a well known oblong instrument of manual labor; let a home be a home, and not a residence: a place not a locality, and so on of the rest. When a short word will do, you always lose by a long one. You lose in clearness; you lose in honest expression of meaning; and, in the estimation of all men who are capable of judging, you lose in reputation for ability.

The only true way to shine, even in this false world, is to be modest and unassuming. Falsehood may be a thick crust, but in the course of time truth will find a place to break through. Elegance of language may not be in the power of us all, but simplicity and straightforwardness are.

Write much as you would speak, and as you think. If with your inferior, speak no coarser than usual: if with your superior, speak no finer. Be what you say, and within the rules of prudence. No one ever was a gainer by singularity of words or in pronunciation. The truly wise man will so speak that no one will observe how he speaks. A man may show great knowledge of chemistry by carrying bladders of strange gases to breathe; but one will enjoy better health, and find more time for business, who lives on common air.

Sidney Smith once remarked: "After you have written an article, take your pen and strike out half the words, and you will be surprised to see how much stronger it is."

BAD THOUGHTS.—Bad thoughts, if cherished, blight virtue, destroy purity, and undermine the stablest foundations of character. They are like rot in timber; like rust in iron. They eat into the man. And when the process has gone on for a while, and there comes the stress of an outward temptation, down they go into a mass of ruins. Ships go out to sea, all bright with fresh paint, their sails all spread, and never reach port. Why? They met a storm and went down, because they were rotten. Under the paint was decay. Just so bad thoughts; vile, impure thoughts and imagination, rot the manly oak of character, rust the iron of principle, slacken all the stays of virtue, and leave the man or woman to the violence of temptation, with no interior of reserve power to withstand the shock. Bad thoughts fed and fattened are the bottom vice of society.

Conference Minutes.

WELSH MISSION.

The semi-annual conference of the above mission was held at Aberaman, Aberdare, Wales, October 28th, 1883; T. E. Jenkins presiding, B. Davies clerk.

Elder W. Morris reported the Eastern District, and Elder D. Lewis reported the Western District. The last report read and approved. D. Lewis reported the book account for the mission: In hand when last reported £2 17s 5½d; received since £2. Paid out 11s 7d. On hand £4 7s 9½d. Bishop's Agent reported balance on hand £1 3s 10d; received since £2 1s 9d; paid out £3 2s 6d; on hand 3s 1d.

Elders J. Lewis, J. Morgans, J. Jones, J. Griffiths, J. R. Gibbs, W. Morris, B. Davies, T. Venables, T. Smith, D. Meredith, D. Lewis, J. Jenkins, T. E. Jenkins, reported their labors.

Met at two p.m.—Elder J. R. Gibbs preached from these words: "Seek ye first the Kingdom of God." The meeting was then given free for testimony, and to receive the spiritual gifts. Met at 5:30 p.m. The authorities of the church in America were sustained in their respective places; also in England and Wales. The following Elders spoke: B. Davies, D. Lewis, J. Jones, J. Morgans, T. E. Jenkins.

Adjourned to meet at Llanelly, Wales, the last Sunday in April, 1884.

NORTH-EAST MISSOURI DISTRICT.

Conference convened at Bevier, Missouri, February 2d and 3d, 1884; George Hicklin president, J. T. Williams clerk, Silas A. Winn assistant.

Branch Reports.—Bevier 108; including 8 Elders, 3 Priests, 4 Teachers, 3 Deacons. Salt River 27; including 1 Elder, 1 Priest; 1 expelled, 1 removed by letter. Hannibal 28; including 3 Elders, 1 Priest, 1 Teacher; scattered 14. Branch fund \$5; paid out \$5. Renick 14; including 1 Elder, 2 Priests, 1 Teacher, 1 Deacon; 1 received by letter, 1 expelled.

Bishop's Agent's report was read. Brethren Joseph Lewis, Howell Price and Edward Moss were chosen auditors to examine his report.

Elders' Reports.—R. Thrutchley, J. F. Thomas, E. Rowland, E. Bennett, J. T. Williams, John Taylor by letter. George Hicklin reported his labors in Macon county: has made good openings around Walnut Creek Township, Lynn and Knox counties. The people are interested, and wish to hear more of the gospel. Priest N. M. Ridings, Teachers John J. Morgan and Joseph Lewis; Deacons John W. Morgan and Silas A. Winn, from Walnut Creek Township reported. The report of the auditing committee was read. They found the accounts of Bishop's Agent correct; committee discharged. Bishop's Agent's account stands thus: Income \$128.15; paid out \$131.20; due the agent \$3.05.

Resolved, That this conference select five delegates to send to Annual Conference, namely: George Hicklin, Ephraim Rowland, J. T. Williams, J. F. Thomas, Robert Thrutchley, to represent the North East Missouri District; also to consult with Bro. Joseph Smith, to get him to call at Bevier, coming, home from General Conference.

Preaching, Sunday at eleven a.m. by Robert

Thrutchley. Sacrament at two p.m.; the saints enjoyed themselves while engaged in prayer and testimony. Preaching at six by G. Hicklin.

All the officers, both temporal and spiritual, were sustained in righteousness.

Adjourned to meet the first Saturday and Sunday in May, 1884, at Bevier, Mo.

CENTRAL KANSAS DISTRICT.

Conference convened at Good Intent, Kansas, February 9th and 10th, 1884. Bro. Henry Green called to the chair.

Branch Reports.—Netawaka 31; including 5 Elders, 2 Priests. Scranton 31; including 5 Elders, 2 Teachers; 1 baptized. Good Intent 25; including 1 Elder, 1 Priest, 1 Teacher. Reports of Officers.—Elders James B. Jarvis by letter, Daniel Munns, Joseph Menzies, Griffith George, William Hopkins, Henry Green, Frank Lofty by proxy; Priest Hiram Parker; Teacher Watson Thatcher; Deacon Walter Menzies, reported.

Resolved, That Bro. Daniel Munns be the delegate from this district to the General Conference of April, 1884.

That when we adjourn we do so to meet again at Scranton, Osage county, Kansas, on the 10th and 11th of May, 1884.

That we sustain Bro. Hiram Parker as our Bishop's Agent; also, David Williams as president of this district; also, Daniel Munns as clerk of district.

Preaching Saturday evening at seven o'clock by Elder Joseph Menzies; at half-past ten Sunday morning by Elder Griffith George. Sacrament and testimony meeting at two o'clock. At seven p.m. preaching by Elder Henry Green.

SPRING RIVER DISTRICT.

Conference convened at the Pleasant View Branch, Cherokee county, Kansas, the 11th, 12th, and 13th of January, 1884.

Reports of Branches.—Mound Valley 41, Columbus 33, Pleasant View 79, Indian Creek Valley 19. Elders J. A. Davies, J. T. Davies, E. W. Depue, J. H. Thomas, W. S. Taylor, D. S. Crawley, E. A. Davies, I. Ross, reported. Teacher, R. Bird, reported. The authorities of the church were sustained in righteousness. Also, J. T. Davies as missionary under General Conference appointment. Brethren D. S. Crawley and W. S. Taylor were appointed delegates to represent the district at General Conference, and were instructed to vote for General Conference at Independence, Missouri. I. R. Ross tendered his resignation as Bishop's Agent. It was moved that Bro. R. H. Davies be appointed in his stead, and recommended to the Bishop as competent and willing to act in any position to promote the cause. J. T. Davies and J. M. Richards were appointed as a committee to audit the books of the Bishop's Agent. J. A. Davies was sustained as president, and E. A. Davies clerk.

Preaching, Saturday, at seven p.m., by brother D. S. Crawley. Sunday morning by Bro. J. T. Davies. At two p.m. saints met for a testimony meeting and had a very refreshing time. Four young brethren were called by the Spirit to the office of an Elder: C. K. Ryan, J. A. Davies, W. Peck, and E. Wheeler. Two of them were ordained, C. Ryan and W. Peck. Sunday, at seven p.m., preaching by Bro. D. S. Crawley.

Adjourned to meet at the Mound Valley Branch, on the 9th of May, 1884.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Miscellaneous.

TO THE TWELVE.

Brethren of the Quorum of the Twelve, will please be reminded of the agreement made at the conference last spring to meet ten days before the opening of next conference. It will not be forgotten that at least six will be necessary to transact business. If that number can not be present for that length of time, it would be well that the president be notified of the fact, either directly or through me. The nights could be profitably spent in preaching, if not enough business should be presented to require night sessions. I will see that convenient homes be found in time.

T. W. SMITH, *Sec'y of Quorum.*

FOURTH QUORUM OF ELDERS.

Dear Brethren.—Those of you who have been inquiring of me about your licences, will be better informed by reading Bro. A. J. Cato's letter in *Herald* of February 14th, 1884. Why he has charged you five cents, or any other sum, for sending you your licences, I do not know; but suppose the amount raised by us and put into the hands of the secretary at our meetings in 1879 and 1880 was not enough to pay for blanks, postage, &c. I have had no communication from him on this or any other subject, although he says he has written to me several times. (He may have misdirected.) I will be glad to hear from each and every one of you, and receive your reports before the meetings of the coming conference. It might do to report to Bro. Cato, or some other member of the quorum; but it is best to have uniformity. Besides the resolutions passed by you at all our meetings, were that you report to the president of the quorum. Hoping to hear from many of you, and to meet you at the coming conference; and that you may be the cause of doing much good in spreading the gospel,

I remain your brother in Christ,

G. F. WATERMAN,

President Fourth Quorum of Elders.

Oto, Woodbury Co., Iowa.

DIED.

BLATT.—At Independence, Missouri, February 25th, 1884, of typhoid pneumonia, Sr. Cora Ellen, daughter of Bro. Joseph and Sr. Disa J. Blatt. She was born in Doniphan county, Kansas, June 27th, 1869; baptized June 10th, 1883, in Independence, Missouri, by J. C. Foss. Her illness lasted but ten days. A widowed mother, eight brothers and one sister, remain to mourn the departure of one of the sweetest, most amiable, and innocent ones we have ever had the pleasure of knowing and loving; for to know her was to love her. Funeral sermon at the Saints' Meeting House, by Joseph Luff. A large company of sympathizing friends paid their tribute of respect by attendance thereat.

LARKEY.—At Baldwin, Iowa, February 22d, 1884, Bro. Edward Larkey, Sen., aged 74 years, 9 months and 5 days. Survived his companion one month and one day. He united with the church in its infancy, and has ever been faithful. During the dark and gloomy days that followed the death of Joseph and Hyrum, he kept aloof from all the factions, and united with the

Reorganization in 1863, being rebaptized by Elder Horace Bartlett, and ordained the same day to the office of an Elder, by Horace Bartlett and C. G. Lanphear.

THOMAS.—At Netawaka, Kansas, January 24th, 1884, Sr. Sarah Thomas, wife of the late deceased Elder George Thomas, of Atchison, Kansas. Born in South Wales, April, 1815; united with the church in 1850; emigrated in 1855, but soon afterward disconnected themselves with the Utah Church. United with the Reorganization, August 26th, 1868. She lived a consistent, Christian life from infancy till death. On the last Sabbath before her sickness, she bore a strong testimony to the work, spoke in tongues and interpreted the same; giving wise instruction and exhortation, to the edifying of the saints. Another faithful saint passed away to the glorious beyond. Funeral services at the house of her daughter and Elder D. Williams, by H. Green.

To JUDGE from the report of the Belgian Association against the abuse of alcoholic drinks, Belgium must be a terribly drunken country. According to the statistics which the society has obtained, each inhabitant of King Leopold's dominions drinks more than twelve quarts of brandy and two hundred and twenty-five quarts of beer every year. Hitherto the German has been considered the typical beer-drinker; but he is a mere babe with his ninety quarts of beer per annum compared with the Belgian with his two hundred and twenty-five. In Belgium there is one saloon to every forty-four inhabitants, and the money annually expended in these drinking-shops amounts to \$95,000,000, in a population of five and a half millions. During the last forty years there has been an enormous increase in crime throughout the country—an increase altogether out of proportion to the augmentation of the population. Forty years ago crimes of violence averaged about 11,000 a year; now they have reached 36,000. In 1840 there were 204 suicides, and in 1880 there were 533. It is a little odd, in face of these startling figures, that one sees so few drunken people in the streets of Belgian towns. But foreigners when they are drunk are for the most part wise enough to stay indoors.

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TESTIMONIALS.

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Very respectfully, N. N. HAZELTON.

Moscow, Idaho, Jan'y 11th, 1884.

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Your brother in Christ, O. WILDMAN.

MAGNOLIA, Iowa, Jan'y 15th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,

GEO. MONTAGUE.

LANCASTER, Ind., Jan'y 1st, 1884.

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JOHNS & ORDWAY, Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.

Yours in bonds, WM. AIRD.

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W. F. CLARK.

MOBILE, Ala., Jan'y 23d, 1883.

BRO. JOHNS & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.

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JOSEPH SMITH - EDITOR.

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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, March 22d, 1884.

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JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, March 22d, 1884.

THE BRADEN-KELLEY DISCUSSION.

FROM the brief and imperfect information that has reached us, we make the following summary of the debate on the first proposition, which reads: "Is the Book of Mormon of Divine origin, and its teachings entitled to the belief and respect of all people?" Elder Kelley presented archaeological evidences to show that the Book of Mormon history agrees with the discoveries of modern scientists made since its publication. Also scriptural evidence showing an exact agreement between the Book of Mormon and the Bible as to doctrine.

Elder Braden replied that there had been no communication from God to the world since the days of the first apostles. That under them the church was perfected and handed in its perfect state to the world. That since their time no one has received the Holy Ghost, and all the light that Christians receive or can receive now-a-days from God, is the word of God as contained in the Bible. He attacked the character of Joseph Smith, and attempted to show that he was not such a man as God would be likely to choose as an instrument through which to present to the world an inspired record. He presented the Spaulding Story as the basis of the Book of Mormon. He assailed without stint the characters of the early men of the church, affirming that Joseph Smith and Sidney Rigdon conspired together to foist a new religion upon the world. He affirmed that Sidney Rigdon stole the manuscript of Spaulding's story, as is supposed, at Pittsburg, about 1815, or if not then, in 1823.

Elder Kelley then continued his lines of argument, which consisted of proofs from the Bible, and archaeological evidences gathered from various authors of repute on Ancient America, her inhabitants, architecture, the agricultural and domestic habits of her people, their religion, language, government, &c. This he follow-

ed by an argument from sacred and profane history, showing the kind of argument which was resorted to in all ages of the world, when God sent a message to the earth by apostles or prophets, or on the appearance of a new scientific truth. He showed that the primitive method was not to meet the issue upon its merits, but by an attack by means of misrepresentations and hatched up stories. This he declared was the method of attack used by his opponent. He did not meet the issue upon the claims of the book itself, but by circulating stories about those who had to do with it, to undermine their character, so that men would not pass upon it in the light of its claims.

Elder Braden replied that all inspiration was confined to the Apostolic Age. That the Holy Ghost did its work in that age, since which time we have the Bible as the Christian's guide. There was but one baptism—that of the water. He divided the Holy Ghost into four parts: The Holy Ghost as manifest in miracles; as manifest in conviction, which took place by hearing the word; the indwelling of the Holy Ghost by the word of God in the heart; the Holy Ghost which moves on bad men, beasts, etc., such as Balaam's ass, when she rebuked the madness of the prophet. Then he presented quotations showing what different parties in various places said and talked about, showing, as the speaker claimed, that Sidney Rigdon was the author of the Book of Mormon; that he stole one manuscript, and Smith stole two from one Spaulding, and they together got up the Book of Mormon. Then Smith stole a peepstone from one of his neighbor's children, by which inspiration the Book of Mormon was to be given to the world, and a new religion started. He criticised the Book of Mormon by reason of the frequent use of the phrase, "came to pass," and the further use of much bad English. He read a number of statements said to have been made by various parties, showing that Smith was not a man morally of the kind that would be likely to formulate a new Bible for any other purpose than that of making money.

Elder Kelley next introduced a legal argument, showing that he had made out a *prima facie* case, and that his opponent had not attempted to break his chain of evidence, but had gone off to prove an *alibi*, under the claim of the Spaulding statements. That by so doing the negative conceded that the positions of the affirmative were invulnerable, and stated that upon this hypothesis only, he would notice the Spaulding story. He proceeded to show that the negative had not brought evidence to support his theory, not even

reading from a single statement or affidavit of those depended upon, and cited as witnesses by him, but that the negative had stated in his own words only what he could prove by them. He then asked that two of the witnesses cited, Mr. Rudolph of Mentor, and Mr. E. D. Howe of Painsville, the last being the author of "Mormonism Unveiled," be brought and put upon the stand for examination. He stated that he had had conversations with both of them, and that neither of them knew a single fact to support the position of the negative.

Elder Braden then presented statements to sustain the Spaulding story as the origin of the Book of Mormon, alleging that Sidney Rigdon stole a copy of Spaulding's manuscript while in Pittsburg, and that Joseph Smith stole two others while in Pennsylvania; that Smith stole a peepstone in the shape of a baby's foot, which was the means of bringing about the interpretation. That Martin Harris' wife burned the first manuscript that was translated, and that Sidney Rigdon was sent for to reproduce it. He then showed up Smith as a prophet and general and banker, and gave a graphic account of the building of the Temple at Kirtland; of the move of the people to Missouri, and thence to Salt Lake; recounted the divisions into Cutlerites, Strangites, etc.; gave Smith's character as associated with Brigham Young; O. P. Rockwell and the Pratts were presented; connection with the sisters of the black and white veil; the giving of the polyamist revelation, and his death at Carthage, Ill. He also referred to the coming forth of the Reorganization in 1852, and the protest against polygamy made by it; the coming forth of Joseph Smith the son of Joseph Smith the prophet to take his father's place. He cited some statements of Alexander Campbell, Adamson Bently and D. Atwater, claiming that Sidney Rigdon said two years before the Book of Mormon appeared, that there would be a "most wonderful book published some day;" that Sidney Rigdon left the association in 1830 because he was jealous of Campbell, Scott and Bently.

Elder Kelley then continued the comparison of E. D. Howe's extracts with the record from which they claim to have been taken, in order to show that the text had been garbled in every case, for the purpose of making out that the Latter Day Saints believe in and practise a system of extorting money from those who accept the faith. Howe says: "They shall contribute all of their property unto me. When it is contributed unto me, it can not be taken from me," etc. Whereas the record says: "If ye love me ye shall con-

tribute of thy properties for the support of the poor of my people such as thou hast to impart unto them. That inasmuch as ye do it to one of the least of these my disciples ye do it unto me." He then showed that the statements in Howe's book that were relied upon as evidence were not evidence at all. They do not pretend to be affidavits, but statements, some of which are merely copied by the writer, and are found in quotation marks. That the affidavits that appear under the names of Peter Ingersol and William Stafford, and declared to have been made before Thomas P. Baldwin, Judge of Wayne County Court, were frauds; for there was no such person acting as Judge of Wayne county, New York, at the time referred to when said affidavits were said to have been made. He gave in evidence two letters from the Clerk of Courts in Wayne county, New York, to the effect that no such person as Thomas P. Baldwin ever acted as Judge in that county, and that "David Arne, Jr., was county Judge in 1833," the time at which these affidavits are said to have been taken. He then quoted the testimony of Mrs. Matilda Davison, Solomon Spaulding's widow, as found in Charles Mackey's history of the Latter Day Saints, published in London, England, in 1851, which contained the statement that one D. P. Hurlbut came to her house and procured the "Manuscript Found," with the view of getting it published, and that an agreement was made to that effect. Hurlbut took the manuscript away, but did not publish it, as "it did not read as he expected;" and that he never returned it. It was destroyed. It contained about forty or fifty pages of manuscript.

Mr. Braden replied by continuing the claims of Spaulding Story as the basis of the Book of Mormon. That it was re-modeled by Smith and Rigdon. He then read passages from the Book of Mormon, which he claimed were introduced by Sidney Rigdon. Sidney Rigdon never did anything by halves. That according to Nephi, (otherwise Sidney), God's inspiration on this continent was far ahead of that on the Eastern Continent. That the Bible said there were three hours of darkness at the time of Christ's crucifixion, but Sidney had it three days over in America. Doubting Thomas put his fingers into the prints of the nails that pierced his Savior; but over in America Christ appeared to the whole multitude and they put their fingers into the prints of the nails. Thousands of them did this in a few minutes. According to Nephi, one Jared built eight canoes that were as long as a tree. This measurement was like the old lady's, as long as a shack. The sides thereof were tight like a dish, and the tops thereof and the bottom thereof. How is that for inspiration? So he proceeded to ridicule the whole story of Jared's crossing the ocean, the carrying of fish with him, the holes in the tops and bottoms of the canoes, the receiving of light from the illuminated stones, etc. The Book of Mormon has Sidney's formula for baptizing, "having authority I baptize," etc. One of the prophets over

in America prophesied of Christ long before he came, and told that he should be born of a virgin by the name of Mary; that he should have a forerunner named John; that he should be crucified, etc. This shows that Sidney took this part from the New Testament. He alleged that the Book of Mormon was against Free Masonry just as Joseph Smith and Sidney Rigdon were. The Book of Mormon spoke of the ox in America.

Elder Kelley then answered the objections of the negative that the Book of Mormon could not be the Stick of Ephraim, because Manasseh and not Ephraim emigrated to America, by showing that Ephraim was to be scattered among the nations, mixed among the people, and that in the last days when the Lord should commence his work of restoration of the Jews to Palestine, that Ephraim was to be remembered, brought out from among the people. Stated that the secret societies spoken of in the Book of Mormon were organized for the purpose of murder and getting gain, and had nothing to do with Free Masonry. That this band of robbers had its fortifications in the mountains as the Book of Mormon states, is proved by archaeological discoveries of recent date. He cited Short, Baldwin, Stephens and Catherwood.

Elder Braden then maintained that the knowledge of steel was not known to the Israelites, neither the writing nor engraving on metals. That they wrote upon parchment. That many things found in the Book of Mormon were plagiarisms from the Bible. The Book of Mormon contained many of Sidney Rigdon's revival phrases. He repeated the stealing of the manuscript by Sidney Rigdon in Pittsburg, in 1816, while he was learning the tannery trade. Stated that the battle of the Jaredites over in New York was the most astounding thing that ever occurred. The whole nation, babies and all, were armed and they fought and fought, till there was not one left. Afterwards there was another great nation gathered at the same place, and they fought and fought till they were all destroyed. This all took place in New York so that Smith could find their plates and translate them. He again ridiculed the story of the eight canoes with a hole in the top and another in the bottom. That when water came in they were to stop the hole, that is the hole in the water. It reminded him of the story of birds building nests till they stand out thirty feet over the water. He repeated that the prophecies of the Book of Mormon relating to Christ, were the work of Rigdon, and were taken from the New Testament. Repeated his objection in regard to the ox being found in a wild state on the continent when the people first made their appearance.

Elder Kelley then proceeded to answer the objections of the negative. Stated that they were captious, not founded in fact. Were all explained by the book itself. The Israelites made and engraved upon metallic gold plates, and upon stone. Working in metals began with Tubal Cain. Proved by professor Winchell that all the

domestic animals of this country originally came from Asia. The Book of Mormon stated emphatically in 1830 that this was the case, and that the Curelom and Cumom were also here. These facts have been proven scientifically since. The conveying of fish from place to place was nothing extraordinary. It was done here in the United States by the fish culturists. In regard to Jared's barges he showed that the best life boats now in use in the English and American Navies, were made like they were, that is with a hole in the bottom; that this was among the latest patents. Showed from the works of Short, Baldwin and Cottonwood, that the most formidable fortifications on the continent extend from the Wabash to New York State. This was in the region where the Book of Mormon locates the great battle. Stated that the negative had not made a single objection upon which he was willing to stand or fall. The Book of Mormon did not claim to reveal a perfect language. There never had been a perfect language since the confusion of tongues at the Tower of Babel. The simplicity of the language of the Book of Mormon was in its favor. It could be understood by all classes. Joseph Smith's illiteracy was no objection to the book. The apostles of Christ were all illiterate save Paul. Showed the existence of two civilized races upon this continent previous to its discovery. The old civilization was in central and South America just where the Book of Mormon puts it. Webster uses the word ox to represent the male among cattle. The Bible and all modern writers did the same. Mrs. Spaulding gave D. P. Hurlbut the manuscript, and he gave it to E. D. Howe, and Howe burnt it while it was in his possession. No part of it was ever published.

Elder Braden stated that Mrs. Davison did not give D. P. Hurlbut the manuscript, but gave him an order to get it out of a trunk. Patterson the printer says that he knew but little about what was going on in the office. His statement that there was no such manuscript about the office amounted to nothing. How could a star be seen in the day time as claimed by the Book of Mormon? The Book of Mormon quotes from Shakespeare. Science proves that the animals were introduced on the continent by Europeans. Chase and Saunders say that they did see Sidney Rigdon in New York State. The Book of Mormon is a fraud because it has both the English and the Hebraic idioms in it. It is full of obsolete words and expressions, and hundreds of times the phrase, "And it came to pass." If the Lord had translated the Book of Mormon he would have put it in decent English. The blunders in King James' Bible are not in the original manuscripts. Spaulding was a monomaniac, and not learned. Was called "Old come to pass." Rigdon had a high-spread-eagle style about him, but he was ignorant. The prosy part of the Book of Mormon was Spaulding's, the blunders Cowdery's, the fanaticism Harris', the religious part Rig-

don's, the stupid and ignorant part Smith's. The Book of Mormon says the gospel was preached in America. The Bible says it was to be preached in all the world through the apostles. The Bible says the Lord confounded all languages. Sidney's band outwitted the Lord, and ran off so that he could not confound their language. The Mormon God is corporeal, eats, drinks and digests. The God of the Bible is a Spirit. The lowest display of religion is seen among the negroes of the south, the spiritualists and Mormons. The Book of Mormon is distinct from all other histories. The Book of Mormon gave no proof that it was translated.

Elder Kelley then corrected the statement of the negative that the Smith family did not belong to any church, and read from the history of Joseph Smith, showing that several of them were members of the Presbyterian Church. Proceeded to show that the 29th chapter of Isaiah was fulfilled in the coming forth of the Book of Mormon. When the sealed book was to come forth that the learned could not read, the Lord was to inspire a man who was not learned to read it. When the Book of Mormon was revealed, a few of the characters were taken to Professors Anthon and Mitchell, of New York, but they could not read them. Anthon acknowledged that he was waited on by an "honest looking farmer, with certain strange characters," etc. Contradicted a statement made by the negative, that in the manuscript copy of the Book of Mormon, there were no capital letters at the beginning of sentences, proper names and chapters. Read a telegram from David Whitmer, of Richmond, Mo., who has the original manuscript copy in his possession, who stated that there were in it all the necessary capital letters, punctuation marks, etc. The objection that the Book of Mormon was not in good language, could also be urged against the Bible. The scholarly Paul did not present his message as the excellency of speech of man's wisdom.

Elder Braden replied by saying, that David Whitmer averred that the angels yoked themselves up and plowed seven acres for one of the Mormons. That the angel Moroni trudged along the road with a pack upon his back like an old tramp, behind a wagon one day, and Whitmer invited him to ride. David Whitmer was a "poor ass," and had repeatedly stated to his neighbors that he had not seen the angel. Said he saw it with his spiritual eyes. The witnesses to the Book of Mormon were a gang of liars. They all belonged to the same gang and were related. The Book of Mormon said there should be but three witnesses, but there were twelve that saw the plates. The angel brought leaf by leaf for Joe to translate, and they were handled and scattered around like dishes. Asserted that Joseph never got a single plate. Proceeded to show discrepancies in the testimony of the various witnesses in regard to the plates. It would have taken two thousand sheets of foolscap paper to have contained the printed matter of the Book of

Mormon. The plates weighed 250 pounds, but Joe carried them in his arms, and the goggles, the brass plates, the sword of Laban, ball of direction, ran two miles and knocked two men down on the way. The Book of Mormon talks about glass a thousand years before glass was known. They were all inspired. Joe was inspired to translate, Oliver to write, Harris to see, and the type-setter to set it up. The first edition of the Book of Mormon does not read like the present one, a great many changes having been made. What was the use of bringing cattle and sheep over here when the wilderness was full of them.

Elder Kelley in his last speech proceeded to prove that Palestine was being turned from its sterility to a fruitful land, citing the reports of recent travelers in that country that the early and the latter rains were restored in 1853, to the astonishment of the natives, and the whole land was being restored to its ancient fertility. He cited Ezekiel 37 and Isaiah 29, to show that before the favor of God should be turned toward that land and the curse removed and its restoration to its primitive fertility, a book was brought to light to the world and brought out of the ground; and that the Book of Mormon is the only one known to man that in any sense answers to these predictions as to either character or time. Denied that there were to be found in the Book of Mormon a single quotation from the Bible. That the words said to be taken from Shakespeare, "The cold and silent grave, whence I shall not return," were no more in accord with the expression in the Book of Mormon, than they were with the language of Job written over two thousand years before Shakespeare. The Book of Mormon claims to be a record of the people who lived on this continent anciently, and of what God did for them. If its teachings and principles were not in accord with those in the Bible, it would be an insurmountable argument against it. In the Rig-Veda, of date at least twelve hundred years before Christ, is the language, "O Lord have mercy, give me my daily bread." Who will claim that Jesus stole this when he taught his disciples how to pray. The words Christ and Christian were not only used on this continent before the birth of the Savior, but on the Eastern Continent also. Enseleious, the historian, says that both the name Jesus and that of Christ were honored by the pious prophets of old. Moses esteemed the reproach of Christ as greater riches than the treasures of Egypt. That it is said that while the Children of Israel were in the wilderness they drank of that spiritual rock which was Christ. Showed that the entire list of witnesses to prove the Spaulding story as the basis of the Book of Mormon was taken from Howe's work, excepting A. Campbell and Z. Rudolph. That he had shown that that work contained at least five hundred perverted readings and garbled extracts from the Book of Mormon; and if the author would change the statements of the book to make a case against it, no dependence

could be placed in the pretended statements of witnesses it contained, especially when the author of that book had burned the original of the Spaulding manuscript which he had in his hands, and then the original of the statements of the witnesses, as soon as his book was in print. Said that polygamy had nothing to do with the question before them. Read from the Book of Mormon and the Book of Doctrine and Covenants, showing and claiming that no records in the world condemned the doctrine as pointedly as did they.

Elder Braden then cited what several persons had said, as he affirmed, accusing Joseph Smith of the crime of polygamy. Said it was no use for the Reorganized Church to deny it, the proof was too plain. Emma Smith of course denied it, but she burnt the polygamous revelation herself. Quoted from the Latter Day Saints' *Herald* volume I, the testimony of William Marks, to the effect that Joseph in a private conversation with him shortly before his death, had condemned the doctrine of polygamy, and had instructed him to take steps against it, and to have those who were practising it cut off from the church. Declared it was the abominable spiritual wife doctrine that caused Smith's death. Said if he proved Joseph Smith to have been in polygamy, he proved the Book of Mormon not true, for God would not speak through such a character. This closed the discussion on the first proposition.

EDITORIAL ITEMS.

THE Church Secretary desires that reports of districts intended for the General Conference should be made out and sent to him before conference, if possible, so that they may be prepared in season. Also if the ministry will make out written reports and send in good season it will be a favor. Address Henry A. Stebbins, Lamoni, Iowa, up to April 1st, after that address Stewartsville, Mo. They may be sent either to President Smith or Secretary Stebbins.

Bro. Joseph A. Stewart reports enough Saints at Cecil, Maryland, to organize a branch—eight in all. He has lately baptized one there, and taken the names of two veterans for union with the Church on their old baptism.

Bro. Hans N. Hansen has baptized seven more at Richfield, Utah. The branch there now numbers twenty-seven.

March fourth a branch was organized at Salt Lake City, to be known as the Salt Lake Mission Branch. Elder R. Warnock was chosen president. They were blessed with the presence of the Spirit in power; so writes Bro. E. C. Brand.

Sr. Lizzie E. Richardson, of Williamsburg, Neb., wrote March 3d, sending a dollar for the Wheeling Saints who have suffered from the floods. She expresses the hope that the Saints will give them the assistance they so much need. She wishes Bro. Elvin or Caffall would call at Williamsburg, and preach the gospel there. Will help pay expenses if they do so.

Three families of Saints left Lamoni on the 10th, to make homes in Dakota, under the Homestead Law. Elder Charles Sheen, wife, son and daughter; Bro. Sheen is a brother of the former Editor of the *Herald*. Bro. Fred Sheen, wife, and family. Bro. Henry Stafford and wife. These Saints have resided in Decatur County about nine years, and we wish them success in their new home; and we hope they will form the nucleus of the first branch of the Church of Jesus Christ in Dakota. Their post office is Highmore, Hyde county, Dakota. We learn that Bro. Dan Moore also accompanied them. On the 12th Bro. John Newton, wife, and family, left here to make their home in Fayette county, Iowa.

Bro. N. Stamm wrote from Rockwell City, Iowa, that he had recently baptized one there. There are eight Saints now at that place, whom he thinks might be organized into a branch.

By letter from Bro. Ira P. Brown, of Providence, R. I., we learn that Bro. Albert G. Angell and wife request that some Elder call on their son, Jeremiah L. Angell, living at the corner of Clark and Vasques Streets, Denver, Colorado. Elders traveling in that region please take notice.

EXTRACTS FROM LETTERS.

Bro. W. H. Kelley, writing from Kirtland, Ohio, under date of March 12th, says:

I am engaged to meet a Mr. W. R. Coovert in discussion, at Pittsburg, Pennsylvania, May 5th. He belongs to the Church of God, or Winebrenerians. Propositions similar to those discussed here. It is to be held in his church in the city. We had the finest audience here last Sabbath that has been present since the conference; and a warm feeling of appreciation and friendship not exhibited before.

The following is the full text of the prohibition bill, which is to become a law in the State of Iowa the fourth day of next July:

Be it enacted by the General Assembly of the State of Iowa:

SECTION 1. That section 1555, chapter 6, title 11 of the Code, be and the same is hereby repealed, and the following is enacted in lieu thereof:

Sec. 1555. Wherever the words intoxicating liquors occur in this chapter, the same shall be construed to mean alcohol, ale, wine, beer, spirituous, vinous, and malt liquors, and all intoxicating liquors whatever, and no person shall manufacture for sale, or sell, or keep for sale as a beverage any intoxicating liquors whatever, including ale, wine and beer; and the same provision and penalties of law in force relating to intoxicating liquors shall in like manner be held and construed to apply to violations of this act, and the manufacture, sale, or keeping for sale or keeping with intent to sell, or keeping, or establishing a place for the sale of ale, wine, and beer, and all other intoxicating liquors whatever.

Sec. 2. All acts and parts of acts inconsistent with this act are hereby repealed.

On account of the publication clause being stricken out, the bill will take effect on the 4th of July.

Grain elevators are to be erected throughout Russia by a commercial corporation called the Russo-American Company. The Russian Government may make grants in aid thereof, though a portion of the Russian press is opposed on patriotic grounds, and the Czar may not sanction the scheme.

Correspondence.

CHATHAM, Ont.,
March 5th, 1884.

Bro. Joseph Smith:—In the early part of the winter we labored in the London District. The most of the saints of that district seem to manifest a firm faith and reliance in God, and in the latter day work. In London Branch, a Rev. gentleman of that city seemed to think he could inform the Saints and the public about Joseph Smith, of his parentage, and of the rise of the latter day work. He has delivered some lectures to that effect. He kept the notice of his first lecture so quiet, that but few of the public outside of his own congregation, knew of it. When it was heard of by the saints, Bro. R. C. Evans went and called on the Rev. gentleman, and got the privilege to peruse the manuscript of the lecture, and got some of the leading points. When Bro. Evans, (who is being published in the paper as the Boy Preacher), requested him to meet him in public discussion upon the subject matter of his lecture; but he declined, preferring to discuss in his own way. Then Bro. Evans informed him that he should review his lecture at a stated time, and invited him to be present, but he would not promise to come. Due notice was given to the public that the review would take place in the Saints' Church. I have been informed that there was a large congregation out to hear, and good order prevailed. Bro. Evans enjoyed good liberty, in showing the fallacy of the Rev. gentleman's position, and presenting the truth. Afterwards he repeated his lecture in his own church, and Bro. George Mottashed was present; and at the close requested the Rev. gentleman to meet him the next evening in his own church, and discuss the merits of the lecture properly. But he was informed that no such liberty could be granted. Bro. Mottashed informed him that it would be reviewed in the Saints' Church; and Bro. Hunt writes me that at the time Bro. Mottashed reviewed, the church was well filled with attentive listeners, and he did well in defense of the truth, and in showing the absurdities of the gentleman's arguments. He is well satisfied with results from the review.

Bro. McIntosh is at Longwood, holding a series of meetings, and had baptized ten when last heard from, and has stirred up a hornet's nest among the Campbellites. They have sent to Michigan for a debater to come and annihilate his doctrine. Bro. McIntosh expects to hold the fort by the help of the Master. Bro. Samuel Brown has just returned from a short tour. He has been with Bro. Robb to Petrolia and Oil City, and other points in that vicinity. He thinks there has and can be much good done in those places. Bro. R. C. Evans has had a short vacation from business, and felt that he wanted to do something for the Master's cause, so he went to Corinth and Walsingham, and aroused the Saints, and astonished the people as the "Boy Preacher," and helped set the leaven to work again in those parts. I left the London District on the 17th of January, and came into this part of the mission by request of John Langford, Esq., of Kent Bridge, to assist in a discussion between himself and Mr. Arnold, an infidel, upon the question, "Resolved: That the Scriptures were written by Divine Inspiration." The discussion was to take place on Friday evening,

25th of January. Each of the disputants was to have the privilege to choose two assistants, if he wished. Mr. Langford chose Rev. Madden, of Thamesville, and myself to assist him; and as peculiar as it may seem, Mr. Arnold got the Rev. Gibson of Blemheim, and Mr. Barns, a noted infidel, to assist him to deny the inspiration of the Scripture. There were three judges. The decision was in favor of the affirmative; so infidelity's deformed head had to bow once more to Christianity. But the idea of having to meet one claiming to be a Christian Minister, locking arms with infidelity against the inspiration of the Bible, or scriptures! I am led to believe, that there are many infidels covered up with the sheepskin cover of Christianity, for the bread and butter.

February eighth, I went to Ridgetown. Held several meetings there, with good liberty, good order and attention. As the Salvation Army was making a raid on the town, the rude boys followed the drum and went with the rabble; but there were some that still were enquiring for the old paths; and when we pointed out the old way in which Jesus walked, there were three persuaded to follow him through the door of baptism, two men the heads of families, and one young man. He was there from Petrolia, selling goods. His parents live in Port Huron, Michigan. The Saints are putting forth an effort to organize into a branch. I directed them to write to the president of the district to attend to it. I then went to Blenheim, found the Saints well cared for by the presidency of Bro. R. Coburn. Had a number of pleasant meetings while there. Hope the Saints were comforted and encouraged on in the fight of faith. Have just come to this place, and expect to do what I can for the Master's cause in these parts, until about the 15th inst., then start west to the conference.

Yours in bonds,

JOHN H. LAKE.

LONGWOOD, Ont., March 3d, 1884.

Dear Brother:—Have been preaching for some weeks in Middlesex Co., near Longwood Station, on the Great Western Railroad. have made many friends for the cause, removed mountains of prejudice, stirred up the Disciples to anger. They have sent to Michigan for a champion debater, he came, and has been going for Spaulding Story, Book of Mormon, Joseph Smith, Polygamy, &c., &c., stabbing away behind my back, furiously. I attended one of his meetings last night, took him to task, got him so puzzled that he flanked. I received a direct challenge from one of their preacher's, Campbell by name, who sent for this other man, McKellar; but now he refuses to come to time. While talking over matters last night with him before a crowded house, I asked where he got his authority. He answered, "That is impudent." But I made the matter a little more impudent before letting him off. He denounced all Latter Day Saints as polygamous Mormons, &c. One of his followers said in reference to laying on hands for healing the sick, that as he did not believe any such things, he would believe if he saw it done; and said he had a dog killed yesterday by the cars, and if I would lay hands on the dog and raise him he would believe. I answered the fool according to his folly, and said I thought he was the meanest dog I had ever met, so I would begin with him. May be the laugh was on the

other side next time. Then as "Old Joe Smith was a liar, a thief, polygamist, &c., Book of Mormon a forgery, and the doctrine a heresy, just show us a sign, say some and we will believe. Yes, of course, swallow the whole thing. Did not let them off on these matters. Made more friends than ever, I think. I have also baptized ten. This makes them mad. Have upset the ideas of some of their honest investigation; this hurts worse than all. Have received word from Bro. John H. Lake to organize a branch, as we have sixteen here in all, six whom moved here from Picton, and expect several others by baptism soon. This is in Bro. A. Leverton's district. Will expect him to look after the babes here, as I leave in a few days for Rodney, Canada Southern Railroad, at request of Bro. John, as there is urgent call for preaching there and elsewhere. So many calls, I can't fill them

Your brother in bonds,

J. A. McINTOSH.

GENOA, Nevada, March 5th, 1884.

Bro. Joseph:—We are all well, but going slowly on account of too much snow. Roads are now getting passable. I am trying to bring things into a better working shape. But few here to help. Had again a good hearing at the church of this place on Sunday evening; Mr. Willis, the minister, opened the meeting. We intend to hold conference at Franktown on the 23d. The Saints are far scattered, many gone no one knows where. Those who hear seem interested. I expect next week to get to Dayton and Virginia, and expect to open meetings in Empire. I had a good letter from Australia last week. They want help very much.

G. RODGER.

MARSHALLTOWN, Iowa,

March 6th, 1884.

Bro. Joseph Smith:—Just after writing you from Viola, I went north into Bremer county, at the solicitation of Sr. Fuhr, of Grove Hill, where I spoke twice. Bro. Benjamin Shippy (brother of John Shippy), who lived seven miles away, being present, we returned with him, and spoke a number of times in the locality where Bro. H. P. Brown labored some twenty years ago, Bro. Shippy being one of the number then baptized. One evening while singing the opening hymn, a quantity of cayenne pepper and tobacco was thrown on the stove. Its fumes being inhaled, brought almost the entire large audience to violent coughing, some almost suffocated, others fainting. In less time than I can write it, all were out of the house; could the rascals have been found, the enraged audience would have used them roughly. I announced the service would be had, and by ventilation and firing, but fifteen minutes elapsed till all was at rights; and as the preacher was not affected, he spoke with excellent liberty for an hour and a half; so really we were not disturbed at all. The next day I baptized Bro. Shippy's sister, a lady of seventy or more, who had been a subscriber to the *Herald* for some years; his wife, and a married daughter. At the confirmation, Bro. Shippy's cup of joy seemed full. It was apparent that the kind Father had watched over him all these years, while he was battling for the work. We left them satisfied, and hoping some Elder would happen their way ere long. Others there are investigating.

On the twentieth I arrived at Springville, to

visit a day with friends who had stood by us in the times of conflict. On the twenty-second at Viola, to find a complication of affairs, a weight of responsibility, and an anxious care for the outcome. Beginning 22d, spoke till 26th, when at the direction of Bro. I. N. White, Bro. McDowell came from Dubuque to our relief, speaking from 26th of February to 5th of March. His labor was well received by the citizens, and edifying to me. On the 3d the school election took place, in the outcome of which we had an intense interest, as the director, Mr. Hoffman, had been ostracised much for allowing our occupancy; the opposition had planned for a month to defeat his re-election. The issue was straight—Mormon and anti-Mormon. Our friends were all on hand; the opposition were surprised at the size of crowd, and some of opposition wavered, as the entire vote was 56, and 49 of which were in our favor, 6 for the direct opponent, and one scattering. In this we saw the work pass through a crisis in triumph, which we rejoiced in, as also the loyalty of Viola.

On the 4th we were privileged to plant the work at Viola, by baptizing Mrs. Hart, a most estimable lady, and another young woman. We felt at our arrival we were in a conflict, and as the victories doubled, our gratitude widened. We were pained to see Mr. Leonard, of three score and ten, depart this life on the third. He was of the Christian Church, but accepting what we presented, as far as he understood; his faculties having been impaired by paralysis, having had two strokes, the third effecting his death, after a lingering of two weeks. We took consolation in the fact of his having expressed his desire as to the work, and that at the time of the last stroke he was advocating our cause. The wife of the deceased is investigating the work, as are others, and we are hopeful. Some wished those baptized would not live to rise; but they and their colleagues are defeated, the work is started, and the end is not yet. As we sped away from Viola today, a quiet, thrilling peace pervaded our being, while we recounted the experiences had in the labor done. We rejoice in the work of latter days; it will triumph in spite of men and devils.

Your brother in Christ,

R. ETZENHOUSER.

ELKADER, Iowa, March 2d, 1884.

Dear Joseph:—Events this winter have unexpectedly kept me from the fields of labor. I wrote to the Bishop for aid, expecting then to leave in a few days; but my horse stepping on my foot while taking him from the stable, so injured my foot that I was not able to wear a shoe or a boot for three weeks. This misfortune combined with a severe cold that settled on my lungs, has confined me at home until the present. I am now thinking much about April Conference; but from the want of means to pay expenses, I perceive that I shall be left out in the cold, unless some Saint, whose heart is filled with the true spirit of Christian love and charity, should bestow a compliment upon me. That I have now but little reason to expect. In case I can not be at the conference to speak for myself, I hope to be remembered by that honorable body, and by them continued in the field, some where in the States of Missouri, Illinois, Iowa, or elsewhere, as may be deemed best. I have so arranged my affairs, that as soon as this severe cold and winter weath-

er is over, I shall be loose footed again for the mission field, unless some unforeseen providence prevents.

I hope that all Latter Day Saints and friends will not be slow in forwarding their small tribute in exchange for the book entitled William Smith on the Origin of this Latter Day Work. It is a pamphlet of forty-one pages, nicely printed, and covered with blue and yellow paper, containing an account of the angel's visits to Joseph Smith, and the marvelous finding of the golden plates; also an engraving of Mother Lucy Smith, the mother of the prophet and seer of the last days; also an engraving of the author of the work. By lot, twenty cents a copy; single copy, twenty-five cents. Address, Wm. B. Smith, Elkader, Clayton county, Iowa. These books are also for sale at Lamoni. All orders will be promptly attended to. May God bless all good efforts to spread the gospel kingdom.

WM. B. SMITH.

FREMONT, Neb., March 8th, 1884.

Bro. Joseph:—The conference of this district, held in Omaha on February 29th, March 1st and 2d, was a success. The business passed off pleasantly, and the reports show a general advancement in the district. We think all can look back on the year that has passed since our present presiding officer was placed in charge, with a great degree of pleasure, because of the good that has been done, especially in putting the branches in proper order. At no time since the district was organized, were things so prosperous as at present; and if we shall continue to prosper, it will depend on the faithfulness of all concerned.

Yours in bonds,

ED. RANNIE, Jun.

No 387, Pleasant Street,

FALL RIVER, Mass.,

March 4th, 1884.

Bro. Joseph Smith:—Since my last communication I have labored in Providence, Georgeville, Plainville, East Attleboro, Cumberland, Fall River, and Little Compton, R. I. At the last named place we made quite a siege. Brethren Sheehy, Bond, Coombs, Halstead, Perry and the writer, constantly battered away there about every night for two weeks or more. Quite an excitement prevailed, and we are assured that good was accomplished. When last there in company with Bro. Bond, we were pleased to see Myron baptize one, Bro. Joseph Pearce, notwithstanding the ice was about a foot thick. Since then, Bro. Coombs has paid them another visit, and he baptized sister Cynthia Pearce, Bro. Joseph Pearce's wife; and there are a number of others who are ready, only waiting a favorable opportunity to obey. We have now eight baptized members in that place, and there are good prospects of a branch being organized, and a good work done. Already subscription papers are out, and quite a little sum subscribed towards building a chapel; and the Saints there, with the friends, appear in earnest, and are determined to push on the work. In company with Bro. Halstead, we have just made them another short visit, and preached to them; and am sorry to have to report, as is usual, that we found the pious and sanctimonious of the so called Orthodox, arraying themselves against the truth. I admire outspoken and manly opposition from those who from honest conviction can not see as we see; but this low, sneaking way

of doing things, I can not help but despise. This sneaking into houses when we are not there, and trying to persuade people that they are committing sin by going to hear the Mormons; telling them we are a low and vulgar set, a bad lot altogether, &c. The last method adopted by the Rev. Mr. Hart, pastor of the Congregational Church, is a novelty. He has got up what he termed a "Mormon Concert," for the Sunday School; and last Sunday evening I understand it came off. I am informed that all kinds of slang against the Mormons were indulged in by him about Joseph Smith being a swindler, &c. He had some bogus money, he said he got in Illinois last summer, that he said Joseph Smith made. Had Brigham Young represented, together with a number of Salt Lake Mormons. He stated that the Mormons had a system of tithing, by which they supported their missionaries, and if they converted any body, and they were too poor, they were helped out to Salt Lake out of this tithing. "Mormons were Mormons no matter if they did call themselves Latter Day Saints," and all Mormons in the end would have to go to Utah, and consequently would be polygamists," &c.

The gospel we preach is never mentioned by these pious frauds! The principles which we challenge them to disprove from the New Testament Scriptures, they utterly refuse to investigate; but begin to look for something bad; and if they can conjure up any thing bad, and like the buzzards of the west, which pass by whole fields of wholesome grain, choose to feast and glut themselves on carrion. It seems to me that Rev. Hart and his associates should not stop at Joseph Smith and the Mormons, but keep right on; and now should get up a Bible Concert, and passing by all the pure teachings of that book, begin to represent the bad deeds accredited to some of those ancient worthies, *i. e.*, Noah, Lot, Moses, David, Solomon, &c., and because of these bad things exclude the Bible from his church altogether. "O consistency, thou art a jewel."

We expect to return there again before long. Saturday, January 26th, found me at Dennis Port, attending the Massachusetts District Conference, which we can say was a decided success. The speakers during the whole day on Sunday were wonderfully blessed by the Spirit in presenting the word. At the close of the afternoon service the writer was permitted to baptize another soul. Preaching meetings were continued until Wednesday evening after conference; a good interest manifest. On Wednesday I returned home, with the intention of starting in a few days for the State of Maine, to attend conference of the Western Maine District, at Queen's Landing; and then labor a few months there and in eastern Maine; but alas, I have been hindered by one of those unforeseen circumstances that we can not control, sickness in my family hindered. When I left the cape I little thought of the severe trial I was about to undergo. P. P. Bliss' composition says:

"I know not what awaits me,
God kindly veils mine eyes."

On Sunday evening following my return from preaching, our little girl and only child we found in a high fever. We did what we could for her during the night. Next day, Monday, while working over her, she went into convulsions. She apparently recovered from that, but in the night she was again in a very high fever, and the next day threatened again with convulsions,

which finally developed itself into what the physician said he should call typhoid pneumonia. For about fifteen days she appeared to linger between life and death; twice she had congestion of the lungs, first the left, then the right. They would stop acting, and she lay gasping for breath. Once I lost my faith in her recovery, when she had been given up by the physician; but as I saw her linger, I became more collected, and my faith and hopes returned. I laid my hands upon her, and prayed God to spare her unto us. From that time forth I never ceased to implore Almighty God for her recovery. When her right lung became congested, and she sank into a semi-comatose state, and the physician shook his head in doubt, I did not lose faith. I was determined that she should live. I praise God that our united prayers were heard, and that she was resuscitated, and now she has almost recovered. It was a great strain upon my system, both mentally and physically; but I had seen two of my children die before, and I could not let this one go, when I knew the Lord had power to save her. She is living to-day, bless God, although it is looked upon as a "resurrection from the dead." I expect in a day or two more to be off again into the "harvest field," discharging my duty as one of God's servants. "The field is indeed wide." "The harvest truly is great." "The laborers are very few." O God, send forth laborers into thy vineyard. The signs of the times indicate we are living in "perilous times," "wars and rumors of wars," earthquakes, disasters by sea and by land, by fire, by storm, and by floods. Thousands of lives are being cut off from the earth and millions of property are being destroyed. Labor is depressed, a spirit of unrest pervades every department of life. Truly all things are in commotion. May we be faithful to the great work intrusted to our care, that we may find rest and peace with the redeemed in Christ. Soliciting the prayers of all Saints,

Your brother in the love of truth,

JOHN GILBERT.

ADELPHI, Polk Co., Iowa,

March 4th, 1884.

Dear Herald:—To-day I am sad and lonely for him who was dearer to me than life. Although I am left with two little children to mourn his loss, I do not feel discouraged in the work. Of late the Saints here seem to be awakening to the sense of their duty. We do not have regular preaching here. Bro. Gordon Deuel was with us a few days after conference, and baptized four; and Bro. White, of Edenville, was here a few weeks ago, and one more was added. I ask the prayers of all the Saints, that I may be faithful to the end, and bring up my children to praise God's holy name.

Your sister,

M. J. STUART.

SHERMAN CITY, Kansas,

March 4th, 1884.

Dear Herald:—At the last conference in Spring River District, I was ordained an Elder, and have since that time been advocating the gospel wherever I have the opportunity, and have been blest in so doing. A church member told me that I need not try to preach to the people here, as they were so down on us that they would not come out and hear; but they do come and give good attention. I ask a part in the faith and prayers

of the Saints, that God will bless me in my effort for truth. If some traveling Elder can come this way, I would be glad.

Yours in bonds,

CHARLES RYAN.

MOSELLE, Mo., March 6th, 1884.

Editor Herald:—Did Elder John C. Foss, in his debate with Elder Smith, in Nodaway county, Missouri, in denying the existence of the Kingdom of Christ on earth, represent the doctrine of Church, or was it simply a chimera of his brain? If it is the doctrine of the Church, I have been forty-five years in ignorance.

Yours for truth,

B. V. SPRINGER.

Summary of News.

GENERAL NEWS.

March 7th.—Osman Digma refuses to negotiate with Gen. Graham. The British leader, therefore, is advancing for another battle. Two Chiefs of the Amara tribe, with 120 men and forty camels, have arrived at Suakin. They report that the losses of the rebels at Teb amounted to 6,000 killed and wounded. Gen. Gordon has requested that a first installment of 600 Indian troops be dispatched to form the nucleus of an army at Khartoum. Mahmoud Ali, the leading Sheik, who has been regarded as friendly to the English, has stopped Admiral Hewett's proclamation to the tribes on the ground that if pardon is offered before the rebels ask it more trouble will certainly follow. A deputation from several of the tribes which fought against the British at Teb is now at Suakin. They report that the tribes under Osman Digma waver in their allegiance as the news of the British victory becomes more widely known. The Kabbabish tribe has arrested El Mahdi's march to Khartoum, and is being joined by other tribes. Osman Digma's troops are determined to fight to the last. Rebel sentries are posted upon all the hills to signal the British advance.

The Parnellites, irritated at the refusal of the Government to reopen the Irish land question, intended to begin forthwith a great agitation in Ireland, and make strong appeals to the Irish to demand the amendment of the Land act. The Parnellites will open subscriptions to a special fund for agitation purposes. Michael Davitt's services will be secured. A conference of the leaders will be held at Easter to discuss the programme.

The Clan-na-Gael has begun operations at Paris, France. A man who says he is an Irish-American, and who closely resembles the informer McDermott, was brutally assaulted by four men in the Place du Trome early this morning. The victim's voice showed the assailant had mistaken their man, but they would nevertheless have killed him if he had refused to promise not to inform the police.

The Italian Embassadors are instructed to confer with the Powers in regard to the proposed European demand upon the United States Government to legislate against dynamiters.

A quantity of dynamite and nitro-glycerine was discovered in a house in Favoriten, a suburb of Vienna, Aus., opposite the mansion of Baron Rothschild. The supposition is that it was to destroy the mansion.

Gen. Millot, commander of the French land forces, with his staff, has crossed from Hanoi to the right bank of the Red River, and is advancing along the right bank of the canal, near the rapids, to effect a junction with Gen. Negrier, who has left Haidzuong for Bacninh. Another column is advancing to the north, so as to cut off the retreat of the Chinese. Fighting at Bacninh is imminent. Measures are being taken to block the delta and suppress piracy.

At the Foreign Consulate in Jacmel, Hayti, 280 refugees await the President's decision of execution or pardon. In a riot in Providence-town, Trinidad, the police fired, killed two rioters and wounded several.

Twenty-seven thousand dollars were stolen last Saturday afternoon from the Chicago, Burlington, & Quincy Cashier's office at the corner of Franklin and Adam street, Chicago.

There are icebergs in Lake Michigan said by the sailors to be from twenty to thirty feet high.

A district circular in shape of a diameter of fifty miles, with its center somewhere in Greenwood and other counties, in Southeastern Kansas, is affected by the foot and mouth disease. Gov. Glick, a prominent stock-raiser, is giving exclusive official attention to the matter, and believes that the disease can be stamped out with the expenditure of \$5,000. The locality is already closely quarantined. This is the first outbreak of this cattle-pest in America. The disease generally leaves the animal without feet. Although few cases in themselves fatal are recorded, the peculiar effects of the contagion render the slaughter of the victim necessary in nearly all instances.

The reports that Manitoba's grievances had been adjusted prove to be false. She grows daily more rebellious. Coupled with this firmer stand comes the information from Ottawa that the Premier ridicules the demands of the disaffected provincials, and declares that a few dollars would stop all their complaints.

March 8th.—Admiral Hewett will go to Mas-sowah to arrange a treaty with King John, who agrees through his agent to place Abyssinia under an English protectorate. The latest advices received from Gen. Graham at Suakin report that the forces under Osman Digma are breaking up. The Sheikhs, after last night's conference with Osman, advised him to go to Suakin and meet Admiral Hewett and Baker Pasha. It is probable that there will be a conference tomorrow. It seems well assured now that there will be no further battle, as the tribes are dispersing. Gen. Gordon has telegraphed to the Government asking for a detachment of Indian Moslem troops to serve as a nucleus for a Soudanese army. With not more than 500 men from the Indian service as a kernel, he says he can rally a Soudanese force of 10,000. Gen. Graham has been ordered not to advance unless he is sure of finding the enemy. Graham's cavalry will reconnoiter tonight. Osman Digma is urging his followers to fight, assuring them that success is certain. He will watch from afar as they do battle, invoking the blessing of Allah. Gen. Gordon recommends as immediate attack upon Osman Digma. A messenger from the enemy's camp reports that despite Osman's exhortations his followers are demoralized. The situation appears favorable for negotiations. Consul Baker has telegraphed the British Minister at Cairo offering to go to Osman's camp and bring him to terms. He believes the tribes will not

only conclude a treaty of peace but will undertake to keep the road to Berber open. Osman Digma is preaching a holy war. Mohammed, he urges, failed at first, but in the end was triumphant. Osman will take no part personally in future battles.

An Anarchist named Morphy has been sentenced to six months' imprisonment and fined 5,000 francs for advocating assassination in Socialist newspapers in Paris, France.

The police are watching the movements of eighty-three persons in France suspected of belonging to the dynamite party. The brother of Joseph Brady, the Phenix Park assassin, is living in the Quartier Latin, Paris.

A dynamite plot has been discovered at Pesth, Hungary. The police seized several packages of explosives forwarded by anarchists through the parcels-post.

The murder of Col. Sudeikin has so thoroughly frightened the masses of Russia, that it is difficult to obtain candidates for the police. Gen. Greaser has received a fifteenth letter threatening him with death.

The final spike of a continuous line of railroad between the City of Mexico and the Rio Grande, was driven at a town in the state of Zacatecas in the presence of a number of distinguished people.

March 9th.—The Irish invincibles have not a monopoly of dynamite operations. It is reported that the Comte de Paris was sought to be assassinated last week by means of an infernal machine operated by clockwork, which was done up in a railway package and directed to him. The parcel was found at railway office in Lyons and examined. Had it reached its destination the domestics of the Count would have been the sufferers, as he was at Cannes. Another dynamite machine exploded in the Lyons Custom-House yesterday, killing an official.

The Czar and Emperor William will meet at Darmstadt on the occasion of the marriage of the Duke Sergius to the Princess Elizabeth of Hesse in June, and will talk over political matters. Bismarck, De Giers, and Prince Orloff, the Russian Minister at Berlin, will be present. It has not yet been decided whether or not Francis Joseph of Austria will be invited.

Osman Digma, the Mahdi's lieutenant, refuses to surrender to Gen. Graham, and the latter telegraphs that he will advance to give him battle tomorrow morning. English advices represent the Arab force as badly demoralized. The tribes refuse to fight, and there are many desertions. Gen. Graham appears to be hampered by the instructions of the British Government that he must not advance beyond Tamanieb. Gen. Stephenson urges that he be permitted to pursue as far as Sinkat, but Sir Evelyn Baring, at Cairo, refuses to accede to this.

Four German Jews, acquitted at Konitz, Prussia, of the charge of setting fire to a synagogue at Neustettin, have been severely maltreated by the populace of the latter place. One of them was nearly killed by a mob. The majority of the Jewish shops and houses in Neustettin were destroyed. The police were powerless to prevent the outrages.

Earl Granville has informed Turkey that it will not now be permitted to interfere in Egyptian troubles, and that its interference would be highly objectionable to the Egyptians.

The Peruvians are anxious for peace and urge on Pierola the duty of signing the treaty with Chili.

March 10.—The French Government has resolved to adopt the most energetic measures against the Bonapartist Pretender.

An advanced Irish Nationalist has declared that the Nationalists are annoyed, but in no way discouraged, at the failure of dynamite attempts. They are determined to persevere. He predicted a long series of explosives in England in the immediate future. Mechanism has been invented which renders explosion certain and obviates the use of clock-work. At a recent meeting of the Invincibles at Paris, France, lots were drawn for men to accomplish the murder of McDermott. This resulted in the selection of four men. It was decided to seek McDermott in the other capitals of Europe, if he is not found in Paris. Tynan, the supposed notorious "No. 1," has been written to and is expected in Paris early in the summer, when he will assume entire direction of operations.

Seventy picked detectives have been collected in London and instructed in the system of espionage regarding the dynamiters.

The Foreign Office has sent dispatches to the British Minister at Washington in regard to dynamite outrages. It is supposed they are intended as a basis for overtures with the United States Government, but no communication on the subject of any kind has been yet received by Minister Lowell.

The murder of a policeman at Grunn, the Capital of Moravia, is announced. It is believed to be the work of Anarchists. The police of Vienna and Pesth are busy unvailing an extensive Anarchist plot. There was a great meeting of Nihilists and Socialists to-day, at Geneva, Switzerland, ostensibly to express sympathy with the refugees and raise funds to carry out their movement. The chief orator, a man named Klopfen, in his speech said Socialism could not be stopped; that neither priests nor nobles could kill it; but that it would march on until it encircled the world.

A new political party has been formed in Germany, by a union of the Secessionists and Progressists.

The treaty of peace with Chili has been ratified by the Constituent Assembly of Peru.

March 11.—The combined advance of the French upon Bacninh has hitherto met with little opposition. Gen. Millot's manœuvre in abandoning the direct road from Hanoi to Bacninh was entirely unexpected, and is likely to disconcert the enemy. All the efforts of the Chinese had been directed to fortifying the works along the direct road, where they dug entrenchments, erected redoubts, and filled the villages with troops. Gen. Millot, starting from the Seven Pagodas, turns off along the Canal des Rapides, the banks of which were clear. Then he heliographed to Gen. Negrier to advance from Haidzuong and join him on the canal. Thence both will clear the river of the barriers which prevent the gunboats from co-operating. Then Gen. Millot will invest Bacninh on the east and south, while Gen. Negrier will cut off the retreat of the Chinese. Both columns are provided with pontoons and all scientific resources.

Gen. Millot opened a cannonade upon Bacninh Monday. At Canton there are all the signs of a prolonged war, but no hostility to foreigners.

is however, manifested. Tonquin advises report that the French column advancing upon Bacninh from Haid Zuong has had a successful engagement with the enemy.

Firing has begun at Zariba. Gen. Graham, Col. Stewart, and the whole force have gone thither, including the guard detailed for the forts at Suakin, which consisted of 730 British and 600 Egyptian troops. The Highlanders working on the entrenched fort at Zariba were attacked by Osman Digma's advance at six last evening. Only 422 marines now defend the forts at Suakin. Scouts from the direction of Tamanieb report that Osman, with 7,000 men, is moving toward Zariba in hope of destroying the British stores of water in a series of night attacks. Osman retains as adherents the great tribe of Huddridowas, whose Sheikh urged that night assaults were the best kind of strategy against England's arms of precision. The firing at Zariba was owing to the attempt of 300 rebels to cut off the British convoy. The British cavalry quickly dispersed the rebels. A number of Egyptian camel-drivers promptly bolted during the attack. The battle raged two and a half hours. The rebel loss is estimated at 4,000 killed and 6,000 wounded.

Among the many Nihilists recently arrested at St. Petersburg, Russia, are the author Kreiwenko, a high officer of the Ministry of Ways and Communications, and five students.

The yellow fever is raging at Tehuantepec City, Mexico. John Myers, an American railroad contractor, is among the dead this morning. People are leaving the city.

By a vote of 144 to 50 the bill extending the suffrage to women was defeated in the Massachusetts House of Representatives.

By a vote of 26 to 24 the Iowa Senate passed the bill for the submission of a constitutional amendment in favor of woman suffrage to a vote of the people. It is thought the bill will not pass the House.

Gov. Glick, of Kansas, has issued a proclamation calling an extraordinary session of the Legislature of that State beginning Tuesday, March, 18, for the purpose of adopting such measures as may be deemed most effectual in checking the foot-and-mouth disease.

The deaths are announced of Henry A. Tilden, brother of Samuel J. Tilden, at New Lebanon, N. Y., in his 63d year, and of Baroness Lionel de Rothschild at London, England.

A box addressed to the Comte de Paris, and seized in Lyons, contained dynamite sufficient to kill many persons.

Two German Anarchists have been arrested at Fribourg.

The foot and mouth disease is spreading in Kansas.

The Mexican Treaty has been ratified by the Senate of the United States.

March 12.—A Socialistic propaganda is being urged in the mining districts of Bohemia by means of letters and circulars. A dynamite explosion occurred in a hotel at Fulham, England, yesterday. One man was killed. It is attributed to Fenians.

A correspondent of the London *Times* at Alexandria, Egypt, takes a gloomy view of the situation at Khartoum. He denounces the policy of the British Government, and says if Gen. Gordon is not to be left to his fate English or Indian troops must be sent to the relief of Khartoum. The

British have taken a position one mile from the rebel camp. An attack will be made at daybreak with seven Gatling guns. The cavalry will probably fight dismounted. Hidden in the trenches and pits are hordes of rebels. British scouts are frequently fired upon.

Inspector Moser has returned to London from Paris. He failed to find evidence that the Fenians of Paris make dynamite or were implicated in the London explosion. He believes the nine men on board the steamer Danube brought the dynamite to London. These men the police are now tracking. Socialist documents having been circulated among the coal districts of Bohemia. Suspicious letters and parcels arriving by post from America, England, and Switzerland are subject to careful examination by the authorities. The two German Anarchists arrested yesterday at Fribourg, Switzerland, were named Otter and Falk. The arrest was instigated by the Vienna police.

Direct advices from Pultawa, Russia, state that all Jews are expelled who can not show that they possess landed property, however small. Many have already been forced to cross the Austrian frontier. A petition addressed to the Minister, Count Tolstoi, begging for a postponement to enable the Jews to purchase land, remained unanswered. The Governor is deaf to expostulations, and carries out his orders without mercy.

The Irish Justices, in opening the assizes, agree that there has been a gratifying diminution of crime.

Peace between Chili and Peru has been definitely arranged. The treaty has been ratified by the representative bodies of the two countries.

The foot-and-mouth disease is reported to have broken out near Effingham, Ill., among the cattle of a farmer named Charles Dubrock. It is feared that the distemper is not confined to that point.

March 13.—Bacninh has been captured by the French forces. The Chinese garrison made but a feeble resistance and fled in all direction. The French loss was seventy. The loss of the Celestials was quite heavy.

The forces under Gen. Graham last evening took a position one mile from the rebel camp. The rebels opened fire on the British forces at one o'clock this morning. The British at once formed to repel the charge, but no attack came. The men were thereupon ordered to lie down again. The fire of the rebels continued all night, but the British did not reply. One officer and two men were wounded and one man killed.

Fighting began at daybreak. The infantry and artillery completely routed the enemy from their pits and trenches. The battle had not lasted for more than half an hour when victory for the British was made certain. A dispatch from Gen. Graham, dated Osman Digma's Camp, March 13, 11:40 a. m., says: "The camp of the enemy has been taken after hard fighting since eight o'clock this morning. Over seventy British were killed and one hundred wounded."

Latter dispatches say the bivouac last night was exceedingly unpleasant. The Arabs kept up a persistent fusilade till just before day-break. The bright moonlight rendered objects distinctly visible at a long distance, but prevented the enemy attempting a sudden onset. The rebels directed their fire especially towards the hospital wagons, which were conspicuous in the moonlight. The surgeons and Gen. Graham's staff officers had many narrow escapes. At sunrise a Gar-

diner gun and a nine pounder were turned against the rebels who were within 1,300 hundred yards of the British position and afforded a most excellent target. The Arabs were soon compelled to retire to their main position near the Tamai wells. Col. Stewart's cavalry arrived at half-past six, and took their position on the British left, so as to turn the enemy's right. The loss of Osman Digma's forces in this morning's engagement was 2,400 men. Gen. Graham has taken up his quarters for the present in the camp from which Osman Digma and the rebel hosts were driven. The enemy fought most stubbornly. The battle was much heavier than in the engagement at Teb. The sailors, the Black Watch Regiment, and the York and Lancaster Regiments suffered the heaviest losses.

The British forces advanced in two brigades, which were thrown into the form of squares. A series of encounters followed. Soon after leaving Sariba the great body of the rebels charged the leading square piercing it in many places. The British sailors inside the square immediately closed up, and rebels were repulsed with great slaughter. The advance was again resumed, when immense hordes rushed upon the British from both sides. A terrible struggle ensued. The Arabs fought with the greatest pluck and bravado, but nearly all were killed. The Second Brigade met with an obstinate resistance, and was at one time repulsed. The Gatling and Gardner guns fell into the hands of the rebels, and were only recovered after a severe fight, when the British likewise gained possession of the rebel camp. The Hussars made a forward movement and cut off the rebels' retreat to Sinkat. It is hoped to save the families of the massacred garrison.

BUSINESS AND FINANCE.

In the ordinary French budget for 1885 the revenue and expenditure estimates nearly balance. The extraordinary budget, amounting to 208,000,000 francs, will be covered by short-time treasury bonds.

The British imports for February decreased, compared with February of last year, £289,000, and the exports increased £627,000.

An increase in the weekly number of failures is reported by the commercial agencies. The total for the United States and Canada is 328.

Nearly \$4,000,000 in gold went out of the country this week.

The actual condition of France may be best illustrated by a comparative statement. The estimated revenue of Great Britain, with a population of 36,000,000 for the present year is £84,000,000 or \$420,000,000. Deducting £8,000,000, or \$40,000,000, placed in the sinking fund for payment on the debt, there is left for all expenses \$380,000,000. And Great Britain is not an economical country, for large sums of money are squandered without productive results upon the members of the royal family, unnecessary officeholders and sinecures of all descriptions. The expenses of the United States, with 56,000,000 people, for 1883, were \$265,408,137, and the income \$398,287,000, leaving a surplus of \$132,879,000 to be applied to the debt. How is it with France? She has a population of less than 38,000,000, hardly 2,000,000 larger than Great Britain, almost 20,000,000 less than this country, and yet her national expense last year were \$605,000,000, well nigh twice as large as those of Great Britain, and not far from three times as

as large as those of the United States, leaving her a deficit of 73,000,000 francs, or \$14,600,000, to be provided for by extra taxation in a country already loaded down, not only with general taxes, but with a scheme of local taxation that allows nothing to escape the drag-nets of the municipality and the commune.

The French shareholders of the Suez Canal Company protest strongly against the convention of De Lesseps with the English shipowners. The angers De Lesseps, who threatens that he will resign the management of the company if the convention is rejected, as he will consider such a rejection a vote of censure.

Since the 1st of July 256,552,750 postal cards have been issued from the Post Office Department at Washington, against 260,226,250 issued during the corresponding period of last year. Before July there had been a gradual increase averaging 14 per cent per year. The decrease since that time has been due to the introduction of the two-cent letter postage.

An experienced miner who arrived at Miles City, Mont., this week, from the Coeur d'Alene district reports the presence of several thousand adventurous prospectors in that region waiting for the snow to disappear to commence operations. The snow is over three feet in depth on the level ground at present, and it is not likely that all will have disappeared sooner than the middle of May, by which time it is thought 40,000 persons will have arrived in the neighborhood.

The commercial situation is very critical in Cuba. The low prices of sugar, the tightness of the money market, and the general distrust are accelerating a crisis that may involve all branches of business. At Sagua Rodriguez & Co., sugar exporters, have failed with liabilities exceeding \$2,000,000. At Cardenas Miyares & Co., banking and commission merchants, also engaged in sugar exporting, have suspended, being heavily involved in the failure of Rodriguez. McKellar, Luling & Co., are in difficulties of long standing. The sugar market is depressed by the scarcity of sugar exporters, so many of whom have failed during the last few years. One or two banks in Havana are regarded with distrust.

The *Mark Lane Express* in its weekly review of the British grain trade says: "Fine qualities of white wheat are firm; in some provinces 6d@1s is dearer. Flour is dull. The foreign wheat trade is rather worse, owing to more pressure to sell. The few California cargoes off coast were taken at an advance of about 6d. Sixteen cargoes have arrived, and seven were sold, one withdrawn, and nine remained, including eight No. 1 Californian. Sales of English wheat for the week 54,505 quarters at 37s 7d per quarter, against 47,497 quarters at 42s 6d the corresponding week last year.

The trade of the United States with Mexico has been growing rapidly in the last eight years. In 1874 we exported to that country but \$5,000,000; last year our exports were \$16,587,000. Mexico's exports to this country in the same time have risen from \$4,346,000 to \$8,177,000.

Cowan & Co., merchants of Glasgow, have failed. Liabilities, £100,000.

The Coeur d'Alene mines, which have become so noted in the last few months, are located about thirty-five miles south of Thompson's Falls, a young and thriving town, on the Northern Pacific Railway, and about 200 miles west of Helena.

There are now published in the United Kingdom of Great Britain 2,105 newspapers, of which England has 1,578, Wales 80, Scotland 181, Ireland 156, and the Isles 20. London alone has 401. In the year 1846 the total of newspapers for the United Kingdom was only 551, of which 14 were dailies. The daily newspapers now number 179. The number of magazines published in the United Kingdom is 1,260.

The deficit in the indirect taxes in France for January and February amounts to 11,500,000 francs.

The shareholders of the Suez Canal Company have ratified the convention of D. Lesseps and the English shipowners.

Reports from various points in Illinois, Indiana, Ohio, Iowa, and Kansas, indicate that the winter wheat crop is in good average condition. The sudden thaw has affected it detrimentally, but, generally speaking, the wheat farmers throughout the States named are hopeful.

Owing to the competition of the Minnesota and Illinois millers in the Canadian markets, it is reported that the flour trade of Montreal, Toronto, and other cities of the Dominion is badly demoralized. The Canadian millers are therefore demanding an increase in the duty on flour or a reduction of the duty on wheat. The Dominion bakers say that the Canadian wheat is of a quality so poor that the flour made from it has to be mixed with American brands to make loaves of average quality. Agents for Chicago, Minneapolis, St. Paul, and even St. Louis houses are picking up a considerable trade across the line, much to the annoyance of Canadian millers and wheat-growers.

At a meeting of the Presidents of the leading Eastern roads the following freight-rates between New York and Chicago were agreed on: Seventh class (provisions), 25 cents per 100 lbs.; eighth class (flour and grain), 20 cents; ninth class (bulk meats), 30 cents; live hogs (to Boston and New York), 25 cents. This is a reduction of ten cents all round. It is announced that the utmost harmony prevails between the trunk-lines, and that the pool arrangements are in no way threatened. The meeting was unanimous, and there is little doubt that the new rates will be maintained.

A notice posted in the carding and spinning rooms of the Barnaby Mill, Fall River, Mass., states that a reduction will be made March 17th. The carders will strike if the reduction is over 10 per cent. Picker bosses are paid \$1.25 per day; in other mills the pay is \$1.50. The manager of the Halifax cotton-factory has notified operatives that after Monday, March 17th, they will have only forty-five hours' work a week, instead of sixty, as heretofore. The Excelsior Stove-Works of Quincy, Illinois, will resume at the reduced rates agreed upon by the employers of molders in Quincy—15 per cent off from the board prices.

FIRES—STORMS—ACCIDENTS.

March 7.—Loss by fire near Madison, Wis., \$3,000. Near Davenport, Ia., \$4,000. Richmond, Ind., \$6,000. Wooster, O., incendiary, \$4,000.

Many openings are being made in the levee about New Orleans, and grave fears are entertained that the water will yet do much damage in that vicinity.

March 8.—A fine growing crop of wheat in the vicinity of Cairo, Ill., has been ruined by the floods. Augusta, Ky., said to have been the

most beautiful little town in the Ohio Valley, is now one of the most desolate. Over one hundred houses have gone off their foundations, and and over five hundred people are homeless.

March 9.—The entire business portion of Cassville, W. Va., was destroyed by fire; loss \$12,000.

There is a serious break in the Mississippi levee above New Orleans. The waters are pouring through in torrents, and all efforts to mend it have thus far proved unavailing. Small breaks have appeared at other points. The Tennessee River at Chattanooga has overflowed and railroad traffic in that vicinity is interrupted.

The Santa Clara Valley for a distance of eighteen miles is a vast lake. The damage to property is fully half a million. It is still raining.

Five men employed in the construction of a railroad in Pyle Canon, Union County, Oreg., were caught under a mass of earth and rock Saturday and instantly killed.

A terrible accident occurred at Alta, near Salt Lake City, Friday. A snow-slide swept away the machinery of the Emma Mine at that place, causing the death of eleven men and two women.

March 10.—Loss by fire at Pittsburg, Kas., \$30,000. Vandalia, Mo., \$20,000. Battle Creek, Mich. \$5,000. Cincinnati, O., \$20,000. Toronto Ont., \$3,000.

A schooner was wrecked last night at Wick, Scotland, and six of her crew were drowned.

March 11.—Loss by fire at St. Vincent, Minn., \$14,000. Davenport, Ia., \$5,000. Near Lincoln, Ill., \$3,500. Utica, N. Y., \$30,000. Oneil, Neb., \$9,000.

A cyclone swept over the country in the vicinity of Starkville, Miss., yesterday. Many buildings were blown down, and one person injured. Loss \$12,000.

The severest blizzard of the season is reported to be raging in Minnesota and Dakota. The snowfall is very heavy. Railroad travel is much interrupted.

March 12.—Allegan, Mich., was swept by flames, leaving the town in a deplorable condition. Loss \$500,000. Loss by fire at Grand Rapids, Mich., \$150,000. Chicago, Ill., \$2,700. Galena, Ill., \$4,500. Worcester, Mass., wool store, \$40,000. On a boat at Savannah, Ga., \$98,000. East St. Louis, \$200,000.

The Canadian Pacific train which left Ottawa Saturday for Montreal did not reach that city until to day. The track at some points was covered with twenty feet of snow.

March 13.—Ferdinand Schueffler and William Denooyer were burned to death in the fire at Grand Rapids, Mich., yesterday. They were cut off by the flames in the sixth story of a carpet-sweeper factory.

About one o'clock this morning one of the most appalling mine disasters on record occurred near Pocahontas, Tazewell County, Virginia. At the hour mentioned a gas explosion took place in Laurel-Creek Mine at that point, where 150 men were employed. Every man of them was instantly killed, and the engines, cars and machinery were shattered into atoms. The disaster is without doubt attributable to the insufficient character of the machinery for conveying off the noxious gases. Most of the victims of the awful calamity were fathers of large families. Eight bodies have been recovered, and the mine is on fire.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Original Poetry.

CHARITY.

Composed by Sr. Carrie A. Thomas, of Lamoni, Iowa, in her last sickness.

Since lying sick upon my bed,
And long before, I've heard things said,
Which, some how, make one feel so bad.
I wish to tell the thoughts I've had.

First, it is in the Scriptures said,
That if by Charity we're led,
We are a light; for this is love
Sent down upon us from above.

Now hatred is the opposite,
And comes right from the infernal pit.
Bear this in mind, then you may see,
Why love and hatred ne'er agree.

But Charity, or love, is this:
When injured, just return a kiss.
In other words, ('tis hard to learn).
But do some good deed in return.

Yes; Charity will suffer long;
Will meekly bear whatever wrong.
A husband, wife, a saint, a friend,
In human weakness may extend.

E'en more; an enemy may be
Subdued by kindness, perfectly;
And afterwards, will oft remain
The firmest friend one can obtain.

Then it is so sad to see,
Brethren and neighbors disagree.
If enemies can be subdued,
Friends should avoid all fuss or feud.

But how can neighbors live quite close,
Say, both within one yard, or house;
And ne'er each other's failings mind,
Or have a cause for thoughts unkind?

Why 'tis an easy matter quite,
If love be there, all will be right.
Such love, I mean, so full and free,
As that shown forth on Calvary.

That one should die that all might live,
And all his murderers forgive;
Such love, a neighbor's wrongs would bear,
And for his welfare kindly care.

But selfish love, if love it be,
One may discern quite easily.
'Tis talk and tattle, and back-bite,
While self does nothing else but right.

A brother's fault told o'er and o'er,
As it may chance, from door to door;
Will often change, and grow so fast,
That it becomes a crime at last.

While bitter hate will thrive, and fill
The heart of Him who bears the ill.
'Till that good Spirit once our guide,
Is grieved, and forced to stay outside.

Here my heart sickens; O beware,
And never an evil tiding bear.
Don't even think an evil thought,
For this is Charity well wrought.

Some things are writ' of olden time,
Which do indeed appear sublime,
That faith should be so great and strong,
A mountain could be moved along.

Or one might be so good and meek,
That he in angel tongues could speak;
Or one might live so good and right,
All myst'ries he could bring to light.

E'en more, to feed the poor below,
All earthly goods one might bestow;
And then at last despised and spurned,
Give his poor body to be burned.

Sure those who may to this attain,
The great reward will truly gain,

And reach Eternal bliss. O, no,
Apostle Paul does not say say so;
But contrary, his words declare,
Save Charity, or love, is there.
He said should he all this pass through,
And fail to love as he should do.
I'm nothing. Yes; these words are strange;
Yet nothing can this edict change.—
Only a tinkling cymbal he,
Who claims a faithful saint to be;
But can not bear a brother's wrong,
Or think no evil all day long.

Well; I still am very weak,
And can not all my feelings speak;
But hope you will my rhymes excuse,
And not my plain remarks refuse.
For if I still am spared alive,
For this one thing I mean to strive:—
From hatred I will ever flee.
Oh! may the Lord my helper be,
And envy, malice, jealousy,
With these continued war shall be,
'Till by the grace of God above,
My heart becomes a well of love.
O, may we all together strive,
And overcome while yet alive.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE AMERICAN "ANTIQUARIAN" OF JANUARY, 1884.

A BRIEF review of the last number of this journal will show to the readers of the *Herald* the tendency of advanced thought in departments of knowledge connected with their faith. The first article is "Native Races of Columbia," and contains the following facts:

"To this fair (at Zorocota) resorted the Northern Chibcha, the Azatac Chipatac and the industrious, skillful and intelligent Guane, the latter as already stated in a former paper, being noted for their fine forms and very light color, notwithstanding their territory was in the hot country."

The most interesting part of this statement is the last clause, for climate is supposed to be the principal cause of differences of color between races. Some of the tribes of British Columbia are fair, with brown eyes and fine features and flaxy hair. There are newspaper reports of a white tribe of Indians in Southern Sonora. And Bancroft and Plongeon report a fierce white tribe in the unexplored regions of Central America. The Moquis women are fair, because they work in doors. Ruling families among Indians are lighter colored. Intelligence improves the complexion. Civilization with faith and refinement will certainly improve (if not restore the original) complexion of the children of Joseph, but they were half Egyptian, and hence dark colored at the first.

In the next paragraph mention is made of immense blocks of undressed marble, at Porras, which a chief, in former times, collected to build a temple with. Columns seen in Lieva were supposed to be for the same service; but the Bulletin of "the Geographical Society of Paris for 1847, shows that these columns were in Situ, forming part of a vast edifice, the object of which is unknown." These columns are doubtless a part of the system of very

ancient ruins found in all the northern states of South America, and traceable through the Isthmus of Darien into Central America. They are not only the oldest but grandest and most skillfully planned of any on the Western Continent. They conflict with the latest verdict of advanced science, that civilization is an evolution and preceded, always and everywhere, by barbarism. They include what Bourbourg calls the Cyclopean ruins of Central America—a class distinct from those generally known to abound there; the Cyclopean ruins of Titicaca, Peru; the great roads of Peru, repaired (but not built) by the Incas; and possibly, the gold, copper and stone vestiges found underneath the living forest in the province of Esmareldas, and those found below high-tide mark in a bed of marine sediment on the coast of Ecuador; the mounds of Marietta, O., containing the rust of iron implements, and the stone mound of Newark, O., containing Hebrew inscriptions. The oldest age in America recognized by scientists is the Bronze or Copper Age; but before it, and before the time of Votan's empire, in Central America, and before that of the Toltecs in Mexico, was an Iron Age. The ancient dialects of Peru all have a name for iron; the name surely implies the substance, and the Cyclopean architecture implies the necessity of iron implements. Archæology, in its present stage, is not reliable. The mystery of the continent has not been guessed, and the work must all be gone over again with a view to discriminate between the ancient and the medieval ruins.

In the above category might be placed the hieroglyphics in Bolivia on a mountain that has, since the inscriptions were made, been rent asunder by a stupendous convulsion, and also the old temple near La Paz that commemorates the flood.

The next paragraph introduces the Culture Hero of the Chibcha:

"This ancient came from the east, had a long beard, bound up by a band. He wore a tunic without collar or vestment, to which was added a mantle, &c. . . The Chibcha were at the time, according to their own tradition, in the lowest state of barbarism; . . . were without any knowledge of a future life, nor had they any form of government for the present. The civilizer began his preaching at Boza. . . From Boza he passed to Menquita, Fontibon, and soon after to Cota. At the latter place the concourse became so great that it became necessary to construct a ditch around a small hill that he might not be pressed upon. . . He not only taught them to spin and to weave cotton mantles, &c., but to dye and paint them in divers colors. He subsequently passed toward the north and thence down to the country of the Guane, where he found a people most apt in understanding his teaching. He not only taught by precept, but by example, and his life during the long time he spent in civilizing these peoples was in all respects pure, and a model of virtue. Ultimately he disappeared in Sogamosa, leaving as heretofore stated, a successor, who should continue his teachings and be a guardian of the lands and regulations which had been established by general consent, solely by the force of persuasion and example. . . Nearly all the early historians agree that one so pure and exemplary could be none other than Saint Thomas or Saint Bartholomew, who according to tradition, were sent eastward to preach the gospel of Christ, and who are by some, believed to have passed to this continent."

Traditions with this explanation are perpetuated in various parts of South America, Central America and Mexico. The hero is generally described as a bearded white man, who came suddenly, taught and instituted an exalted system of faith and morals, and then disappeared. The Mexican tradition of Quetzalcoatl agrees so nearly with the history of Christ that it can only be explained as a vague relic of their ancient faith.

Quetzalcoatl, when he had concluded his mission, and passed on to the shores of the Mexican gulf, took leave of his followers, promising that he and his descendants would revisit them hereafter, and then, entering his wizard skiff, made of serpents' skins, embarks on the great ocean for the fabled land of Tlapalan. He was said to have been tall in stature, with a white skin, long dark hair, and a flowing beard. The Mexicans were expecting his return when Cortez came, and they mistook Cortez for him at first, and they were afraid to resist him; and they were finally overcome more by their superstition than by the Spanish arms. Bochica was the hero of Columbia, and enacted a part similar to that of those already described as did Gucumatz, in Guatemala, and Wexepicocha in Oajaca and Zama and Cuculcan in Ucatan, and Votan in Chiapas. Chili had her mysterious apostle, and the people of Brazil paid similar honors to Sume and Paye-Syme.

"Besides these are numerous vague traditions of settlements or nations of white men, who lived apart from the other people of the country, and were possessed of an advanced civilization."

It is said of Quetzalcoatl, that he wore a mantle marked with crosses. All these heroes were white, and taught love and every high virtue, as well as the useful arts. They must have taught and instituted those beliefs and rites peculiar to Christianity, which all writers assert were a part of the religious systems of these peoples at the time of the conquest. Lord Kingsborough maintains that the Mexicans were Jews. They practiced infant baptism for remission of sins, had a ceremony like the sacrament of the Lord's supper, and held many Jewish traditions. There are thousands of facts and considerations, like these I have given, that go to prove that these southern nations had once been Christians, and during the lapse of a millennium of years of steady decline, had preserved but dim traces of their former state. The myths of the old world have generally been traced back to some great facts of which they were projections, like shadows cast out across the dark channel of time. So will these myths of America be traced back to their origin in the great experiences of the past.

The second article in the Magazine is devoted to the Emblematic Mounds of Wisconsin:

"They are for the most part situated on high points of land . . . some of them may have been for burial places, the effigies representing persons found in the mounds . . . should be considered a kind of picture writing. . . . The totems were built into the soil and made expressive of the names of clans. . . . Some were signal stations, some military defenses; others were game-drives."

Pidgeon thought they commemorated treaties, conquest, boundaries, accession of chiefs, &c. They are barbarous and distinct from all other mounds.

Article four is "Abraham's Offering of Isaac," the main thought of which is that in Ur, where Abraham was reared, the offering of the first born to the God of the Sun, was the supreme test of faithfulness; and the act was the result of Pagan training on a devout and earnest nature.

Fifth, under the head of "Correspondence" is given an account of the discovery of copper implements in New York. The copper spear heads found in Onondaga county have a sharp, contracted tang; those found at Plattsburg have broad or tapering tangs; this denotes local fashioning. The copper celts of Onondaga are wrought—not cast. A copper knife from Lake Champlain is $2\frac{1}{2} \times 1\frac{1}{2}$ inches. These copper spears are like those found in Vermont and about 4 inches long; another, differing greatly, is from Seneca river. Those resembling this last, are from Onondaga county. One gouge, reported, is $11\frac{1}{2} \times 1\frac{1}{2}$ inches. Several others not so long are compared with specimens in the Smithsonian collection, also several celts. "All are of native copper with striated, granulated and hammered surfaces."

Other articles described of brass and copper are modern Indian relics. Formerly copper implements found in New York were sold as old copper to the smiths, and thus perished. Reference is made to a "skeleton in armor," locality, Fall River. Altogether this is a meager exhibit compared with the accounts of wagon loads of iron implements found in his neighborhood in Western New York, with which B. Young, Sen., used to proselyte unsuspecting and enthusiastic pilgrims. The fact that the French once had forts and missions in Onondaga county, explains some things that an ambitious man would not have time to enquire into. It is a strange and significant fact that the migrations of the ancient inhabitants of America reached their limit in Western New York. In this number of the Antiquarian is notice of a book on "The Mounds of the Mississippi Valley," by Lucian Carr, in favor of the view that the mounds were built by the tribes found in the possession of the countries where they exist. The editor reviewing the book, says:

"Mr. Carr certainly conveys to his readers an erroneous impression as to Mr. Squire's views. It is true that able investigator modified his views in reaching the conclusion that the earth works of Western New York were of Iroquois origin. But Mr. Carr should have added that the study of these remains convinced Mr. Squire, all the more firmly, that the great mounds of Ohio, &c., proceeded from a totally different people, and one in a decidedly higher state of culture."

The exact line of demarkation between the ancient and modern civilization has not yet been drawn. We know from Champlain, that when yet unvisited by white men, the Indians of the Lake Superior region not only mined for copper, but melted it into sheets, and hammered it into shape, making bracelets and arrow-heads.

In a stone quarry near Jerusalem, an unfinished column has been found that was intended for the ancient temple. A farmer near the Damascus gate could not keep his ground moist enough to be productive; investigation proved that he had been farming over the top of an ancient church.

Article six is an editorial on the "Tablet of the Cross at Palenque."

"That the cross existed in America in prehistoric times may be shown from various monuments." * * * "The association of sacrifice with the cross is a surprising circumstance. We do not claim that it is any evidence of the historic origin of the cross, or that the sacrifice had any connection with the Jewish or Christian idea of sacrifice, but we refer to the fact as very significant. It is possible that sacrifice had a prehistoric origin as well as the cross; and that both were peculiarities of native worship before they were incorporated by the Jews, and before the cross became a Christian symbol. It seems hardly probable that the advanced symbolism of the cross and the Christian idea of sacrifice, had deteriorated, and with this deterioration had been introduced into America; but it is more probable that we have here that which preceded the historic custom and symbol. The development having been parallel in America with something which presumably existed in Asia, but which has been lost in the passage of time. Everything in America is in that arrested state which reveals the prehistoric without the addition of the historic symbolism, while in Asia the prehistoric has been buried under the accumulation of the historic. The cross in America was undoubtedly a symbol around which clustered human sacrifices. We see this from the picture of the tablet. The divinity is the thunder bird. The cross is a support for the divinity. A priest is offering a sacrifice to the thunder bird. The sacrifice offered is that of a child, which is held up to the bird in the hands of the priest. This custom was practiced by the Mayas."

The above, by the Editor, Dr. Peet, is learned and comprehensive, and may be regarded as the final verdict of the age upon a question that has perplexed it long—"peculiarities of nature worship." It is true that the cross was the symbol of salvation in Egypt in prehistoric times. A priesthood descended from the family of Noah, and who preserved the knowledge of I Am that I Am—"The sole living God," may have been the inspired transmitters of an inspired knowledge pertaining to the plan of salvation. But the accepted theory concerning Egypt is that the cross was at first the high water mark of the Nile. When that was reached the people knew that the whole valley was inundated, and they were saved from famine. The cross was thus made to be a symbol of spiritual salvation, and an object of worship. This idea could have been transferred to their neighbors the Phœnicians, but how to distant America? In America the cross was associated with human sacrifice and with Phallic worship, while the early worship of Egypt, India and America, was pure and monotheistic; and these pure forms were no more likely to deteriorate than "the advanced symbolism of the cross and the Christian idea of sacrifice." That such deterioration occurred is proved by the facts and analogies noticed in this review when treating of the Culture heroes.

The Mayas at the time of the conquest practiced human sacrifice, but their ancient faith, according to Dr. Plongeon was

monotheistic; and the sculptures on their oldest monuments represent fine-featured bearded men. The race and faith alike had deteriorated. Plongeon has certainly traced the Mayas and their language and beliefs back to their origin in the Old World in anti-Christian times, and the symbolism of the cross may have been a part of the transported faith; but it is fairly deducible from the great mass of facts relating to the case, a hundredth part of which I have not presented, that Christianity was once the prevailing religion in America. Coronado professed to have found at Zuni not only crosses, but three Christians. Botorini discovered a painting of a cross near the hill of Teangniztipetl, a cubit in size, also the painting of another cross drawn by machinery, from an inaccessible cave in Lower Mizteca, where it had been deposited in prehistoric times. At Neyarit, Jalisco the cross of Tepic was a celebrated relic. "Near Chacala, Colima, there is a tank, and near it a cross, well carved, with points in fine lines. On it was seen a most devoted crucifix. Under it are other lines of characters with the said points, which seemed Hebrew or Syriac." "Guatulco, Oajaca, was likewise one of the many localities described by the early Catholic writers as containing a wonderful cross, left here probably by St. Thomas." There is no mention of any Pagan symbols in connection with these crosses.

This deterioration of the Christian worship in America is made probable, and is explained by an analogous result among the ancient eastern nations. The pure patriarchal faith survived but a few generations among the nations descended from the sons of Noah. And this is more strange and inexplicable from the fact that they were not sunk so low in barbarism as the American nations were. Science is of the earth and is evolved, built up, improved; religion is from heaven and deteriorates in this impure, earthly realm. This is the truth of history—the explanation of the different dispensations. If the Jewish system had not declined, the Christian dispensation, with its reformations and restorations, would not have been necessary. That the patriarchal faith became obscured can be proven independently of scriptural declarations. The myths of the ancient Pagan nations were corrupted traditions of the great truth of the more ancient system. Researches in philology and archaeology are extending the domain of knowledge back into the night of time, as a few facts will illustrate.—The feats of Nimrod are perpetuated by a sign in the heavens. Orion, the giant and mighty hunter, with belt, dogs, and a hare. Noah is the sign Centaur, and is bearing a victim to the altar. The Ark is represented in the sky by Argo—the stem of a ship. The old Greeks taught that this sign commemorated the first ship that ever was constructed, and was placed in the sphere by divine wisdom. The Egyptians held that the Argo was the ship in which Osiris and Isis (god and goddess) sailed on the great flood. In the Hindoo language this ship was called Argha, and the persons saved in it were Iowara and Isi. The Persians called the

ship Arg, and near it they pictured the dove, and at a distance a raven perched on a sea monster. Adam is the sign Hercules with his foot on the Dragon's head. Sepentarius is the promised "seed," &c. As the Pagan myths represent more ancient truths, so will the American myths, superstitions and traditions be found to do.

The next article of interest is "Human Bones in the Quarternary." Says the review:

"This is a most important discovery, as hitherto human bones that can be indisputably referred to the drift period have been very few in number, and the localities in which they have occurred have been restricted to the valleys of the Rhine, the Somme and the Seine. The gravel pit in which the human remains were found, is situated about two hundred and ninety above the level of the sea, and thirty-six above that of Nori Morne."

This does not prove that the sharp flints, associated only with animal bones, found in the drift of the Rhine, Somme and Seine, were implements. The benches or higher level gravel beds of those rivers are tens of thousands of years older than the present beds, yet they contain illimitable quantities of such "implements" as no savage tribe in any zone now uses, but which are stored in the museums and marked "spades" and "hatchets." I believe that there is a pretty good sized shipload of these flints, thus preserved, that were never seen by human eyes till tens or hundreds of thousands of years after they were splintered into this "questionable shape" by the pressure of ice mountains that crept over the earth, in the days when the earth, in aphelion, was more distant from the sun; but making due allowance for the mistakes of men whom "much learning" hath made mad, we must be prepared for an addition of many thousands of years to the chronology given in the Lectures on Faith; and yet if tens of thousands of years are added, they are but a hair's breadth in the illimitable span of years that mark the earth's life up to the present time; and still, with multiplied emphasis, is Christ "the Lamb slain from before the foundations of the world." The magazine closes with an advertisement of a pamphlet on "Inscribed Tablets," that contain and leave out great wonders.

S. F. W.

SAID Mr. James T. Fields, in his lecture on "Fiction," in the Brooklyn Athenæum last night: "I recently paid a visit to the Pomeroy boy, who was sentenced to be hanged for killing three children, but whose sentence was afterward commuted to imprisonment for life. I asked him if he read much. He said that he did. 'What kind of books do you read?' said I. 'Mostly one kind,' he said—'mostly dime novels.' 'What is the best book you have read?' I asked. 'Well, I like 'Buffalo Bill' best,' he replied. 'It was full of murders and pictures about murders.' 'Well,' I asked, 'how did you feel after reading such a book?' 'O,' said he, 'I felt as if I wanted to do the same.'"

ADDRESSES.

Gland Rodger, Lamoni, Decatur Co., Iowa.
Bishop G. A. Blakeslee, Gallien, Berrien Co., Michigan.
Columbus Scott, Gallien, Berrien Co., Michigan.
J. F. Mintun, Magnolia, Harrison county, Iowa.
T. W. Smith, Stewartsville, DeKalb Co., Missouri.
E. C. Brigg, box 161, Carson, Pottawattamie Co., Iowa.
John E. Lake, London East, Ontario.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Conference Minutes.

MASSACHUSETTS DISTRICT.

Conference convened at Dennis Port, Massachusetts, January 26th, 1884, at 2:30 p. m., in the Saints' Chapel; Bro. John Gilbert was chosen president *pro tem.*, Brn. F. M. Sheehy and M. H. Bond clerks. Elders J. Woodward, N. C. Eldridge, H. H. Thompson, G. S. Yerrington, A. Nickerson, G. S. Linnell, W. Bearse, Wm. Bradbury, M. H. Bond, F. M. Sheehy, J. Gilbert, T. F. Eldridge, T. Whiting, L. E. Howse, J. Smith, reported in person; S. H. Morse by proxy. J. Potts, C. A. Coombs, E. N. Webster, T. A. Potter, by letter. Priests, J. H. Halstead, J. H. Long, A. W. Glover, reported in person. T. H. Moore, and N. Nickerson by letter. Teachers present, A. F. Roberts, C. M. Holmes, N. Tripp, W. H. Blood, and R. Burgess. By letter, H. Greely and H. Arndd. Deacons present, T. Boyd and T. W. B. Shaw.

Brn. Yerrington, Halstead, and Bradbury were appointed a committee to examine branch reports. Brn. Sheehy and Bradbury as auditors.

Resolved, That the district clerk be authorized to issue certificates to the scattered members in the district, to the nearest branch where they reside. The certificates to be sent to the branches, and the scattered members to be notified of said action. That all the Elders of conference constitute a committee to which matters may be referred. That as a district we urge the General Conference to hold the session of 1885 at Kirtland, Ohio.

Evening session was preceded by preaching, by Elders Thompson, Sheehy, and Gilbert. Bro. Smith was chosen president. Teacher, Hiram Doane, reported. The president reported matters that were referred to him from last conference concerning the recommendation of D. C. Kieth and G. A. Palmer, for ordination, which by vote was indefinitely postponed. Also case of C. D. Seeley, which was referred to the Elders' Council.

Sunday services were held in Ocean Hall, Saints' Chapel being too small. Preaching at 10:30 a. m. by Elder M. H. Bond. At 2:30 by Elder J. Gilbert, after which the ordinance of baptism was administered. At 6:30 a service of song, followed by preaching by Elder F. M. Sheehy, followed by social meeting at chapel. An interesting and profitable time. Monday at 8:30, convened for business. Elders' Council reported that on the appeal of Sister Barnes, it be not allowed, the branch not having been notified. On case of Bro. C. D. Seeley, he having made restitution for wrongs done, we grant him a letter showing that the restrictions in regard to him are removed. That a committee of three be appointed to make enquiry in case of Bro. J. W. Whiting. Bro. Bradbury gave notice of appeal on behalf of Sister Barnes. Resolved, That Brn. J. Smith, Thomas Whiting and M. H. Bond, act as committee on case of Bro. J. W. Whiting. That those now holding missions under district appointment be continued. Bro. Thomas Whiting was elected clerk of district. Resolved, That we instruct our delegates to General Conference, to request the labors of Brn. Sheehy and Gilbert to be confined to the Massachusetts District.

That we request the General Conference to continue Bro. M. H. Bond as a missionary in the east. Bro. John Smith was sustained as president of the district. Resolved, That the Bishop's Agent be requested to visit each branch, and deliver a discourse on finances, and urge the necessity of greater efforts on the part of the church to sustain the ministry by their means.

Branch Reports.—Providence 160, 2 baptized, 1 removed, 2 expelled, 3 died; 9 Elders, 4 Priests, 7 Teachers, 7 Deacons. Boston 82, including 3 Elders, 5 Priests, 1 Teacher, 1 Deacon; 10 baptized, two expelled, one died. Fall River 123, including 4 Elders, 4 Priests, 3 Teachers, 3 Deacons; 5 removed, 1 expelled. Plainville 54, 1 Elder, 2 Priests, 1 Teacher, 1 Deacon; 1 baptized. Brocton 19, including 1 Elder, 1 Priest, 1 Teacher, 2 Deacons, 4 baptized. Dennis Port 48, including five Elders, 1 Priest, 3 Teachers, 2 Deacons; 14 removed, 2 expelled, 1 died. New Bedford 27, including 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 baptized. Douglas 26, including 2 Priests, 2 Teachers. North Plymouth 14, including 1 Priest, 1 Teacher, 1 Deacon; 3 baptized.

Brn. F. M. Sheehy, J. Gilbert, M. H. Bond, Joseph Woodward, A. W. Glover, were appointed as delegates to the General Conference.

Bishop's Agent's report was received, and referred to the auditing committee.

Adjourned to meet in New Bedford, Massachusetts, May 31st, 1884, at 2:30, p. m.

WYOMING VALLEY DISTRICT.

Conference convened at Hyde Park, Pa., February 23d and 24th, 1884. H. S. Gill in chair, W. W. Jones secretary.

Branch Reports:—Plymouth 12, including 1 Elder, 1 Priest, 1 received by letter, 5 removed, Hyde Park 24, including 2 Elders, 1 Priest, 2 Teachers, 1 Deacon. Nanticoke 6, including 2 Elders, 1 Priest, 1 Teacher. Elders' Reports.—W. W. Jones, H. S. Gill, L. B. Thomas, H. Robinson, in person; Jacob Baldwin, W. Crumb by letter.

The present district authorities were sustained for the next three months.

Preaching by L. B. Thomas and W. W. Jones Sunday morning; prayer meeting at two. The Spirit was present urging and encouraging the Saints to be faithful. Preaching at seven by H. Robinson. The hall was full, good feeling prevailed. Adjourned to meet at Plymouth, Pa., the 26th and 27th of May, 1884.

PITTSBURG DISTRICT.

Conference assembled at Pittsburg, in Saints' Hall, March 1st, 1884. G. T. Griffiths presiding, D. L. Shinn secretary.

Reports of Branches.—Pittsburg 106, including 1 Apostle, 1 High Priest, 6 Elders, 4 Priests, 1 Teacher, 2 Deacons; 1 received by letter, 2 dropped from the record. Fairview, W. Va., 22, including 1 Elder, 1 Priest, 1 Teacher. Belmont, Ohio, 33, including 3 Elders, 2 Priests. Clarksburg, W. Va., 24, including 2 Elders, 2 Priests, 1 Teacher. Benwood, W. Va., 26, including 1 Seventy, 1 Elder, 1 Priest, 2 Teachers, 1 Deacon; 6 received by vote. Lampsville, Ohio, 26, including 1 Elder, 2 Priests, 1 Teacher, 1 Deacon; 1 expelled. Byesville, Ohio, 10, including 2 Priests, 1 Teacher, 1 Deacon; 1 removed by letter. Church Hill, Ohio, 16, including 4 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 removed by letter. Cabbin Run, W. Va., 11, including 1 Elder, 1 Teacher.

Elders present: Ellis, Griffiths, Shinn, Hulmes, Garrett, Sutton, Brown, Jones; visiting, E. L. and W. H. Kelley, M. H. Bond.

Report of Bishop's Agent, was read and approved. Balance on hand last report, \$24.90. Received since \$89.49. Total \$114.19. Paid out \$100.19. Balance on hand, \$14.19.

Decision of Court held in West Wheeling, in December, 1883, was read, and on motion approved.

G. T. Griffiths was chosen to represent this district at the General Conference, April 6, 1884. J. Ellis was also appointed a delegate.

A petition from a committee of conference of South-east Ohio District, was read, proposing and asking the adoption of a boundary line between this and that district. The petition on motion was entertained. A committee composed of G. T. Griffiths, J. Ellis, M. S. Sutton, D. L. Shinn, James Craig, was appointed to investigate the matter and report at next district conference.

Geo. H. Hulmes, M. S. Sutton and Frank Criley, were appointed a committee to draft petition to the General Conference to return Bro. G. T. Griffiths to this district.

Delegates to the General Conference were instructed to vote for holding the next General Conference at Kirtland, Ohio.

President G. T. Griffiths, Vice President and secretary D. L. Shinn, Bishop's Agent F. Criley, were sustained in office.

D. L. Shinn was sustained in his labor in the district and recommended to General Conference for appointment.

Sunday, E. L. Kelley preached at 10:30, assisted by D. L. Shinn. Saints' meeting at 2 p. m. W. H. Kelley, assisted by M. H. Bond, preached at 7:30 p. m.

Selection of a place for the next conference to be held June 7th and 8th, 1884, was left to President Griffiths.

Officers present: Apostles 2, High Priests 1, Elders 6, Priests 3, Teachers 2, Deacons 2.

DECATUR DISTRICT.

Conference convened at Lamoni, Iowa, March 8th, 1884; C. H. Jones presiding, V. White clerk.

Reports of Branches.—Lamoni 485, including 1 of First Presidency, 1 Apostle, 5 High Priests, 3 Seventies, 36 Elders, 9 Priests, 7 Teachers, 1 Deacon; 4 baptized, 1 received by certificate of baptism, 12 received by letter, 3 removed by letter. Davis City 61, including 1 High Priest, 1 Seventy, 4 Elders, 5 Priests, 1 Teacher; 2 received by letter, 1 by vote. Allendale 38, including 3 Elders, 2 Priests, 2 Teachers, 2 Deacons; 6 baptized; 2 received by letter, 1 by vote. Highland 15, including 1 Elder, 1 Priest. Greenville 17, including 1 Seventy, 1 Elder, 1 Teacher, 2 baptized; 3 removed by letter. Lucas 200, including 11 Elders, 5 Priests, 7 Teachers, 5 Deacons; 5 received by letter, 4 removed by letter, 1 expelled. What Cheer 10, including 2 Elders, 2 Priests; 1 received by letter, 1 by vote. Lone Rock 47, including 1 Seventy, 2 Elders, 2 Teachers, 1 Deacon, 1 removed by letter. Little River 105, including 1 Apostle, 2 High Priests, 1 Seventy, 5 Elders, 3 Priests, 1 Teacher, 1 Deacon; 4 baptized, 5 removed by letter, 1 expelled.

Official Reports.—High Priest H. A. Stebbins, (baptized 6); Seventies C. H. Jones and J. W. Gillen; Elders J. S. Snively, John Johnston, J. P. Dillen, O. B. Thomas, Horace Church, Thomas Wellington, E. H. Gurley, S. F. Walker, Horace

Bartlett, A. B. Moore, Moses McHarness, H. N. Snively, John J. Watkins, and W. N. Abbott; Priests A. S. Cochran, A. W. Head, Parley Batten, Elijah Sparks, C. A. Wickes, and W. Crick; reported.

Lewis Gaulter, H. A. Stebbins, George Derry, and C. A. Jones, were chosen as delegates to General Conference.

Resolved, That in the event of the question coming before the General Conference, that a General Conference is a General Assembly, that the delegates from this conference shall be instructed to vote yea. That the delegates request General Conference that High Priests become *ex officio* members of General Conference. That we instruct the delegates to request General Conference to amend section 6, so as to grant permission to districts, that Priests, Teachers and Deacons, become *ex officio* members of their conferences as well as Elders. That whoever of the delegates are present at General Conference, whether one or more, shall have the right to cast the full vote of this district. That we instruct our delegates to request next General Conference to be held at Lamoni, Iowa.

H. A. Stebbins was chosen district president, and E. H. Gurley clerk. Officials present, 1 Apostle, 3 High Priests, 2 Seventies, 24 Elders, 8 Priests, 3 Teachers, 2 Deacons.

Preaching Saturday evening by E. H. Gurley. Social meeting Sunday morning; also preaching by J. W. Gillen. Preaching Sunday afternoon by C. H. Jones, and Sunday evening by Thomas Wellington.

Adjourned to meet at Lucas, Lucas Co., Iowa, June 7th and 8th, 1884.

NORTHERN NEBRASKA DISTRICT.

Conference convened at Omaha, Nebraska, February 29th, 1884, at 7:30 p. m. W. M. Rumel president; H. Nielson, clerk. Evening session devoted to prayer and testimony.

March 1st. Reports of Branches.—Lake Shore and Omaha (Scandinavian) was referred back for correction. Douglas 24; removed by letter 8. Union 32; received by certificate of baptism 2. Omaha (English) 74; received by certificate of baptism 4, by letter 1, removed 1. Elders' Reports.—James Casfall by letter. E. C. Brand by letter (baptized 3). J. F. Mintun, (baptized 8). T. Anderson, Ed. Rannie, O. Brown. W. M. Rumel, district president, had labored in all the branches of the district, preaching the word, and adjusting differences. Bishop's Agent's report.—Brought forward \$57.65. Received since \$100.50. Expended \$129.50. Due church \$28.65. H. Nielsen. Committee appointed to audit the Bishop's Agent's books:—A. Sinnamark, Ed. Rannie and N. Brown. J. F. Mintun, C. Derry and J. Armstrong were appointed as a committee to whom all difficulties may be referred. An appeal from J. Anderson was referred to them.

Resolved, That a two days' meeting be held at Pleasant Grove, May 31st and June 1st, 1884. Resolved that this conference favor the project of publishing a periodical in the Danish language to represent the faith and doctrine of the Church of Jesus Christ of Latter Day Saints; and we will assist in the same by our means and faith; and that our delegate to General Conference so report to the same as the voice of this district. W. M. Rumel was elected delegate to General Conference. Resolved, That we instruct our

delegate to the General Conference to use his influence and the vote of this district; that the first two articles of the revised Rules of Representation should only convey the idea that none should be allowed to vote except when present. On motion the remainder of the rules was recommended. Committee on Bishop's Agent's books reported books correct, except an error of \$1.10 in the report of Lake Shore Branch. Report received and committee discharged. Resolved, That we invite the traveling ministry to labor as much as possible in this district. That we request the General Conference to appoint Bro. Anderson a mission among the Scandinavian Saints, and that this district shall form a part of his field. W. M. Rumel was sustained as president, and H. Nielson as secretary of the district.

Appointments:—N. Brown to preach in the vicinity of J. Brown's residence. W. Ballinger and J. Avondet at Leach Schoolhouse.

Report of adjudicating committee.—In the case of J. Anderson and wife, decision adverse to former decision whereby they were disfellowshipped; recommended their reinstatement to full membership. Report received and committee discharged.

Preaching on Sunday by J. Armstrong, J. F. Mintun and C. Derry. These Elders acquitted themselves nobly in administering the word.

Adjourned to meet at Fremont, Nebraska, June 27th, 1884, at 7:30 p. m.

WESTERN MAINE DISTRICT.

Convened at Green's Landing, Deer Isle, February 9th, 10th, 1884. Wm. G. Pert chosen to preside, J. J. Billings clerk, *pro tem*.

Branch Reports.—Brooksville 41, including 1 Elder, 1 Priest, 2 Teachers, 1 Deacon. Green's Landing 41, including 2 Elders, 2 Priests, 1 Teacher. Officials' Reports.—Elder's Wm. G. Pert, Samuel Eaton, G. W. Eaton, J. J. Billings, J. B. Eaton, Otice C. Eaton, by letter; Priests Wm. Harvy, J. B. Knowlton; Teachers G. M. Carter, Alonzo Hutchinson; by letter E. B. Gray, reported. Bishops' Agent's Report. On hand when last reported, \$10. Received sixteen cents. Paid out \$10. On hand sixteen cents. J. J. Billings, agent.

J. J. Billings chosen district treasurer. The president of the district spoke of organizing a branch at Brays Mountain.

Sunday Session. Preaching in forenoon by J. J. Billings, in the afternoon by Wm. G. Pert. Evening prayer and testimony meeting.

Adjourned to meet with the Brays Mountain brethren at Deer Isle, May 10th, 11th, 1884.

SOUTHERN INDIANA DISTRICT.

Conference convened with Pleasant Ridge Branch in Perry County, Indiana, February 9th, 1884, at 11 o'clock a. m. with Bro. H. Scott in the chair, and Bro. W. H. Kelley, clerk *pro tem*.

Branch Reports:—New Trenton 15; including 1 Elder, 1 Priest, 1 Teacher, 1 Deacon. Pleasant Ridge 30, including 1 Elder, 1 Teacher, 1 died. Union, 26, including 1 Elder, 2 Priests, 2 Deacons; 3 baptized, 2 received by letter, 1 by vote, 2 removed by letter, 2 died. Eden 33, including 7 Elders, 2 Priests, 2 received by certificate.

Bishop's Agent's Report:—On hand last report, \$7.47. Receipts up to February 2d, 1884, \$9.00. Total receipts \$16.47. Paid out \$13.25. Balance on hand, \$3.22

Elders' Reports.—In person, H. Scott and M.

R. Scott. By letter J. M. Scott, J. R. Chappelow, J. A. Scott and J. G. Scott; Priests Robert Eyres, reported.

Resolved, That we rescind the resolution prohibiting the ordination of persons to the office of an Elder without the vote of conference. That this conference table the resolution of Bro. J. A. Scott, and that it be published in *Herald* with minutes of this conference, and be brought before next conference as unfinished:

Whereas, the 6th article of the Epistle of the Twelve; makes the declaration affirmatively, that the Bishopric, being created by and responsible to the church, for the proper administration of their duty, and that they are the "legal custodians of all the temporalities of the church; and the Twelve by previous arrangement and agreement, exercising supervisory jurisdiction, conjointly with the Bishopric, the law so requiring. And further, those persons entrusted with receiving and disbursing of church funds are *ex officio* agents for the Bishop, and as such, are made responsible to, and are under, his council and direction in this specific matter. And that in Article 3, those representatives of the Bishop in the disbursing of moneys, are strictly enjoined not to be subject to the direction of the district conferences or branches, based on the fact that both are under the ruling of General Conference governing the funds in both of their hands, created agents, not of the district, but of the Bishop, can not rightfully under rule of said resolution of General Conference, pay from the funds received by them as said agents of the Bishop for district purposes, or sustain missions appointed by the district. Therefore, that there be no contravention in the exercise of the restricted, controlled, and limited duties of the Bishop's agent, he should not be invested with office of district treasurer, encumbering his duties. Therefore, be it resolved, That for district purposes, such as: 1st. Spread of truth. 2d. Educating the branches more perfectly in faith. 3d. A more thorough, systematic drilling of branch choir in church music. 4th. That the members of all the branches of the district may have direct access to tracts, pamphlets, hymn books, Voice of Warnings, and other books to build up, that they may be more thoroughly replenished—grow—thrive and flourish in high life, faith, confidence and power with God; that this district conference appoint, or authorize a "district treasurer;" to receive from said district, money for the purpose of obtaining the before mentioned auxiliaries.

That this conference request the General Conference to sustain Bro. M. R. Scott as a laborer in this district; and that we authorize Bro. T. W. Smith to represent this district in next General Conference, to be held at Stewartsville, Mo. That we ask the Elders and Priests to labor as best they can and report results. That we sustain the authorities of the Church in righteousness, also district authorities; and when this conference adjourns it does so to meet with Hall's Ridge Branch, on Saturday, the 7th day of June, 1884.

Preaching at 7 p. m. by Bro. M. R. Scott. On Sunday, at 10 a. m., Bro. Harbert Scott preached the funeral sermon of Sister Jane Sandage. Sunday evening preaching by Bro. M. R. Scott.

We appreciate no pleasures unless we are occasionally deprived of them. Restraint is the golden rule of enjoyment.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and must be done in a business-like manner.

Miscellaneous.

GENERAL CONFERENCE APPOINTEES.

According to resolution passed by the Quorum of the Twelve, at last Spring Conference—you are respectfully asked to report to the Secretary of the Quorum in time for your cases to be considered in their councils, to be held *ten days* prior to the sitting of the coming General Conference. You will therefore make such statements of your circumstances, surroundings, purposes, and desires, as may be necessary to enable the Twelve to act understandingly in your respective cases. Send your reports by the 26th of March if practicable. Address Box 44, Stewartsville, DeKalb county, Missouri.

T. W. SMITH, *Sect. of Quorum.*

TO THE SEVENTIES.

Dearly Beloved Brethren.—In view of the latter day work, and the great responsibility which now rests upon the shoulders of all who have entered into this priesthood and covenant, I write unto you, hoping that at the coming conference of April 6th, all who are standing members of this Quorum will give a report of past labors and future purposes. Many of our number are in the field, and have done nobly; and their labors are greatly blest, and they are becoming a strong arm in the spirit and power of the gospel in the world: for such there is a great reward, and an endowment promised, if they continue in faithfulness. But many others, whose names are enrolled, are silent, and we never hear from them. Brethren, consider the high calling, and the account of that calling which will have to be given at a future day, remembering, that if chosen as especial witnesses for Christ, our work is before us, to seek and to save the lost and fallen sons of men, and bring them to Him who has called us to this great work. Many obstacles may seem to stand in the way; among the rest the care of home and family, (a duty we all feel), has kept some from doing the good that in their hearts they wished to do. But now as the temporal matters of the law seem to be better understood with the church at large, we hope soon to see the fetters broken, and the humble, faithful servant of God at liberty, sounding the warning voice, and trusting in him who has said, "It is my will to provide for my Saints."

Others of our number, having plenty of this world's comforts, craving still for more, may perhaps have forgotten that treasures laid up on earth, are not to be compared with treasures laid up in heaven. That a life of ease here, may have its reward here. But a life of sacrifice to the cause of God here, claims the great reward promised in the hereafter. The spirit for the office work of a Seventy, is not obtained by ordination alone; but by a faithful performance of the duties of that office and calling. Neither can the ordination to that office benefit us in the life beyond, if not faithful to that work while here. "As a man soweth, so shall he also reap," is a solemn truth; and we all are in a measure

what we make ourselves, whether to honor or to dishonor. Time is passing, and great changes seem at hand, which ever remind us of the word of the Lord to his servants at the ushering in of this last dispensation, "Cry aloud, and spare not. It is a day of warning, and not a day of many words." Upon whom, then, rests more especially this responsibility? Upon the Twelve and the Seventies. They are called to be the first in the ranks to spread the gospel to the world, and open up the Kingdom of God among the nations of the earth. The day is not now "to prosecute many foreign missions;" but the instruments for the great work are being prepared. The experience necessary many are passing through, that they may be wise and mighty in wielding the sword of truth. As a quorum we can not afford to stand still, while the judgments of God are threatening the nations. Let those, then, who have halted by the way, now arise, gird on the armor, take up their line of march, and follow the example of those now in the field, whose boldness, and faith, and perseverance, are worthy of imitation. Fear not; "The race is not alone to the swift, nor the battle to the strong." The one talent must not be despised. As before, "not many wise, not many noble are called;" but the weak things of the earth are made by the Spirit the most powerful weapons to divide the light from the darkness, and make manifest the truth as in Christ. Let us then work as God hath given unto us, faithful in little, that we may be blessed with much.

It has been long desired that our quorum be more perfectly organized, according to the law given. But the Lord has given us to understand that it is not "expedient now." Therefore, as we are, we must work contented till the Lord again speaks unto us through the channel he has ordained. We are and ever shall be, (till the great work is wound up), under the direction of the Twelve. So let us ever pray, that the spirit of the Good Master may direct them in all their councils and deliberations for the advancement of the work, the glory of God, and our salvation; and although far separated from each other for the gospel's sake, let us be one in spirit, mind, and thought; loving, honoring, and respecting each other, as the disciples of Christ; ever fighting against iniquity in every phase. Standing firm and steadfast on the rock of truth, living examples of all that is good, pure, and holy.

I shall not have the privilege of meeting with you at the coming conference; but rest assured you have my best wishes, and my confidence, that what ever changes may be made, shall be made by you for the greatest good of the work. To this end I pray that the Lord may be with you by his Spirit, in much wisdom and power, that unity and peace may abound in every heart. That when our work is done, we may still be one.

GLAUD RODGER, *Pres. of Seventies.*

GENOA, Nevada, March 5th, 1884.

FIRST QUORUM OF PRIESTS.

Brethren:—It seems necessary that as many of our number as can conveniently do so, should meet during General Conference. Our former president, Lawrence Conover, has been expelled from the Church for transgression, and several of the members have been ordained Elders. These vacancies should be filled, and the quorum put in working order. Reports from those who can not attend are desired, which may be sent to me during this month, and later to Bro. H. A. Stebbins, at Stewartsville, Mo.

ASA S. COCHRAN, *Sec'y.*

LAMONI, Iowa, March 14th, 1884.

ORGANIZATION OF MITE SOCIETY.

A few of the Saints of Plano came together on the 21st of November, 1883, and organized themselves into a society, to be called a Dorcas Mite Society, for the purpose of saving the mites, and applying them whenever the opportunity offers, and help is needed. We trust that the Lord when he comes, may find us earnestly laboring in his vineyard. We will so continue, as long as he blesses us with his presence, and his Spirit abides in our midst. From November 21st to March 6th, we have received \$5.04, and expended \$1.86, leaving in treasury \$3.18, besides about fifteen pounds of sewed carpet rags, and one quilt ready for sale. *MRS. HATTIE WHITE, Sec'y.*

IN MEMORIAM.

Whereas, in the person of Bro. C. N. Brown, of Providence, R. I., we had an exemplary and noble brother; a gentleman and a friend. And whereas, he has by death been removed from our Quorum and the Church; Therefore be it Resolved: That we, as a quorum, do hereby express our regret and sorrow, but not as for those who have no hope. And we hereby express and tender our condolence and sympathy, and love to and for the friends and relatives so sadly bereaved of our loved brother's association. By order of quorum: G. Rodger, president; J. F. McDowell, secretary. Committee: B. V. Springer, C. Scott, J. F. McDowell.

PHILADELPHIA DISTRICT.

Conference of the above district will be held at Hornerstown, New Jersey, April 20th, 1884. *W. O. OWEN, President.*
W. H. BROWN, Secretary.

BORN.

STRUBLE.—At Rose Hill, Nebraska, February 12th, 1884, to Mr. Jasper and Sister Khloe J. Struble, a daughter. Blessed March 1st, and named Blanch Vivian.

BURGESS.—At Rose Hill, Nebraska, October 21st, 1883, to Bro. Almond and Sister A. Burgess, a daughter. Blessed March 1st, 1884, by Elder Robt. M. Elvin, and named Estella Sophia. February 11th, 1882, a son; blessed March 1st, 1884, and named Robert Elvin.

HUTCHINGS.—At Hollister, San Benito county, California, February 27th, 1884, to brother and sister L. E. Hutchings, a son. Both mother and child doing well.

WINN.—At Salt River, Macon Co., Missouri, Feb. 25th, 1884, to Bro. and Sister David and Elizabeth Winn, twin daughters named Ella Josephine and Estella Florence.

WHITE.—At Wilber, Saline county, Nebraska, February 25th, 1884, to Bro. Robert and Sister Sarah J. White; a daughter. Blessed March 10th, 1884, by Elder Robert M. Elvin, and named Bertha Belle.

MARRIED.

MOORE—SMITH.—At the residence of the bride's father, by Elder J. A. McIntosh, February 12th, 1884, Bro. Samuel Moore to Sister Ellen Smith. A large number of Saints and friends were in attendance, and much good cheer and pleasant enjoyment were had. Table bounties were amply provided, and as amply disposed of. May they live to enjoy the sweets of life here and hereafter.

DIED.

NORTHCUTT.—At her home, in Plano, Ill., February 22d, 1884, Eliza A. Northcutt, daughter of Sr. Julia A. Marks, aged 35 years, 11 months, 17 days. Deceased was baptized by Elder Alphe-

us Cutler, when nine years of age; was made a recipient of the blessings of the gospel; and her last words on earth were, "I am prepared to go." Though quite young, she was the mother of thirteen children. Seven little buds were blighted on earth by the power of death, and had preceded their mother to that better land. A husband and and six children remain to mourn the loss of a faithful and devoted wife and mother. Sermon in the Saints' church, by F. M. Cooper.

ETZENHOUSER.—At Independence, Mo., February 10th, 1884, sister Magdalena Etzenhouser, aged 49 years, 9 months and 10 days. Sister Etzenhouser has been a member of the church about five years, and died a firm believer in the gospel, and in the hope of a glorious resurrection. Funeral sermon by Elder F. G. Pitt.

OLIVER.—Near Osceola, Iowa, February 9th, 1884, of malarial fever terminating in brain fever, Elder Milton B. Oliver; born December 10th, 1833; baptized 22d December, 1866. He suffered much for three weeks; but his last hours were quiet; he passed away in peace, saying he was prepared to go. He was a faithful brother, and leaves a wife and children to mourn his loss. Funeral services by Bro. George Spencer.

GRIFFITHS.—At Lucas, Iowa, February 8th, 1884, Bro. Lorenzo T. Griffiths, aged 21 years, 1 month, and 19 days. Was baptized August 14th, 1881. Died in peace, and in hope of a glorious resurrection. Funeral services by Elder J. R. Evans.

WORDEN.—At his residence, five miles northwest of Stewartsville, Mo., February 9th, 1884, Bro. Oliver P. Worden, aged 64 years, 2 months and 19 days. After much suffering, which was manfully borne, he passed away calmly. He was delivered from the bondage of Atheism into the liberty of the gospel of Christ by a personal experience, which proved to him that "There is a spirit in man." Funeral sermon by J. M. Terry.

He suffered long, and bore it well;
His trials came thick and fast;
But he's gone, with the blest and redeemed to dwell,
His conflicts have ended at last. *J. M. T.*

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FARMINGTON, N. H., March 7, 1884.
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TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.
I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.
Very respectfully,
N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.
Yours in bonds,
J. C. CLAPP.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.
JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
Your brother in Christ,
O. WILDMAN.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
GEO. MONTAGUE.

LANCASTER, Ind., Jan'y 1st, 1884.
Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
Yours,
V. D. BAGGERLY.

HEBER CITY, Utah, Jan'y 7th, 1884.
JOHNS & ORDWAY; Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
Yours in bonds,
WM. AIRD.

MILLERSBURG, Ills., Dec. 27th, 1883.
MESSRS. JOHNS & ORDWAY; Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
W. F. CLARK.

MOBILE, Ala., Jan'y 23d, 1883.
BRO. JOHNS & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
Yours in gospel bonds,
E. W. CATO, SEN.

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JOSEPH SMITH - - EDITOR.
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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 568.

Lamoni, Iowa, March 29th, 1884.

No. 13.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, March 29th, 1884.

APT PRESENTATIONS.

It would appear by the reports we hear from the debate, that Mr. Braden trusted for victory to his cause in invective, the rehearsal of stale slang against the character of Joseph Smith and his fellow elders, the bad stories and criminal accusations told by the enemies of the church, rather than to a truthful presentation of facts and the legitimate deductions of argument and proper examination. This resulted in making him bitter and unfair in his course. It is stated, also, that Bro. Kelley preserved the dignified character of a Christian disputant, and avoided abuse and improper language. The contrast between the debaters was, therefore, strong; and the effect produced on the community is seen in the presentations to the parties engaged. Bro. Kelley maintained the prestige of Christian deportment which the Bible enjoins, the conclusion is reached by his hearers, that he does not need to be reminded of that book; Mr. Braden forgot the character he was supposed to bear, that of a representative of a branch of Christian believers, engaged in a polemic contest for truth, and the conclusion of his friends, (as friends of their own cause, also), is that he needs a reminder, hence they give him a Bible. It is one of the neatest as well as the keenest sarcasms that it was possible for Mr. Braden's friends to have indulged in. The proverb, "Better is the rebuke of a friend than the kiss of an enemy," is aptly illustrated in this gift of a Bible to Rev. Braden; and it is to be hoped that he will profit by the hint conveyed.

KIRTLAND SOCIAL LIFE.

The following clipping from the *Willoughby Independent*, written by a correspondent from Kirtland, Ohio, read in connection with Bro. W. H. Kelley's letter in this issue, will give a clear idea of the impression made upon the citizens of Kirtland by the discussion, and by the

previous preaching of the word in that place:

EDITOR WILLOUGHBY INDEPENDENT:

Saturday evening last will be long remembered as one of the largest and most enthusiastic social gatherings in the history of Kirtland. The event that called forth this company was the work of the late discussion between the Rev. Clark Braden, of Illinois, of the Disciple Church, and E. L. Kelley, now of Kirtland, formerly of Glenwood, Iowa, of the Reorganized Church of Christ of L. D. S. The gathering was in recognition of the work of Mr. Kelley during the discussion, and made a surprise to him and his family—and also a further honor to Elder Wm. H. Kelley, of Coldwater, Mich., who has for the past year rendered at times ministerial labor in Kirtland. The company consisted of seventy-five citizens of Kirtland, nearly all of whom had attended upon the eighteen sessions of the discussion just closed, and none of whom are connected with the church of which Mr. Kelley is a member; and a number of other citizens who had attended upon the discussion sent their regrets at not being able to be present from various causes of hindrance.

Before the court commenced to hear evidence upon matters under dispute during the discussion, with reference to character, &c., had adjourned, this company began to gather, and by eight o'clock the hotel building (Mr. Kelley's residence) was filled with Kirtland's noble-hearted citizens, who in their gathering had not forgotten to provide for the necessities of the occasion, as evidenced by the fine supper of Ohio's choicest things, of which eighty-four persons sat down to enjoy. Prior to this, however, Mr. W. H. Kelley, E. L. and his wife, were invited with the company into the large room of the hotel building, and here was displayed the tangible evidences of the esteem and consideration of these citizens in the presentation of a large and elegant rattan rocking chair to E. L. Kelley, an excellent and beautiful lady's rocking chair to Mrs. E. L. Kelley, a beautiful quilt from the ladies of Kirtland to Mrs. Kelley, and also a neatly made silk cushion from Mrs. C. P. Green. Also, to Elder W. H. Kelley a fine large photograph album, and to Mrs. W. H. Kelley a beautiful quilt, by the ladies of Kirtland—the object of these gifts and mementoes being more specifically and fully set forth by the addresses and speeches upon the occasion, and especially that of the citizens, made by L. V. Sanborn, Esq., of Kirtland, as follows:

"MR. E. L. KELLEY: A few of your

friends and neighbors have met at your house this evening for the purpose of expressing, by word and by deed, our appreciation of you as a citizen, as a neighbor and as a Christian. We come in unity of sentiment with regard to our views as to the sincerity of your belief. During the late discussion in which you have been engaged, we have had strong evidences of your faith by the charity of your language, in return for the abuses of your opponent. But in strict keeping with the agreement for the discussion. You have met the enemy on every issue and he is vanquished; and now we have come to crown the success of your efforts, and to encourage you, if possible, by our visit and our sentiments, in the maintenance of that manly bearing and Christian spirit which has so characterized your conduct and your language through the entire discussion. We admire the honest and able manner in which you discussed the questions at issue, and especially denounce the dishonest, unqualified language of your opponent, whose part of the debate was not argument but mere slander and villification, which pleased and satisfied only the bigoted, the prejudiced, or the weak minded. And we believe it would be a serious mistake for members of this community to support or favor such an act, knowing the dishonorable reputation of the man, whose manner and language does not belie that reputation—just because he opposes the religion of the Reorganized Church of Latter Day Saints, whose only sin (if it may be called a sin) is in believing the whole of the Bible, and a little more. But I must apply my remarks more particularly to yourself. We have come to honor your ability; to acknowledge your wisdom; to declare our respect for your character; and to admit your honesty of purpose; and as a token of these sentiments, as an expression of the good-will we bear toward you and a memento of this occasion, we present you in the name of the gentlemen of Kirtland this beautiful chair, the comforts of which, we hope you will enjoy for many years. And to you, Mrs. Kelley, we would say that while we were seeking to reward and honor your husband, we also thought it right and proper to pay a certain degree of respect and honor to yourself, as one possessing the inestimable qualities of a Christian lady. Therefore, we have purchased this chair, which we now present to you with our compliments. We have also a nice new bed quilt, that has been pieced by the ladies of Kirtland, which they desire to present to you, with the best wishes of all those who enjoy the pleasure of your acquaintance."

To this address Mr. Kelley replied as follows:

RESPECTED FRIENDS AND NEIGHBORS OF KIRTLAND: Your unexpected gathering, much less this further unexpected token, presented as it has been in such gifted words of thought and consideration, I feel honors me far more than I have deserved at your hands; and if I at this time shall fail to express to you the fullest possible heartfelt thanks, it is from my inability to make a selection and choice of words, rather than the lack of a deep sense of my feelings and gratitude towards you. These tokens I especially shall ever prize because of the occasion and presentation by those who make no particular profession, and also of those who are members of societies other than my own. I am more than glad, too, that I am able to say to you that my faith and religious principles are such that I am bound to respect each one of you, and each society, represented here, with all their rights, privileges, and honesty of purpose which I claim for myself, in order for me to be a good and worthy member of that society. It is from this principle and stand-point that I have labored during the discussion just closed; knowing that whatever the attitude of others, I, to truly represent the faith which I hold to be that of the humble one of Nazareth, must not forget that due regard to the feelings and sentiments of others, and toleration of the opinions of all mankind, is a prominent, cardinal, and vital feature of that faith. I have felt hurt more on account of the unjust accusation made against the citizens of Kirtland, because they dared to stand for that which they saw to be right and fair, than for anything said or manifest toward myself. But the wisdom and honor you have displayed during the past four weeks, and your readiness to impartially hear and weigh a matter, must ever redound to your credit and place you side by side in intelligence, honor and true worth, with the foremost of American citizens. Let me again say, that for these tokens of your esteem and confidence I humbly and gratefully thank you; and earnestly assure you that it shall be the purpose of my life to so work and act that you shall never have cause to regret your part in this pleasant occasion."

Mrs. Kelley replied as follows:

"DEAR FRIENDS OF KIRTLAND: I wish to express my sincere thanks, but my heart is too full to do so as I should like. But for these presents as tokens of your regard, and the gathering here this evening as an expression of your feelings towards us, and especially towards my husband in his recent work, who I know has tried to do that work faithfully and well, I thank you very much, and hope that you shall never have cause or reason to regret your part in this, to me, most enjoyable occasion."

Mr. Sanborn, in behalf of the company, here turned to Elder W. H. Kelley, and addressed the following remarks:

"And to you, sir, we would say, that

we still have another beautiful quilt, pieced by the same ladies, which they desire to present to you, that you will in turn present it to your wife, Mrs. Kelley; that although she is an entire stranger to the ladies of Kirtland, yet they know if she is worthy of your respect and your love, she is also worthy of their esteem. They send it with their best wishes. And lastly, we would acknowledge our indebtedness to you for the many earnest prayers and instructive sermons delivered in our midst, for which you have our sincere thanks, accompanied by the present of this photograph album, as an expression of our regards for you."

Mr. Kelley replied:

"These presents, ladies and gentlemen, are a very great surprise to me. I was not anticipating anything of the kind. Like my brother and sister, who have just spoken, I am not able at this time to express fully my appreciation of this demonstration from you as citizens and neighbors. I appreciate these presents because they express more than their intrinsic value, and are made by a community of people not one of whom is identified with us denominationally, representing several religious bodies, with skeptics of various beliefs and orders; and these are testimonials expressive of the sentiment that you are non-partisan in the search for light and truth in the world; and that you are willing to unite in the recognition and encouragement of that which presents itself as true and just, without regarding the sentiment as to whether it may be powerful and popular, or be applauded by others. That you are willing, as American citizens to rise above denominational bias and distinctions, and declare that decency, justice and equity should be recognized and encouraged between our fellow-men of whatever name, and that truth should be acknowledged and applauded from whatever source it may emanate. I thank you, ladies and gentlemen, for this unselfish demonstration of the appreciation of my services in your midst as a citizen and neighbor. I shall highly prize these presents because made at this time in the recognition of justice and right, and made, too, by the friendly hands of the citizens of Kirtland. I trust that my life may be such as to be worthy of your respect and esteem."

Thus the exercises of the evening began, and the large company from the enjoyment of the occasion and the social gathering only dispersed as the hour drew near to twelve o'clock. ZETA.

KIRTLAND, March 10th, 1884.

WE CLIP the following from the Painsville (Ohio) *Democrat*, of March 15th, which appears under the head of "Kirtland Cullings." The foregoing from the Willoughby *Independent*, is also reproduced in the same paper. Painsville, let it be remembered, is the home of Mr. E. D. Howe, the author of "Mormonism Unveiled," on which Braden principally founded his attack on the Book of Mor-

mon. Error marches fast, and consequently gains many temporary victories; but the grand, irresistible march of truth, must at last be entirely successful:

"The discussions are over, but some excitement remains. It was remarked here one day last week by a person from Chester that the people of Chester were disgusted with Rev. (?) Braden, (by the way, he lectured in one of their churches a week ago last Sunday), and I think their disgust was pretty well proven by the present that was given him by Rev. Hayden in their behalf, the last evening, the teachings of which he might practice to better advantage—a handsome Bible.

INDEPENDENCE.

WHOEVER among Latter Day Saints moves into Independence, Missouri, or its immediate vicinity, intending to make a residence and a home there, under the conviction that it is Zion, the place and abode of the pure in heart, and expecting that he will be privileged there to enjoy the restful, peaceful, and sanctifying influences that are to rule in Zion, should remember that consistent with the hope of peace which has incited him to change places of abode, he should be duly prepared in mind to accept whatever disabilities and changes in climate, soil, manner of toil and business such change involves; and to abide by such liabilities to law, both of the state and nation and of God, as may follow such change of residence. For instance, there are those who believe that certain laws, or parts of laws, are of effect and in force in Zion, or upon the inhabitants of certain localities defined by metes and bounds, and known as Zion; and that until the people of God are assembled there, those parts of the law are not applicable to them, and are therefore inoperative. It should follow then that if these persons ever remove into the circle where the blessings are supposed to fall, then they should at once proceed to comply with the requirements of the law, which inoperative abroad, become obligatory in the new home.

Prominent among those rules will be found a number involving a good deal of self-abnegation, giving up, or denying one's self of pleasures, of comfort and sense; the sacrifice of some ease; the giving in proper and open form to the carrying on of local church work and missionary service, and the giving of private charity with a liberal hand for the relief of the distressed, hungry and destitute. If they are not prepared to yield necessary obedience to these requirements they ought not to go into the blessed region, or if they do, must not complain if they fail, most signally, to receive and enjoy the blessings sighed for.

Another thing. The inhabitants of Zion, the "pure in heart," must be the children of peace. The following must not be found among them: murderers, thieves, adulterers, fornicators, liars, whoremongers, profane swearers, vicious persons, idlers, tale bearers, busy bodies, scandal mongers, deceivers, vain, or foolish persons. The dwellers in the happy land

must be good citizens of the state, because of the convictions of their faith. They must be good, because they love the good. They must do right, because they know and love the right. They must serve the state, because they love the rule of righteous and good men. They must be industrious, because industry brings competence and health. They must be frugal, because frugality increases the private and general store. They should be provident, for the consciousness that supplies for necessities are assured gives contentment; which is next of kin to happiness.

A change has been wrought in the inhabitants of Missouri, a change that has largely affected the social, religious and political condition of the people. The adoption by the General Government of measures emancipating the slaves, thus abolishing slavery in Missouri, removed one of the fruitful causes of discord between the Saints and other citizens of the state. No other issue now pending in politics is of such a nature as to possibly array the Saints on one side of it as a unit, except, possibly, the one of prohibiting the sale of intoxicating drinks; but on this question it fortunately happens that the Saints are with the larger number and the better class of society. The question is not especially a political one, though it may be made one in time, but is a question of social and domestic good, or evil, as it may prevail to the one side or the other. The Saints can not in keeping with their baptismal covenant sanction drunkenness; nor can they be friendly to that policy that fosters it. The ordinary questions of Governmental powers and policies, are so nearly balanced between the two great parties that there are Saints found on both sides, and some on third party issues besides. These differences they hold in amity; because with Saints politics are not first in importance; as they rightly conclude that a man may be loyal to his country though he belong to either of the schools of politics. Principles have been at work by which a new leaven has been infused into Missouri, largely affecting the northern part of the state, which has made it practicable for men like Saints ought to be, to move in there and make their homes, with reasonable assurance of being undisturbed. This assurance may be continued, we believe, indefinitely, upon the practice of the principles affecting human conduct taught in the church, and to which elders and members are alike pledged. Those principles involve a proper regard for the laws of the state, both in their observance and the supporting of their execution. They who so conduct themselves as to be free from blame before the laws of the land and of God, may of right live as the pure in heart where they may elect their Zion to be. Principles of truth, love and right will endure, and they who practice them shall not be moved.

WE clip the following notices from the Sandwich, Ill., *Argus*, of March 15th:

On Sunday morning next, Elder Josiah Ells, of Pittsburg, Pa., will preach in the

Latter Day Saints' Church. He is a good speaker and will interest all who listen to him.

Elder G. T. Griffiths of Wheeling, West Va., occupied the Latter Day Saints' pulpit last Sabbath evening.

EDITORIAL ITEMS.

A good price will be paid for a copy of the Kirtland Edition of the Book of Mormon. Who will furnish us one.

Bro. E. H. Gurley of Lamoni, Iowa, wishes the *Evening and Morning Star*, June number, 1833, and will pay for it.

SPENCER CRITICISED.

IN an address delivered by Sir Edmund Beckett, before the Victoria Institute of London, January 21st, the beauties of Scientific conclusions are shown to be quite absurd. He refers to Mr. Herbert Spencer and his philosophy as follows:

"Darwin founded all his conclusions (whether they are all right or not) on the largest induction from facts that he could make; and perhaps no philosopher ever took more pains to investigate them in so many directions throughout nature. The other kind of evolutionary philosophy is entirely different in its mode of proceeding; and all its conclusions simply come to this: that the law of nature which its discoverers from a vast number of experiments call the conservation or correlation of forces, or the constancy of the sum of all the forces in the universe, is renamed by Mr. Spencer 'The Persistence of Force' (which omits transformation or correlation), and then pronounced to be the sole fundamental, self-existent, necessary thing or truth; except that he is obliged also to assume some unknown kind of homogeneous universal matter with no properties besides: and these two between them have made all things by the processes which he designates as we shall see.

"We are allowed, and indeed invited, to put behind persistent force something else, which is called the absolute, unconditioned, unknowable and unknowing, 'universal immanence,' which never did, or does, anything but maintain or start indestructible force. Consequently, for all practical purposes, 'the unknown reality which works in us,' of which matter and motion and force are 'the symbols,' simply is indestructible force; a set of remarkable discoveries, indeed—that force is a symbol of force, and that motion is caused by force and that matter is only cognizable by its properties or forces. And yet his primeval matter was homogeneous, and therefore had to acquire, and did acquire, all its heterogeneous properties somehow from the action of some one force upon it.

"Moreover, the only true religion consists in acknowledging—first, this new kind of unknowable; and secondly, the impossibility of knowing any more about it. Every religion that professes to know anything more of it, is *ipso facto*, 'irreligious and absurd.' Yet that is just what is professed by every religion that is or

ever has been, however else they differ. Nay, Mr. Spencer himself is as irreligious and absurd in that respect as the believers in Jupiter, or Mormon, or Mumbo Jumbo, for he professes to know all the functions of his Supreme Reality and Power—viz., that it 'works in us' and made and maintains, and practically is, persistent or indestructible but transformable force, and nothing else. We profess to know no more of our Supreme Power than it has told us. Mr. Spencer professes to know everything by the light of his own intellect. Which, then, is the most 'irreligious and absurd,' according to his own dictum?"

Sir Edmund Beckett then proceeds to consider at length Mr. Spencer's philosophical work, and draws the following conclusions:—

"Whichever end we begin at in our reasoning, whether at Mr. Spencer's 'Unknowable and Persistent Force,' or the latest phenomena of the present world, we are equally landed in some confessedly 'incomprehensible' process, or one for which no possible physical cause can be discovered or invented, or suggested in intelligible language with any rational probability. What does that mean, except that the final cause or agent must be above physical, or supernatural, or at any rate what Newton called 'immaterial.' Indeed Mr. Spencer calls his prime cause an 'immaterial reality,' which is practically the same thing, bearing in mind that he will never use other people's phrases. Only he denies that his immaterial agent does anything except maintain indestructible force and 'work in us,' whatever he means by that. Whether he means anything or nothing, both these phrases leave the problem of cosmogony as unexplained and as incomprehensible as if he had simply and dogmatically said, 'The world made itself by persistent force, and that is all we know about it, and therefore there was, and is, no designing Creator.

"I promised to say a word before I finished about his nickname of the 'carpenter theory of creation' for ours, which is no doubt calculated to please those who do not want to see through its absurdity, or to remember that carpenters neither make nor alter the nature of their materials, and much less produce their results by making general laws for causing bits of wood to grow of themselves into chairs and tables, besides other very obvious differences below the notice of a synthetic unifier of all knowledge. And if the nickname were as good as it is bad, it is only the Spencerian appropriation of the epithet, 'anthropomorphic,' which had often been applied before by materialists to the creative theory. To say nothing of its being wrong etymologically (for no theory imputes the form of man to God) it practically means this:—Men have some intelligence, foresight and inventive power, and some gradually increasing scientific and mathematical knowledge. Our Creator has infinitely more of all those things, and omnipotence besides. Therefore the creative theory assumes a God like men. If such nonsense wants making more evident by illustration, here is

one:—Frogs have some intelligence, foresight, locomotive power, and will and knowledge how to maintain themselves and their species, to avoid certain dangers, and generally to gain the objects of their life. Therefore attributing those same powers in a much higher degree, with many others, to man, is a batrachomorphic theory of human nature. That is just as good logic as the other, and as the Spencerian philosophy of creation from beginning to end. And if the old theory of a designed creation is only maintained (as he says) 'in the pride of ignorance,' I suppose the rejection of it for undesigned and 'unfathomable mysteries' of self-transforming forces and self-generated properties of matter, and of effects without causes, is the modesty of omniscience."

Correspondence.

NEW PROVIDENCE, Indiana,
February 29th, 1884.

Bro. Joseph:—I have just returned from a mission in Jefferson county, Indiana, in which I have been wonderfully blest. I left home on the 29th of January, and returned on the 27th of February; preached twenty-nine times at Union, baptized seven on the 13th, and three on the 25th of February. Had two testimony meetings, in which the Saints were filled with the Spirit, and built up in the faith and hope of the gospel. There is a fearful responsibility on those that are teaching the people. They should be careful to teach no more, no less than what Jesus taught; for Jesus said, "He that breaks one of the least commandments, and teaches men so to do, can not be saved in the kingdom of God."

All through the meetings the rain fell; most of time we had full houses and solemn attention. I feel grateful to my Heavenly Father for all these blessings; also to the Saints at Union Branch for their hospitality toward me. Love to all the Saints in all the world. Ever yours in the covenant,

JAMES G. SCOTT.

PLEASANT GROVE, Utah,
March 12th, 1884.

Bro. Joseph Smith:—Having just returned from a trip south into Sevier county, I write that the good work is still progressing in that part of Utah; for although the weather was stormy a good portion of the time, and the roads very bad, Bro. Burt and self succeeded in making some stir among the people, by preaching, and distributing *Advocates* and your letter to Littlefield.

Bro. Coleman at Nephi furnished us with a team to travel with, for which assistance we feel thankful indeed. We stayed at Richfield seven days, and held seven meetings, well attended, and baptized seven. The branch there now numbers twenty-seven, and in good condition. A house of worship is a necessity, and the Saints intend to build one. A number of friends say they will assist; and it is to be hoped that the work will be done soon; for I believe great good will result. We also preached at Monroe, and Elsinon in the same county, and in all of these places the interest is good; and at Scipio, in Millard county, we preached a number of times, and baptized two. We left quite a number believing in the work of the Reorganization. We had invitations from

Gunnison and Selina, and other places in San Pete county, that we could not fill.

I am of the opinion that a good work can yet be done in Utah, by persistent and patient labor. I am satisfied that a half dozen Elders can find plenty of work in Southern Utah, and that a good work could be done. It is a general complaint among friends to the cause, that our Elders pass through only once in a while, get up a stir among the people, then leave and nothing is heard from the Reorganized Church for years after. This is not written to find fault with my brethren; for I must leave the mission now myself; and unless others follow to carry on the work, there will be cause for the same complaint. It is highly necessary that there should be at least one Elder traveling in this mission, who could speak the Scandinavian Language; as quite a number of that nationality here do not understand English; and if possible I hope that the Church will so appoint.

Yours in Christ,

H. N. HANSEN.

OENAVILLE, Bell Co., Texas,
March 10th, 1884.

Dear Herald:—February 26th Bro. Barber came to San Antonio from Oak Island, and Bro. Waterman and I went home with him, and commenced work right away. The Saints were rejoiced to meet us and have the privilege of assembling together again. The night of the 27th, Bro. Waterman preached at the residence of our genial friend, Wm. Polk Neal, and the next day we met at the same place and organized a branch, to be known as the Oak Island Branch. Bro. Wm. Waterman was chosen to preside, Bro. John Barber to act as clerk, and Sister Julia Neal treasurer. Bro. Waterman and three other members reside in San Antonio, and the rest of the branch at Oak Island. Bro. Waterman will be at San Antonio and Oak Island on alternate Sundays; while the Saints at Oak Island will hold prayer meetings on the Sundays that he is not with them; and doubtless those at San Antonio will remember to pray while he is absent from them. May God bless and prosper the branch, and endow Bro. Waterman with wisdom, power, meekness and love, to lead these worthy saints to more spiritual and higher enjoyment. On the 29th we repaired to Wedina River, where I led two more into their watery grave. At the organization, Mr. Neal suggested the propriety of building a house of worship; and offered \$25.00. Papers were immediately written out, and between sixty and seventy dollars subscribed in a few minutes. May they succeed. I remained at Oak Island until Sunday, 2d inst, preaching each night and on Sunday morning with good liberty. We had an enjoyable time, a real feast, in speaking, praying, and singing the praise of God; and by the way we have some of the sweet singers of Israel at Oak Island. Our thanks are due Mr. John Thompson, and Miss Laura Neal, for their valuable assistance in playing the organ for us during our services.

On Sunday night I preached at Bro. Waterman's residence, at San. Antonio; but few out but I felt well. The morning of the 3d, I bade adieu to saints and friends, and in company with Frankie McMains, sped on my way to Temple, where we arrived in the afternoon, and walked to Elmwood. On the 5th, we met at the Elmwood School-house for the debate spoken of in our last. Elder Wilmeth did not appear until after-

noon; but in a few moments after his arrival things were arranged, and the contest begun. On the first proposition, "Is the Reorganized Church of Jesus Christ of Latter Day Saints the Church of Christ?" we had an interesting time; but the objections were all old ones, which we had met many times before. The second proposition, "Is the Christian Church (which C. M. Wilmeth represents) the Church of Christ?" was examined, and found to be like Isaiah's bed, too short to "stretch himself on," and the cover too "narrow to wrap himself in." On the first proposition there was an intense interest manifested; and the interest was good on the second, with the majority of the audience, but I knew where the shoe was pinching when the members of the "Christian Church" began to squirm, and make fun and faces at me while speaking; but I was not non-plussed at that. When I shoot into a flock of birds it encourages me to see them flutter. Bro. Wilmeth, like Bro. Braden, is a great hand to make assertions without proof; but judging from Bro. Kelley's account of Bro. Braden, I think Bro. Wilmeth much the more honorable man in discussion. He made no attempt to fasten the reproach of polygamy upon Joseph Smith; but was content to let it rest where it belongs; and more than that, though he made a desperate effort to make out that we were an offshoot from the Utah Church, yet, when the evidence to the contrary was conclusive, he came out like a man, and acknowledged before the audience, that he was mistaken. I call that true grit. It was noble, and established a confidence in his integrity, with me, which I hope will not be overthrown. The debate lasted four days, and was ably and impartially conducted by Prof. Watford as chairman, and Elders W. L. Harrison and A. J. Cato as moderators.

We came out of the contest comforted, strengthened, and encouraged. The Saints here had never seen the principles of the gospel put to such a test before, but they are rejoicing. The people here have long desired to see some "smart man" get hold of us. They have been gratified, and we shall see what the result will be. We are to meet again, August 5th, to spend five days on the following: "Resolved that the Book of Mormon is what it purports to be, and contains a revelation of God's will to man."

Hopefully,

HEMAN C. SMITH.

GIRARD, Minnesota,
March 8th, 1884.

Bro. Joseph Smith:—Since Bro. Nutt came here he has preached twenty-eight times, and attended several other meetings. We called a conference at Silver Lake on the second of March, and Brn. Way and Nutt spoke in the forenoon, and in the afternoon baptized four. In the evening confirmation, and in the morning attended to conference business. Afternoon baptized seven, and confirmed them. In the evening prayer meeting; and then we adjourned until Wednesday, three o'clock p.m., at Girard; and baptized ten more. That makes twenty-one baptized. Bro. Nutt has gone up to Oak Lake, with Brn. H. Way and T. J. Martin, to help revive the work in that part. We have been greatly blessed with the Spirit of God to direct us in all we have done. Hoping we may ever live so we can have claim on the Lord in every time of trouble.

Your brother in Christ,

J. R. ANDERSON.

TABOR, Iowa,

March 13th, 1884.

Bro. Joseph:—I have been preaching about all I could. I am going to Wilber, Nebraska, to live. Bro. Wm. Leeka has secured the United Brethren Church, in Fremont City, and I go there to-morrow night to hold forth over Sunday. From the general outlook as I see it, preaching as we do a restored gospel, we come directly in conflict with all churches; while we can consistently commend the virtues and all the good that may be incorporated in their systems, we are compelled to question their authority, and that charge is a serious one. "The ax is laid at the root of the tree." It will not do to put "New wine into old bottles." Neither can we make any compromise. I am led to believe we have failed to sufficiently urge the Divine calling of Joseph the Seer, and the claims for the Book of Mormon. His calling, and the restoration of the gospel, with the Book of Mormon, are so consistent with God's dealings with mankind, that we ought to take a great pleasure in presenting the claims of the church. Of course such things will disturb religionists. "War to the knife, and the knife to the hilt," is the watch-word of the Goliath, the mighty warrior, Clark Braden; and that only gives the sentiment of all the combined hosts. That is the bugle call to arms, and about all I have met use the same weapons that Clark Braden uses. The prophet Isaiah gives us a weapon that fits such cases. "That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolishness. That confirmeth the word of his servant, and performeth the counsel of his messengers." I have met but few ministers, but what would use every story that has ever been told about Joseph Smith; and the most unreasonable ones seemed to suit them the best; and they almost invariably get mad when their tokens are frustrated.

In bonds, yours,

R. J. ANTHONY.

RUSHVILLE, Schuyler Co., Ills.,

January 31st, 1884.

Bro. Joseph:—Bro. Goodale came up on the 11th of February, stayed two weeks and preached for us, and set our branch in order again. It seems that if we could realize the joy there is over one sinner that repents and obeys the gospel, we would be more careful in our ways of living, and never do any thing to offend the Heavenly Host, or do any thing to cause our names to be cast out, or bring grief to those in heaven, or to those of our branch or district of which we are members. Pray for us. Yours,

WM. J. CURRY.

BENWOOD, West Va.,

February 24th, 1884.

Dear Brothers and Sisters:—We have had a very big flood here, and the water has done a great deal of damage. The water was seven feet ten inches in our house, and eight feet in the church. We had never thought that the water would come in the house, and so we never took anything out. So every thing was under water; there is nothing left around the house, not even the fence. Let us lay up treasure in heaven; for here to-day we have and to-morrow we have nothing; but no one can rob us of eternal life if we are faithful. I have been in the work since

last May. I learn that if we are faithful before God, he will enlighten our minds, and we will understand many precious things. My spirit delights in the *Herald*; and there I find many strengthening things.

We have no preaching here now, for Bro. Griffiths and wife left here on the 17th, for Pittsburg Conference. Let us all live faithfully, that we may meet in time to come. I thank God for ever leading me into the truth, and giving me a heart to obey the truth. It seems to me that we are living in the last days; and it seems that trouble is starting in our own homes; for we are to be tried as fire. I hope the saints will remember the Benwood Branch, who have suffered from the flood. The branch is in good condition spiritually. Hoping you will remember me in your prayers; that I may ever be faithful unto the end. Yours for truth,

MARY S. GILL.

NEBRASKA CITY, Neb.,

March 13th, 1884.

Dear Herald:—Upon the close of meetings near Wilber, at which a deep interest was manifest by several, some of whom have signified their intention of uniting with the church, I went to Roperville, and spent four days at the comfortable abode of Bro. John O. Savage; and notwithstanding the unfavorable condition of the weather, I was successful in talking once to a congregation of about a dozen, upon a gospel topic. Thence to the Savage School-house, by way of Rose Hill, where I blessed some children. On Saturday evening and Sunday morning I addressed a small audience. Found Sr. Susanna Savage upon the sick list. Spent four evenings at Barkey, and was made welcome at the home of Bro. S. V. Jewell; had a full house each time. Five years ago, when the first preaching was done here, it was almost impossible to sandwich in more than one or two sermons, on account of the activity of the several religious societies that occupied the house. I have visited them about semi-annually since; only three have obeyed, and only one of them remains in the vicinity. During the past winter there has been no preaching done there; and by the way, their school teacher was an M. E. minister; and strange, the Baptist Church standing close by, is without service. At no place where I have labored, was more strenuous efforts made to prevent the publishing of the truth. With much satisfaction I count as friends to myself and the cause, as staunch and good men as reside there, and I still entertain a hope of an ingathering. Returned to Wilber and spoke two evenings; storm preventing the usual attendance, and making void the object of my visit. Dr. Levi Anthony, district watchman, hired a livery rig, and we journeyed about seventeen miles west, in a snow storm; but were rewarded with being permitted to hold three good meetings; and learned that some of the people had made the attempt to give us a warm reception by way of a public discussion, but both the ministers declined the task. We left with good opinion of the people of "Spunky Valley," and shall be pleased to again greet them in their pleasant new school-house.

On this trip I obtained some strange, and I hope very instructive experience. One thing I am well satisfied of, that mistakes and disappointments, largely form the warp and woof, that make up life's result. Happy shall we be in the final time of reckoning, if but wise in permitting past mistakes

to act as torches of light to prevent a recurrence of former indiscretions, and thereby prove a "lamp to our feet and a light to our path." I wish it were so that the acceptance of the gospel would cause an upright and blameless life in all of those who take upon themselves the name of Christ, for there is no part of our ministerial duty so perplexing and irksome as to deal with or apologize for the waywardness of church members, which not only retards the progress of the work, but weakens the effectiveness of the workmen in the vineyard of the Lord. While it may be true, that "it is human to err," and that it is "God-like to forgive;" still I am inclined to the thought that the writer was inspired with the right conception, when he wrote, "He that seeks repentance for the past must owe the angels virtue for the future;" and thereby we may escape the entanglements of sin and the blandishments of those who delight themselves in the folly of this world.

The outlook for the work in this State is certainly very encouraging, not only in an increase from the present dwellers of the land, but there is a tide of immigration flowing into the State, among which there is an occasional saint; and we bid them welcome, and trust that they shall bring with them a strong desire for the Master's cause, until his praise shall be heard to the joy of many.

ROBT. M. ELVIN.

RICHLAND, Union Co., D. T.,

March 9th, 1884.

Dear Herald:—If any of your readers are looking for a good location for business, they had better come to Richland, Union Co., Dakota. It is a new railroad town, and bids fair for the County Seat. It is about twenty-five miles northwest of Sioux City, Ia., the line from Sioux City to Tower City on the Northern Pacific. Grading will commence near Richland as soon as the weather will permit. Lots sell from fifty dollars upwards. Good water and a beautiful town sight; and large country to make good trade. Come and see for yourselves. We need some Latter Day Saints here, to help clear away the rubbish, and let the light shine in.

LILLY SMITH.

INDEPENDENCE, Missouri,

March 10th, 1884.

Bro. Joseph:—As I have been unable to get to meeting of late on account of poor health, I sit and read the dear *Herald*. It is a welcome visitor. We can learn many precious truths from its pages. It has gladdened my heart many times since it has become a weekly.

Dear Saints, I receive continually joy and satisfaction, and testimony upon testimony to the truth and divinity of this latter day work. I love it, and am thankful that I have been permitted to obey this gospel. I love God with all my heart, and desire to keep his commandments, and live as becometh a Saint, that I may have his favor and approbation. I have many weaknesses to overcome, and many times I can see where I have done wrong when I have intended good; but by our own strength we shall not be able to conquer, and reach that heavenly mansion prepared for the just. Therefore let us be faithful, live humbly, pray for each other, and all have charity. Pray for me, that I may live so as to be accounted worthy to receive the crown.

Yours in Christian bonds,

ELLA ST. CLAIR.

COALVILLE, Iowa,
March 10th, 1884.

Bro. Joseph:—I was down to Angus a few weeks back, to see four members there, baptized by Bro. Thompson. They are without a shepherd; and in hopes Bro. Thompson will return to Angus, and attend to feeding them with the sincere milk of the word. I preached twice in school-house with liberty and fair attendance; am impressed that there could be a large branch raised up there by a steady laborer. Any Elder passing through Angus, who inquires at the Standard Coal Company's shaft for Bro. David McBurney, or Bro. Thomas Robinson, will find shelter.

Yours ever, in gospel truth,
JAMES ALLEN, Sen.

NEW ALBANY, Indiana,
March 3d, 1884.

Dear Herald:—On the second of February, Bro. M. R. and H. Scott and myself, started for district conference, about a hundred miles. We went by rail to Birdseye, which was reached at ten a. m., and we were kindly entertained by an ex-representative of Dubois county, after which we set about to prepare a place for the purpose of holding meeting. The Methodist Church house is closed against all who will not subscribe to their creed, it being the only church house in the town. Through the courtesy of Mr. Farver, we obtained a large room. About sixty people gathered. Bro. Harbert Scott then led off in a masterly manner on the theme that man can not live by bread alone, but by every word that proceedeth out of the mouth of God. The line was so plainly drawn, and plank after plank of the great platform of man's redemption was adjusted in that way, that a wayfaring man though accounted a fool, need not err therein. After meeting we were beset on every hand with invitations to call on the people at their homes, so in company with Bro. H. Scott we called on an old lady and her daughter, and found in her (Mrs. Saunders) an admirable hostess, who in days gone by had been an enemy to this latter day work, but now is a friend. We left Birdseye in charge of Bro. M. R. Scott; and started for Bro. Ferguson's, who took us to Marietta, which we reached about one o'clock on Saturday. At seven o'clock we met in the school-house, with about seventy-five people. Some of these have tried to meet the doctrine logically, and some have tried to meet it physically; but we felt it our duty to warn them of those things that pertain to salvation. Sunday morning at ten a. m. we had a large congregation, as also at seven p. m. Monday, still raining, when we were joined by our brother from Birdseye, who traveled the entire journey in the rain. Bro. M. R. Scott works well. We continued the meetings until Thursday night; and then left for conference at Pleasant Ridge, in company with M. R. Scott, Harbert Scott, Bro. Wm. Nayan, and Bro. Wm. Robinson's son, Norman. We reached there about two p. m., on Friday, when we met those few isolated but faithful Saints in prayer and business meeting preparatory to conference, that we might more fully enjoy the Spirit of our Master. Conference convened in the Christian Church, (where Mr. Treat met Mark Forscutt in debate), and they kindly withdrew their appointment, and gave us full possession. Their presiding elder, Emery Terry, attended all of our meetings, in which I think

much good has been done. After meeting Saturday night, when Bro. M. R. Scott had submitted an able argument against infidelity, we went home with an old gentleman who is an infidel. We had an appointment at Marietta for seven o'clock Monday night, which we reached at eight o'clock. A goodly number was waiting for us. We held meeting next night and then left for Tasswell, the closest point on the railroad. On account of rain and floods we had to walk home through mud and water. Had a terrible time. The city where I live I found entirely surrounded with water, and we never have witnessed such a terrible wreck of property. Fully one half of the city was under water, and thousands out of homes, and taking advantage of everything in the shape of a house that would turn rain. My little family was safe and sound, as were Bro. David Scott and family.

There are nine or ten Saints living in the city; no branch. We have no meetings at all, so we are at times left to ourselves, but we look for brighter days. Hoping and laboring to have a branch organized here,

I am fraternally yours,
WILL. KELLEY.

GUILFORD, Missouri,
February 24th, 1884.

Bro. Joseph:—The *Herald* comes to me every Saturday, for which I am very thankful. It seems like it is better week by week, and I wish it was printed in the Danish language; not for my own part, for I can read both languages very well, but for the sake of my countrymen, who can not read the English language. The letters from the faithful Elders are very good, and ought to strengthen every one to live upright before the Lord.

J. C. Foss has been here. He is a faithful Elder; gives good instructions, carries a good spirit with him. He will preach in Barnard to-day and part of next week. May the Lord bless him, and every member that is faithful, is my wish.

Your brother,
JACOB NELSON.

TYRE, Sanilac Co., Michigan,
March 2d, 1884.

I see in *Herald* of February 16th, 1884, a question asking what is meant by the talents in twenty-fifth chapter of Matthew, verse fourteen. The man represented here as traveling into a far country, is God, who called his own servants. These are they who are called of God. The goods spoken of here are the gospel given to them to preach throughout the land for the benefit of the human family. Verse fifteen. The talents spoken of here are the amount of light given to each one, and with light comes power. Verses sixteen, seventeen. These went forth doing the will of God, preaching the word; trusting in God they endured unto the end. Verse eighteen represents one who went not forth and preached the word. The light that God had given him he did not let shine, but was as one who hid it under a bushel. Verses nineteen to twenty-three. These two represented in the above five verses, have worked with a will, and by so doing have grown in grace and in the knowledge of God. Therefore gaining confidence in God, gaining power, they trusted in God, and not in man, (for it is written, "Cursed is he that trusteth in the arm of flesh,") they endured unto the end. They were

as polished shafts in Israel, and did gather sheaves into the Lord's garner. They fought the good fight and kept the faith. Verses twenty-four to thirty. The one represented here did not preach the word, or sow the good seed. He did not set forth the light, but hid it. Did not grow in grace and in the knowledge of the truth, but rather sought after earthly things, perhaps afraid of the persecutions of the world. He thought the Lord was a hard Master, loved the ways of the world more than the ways of God. He started in the race, but did not endure unto the end; therefore the Lord taketh away the light he had given him, and also the reward that would have been his had he run well, and addeth it unto his good and faithful servant. Hence the Scripture, "For unto every one that hath shall be given; but to him that hath no light in himself, the light which God hath giver shall be taken away. He shall be counted as an unprofitable servant, and shall be cast into outer darkness."

Trusting in God, I am yours,
W. A. SINCLAIR.

CHESTER, Pa., February 16th, 1884.

Bro. Joseph:—In answer to "Enquirer," from Bevier, Missouri. The design of our Lord and Master, in this parable, is to teach us all to use our time, abilities and money, and whatever we have, diligently, in the best way we can, to promote his glory. These are our talents intrusted to us to use properly. Talents were some of gold and some of silver. A golden talent was worth thirty-five thousand dollars, and a silver one twenty-two hundred and fifty dollars. But some of our talents are worth a great deal, and are of more value than these, and must be answered for by even the poorest amongst us. If we diligently use them, although we may not be able to use them to the same advantage as others, yet our gracious Lord will approve of what we have done, and say to us now, and hereafter, "Well done, good and faithful servants," &c. But if we hide our talents, as if they were buried in the earth, do no good with them, produce nothing to God's glory and to him who gave them to us, then we shall be like the wicked, slothful servant mentioned. And perhaps God will take what he gave to us and give to another; but certainly he will cast us away, with those unprofitable, if we do not use them.

BRO. WM. STREET.

Summary of News.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

GENERAL NEWS.

March 14.—Further details of the desperate battle yesterday between Graham's forces and the rebels near Tamai Wells, show that during the confusion which ensued when the Arabs made their wild rush upon the British lines and caused them to retreat, the newspaper reporters and other non-combatants took part in the fray and used their revolvers freely and with deadly effect against the enemy. After the battle Osman's camp and three villages were burned. Among the trophies, Osman's standard was taken and Tewfik Bey's standard was recaptured. The British loss is considerably heavier than at first reported. The number of killed reaches roo and

the wounded 150. Gen. Graham's forces are returning to Suakin. Osman Digma fled to the hills. The Arabs retired before the English slowly and sullenly. They were defeated, but not put to rout. They walked away as if sauntering through a bazaar, with arms folded or swinging at their sides. Many were shot down, but this did not hasten their companions' speed. It was impossible to take prisoners. The wounded Arabs would lie motionless without uttering a single cry or moan, and watch their chance to stab the advancing British with knife or spear. The victors walked among the wounded as among so many vipers. A wounded Arab killed a British marine during the night. Another attempted to stab Col. Stewart while his aide-de-camp was giving a wounded man water. Admiral Hewitt to-day sent out a fresh circular to the tribes, warning them that if they do not obey the summons to submit that the fate of the Arabs who fell at Teb and Tamanieb will overtake them. Gen. Graham telegraphs that the Sheiks are more peaceable since Osman's defeat. It is expected the road to Berber will be clear within ten days. Gen. Graham and Col. Stewart, with their staffs, have returned to Suakin. The wounded will return to-day. The latter are doing well. While destroying the rebel ammunition the troops unearthed and destroyed 2,000 Remington rifles. The wounded rebels state that Osman Digma's nephew and many Chiefs were killed in Thursday's fight. Osman was present early in the fight, but fled when defeat was inevitable. One thousand five hundred rebel corpses were found in one pit. Gen. Graham telegraphs that five officers and eighty-six men were killed and eight officers and 103 men wounded. Nineteen men are missing. The rebels numbered from 10,000 to 12,000. Three officers and seven men of the Naval Brigade were killed at the guns. Over 2,000 rebels were killed. The rebels charged regardless of their great loss. They left 600 dead at one point of the square.

Degaieff, the Russian Nihilist, and believed to have been the leader of the party that murdered Col. Sudeikin, arrived in England recently and has departed for America. Col. Dobrinski has been appointed successor to Col. Sudeikin as chief of the department in the military governorship of St. Petersburg for the preservation of order. A large secret fund has been placed at his disposal.

A mechanic named Jens Neilsen has been imprisoned for life at Copenhagen, Denmark, for arson. He confesses also to having set fire to the Victoria Docks in London in 1881.

The police to-day made a raid upon the haunts of the Anarchists at Pesth, Germany. They arrested the editors Zukunft and Slepszawa and thirty-six other persons.

Gen. Millot, commander of the French land-forces in Tonquin, telegraphs as follows from Phanghoa: "We marched this morning to Bacninh. The First Brigades, proceeding via Chi, carried in brilliant manner the heights of Tsungson, which were protected by five earthworks. The Second Brigade, supported by the flotilla, rapidly carried the defenses of Vatuoi and Dam Laobuoi, and resolutely pursued the enemy to the heights of Dahicua, which were occupied by a combined movement. The details of the operations succeeded perfectly. The troops marched admirably in spite of the difficult ground."

The swine plague has appeared in Montrose, Effingham county, Ill.

The foot-and-mouth disease has broken out in Adair county, Missouri.

March 15.—The spirit of the Arab leaders in the Soudan revolt, appears still to be unbroken. As many as thirty tribes are still ready to maintain the war. Telegraphic communication was cut beyond Berber, and a steamer descending the Nile, was fired upon.

Gen. Millot telegraphs to the Minister of Marine that the French captured at Bacninh 100 pieces of artillery, including several Krupp guns, a large number of rifles, a quantity of gunpowder, and flags of the Chinese Generals. The senate to-day adopted a resolution congratulating the army in Tonquin on its success. Earl Granville, the British Minister for Foreign Affairs, has been appealed to, it is said, by Marquis Tseng, to bring about peace between China and France. The French, it is believed, will not be averse to negotiation.

In Berlin to-day it was semi-officially announced that the principal Powers of Europe had agreed to join in the confederation proposed jointly by Germany and France for the suppression of all anarchical forms of Socialism. The announcement was, however, coupled with the statement that the country most necessary to the success of the confederation, Switzerland; had finally and unreservedly refused to join. The Swiss Federal Council, in its note of declination, takes the position that the nature of the Government of Switzerland forbids and renders unnecessary the espionage and discrimination proposed, and states that, so far as Swiss experience has shown, the so-called anarchists are a vulgar and unimportant lot of criminals easily made amenable to the regular criminal laws and not worth the especial notice of the Government or of a confederation of governments. The attitude of Switzerland is a serious disappointment to Bismarck, and it is believed he will eventually cause the abandonment of the proposed confederation, which would be impracticable so long as Switzerland offered a harbor to anarchists.

In Paris there is much uneasiness in diplomatic circles by official information from Berlin to the effect that sudden and extraordinary activity has developed in the German navy. The Imperial Admiralty has just issued an order commanding the immediate doubling of the number of German marines and sailors. New submarine batteries on a most extensive scale have also been ordered. The German Government has also taken steps to establish on a permanent basis a German commercial station in West Africa.

A bandit band in the Province of Santa Clara, Cuba, had an encounter with the troops yesterday. Three bandits were killed and eleven taken prisoners. Of the remaining thirty, twenty-two gave themselves up and eight escaped. Among the last was Durace, the leader.

March 16.—The Progressists of the German Parliament have formed an alliance with the Liberal Union party.

The French are advancing from Bacninh on Thanguyen and Langoon for the purpose of establishing a "scientific frontier."

The fuller reports of the battle Thursday in the Soudan, make it appear that it was a more extensive and important engagement than was indicated by the first dispatches. They do not, however, show that Gen. Graham has won a final victory. Although the British remained in possession of the field at the end of the battle, they

have fallen back in one direction, while Osman's forces have fallen back in another, and have made no attempt to pursue their advantage to a decisive result. This fact throws a shade of doubt over the exultation of the official dispatches.

A paper called *Free Speech* has appeared at St. Petersburg, Russia. It summons the youth of Russia to oppose the despotic form of government, and says: "The Russian State machine is rapidly decaying. Discontent is increasing among all classes. Revolutionary ideas are spreading everywhere, even in the army. The day of victory is approaching." The paper strongly deprecates terrorism and favors a union of all branches of Socialists, who, it says, should pursue the desired end by moral energy, not by brute force.

The Cattle Quarantine Committee in the Neosho Falls district of Kansas have determined on the destruction of the herds in which the foot-and-mouth disease has appeared, the burning of the infected carcasses, and a thorough system of quarantine and disinfection.

A virulent disease resembling blind staggers has appeared among the horses of Oregon, and a large number of valuable animals have succumbed to it. Over 400 have died in two counties. The distemper has so far baffled veterinary skill.

March 17.—Latest advices from Bacninh say the French forces, while pursuing the Chinese near Phulangysen, crossed the river and captured the Phulang Fort. Three men were killed and several wounded.

It is reported from England that a box of gunpowder, with a fuse attached, has been discovered in the Birmingham Post-Office, and that the police of Newcastle-on-Tyne have received information of a plot to blow up the principal buildings in that city.

March 18.—A sum of \$21,150,000 was appropriated yesterday by the House of Commons for the support of the British army. Lord Hartington said 33,000 recruits were secured last year.

At a Liberal meeting in Monmouth, Wales, yesterday, a motion expressing confidence in the Gladstone Government was rejected, and one condemning the Soudan policy was adopted.

In the German Reichstag a vote was passed complimenting the Naval Department for the celerity with which it had improved the fleet, and 18,750,000 marks were appropriated by a unanimous vote for the building of torpedo-boats and batteries.

Robert Smalls, one of the ablest men of the colored race in America, was elected to Congress from the Seventh District of South Carolina, in the place of Congressman Mackey, deceased. There was no opposition.

The spirit of Osman Digma and some of his fanatical adherents is far from broken. He has returned with as many as 2,000 followers to the neighborhood of his former encampment. He adopts the same tone in intercourse with his people as before the last disaster, and is exhorting them to a religious war. He assures them that in the third battle success will be theirs, but the tribes are much demoralized, as they reflect upon the full significance of their crushing defeat. Osman does not hesitate to make use of stern measures toward any followers who show signs of disaffection. Two Sheiks who attempted to leave the camp had been placed in chains. Admiral Hewitt's proclamation offering a reward for Osman's head reached the hands of Sheiks

with him. They read it, and spurned it with supreme contempt. Osman's scouts to the number of 150 are watching close about Shandoub. They are under orders to kill all stragglers, whether English or of friendly tribes.

The Austrian Minister at Berne has sent the Swiss Bundesrath a note relative to revolutionary intrigues. This is regarded as the beginning of an international campaign against the anarchists.

Li Hung Chang, Viceroy of China, is submitting a basis for peace to the English and American Ministers at Peking, and asking them to intervene.

It is asserted that France will demand a heavy indemnity from China and will occupy Chinese territory to guarantee its payment. Gen. Millot, the commander of the French land forces in Tonquin, has been instructed to advance as far as he considered advisable. The occupation of Longson, Kavbary, and Lavkai is thought to be necessary in order to provide for the security of Tonquin. Gen. Millot telegraphs that the rout of the Chinese is complete. It is useless to pursue them further. Fort Phulang will be the advance post. A dispatch from Peking says the greatest exasperation exists here against France. If she advances her extravagant demands public opinion will prevent their acceptance. The Black Flags are on the verge of meeting, their pay being in arrears.

Gen. Ferrer has been arrested, at Madrid, Spain, Gen. Hidalgo has also been arrested. These officers are believed to be implicated in the widespread conspiracy against the Government.

The scene about the entrance to the House of Commons this afternoon, where numerous committees were sitting, was of a most unusual character. The clerks and porters carrying bags and boxes to the committee-rooms were stopped by the police and their parcels subjected to thorough examination, so as to prevent the possibility of the introduction of dynamite.

Alleged cases of trichiniasis in the vicinity of Latrobe, Pa., are reported. One death has resulted and two others are feared.

Illinois and Iowa farmers generally incline to the belief that the disease which has broken out among the cattle of Effingham county and other parts of Illinois, and near Wapello, in Iowa, is not foot-and-mouth disease, but foot-rot. Some of the veterinary surgeons also incline to this belief.

At a meeting of the Veterinary Association of the United States at Boston, resolutions were adopted attributing the spread of the foot-and-mouth disease in the vicinity of Portland, Me., to the carelessness of the sanitary officers at that place, charging the United States' quarantine authorities with being incompetent, and demanding a larger representation for the members of the veterinary profession on the Cattle Commission.

March 19.—France will not make peace with China except on a basis of indemnity for the cost of the war and a recognition of French supremacy over Tonquin.

De Brazza has been instructed by the French Government to maintain peace with Stanley on the Congo River, and Stanley has been instructed by the Belgian Government to maintain peace with De Brazza.

Matters do not improve for the British in Sudan or Egypt. There is a general rising of the Arab tribes. Osman Digma's forces are being hourly augmented. Gen. Graham is calling for

reinforcements from England. His troops are suffering very severely from the intense heat and the brackish water of the country. It is reported that Lupton Bey and his forces have been annihilated in Dongola.

Jenkinson, the head of the Irish detective department has organized a detective corps consisting of English, Irish, and American policemen to watch the operations of the dynamite emissaries in Great Britain.

The Swiss Federal Council has decided to grant the extradition of anarchists whenever asked for. Otherwise the anarchists will be expelled from the country.

The Communists celebrated the anniversary of the beginning of the Commune of 1871 last evening by banquets in several of the suburbs of Paris, France. The speeches at these were of a violent revolutionary character.

Gen. Millot has decided to attack the Black Flags in Hunghoa. Advices from Saigon state the Governor of the colony has returned from Cambodia, where he concluded a convention with the King very favorable to France. It establishes a mixed tribunal consisting of ten Frenchmen and two mandarins, which will be empowered to determine the amount of direct contributions to France and settled all disputes between European nations. The King congratulates the Governor on the French success in Tonquin.

It is reported that negotiations between the Prussian and Russian Governments have led to the adoption by Prince Bismarck on the Egyptian question of the Russian programme, which is altogether opposed to the English. Russia won't hear of an English protectorate, and demands the absolute neutralization of the Suez Canal and the Nile Valley. The German Chancellor, who, under the pretext of neutrality, though favorable to English views, has hitherto stood aloof, has suddenly changed his attitude, and this evolution can not fail to be felt in the coming negotiations when the Porte will submit the Egyptian question to the Powers, and Russia, certain of German support, will call for a European Congress.

Several inhabitants of Badajos, Spain, concerned in the military rising of last August, have been arrested. One thousand five hundred rifles were discovered at Malaga.

The Philadelphia Conference of the Methodist Episcopal Church adopted resolutions approving the action of the Legislatures of Wisconsin and other States in providing for instruction in the public schools on the relation of alcohol to the human system. The conference favored similar action by the Pennsylvania Legislature, also the submission of a constitutional prohibitory amendment to the people of the State.

March 20.—Pope Leo XIII. has issued another letter, in which he declares that his rights are invaded by the Italian Government.

Twenty-seven Nihilists were arrested at St. Petersburg yesterday. Four of those apprehended have been artillery officers.

According to the French Consul at Khartoum, Gen. Gordon acknowledges his inability to hold that city against the Arabs, and depends for support on Zobeir Pasha, "the king of the slave-dealers."

No opposition to the progress of the French army in Tonquin has been made manifest. The French, however, propose to take time by the forelock, and to establish a scientific frontier of garrison towns.

"United Ireland," the organ of the Parnellite party, is rejoiced at the stubborn opposition of Osman Digma's force to the British, and in reference to the reward offered for the head of the Mahdi's lieutenant, says: "Ireland prays that Osman may escape British assassination and be spared to lead his gallant spearmen to victory."

Simon Beattie, a Chicago veterinary surgeon who has inspected the infected herds at Neosho Falls, Kas., says they are not suffering from foot-and-mouth disease, nor any other contagious distemper, as far as he is able to determine. He inclines to the belief that the disease is nothing more than foot-rot.

The Kansas Legislature passed a bill providing for the appointment of a State Veterinary Surgeon. Considerable progress was also made with a measure providing for the appointment of a Live-Stock Sanitary Commission.

At Point Pleasant, W. Va., a number of armed men are opposing the stretching of a wire across the Ohio River by the Ohio Central Railroad Company.

BUSINESS AND FINANCE.

During the last week the number of business failures in the United States was 174, against 230 the previous week. The number of failures in Canada showed no decrease.

The rush of miners and prospectors to the vicinity of the Cœur d'Alene gold discoveries continues. Every train on the Northern Pacific Road carries hundreds. In Eagle City there are 3,000 people waiting.

Great efforts are now being made by the Government of Canada for the improvement of its means of transportation. A large proportion of the new avenues of transportation are to compete with the railroads and canals of the United States, and in addition to this they will open new land to cultivation and markets, and will in this way bring to bear a new competition upon the American farmer. All but 726 miles of the 3,268 of the Canadian Pacific Road are completed. This road will compete sharply with the railroads of this country not only for continental business, but ultimately for that which will spring up overland with Asia. Its wheat-fields will add millions of bushels a year to the abundant supplies that are already beginning to drag down the price in the world's markets. Mr. Nimmo, of the Bureau of Statistics, in his recent report on the "Reciprocity of Transportation Facilities Between the United States and Canada," gives a resume of the extraordinary concessions and subventions which the people of that country have made to the Canada Pacific. The gift outright to it of 714 miles of completed road, worth at least \$20,000,000, a subsidy of \$25,000,000 in money, a grant of 25,000,000 acres of land, all of which is to be land fit for settlement, a guarantee of 3 per cent dividends on the capital stock of \$100,000,000, freedom from taxation of all materials imported for building the road, of the stations, buildings, equipment, and capital stock, and of the land-grant for twenty years, a prohibition of the construction of any competing roads for twenty years—these bounties and privileges show the people of Canada to be in earnest with regard to the completion of the road, which they look upon as not less important politically than commercially. Besides this, the Canadian Government has appropriated the sum of \$45,115,648 for the canals to connect the upper lakes with tidewater on the St. Lawrence. These canals will compete

with the Erie Canal, which is far inferior to them in width and depth, and through their agency Montreal will compete with Portland.

According to the Cincinnati *Price Current* the number of hogs packed in the seven leading packing cities of the United States during the last winter was 3,867,485, against 4,450,940 during the winter of last year. The falling off in Chicago alone was 546,439 hogs.

Chicago merchants report a scarcity of seed-corn in the northern parts of Indiana, Illinois, and Iowa.

Much of the winter wheat of Illinois is said to have been killed, or badly injured, by the late frosts.

It is estimated that one hundred and fifty thousand bushels of seed corn will be needed in the state of Wisconsin.

The *Mark Lane Express* in its review of the British grain trade for the last week says the trade in cargoes off coast was more active, but the supply bare. California was taken at 39@41s. Two cargoes have gone to Havre at 39s 11½d@39s 3d without extra freight. Seven cargoes have arrived, ten were sold, eight withdrew, and one remained. Sales of English wheat for a week, 59,699 quarters at 37s. 7d. per quarter, against 57,824 quarters at 42s 2d the corresponding week of last year.

Last week the clearings for the whole country fell to \$824,497,411, a very great decrease from the report of the previous week, and a shrinkage of one-fifth from the like transactions by check of the corresponding week in 1883. The squeeze has been felt most seriously in the East, one of the New England manufacturing towns showing a falling off of 40 per cent. The extremes since 1880 have been \$1,700,000,000 and \$650,000,000.

At Tetschen, Bohemia, 5,000 factory operatives have struck.

There seems to be no doubt that there will be a rich yield from the mines in the Couer d'Alene district, and the rush of prospectors continues. Several rich leads have been struck already. Building operations at Eagle City are progressing. Timber fetches a large price, and working-men are paid from \$5 to \$8 per day.

FIRES—STORMS—ACCIDENTS.

March 14.—Loss by fire at Kansas City, Mo., wholesale drug house, \$95,000. Hamilton, Ont., \$35,000. Stanford, Ky., \$12,000. In England the Midland hosiery factory at Bashford was burned. Loss, £40,000. Also Croysdale's flour mills at Knottingley.

Alicante, a province of Spain, was shaken up slightly by an earthquake.

The Laurel (coal) Mine at Pocahontas, Va., where 150 miners were killed Thursday morning, is on fire. An effort is being made to seal the mine so as to put out the fire. No bodies have been recovered yet.

March 16.—Loss by fire at Milwaukee, Wis., \$50,000. New York City, \$40,000.

The Conyngham coal mine, five miles from Wilkesbarre, Pa., took fire, and was burning at latest accounts. Fortunately no miners were down at the time.

Landslides and washouts along the Northern Pacific Road have caused a delay of three days in the arrival of through trains. The road is now cleared of obstructions.

Two freight trains near South Bend, Ind., collided, wrecking both engines, a number of cars, and wounding four train men, one of them fat-

ally. A building fell at Dubuque, Iowa, crushing one man to death.

March 17.—A fire at South Chicago at an early hour yesterday morning destroyed nineteen frame buildings, causing a total loss of \$65,000. No lives were lost, but a number of people had very narrow escapes. Two barns near Omaha, Neb., burned to the ground last Sunday morning, and eighteen horses and twenty-six cows perished in the flames; besides a large amount of grain. Loss \$10,000.

A snowslide is reported at Conundrum Gulch, Colo., about seventy miles west of Leadville. A small mining-camp was buried and five men killed.

The bark Lucie, from Liverpool for San Francisco, was sunk by a collision. Six of her crew were drowned.

At Pittsburg, Pa., four men were injured by a falling bridge.

March 18.—Loss by fire at St. Louis, Mo., \$75,000. Ashland, Ill., grain elevator, \$9,500. Knife Falls, Minn., incendiary, \$35,000. Moberly, Mo., \$44,000. Oldenburg, Ind., flouring mill, \$20,000. Durham, Ont., foundry, \$25,000.

There was an explosion of gas in a merchant's house at Paris, France. A police officer and fireman were killed and twenty persons injured, including a number of passers-by.

March 19.—Loss by fire at Chicago, \$9,000.

A Morgan City, La., special reports a severe storm there this morning. Several small dwellings and fences were demolished and roofs damaged. The Presbyterian Church was moved from its foundation. The church at Berwick was completely wrecked.

A violent storm of wind, attended with torrents of rain, swept over Louisiana to-day from the gulf coast to the State line. There was a good deal of damage done to property, and in New Orleans fences and signs were blown down and buildings unroofed. Some injury was also done to the shipping in port, caused by vessels breaking loose from their moorings and falling foul of each other, but no grave disaster occurred, and there was no loss of life. Public interest was centered on the river levees, which are already oppressed by the great weight and force of the mighty river, which lashes its barriers and is constantly eating them away. Under the influence of the wind the waves were driven over the levees at twenty places along the city's front, and but for the numbers of anxious people gathered along the banks prepared with tools and material to stop the incipient crevasses many serious disasters would have occurred. The situation at best is bad enough.

During the day numerous breaks were reported. The worst of these was in the Parish of West Baton Rouge, where a serious break had occurred, and which in spite of all exertions was rapidly widening. It is on the west side of the river in a rich sugar country. At Mulatto Point, just above Belsir plantation, a crevasse was discovered this morning. It was rapidly widening, defying every exertion from experienced planters to stop it. It will inundate many miles of country on the west bank of the river. It was seventy-five feet wide at dark. The crevasse at Fashion plantation, on the west bank, twenty-nine miles above the city, in the Parish of St. Charles, is a serious break, and there is but little hope that it can be closed at the present high stage of water and in the face of the rising river. A very

serious crevasse is announced this evening in Orleans Parish, west bank, on the Flathers place, seven miles below Algiers. It was sixty feet wide and ten feet deep, and will tax the utmost efforts to close it.

Among the minor breaks two are reported in St. James Parish, near the court-house, and two opposite New Orleans—one at Freetown Ferry and one near the Texas Pacific Railroad stock-yards. They were taken in time, and will probably be secured. The Davis crevasse on the west bank in St. Charles Parish, which broke out last week and flooded the Morgan & Texas Pacific Railway is still open with little or no hope of stopping it. Steam pile-drivers and all the forces and appliances of the two railroad companies appear to have been employed in vain, and the work is abandoned.

The flood-water from the Morganza crevasse, which broke in Pointe Coupe Parish Friday last, has reached the Atchafalaya River, and has flooded that stream at the West Melville crossing of the Texas Pacific Railroad. The railroad track there is forty inches under water, and trains are stopped. The country on the Vicksburg & Shreveport Railroad on the Louisiana side of the river is all under water from Delta nearly to Monroe, a distance of seventy miles. The Morganza crevasse is more than 3,000 feet wide, and is pouring a river into the country. As soon as it fills up the Atchafalaya basin, which receives its floods, the water will spread over a vast area of country.

The Mississippi River has risen from nine to twelve inches to-day nearly all the way from Vicksburg down to the mouth of Red River, and this swell must be expected to do great damage to the levees below there.

A violent shock of earthquake was felt at Heart's Content, Newfoundland, Monday. Houses were shaken, the ice in the lakes and harbor was rent, and the hills rocked. Last night the sky over the place was illuminated as if by a great conflagration.

Mrs. G. D. Alsop, who resides near Louisville, Ky., gave four of her children opium, instead of powdered rhubarb, by mistake. Two of them died. The other two are not expected to live.

March 20.—Information to-night from Bayou Sara is that the Morganza levee has been entirely washed away for its full length of 7,000 feet. The first break in the sandpile occurred a week ago, when a gap of sixty feet wide occurred, and the water commenced pouring through a stream twenty-five feet deep. The conviction is general that the break was a most fortunate thing for the people of New Orleans during yesterday's storm in which the river was fully an inch above high-water mark in front of that city and running over the levee in twenty places. Had the water that escaped through the crevasse come that way it would inevitably have inundated the city and put its streets many feet under water. The news from the levees to-day is not discouraging. No new breaks are reported, and those that last occurred are being repaired. The water is falling slowly, and the day has been sunshiny and pleasant.

A portion of a train went down an embankment thirty feet, near Salem, O., by which two persons were killed, and several others injured. The boiler of the engine exploded and hurled the fireman and engineer a distance of four hundred yards, killing them instantly.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

KIRTLAND DEBATE.

EDITOR HERALD:—The discussion closed here on Friday evening, the 7th instant, after the holding of eighteen sessions. There was a large audience in attendance, and the usual interest manifest. A number of Campbellites, but few of whom had been in attendance on any previous evening, and they only occasionally, were down from Chester, in order to brace up their falling hero in his last effort. Braden came in with an instrument of death and destruction in his hand, which consisted of a wooden stick about the length of an ordinary pitchfork handle, and rounded and pointed with iron, which gave it the appearance of a fish spear. This he exhibited during the evening as a Mormon war implement, had in use at the time the Saints lived in Kirtland. Some of the citizens said they had used it to spear fish with many a time, but none had ever heard it charged before that it was invented by the Saints in an early day in order to defend themselves against their enemies, save one, a friend and fellow Disciple of Braden, and he only had heard so. Further inquiry into the matter proved that only three of these were ever seen by any one here, and that after a large number of the Saints had moved away. As Braden walked towards the platform bearing his war relic, there was quite a demonstration of applause. This was something of a surprise; for he had conducted himself in such an ungentlemanly and abusive manner, that the regular audience had utterly refused for a number of days to applaud any thing that he said. He not only attacked his opponent, but the audience itself; calling the people Infidels, Danites and clackers, with their brains in their heels. He went to such an extreme in treating the audience with ridicule, and slandering the living and dead, male and female, old and young, alike, that there was strong talk among the citizens of holding an indignation meeting, in order to banish the coarse slanderer from the community. But they decided to hear him through. The evening's discussion was rather exciting, each speaker being frequently applauded. At the conclusion, Braden's friends from Chester, presented to him a large family Bible; Mr. Hayden, a Campbellite preacher of Willoughby, making the presentation speech. His speech was a sly, cunning, Campbellite effort, in which he carried the idea, that Clark Braden had been defending the Bible against the Infidel attacks of E. L. Kelley. Braden replied that he was highly gratified at receiving such a testimonial at their hands; and that he had been defending that blessed volume for lo! these many years, and proposed to continue, &c. But

E. L. had learned that the time to nip a thistle is when it first buds, and he arose and congratulated the Rev. Clark on his good fortune at receiving such a treasure at the hands of his admirers; and said that he hoped that he would read it, and that it would do him good, so that if he ever got into another discussion with the Latter Day Saints, he would be better posted, and know more about what is in the Bible than he does now. This had a quieting effect on the searchers after truth who came only to the last evening of the discussion, and brought their Bible along with them, in order to award their defender of their faith for his effort. Of course they knew he was deserving, and knew who to reward before ever hearing a speech. This scene, enacted by the Campbellites in order to cast an impression that they are the only Bible believers and Bible defenders, was received as an insult by nearly the whole of the audience, who had been regular attendants at the discussion; and several of the Chester people came up and said, "I want you to know that we did not have anything to do in presenting the Bible to such a man as that."

Braden's great effort and aim all through the discussion, was to attack men and women's character, who had at some time professed the faith of the Saints. Though he was reminded time and again, that such a course was not argumentative, neither a proper method to test the merits of any work; and if accepted as a proper course by which to test institutions, religious, or what not, that all alike would have to go by as unworthy; for facts and systems of faith are one thing, and the conduct of people is another. That if all is to rest on the actions of the people, all institutions must go down, Christianity as taught by Christ along with the rest. That sin and iniquity had covered the earth and society from Abel to the present time; and that patriarchs and prophets, apostles and elders, had exhibited their share of human weakness all along the ages. That no church or sect could stand tried by such a rule. That the denomination of which his opponent is a leader, will go down with the rest. But Braden could not take a hint, nor be persuaded from his onslaught on character, and tirade of slurs. At last E. L. said, "Seeing my opponent so persistent in his course, I will just read a little extract from a paper; not because there is any argument in it, but to show my opponent the force and character of his method of attack." He then read the following from the Table Rock *Argus* (Neb.) in the Falls City *Journal*:

"This office has received a pamphlet entitled 'Ingersoll Unmasked,' by Clark Braden. Braden requests us to advertise himself and his pamphlet free, which is characteristic of the dead beat. The Kearney *Journal*, Oakland *Independent*, Omaha *Watchman*, and a few other exchanges, have puffed this fraud, and we hope they will publish our version of Braden Unmasked. We personally know Clark Braden to be an unscrupulous liar. A number of years ago, in Pawnee City, he villainously slandered the character of Joshua R. Giddings, the old anti-slavery hero, for which he was taken to account then and there. Braden is a liar by nature, and a charlatan by profession. He exhausted his resources for knav-

ery in this State, and is no longer recognized by his own church in the east. No respectable publishing house would take Braden's pamphlet, and he was obliged to print it at his own expense and in his own name."

"The editor of the *Argus* received a similar pamphlet with the same request. From what we can learn of Mr. Braden, he is a scoundrel and villain of the blackest dye, and is worthy of no endorsement at the hands of respectable publishers. Christianity evidently needs no such defenders as Clark Braden, formerly of Pawnee county, Nebraska."

The reading of this was greeted with such rounds of applause by the audience, that the reader had to request them to keep quiet, so that he could proceed. It was noticeable that this struck Braden like a clap of thunder out a clear sky; but he nerved himself to the situation, and never said a word. The next evening however, he replied by saying that the article was gotten up and published by an infidel; was read by an infidel, and applauded by an infidel audience; but failed to say whether it was true or false. He was again reminded that the article was read, not because there was any argument in it, but to show that Mr. Braden's method of warfare was unjust and productive of no good; and that if carried out it would not only destroy all religious institutions, but Mr. Braden himself.

He had made several boastful threats during the discussion, that he could prove by the citizens of Kirtland that Joseph Smith, Sidney Rigdon, Martin Harris and others, were guilty of such and such things. During the last evening of the discussion his opponent called attention to the fact that he had from the first of the discussion challenged him to produce a single witness, and put him upon the witness stand for examination, who would support his assertions, and he had failed to produce but a single one, and that was a Campbellite Preacher, who lived far away, and he knew not a single material fact against the church or any of the prominent men connected with it; but did confess upon cross examination, to having stolen from one of them. And he charged Braden again of not being able to bring the witnesses he had claimed to support his statements; and said he was ready to meet him before a proper officer yet, and bring witnesses in Kirtland, and test the matter. Braden being thus driven to the wall, said he would do it, but failed to set his time, or even make a move to produce his evidence. After adjournment he was again asked to fix the time and bring his witnesses, and the time of one o'clock, Saturday, was fixed. The Justice was on hand, and about two o'clock Braden arrived with two witnesses, the same preacher who had formerly been on the stand, and Mr. William Smith, whom those who attended the Kirtland Conference last Spring, will remember as the person who talked in their social meetings, and paid such respect to some of the officers. If Mr. Braden expected much of these men he was certainly disappointed, as will be seen by their testimony which will be furnished to the readers of the *Herald*, to show the worst that can be proved against the Saints by those called old settlers at Kirtland.

With this will also be given the testimony of a half dozen or more of the old citizens, whom Kelley produced, and whose testimony is clear and explicit, and will be of value to the cause where men try to attack the work on the ground of character, and use against the Saints the weapons of falsehood and villification. At the close of the discussion, Braden returned thanks to the moderators, and then to the few in the audience who were ladies and gentlemen, he said, and the rest he would turn over to Mr. Kelley. Besides the Campbellites who were out that night for the first time to make a show for Braden, he evidently turned the entire audience, with the exception of a possible half dozen, over to his opponent. Thus ended the memorable Braden-attack on the Latter Day Saints; "war to the knife and the knife to the hilt."

The discussion had hardly closed, however, when the citizens of Kirtland came out *en masse*, and gave a great surprise to E. L. Kelley, Mrs. E. L., and myself, bringing with them a finely prepared supper for making the evening most enjoyable, and a number of presents to E. L. and wife, as tokens of their esteem and appreciation of his work in the discussion; and last but not least, a few excellent presents to W. H. and wife, the which shall ever call to my mind the good will and unselfishness of Kirtland's worthy citizens. Best of all was the able address of Mr. L. B. Sanborn, and the hearty sentiments which the large concourse of citizens expressed through him, for the work of our side in the past discussion, and our labors for the Master's cause for some time past. Others have given particulars of the evenings exercises; and I leave those disinterested to tell the story. It is now given out, five days after the discussion, that the Campbellites are going to have a reunion, and make a donation for Braden to beat Kelley's if they can. But whatever they do in their little side show at this late date, one thing is certain; they will have few, if anybody, to assist them, who attended *through* the debate.

WM. H. KELLEY.

KIRTLAND, O., March 10th, 1884.

EVERY FRUIT IN THE SEASON THEREOF.

AFTER a somewhat matured reflection,—the result of nearly thirty-nine years of observation, research and *practical experiment*; and at the age of fifty years save one, I am prepared to give it as my conviction, that properly understood, the "Word of Wisdom" is the grandest guide to a healthful diet ever given to man. I have read volumes on dietetics, but in this "Word of Wisdom" I find in the briefest words, the sum total of a life long experience and study: nay more, for therein is a *promise* beyond the power of the finite mind to search out or even conceive without the aid of inspiration from the divine architect, who hath planned all things from the beginning with an "eternal fitness," unto the end.

"All wholesome herbs God hath ordained for the constitution, nature, and use of man." The word "wholesome" in this

connection is to be understood "after the manner of our language," (Covenants: 5), *tending to promote health*, and is particularly applicable under the rule for the "sick, who have not faith to be healed," (Doc. and Cov. page 144, par. 12), though not necessarily exclusively to them, as the term "use of man" implies a wider range than a medicinal remedy, as the sequence "to be used with *prudence* and *thanksgiving*," implies, and is in accord with the apostolic injunction regarding food. "For it is sanctified by the word of God and prayer." (1 Tim. 4: 5). In Ohio (where I believe this revelation was given) and elsewhere, it was—and may be yet—a custom to gather from the first tender herbage for "pottage," as *prudence* and experience might suggest as good for food, among the choice varieties was the "poke" sprout, which had to be selected with particular reference to "the season thereof," or it might result *a la mode* school of the prophets, "death in the pot." (2 Kings 4: 40).

But there is another branch to this subject in which I feel a deeper interest, *i. e.*, the text which heads this article, especially "the season thereof." Grain is not affected by time if properly secured from moisture and vermin, as regards "seasons;" consequently the limitation to "season" has little or no bearing thereon—and therefore leaves that part of the arrangement unqualifiedly applicable under all circumstances; hence there is no "unclean" grain—distinctions of any sort, nor circumscription neither present nor past.

Man has learned the preserving art to perfection, sufficient for the preservation of meats—flesh—for an indefinite period. But it is a question whether this is essential for man's necessities or according to the mind of the Lord in the face of the declaration. "I the Lord hath *ordained*" "flesh of beasts and fowls of the air for the use of man." This act of setting apart animal creatures does not reach beyond the covenant with Noah *after* the flood. At the time of creation it was ordained for "the cow and the bear to feed together," and the lion to eat the same food as the ox, and that man though monarch, was not the "terror" of all he surveyed; and the "fear" of him was not "upon every beast of the field, and fowl of the air, and fish of the sea," until the ratification of the Noatic covenant. Then in after years a more clearly defined distinction between clean and unclean birds, beasts and fishes. In the Christian dispensation this distinctive line has been removed, but in *our* day a circumscription has been laid on all flesh foods on the earth, enjoining "prudence," "thanksgiving," *moderation* and to *seasons* of "winter (intense ?) cold or famine." But the line is drawn still closer on "fowls of heaven (wild ?) and all wild animals," being used *only in times* of famine and excess of hunger."

First, then, we have absolute abstinence from all flesh foods. Second, free access to all animated nature for food, restricted only from the use of blood. Third, the definitive line between clean and unclean. Fourth, the only limitation being absti-

nence from things strangled, meats offered to idols and blood and thanksgiving, and last, but not least for us, is the enjoinder to "thanksgiving" moderation and seasons of winter, cold, or famine. Science sustains the decree, and my own experience confirms it. So much then for the "season thereof" on that part of the question.

"And every fruit in the season thereof." Among the first ripening fruits of the season is the strawberry. This luscious little favorite can not be surpassed for excellence—in its season—the period of ripening. Thence onward the well ordered home is supplied with a succession of fruits, delicious in their "season," including the cherry, currant, apple, pear, peach, the generous melon and grape. During these successive fruit seasons, my experience has been,

My hateful eat,
The same repeat,
And like them every one.
O pure and fair,
This food so rare,
Made up of all that's best.
That greenish globe
In emerald robe
A mold of luscious size.
Eat slice on slice
And scoop it nice,
And throw the rind away.
Fruits! I love them well
As time could tell,
And never knew they hurt me;
But greet the Spring
That ushers in,
Nature's feasting seasons.

Of all Summer fruits, apples are about the only ones that can be kept in their natural condition through the winter months successfully; therefore the apple "season" is from crop to crop, or nearly so. So it is with potatoes, turnips, cabbages, onions, some varieties of squashes, &c. I have given much attention to gardening in Ohio, Illinois, Iowa and Kansas. My observation has taught me that melons of the same year's plantings and at intervals, only attain perfect development at about one period, or season." I have frequently selected handsome perfect melons, and laid them carefully away, trying various plans to preserve their flavor and excellence. I have cut them at various times and as late as Christmas, and even where they gave every appearance of excellent preservation; but was invariably surprised to find what a long way a small quantity would extend in sating my desire. As God has ordained and created foods for the "constitution and nature of man," adapting "all grain as good" for his purpose, in conjunction with fruits, in and above ground, yet there is a distinctive recommend given to "remember and keep this rule" as a commandment, *before the promise is made*.

Oranges, lemons, figs, with other tropical fruits, and rice, are productions of other climes than ours, and enter very largely into the food portions of men *in those climes*. Cocoa nuts, dates, figs, peppers and other spices, are productions of iceless regions. The natives of those regions use them as common things of diet, and of them form bone, muscle, sinew, brain, and attain the full stature of manhood, with physical qualifications suitable to the demands of their surroundings—lithe, active forms. In another clime where frost reigns supreme, the conditions are reversed; train-oil and blubber sup-

plant the acids and fruits of the sunny south. The natives feast on these oleaginous substances, which nature produces by sea and land, and grow to the measure of manhood, fitted for the turmoil and inclement surroundings of their seemingly inhospitable country.

May we not find in these two divergings a testimony of the wisdom exercised by the great lawgiver—one "in times of winter, cold, famine and excessive hunger," so prevalent in the ice bound north; the other among the tropical plants, fruits and spices of the "sunny south," where perpetual spring time and harvest abound, and where winter and cold reign supreme? Where man becomes adapted to his elementary, and natural surrounding, and these surroundings adapted to his necessities?

But Zion is established between these diverging conditions; and we as her children are clustering around her borders. Our location is composed of both elements. Our oleaginous cravings are supplied from the pig sty and the cattle stall. We take the tender twig, and seed of "the precious fruits brought forth by the sun," and engraft them into our soil. And when the sun pours down his burden of heat, we pluck the toothsome morsels "in their season." When the frosts of autumn bear tidings of the approaching cold blasts of the north, we remember our oleaginous stores to furnish the needed fuel to withstand the chilling breath of the ice-crowned king.

Dried, preserved, and canned fruits are perfectly admissible, though not necessarily essential as food stores in this land of unlimited resources. They are but substitutes at most, and as such aid in the general supply of "variety," rather than *the* dependence. It is certainly evident to the reflective mind, that the graduated qualities of summer, fall and winter fruits, especially apples, are so adapted as to supply the demand of our constitution and nature in their natural condition, with the necessary material for our health and comfort, without resort to artificial means of preservation. And in accord with that already said, we have found that potatoes, cabbage, beans, turnips, squashes, besides the varieties of grains, &c., are well calculated with the flesh foods added—to make life quite endurable without the aid of canned fruits. Dried and canned goods are not to be despised, especially for the sick-room. So also may we say of fruits grown in other countries. The enumerations of food productions in the Word of Wisdom are only those that are produced in the climate of Zion's location; concerning foreign production nothing is said. Tea, coffee, spices, prunes, oranges, rice, &c., are not mentioned, neither in approval nor otherwise. But this I know, that the soil and climate—ours especially—produce foods in abundant variety and adaptability for all needs and comfort. I am fully convinced, that if there is any element in rice, tea, coffee or spices, essential to the nature and constitution of man, the climate where he dwells can, and will produce it, by imported plant, seed, or other method. The burden of the revelation herein referred to, is an injunction to

temperance. While strong drink is prohibited, wine is enjoined as essential to Christian obligation. Tobacco too is tabooed as a beverage, in common with strong drink, yet both are useful in their proper places.

During the past thirty-nine years of my life, I have not used strong drink of any kind, save in a very limited capacity in the form of medicine. Never drank a glass of beer in my life, nor used tobacco in any form—except one cigar; rarely ever drink anything stronger than water; flesh meats I have always used sparingly. These principles were adopted and put in practice many years before I had any knowledge of the latter day work. I endorse them as true temperance principles; but temperance is not abstinence. I am sometimes amused and grieved, when I read some of the earnest outpourings, of some of my brethren on the tobacco question, and at times would fain apologize for a seeming want of charity toward those who can not, or do not practice, as they (the writers) see. I would to God that every Latter Day Saint were in practice even more perfect than I have been. But when I find a dear Saint, especially one who has spent a life of usefulness to his fellow man, and I see him sipping comfort from a cup of tea, or wreathing his trials in clouds of curling smoke, I can not find it in my heart to chide him; perchance when the Book of Life is opened, my case may not be brighter than his. J. D. BENNETT.

Cuba, Kans., Feb. 17th, 1884.

"UNDERSTANDING OF THE PRUDENT HID."

WHILE meditating upon the above caption this morning, a thought entered my mind in such sober plainness, that it almost looks like drollery. The idea itself is a sober one of great weight. But it is indeed a singular thought, that any good thing should transpire in this generation, that should cause the "understanding of the prudent to be hid, and the wisdom of the wise to fail." In what then must such wisdom and prudence consist? It seems to me rather droll, if not foolish, that such a great outcry should be made against only one "false prophet" upon the whole earth; as though just one false prophet could do more damage, in this generation, than all the false teachers in Christendom could do good. The prudent have forseen the evil of prophets, and hid themselves from it, under the wise conclusion, that there never should be any more but false ones. Consequently all that the false teachers have now to do, is to "beware of them." It is indeed high time, that such understanding was "hid;" yes, and deeply covered, together with all such sectarian popularity as has obtained a place in the mind of the nominally wise. For if I can read right in the true gospel prophecy, it is not that false prophets in the last days, but false teachers, should bring in or introduce damnable heresies. These "heaps" of false teachers that men now "procure to themselves"—by hiring them, are they that do the great damage by "turning the ears of the people away from the truth, so that

they will not endure sound doctrine." But all these "heaps" of jargon will club together, like Pilate and Herod, to war against one man, one unpopular, poor man, of no reputation. Pilate the good and Herod the king, enemies to each other, now make up and unite together, like all the jarring sects in Christendom, to cry out, "away with him." But the time draws near, when this current will run up stream, unto the overwhelming of all who help to put it in motion. J. S. C.

THE AUSTRALIAN MISSION.

DEAR HERALD:—You are ever a welcome visitor, and in reading your pages I take much delight. The history and progress of the latter day work is the first and greatest thought of the true Latter Day Saint; and as one called to take part with my brethren in the spread of the gospel, and ever praying for its prosperity both at home and abroad; and as the General Conference is near at hand, my mind is drawn out to feel after the far off and scattered flock of Australia. I am satisfied that mission is not properly understood, neither has it been properly represented in the conference reports for the last six or seven years. I have waited to see the report corrected, but have waited in vain. The saints there are far scattered; and before I left, many moved off hundreds of miles, branches were broken up, and some became careless and weak in the faith; others fell back into the world and became unworthy. The few in Sydney remain about as they were. The twelve composing the branch at Port Stephens, with Bro. Buckman as Elder, all moved away, and have never reported since. The once flourishing branch at Waratah, became the Wallsend Branch. Bro. Gillen labored there, and added quite a number. The branch at Bungwall once numbering twenty-three, with Elder John Wright as president, nearly all moved away. But nearly all are firm in the work, though divided from each other. The Bungay Branch on the Manning River, with Bro. Luther Ballard president, nearly all moved away, and now form the Nambucca Branch. Bro. Gillen also added quite a number there. But along the Manning River there are still a number of scattered members, and many friendly to the cause. I left New South Wales and went to Victoria, some seven hundred miles; preached at several points, and found friends, baptized six, and left several believing. Bro. Gillen also went there, baptized many, and organized a branch. This was at Queen's Ferry, Western Port. The greater part of the Saints are standing firm in the work.

"By their fruits ye shall know them." Perhaps they have put more into the coffers of the church, than any of the same number now in the Reorganization. Their cry now is for help. Send us some faithful ministers. We want a shepherd, &c., &c. Can we hear this appeal from time to time, and not feel in our inmost soul that they are brethren and sisters of the same fold. Why should a mission so

important be neglected? Why start the mission if not with a determination to carry it to the end? The Lord has said, "Ye can not now prosecute *many* foreign missions." But does not say ye shall not prosecute any, nor build up those already begun. I am aware that some are opposed to the church supporting foreign missions now, because of the expense attached to sending Elders abroad. But so far as I am personally concerned, the Australian Mission did not cost the Church in America one cent. I sent to the Church more in tithing than I received to take me out there, besides hundreds of dollars I paid into the office for books, *Heralds*, &c.; and all the long years on that mission, I never received one cent from the church in this land; I did not need it. I found a people open-hearted, and ever willing to assist in every hour of need. Neither was my family a burden to the Church here. Perhaps all the support received did not exceed two hundred dollars in all my absence on that mission, of five years and seven months. I hope that mission will receive much consideration at the coming conference. The Lord has said,—"It is not expedient that the Elders of the first quorums be sent out of the land of America, until the work of the Reorganization of my church be more fully established," &c. The wisdom in this will no doubt be made manifest in the near future; but there are other Elders who are worthy of confidence of the Church, men both of wisdom and experience, who, judging by their past labors, are worthy of recommendation to that mission; and although the sacrifice may be great, they are willing to aid in looking up the scattered of the flock, and adding to the number such as God may give. I shall ever believe that in that far off land, a great church of the Saints shall arise. They are a prosperous and growing nation, in a rich and good land; and as we as a body are getting better understood over the world, and the truth becoming more manifest, by the signs of the times, we expect many who once stood afar off, will begin to consider and enquire after the way of the Lord. To aid this good thought, let us pray that the Divine Spirit may direct in the calling forth and sending ministers to the help of the needy and lonely. Far be it from me to dictate to superior wisdom; but merely give my thoughts as suggestions, hoping the same may lead to the help of those who are, and ever shall be, near to my heart.

Never can I reflect on the Australian Mission, but my heart is filled with gratitude to God, for unbounded mercy and loving kindness, in directing my steps and opening up my way among strangers, when alone, having laid my traveling companion in the silent grave. I was cheered and borne up by the Good Spirit, when on foot and alone, in the dreary woods. The trees, the flowers, the birds, were my companions; and all nature spoke praise, while I traveled. Sometimes twenty miles in the wilderness, without seeing a house or a single person,

startled only at times by the thundering leap of the kangaroo, or the scream of the parrot. I baptized a few here and there, scattered over hundreds of miles; and the thoughts of meeting them, the kindest of hearts, helped to cheer me on; and the hope of letters from the loved ones at home, was another great comfort in those lonely years, never to be forgotten. Being assured of a safe return; and that my family would be preserved, which was given unto me by Him who has all wisdom, I never feared. Often when asked by the Saints why I could be so cheerful so far from home and family, my reply was, "I am not on my own business, or I might not feel so well." Whoever may be sent, may consider themselves at home when they land in Sydney. They will find friends. It is not wisdom that one go alone. If possible two or more should be sent. The wisdom of the law on this point can easily be seen. Ever praying for the welfare of the cause, both at home and abroad, I remain in the faith,

Yours,

G. RODGER.

CARSON CITY, Nevada, March 11th, 1884.

Conference Minutes.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

KEWANEE DISTRICT.

Conference convened at the Saints' Chapel in Millersburg, Illinois, February 23d, 1884. Elder H. C. Bronson president, J. L. Terry clerk.

Branch Reports.—Kewanee 76, 2 received by letter. Millersburg 49, 2 removed by letter. Buffalo 75, 2 received by letter, and two removed. Rock Island 9, 2 removed by letter. White Eagle 7. The district secretary in visiting the remainder of the branches in the district, found there were 33 members in Henderson Grove Branch, 10 in Truro Branch, 9 in the Princeville Branch, 18 in the Peoria Branch, 54 in the Canton Branch, 9 at the St. David Branch, (disorganized), and 9 members in the district that belong to no branch.

Bishop's Agent reported received since last report, \$27.11. Paid out \$16.00, leaving a balance in his hands of \$11.11.

The following named persons were appointed delegates to General Conference; J. L. Terry, M. T. Short, H. C. Bronson, I. B. Larew, and Stephen A. Adams. H. C. Bronson offered his resignation as district president, which was accepted. I. B. Larew was chosen district president for the next three months. The priesthood were instructed to labor in the district as circumstances would permit.

Resolved, That this conference request the the General Conference to return Elder H. C. Bronson to his present field of labor for another year. Preaching in the evening by Elders C. H. Hall and M. T. Short. February 24th, 9 o'clock, prayer and testimony meeting, in which the Spirit of God was manifested in great power. At 11 o'clock preaching by Elder M. T. Short. At 2:30 preaching by H. C. Bronson. Preaching at 7 p. m. by M. T. Short. Conference then adjourned to meet at Henderson Grove, Illinois, June 8th and 9th, 1884.

FAR WEST DISTRICT.

Conference convened at the German Stewartsville Branch, DeKalb county, Missouri, the 24th and 25th of February, 1884; Bro. J. T. Kinnaman president, J. M. Terry and J. S. Constance clerks.

Sunday was devoted to worship. Bro. T. W. Smith preached at 11 a. m. Testimony meeting in the afternoon with good feeling. Bro. W. T. Bozarth preached at night.

Monday morning. Branch Reports.—Center Prairie 28, including 4 Elders, 3 Priests; 1 received by letter. Stewartsville City 48, including 4 Elders, 2 Priests, 1 Teacher, 1 Deacon; 5 received by letter, 1 by vote, 9 removed by letter. German Stewartsville, 61, including 4 Elders, 2 Priests, 2 Teachers; 3 baptized. Pleasant Grove 40, including 1 Seventy, 2 Elders, 1 Priest, 1 Teacher. St. Joseph 92, including 1 Seventy, 7 Elders, 4 Priests, 3 Teachers, 4 Deacons; 2 removed by letter, 2 expelled. Delana 75, (18 members scattered), including 1 Seventy, 3 Elders, 2 Priests, 3 Teachers 2 Deacons; 9 received by letter, 2 removed by letter. Stewartsville 74, 1 Apostle, 3 Elders, 2 Priests, 2 Teachers, 2 Deacons, 3 received by letter.

Brn. James Drown, J. D. Craven, J. M. Terry, Henry Hinderks, D. E. Powell, reported as presidents of branches, nearly all being able to give a good report of the spiritual conditions of the branches represented. Elders Wm. Lewis, W. T. Bozarth, I. N. Roberts, Senterlow Butler, John Burlington, D. J. Powell, T. W. Smith, J. H. Meriam, J. T. Kinnaman; Priests D. R. Baldwin, C. P. Faul, Bro. Niedorp, J. H. Meriam as Teacher of Stewartsville City Branch, C. P. Faul as Teacher of Stewartsville Branch, gave reports of labor done.

The committee to whom was referred the district missionary matter, reported sixty-six dollars and sixty cents received, and several branches ready to pay their subscription when an Elder was selected. Report accepted and committee discharged. Report in case of Bro. R. A. Merchant was received, and committee discharged.

Resolved, That the license of Bro. R. A. Merchant be withheld. The district missionary matter was referred to a committee of three, who reported that the selecting of a missionary be deferred until the General Conference. The matter to remain with the committee, consisting of J. Burlington, T. W. Smith and T. T. Hinderks. Bishop's Agent reported, which report was audited and accepted.

Whereas, there have been a variety of opinions as to the necessity of partaking of the sacrament upon every Sabbath day; We, therefore, as the Far West District, ask the General Conference to speak authoritatively on the subject; and decide how often the law of God demands the partaking of the sacrament.

The present district officers were sustained with, Bro. Wm. Lewis as Bishop's Agent. The district officers were appointed a committee to see to the answering of Rev. C. T. Phillips, who is maligning the church through the Stewartsville paper.

J. T. Kinnaman, T. T. Hinderks, S. Butler, D. J. Powell, and J. D. Craven, were selected delegates to General Conference, uninstructed.

Resolved, That we ask General Conference to adopt a system of delegation that will apply to districts.

Whereas, Elder F. W. A. Riedel, of this district, in a paper of which he is editor, has frequently published articles designed by their authors to in-

sult and wound the members, and destroy the faith of the church of which he is an officer, and has not remonstrated nor attempted a defense of the doctrine of the church; therefore be it Resolved, that we consider the course of said Elder Riedel to be decidedly inconsistent, and deserving of censure; and that a committee of three be appointed to visit and labor with Bro. Riedel, and seek if possible to reclaim him from his error, and obtain from him satisfactory explanation. Brn. J. T. Kinnaman, T. W. Smith and I. N. Roberts, were appointed said committee.

Conference adjourned to meet in St. Joseph, Missouri, the first and second days of June, 1884, being Sunday and Monday.

NORTHERN MINNESOTA DISTRICT.

A called conference convened at Silver Lake, Otter Tail county, Minnesota, on the 3d day of March, 1884, at 10 o'clock a. m. Bro. Thomas Nutt was called to the chair. Eight Elders reported, but no labor done except in the branches, and in defending the truth whenever assailed. Three Priests reported. Three Teachers reported. Three Deacons reported. The word was delivered to the conference in mighty power by Bro. Nutt, so Saint or sinner could judge between error and truth. Bro. J. R. Anderson was chosen as book agent for this district. The branches number as follows: Oak Lake 15; Hope of Zion 32; Silver Lake 18; total 65. March 6th.—Resolved, That we sustain the spiritual authorities of the church in righteousness.

Conference adjourned to meet at the Hope of Zion Branch, Otter Tail county, Minnesota, on the 8th day of June, 1884, at 11 o'clock a. m.

EASTERN IOWA DISTRICT.

Conference convened at Amber, Iowa, February 16th, at two o'clock p. m., Elder Warren Turner in the chair. Elder Jerome Ruby was chosen clerk. On motion a resolution passed at Clinton, Iowa, September 23d, 1882, denying to members from non-reporting branches the privilege of participating in the deliberations, or of voting, was repealed.

Branch Reports.—Apostolic 30, including 2 Elders, 1 Priest, 2 Teachers, 1 Deacon. Jackson 15, including 2 Priests, 1 Teacher, 1 Deacon; 8 scattered. Davenport, organized two weeks ago by Elders Warren Turner and C. C. Reynolds, has 6 members, 1 Priest, 1 Deacon. Reported by Priest D. W. Clow. Elders Warren Turner, James Johnson, C. C. Reynolds, and Jerome Ruby; Priests, James Bradley and D. W. Clow; Teacher James Houghton, reported.

Bishop's Agent's report, from September 1st, 1883, to February 16th, 1884. Received \$3.00. Paid out \$2.99. Balance on hand 1c. C. C. Reynolds, agent.

Resolved, That members living remote from their branch shall report to branch once a month, either in person or by letter. That committee on case of R. Rowley be discharged. That this conference request Elder Jerome Ruby to devote as much time to preaching in the district as he can. That Elder Warren Turner, having lost his original license, be furnished a duplicate from this conference. That Elder James Johnson labor all he can in the district.

That when this conference adjourns, it does so to meet at Clinton, Iowa, the first Saturday and Sunday in June, 1884.

Elder Warren Turner was sustained as president of the district. All spiritual authorities were sustained. The president appointed Elders Reynolds and Johnson to preach at 2 p. m. Sunday, and Elder Jerome Ruby at 7:30. A good feeling prevailed throughout the conference, and the meetings were well attended.

NORTHERN CALIFORNIA DISTRICT.

Conference met at Lincoln Hall, San Francisco, California, March 7th, 1884. Temporary organization: Elder G. S. Lincoln president, Elder T. J. Andrews secretary.

Branch Reports.—Sacramento City 85, including 1 High Priest, 7 Elders, 1 Priest, 2 Deacons; 9 baptized. San Francisco 34, including 5 Elders, 2 Priests, 1 Teacher, 2 Deacons. Oakland 92, including 1 High Priest, 12 Elders, 2 Priests, 1 Teacher, 2 Deacons; 6 received by baptism, 3 by letter. Official Reports.—President H. P. Brown reported, that during his term he had not been able to enter the ministry, because the funds of the church had not been available to him, not having a general appointment to labor. Vice President G. S. Lincoln reported that in that capacity he had not been able to do much; but as a local Elder had labored in many ways.

Bishop's Agent's Report.—From March 1st, 1883, to March 1st, 1884: received \$1,713.73, disbursed \$443.13, balance on hand \$1,270.60.

Elders' Reports.—William Anderson, D. J. Phillips, P. B. Cain, Wm. Potter, (had organized a branch of 10 members in Lake county), Albert Haws, J. B. Price, Steele, Owen Dinsdale, Parr, Daily, (baptized 11), J. Cook, Harlow, William McLane, Wm. Hart, Joseph Vernon, Richard Ferris, Archy Bryan, and T. J. Andrews, reported. Priests Charles Parkin and Alfred Munn reported personally; J. A. Stromberg and Wm. N. Dawson by letter. Teacher Charles Monckom reported.

Resolved, That the Northern District of California of the Reorganized Church of Latter Day Saints, hereby create the office of district treasurer, whose duty it shall be to collect and disburse funds for the benefit of the ministry laboring in said district. H. P. Brown, Albert Haws.

Rejected by unanimous vote of the conference, as contrary to the action of the General Conference of 1882, and the present Bishop's policy, as shown by his agent of the district.

J. B. Price was unanimously elected president of the district for the ensuing six months; Elder William Potter secretary.

Resolved, That a license be granted Elder Thomas Daily from this conference. Resolved, That a committee be appointed to visit Uniontown Branch to settle difficulties, and that Brn. G. W. Harlow and Thomas Daily be said committee, and report at the next conference. Resolved, That this conference accept Elders Wm. Potter, Albert Haws, Thomas Daily, William McLean and J. D. Phillips as missionaries for the district; and that Elder Albert Haws be recommended to the General Conference for a general appointment. Resolved, That when this conference adjourns, it does so to meet at Sacramento City, California, the first Friday in October, 1884, at 10 a. m.

President J. B. Price appointed Elder G. W. Harlow as vice president of the district. Resolved, That this conference, desirous of having a traveling ministry in the Northern District,

respectfully recommend to the General Conference of the church the following brethren for a general appointment for labor: J. B. Price, H. P. Brown, William Potter, Thomas Daily and D. J. Phillips. That we will sustain all the officers of the church in righteousness.

During the conference, the pleasantest feeling prevailed. The preaching was done by J. B. Price, William Anderson and H. P. Brown. The universal sentiment was, that it was the happiest conference for many years. The old refreshing times come again.

DES MOINES DISTRICT.

Conference convened at Edenville, Iowa, Friday, March 7th, 1884, at 7:30 p. m. Preaching by R. Etzenhouser, assisted by J. F. McDowell. The 8th, conference opened for business, I. N. White presiding, John Sayer secretary, assisted by W. S. Loar.

Branch Reports.—Des Moines 55, including 3 Elders, 2 Priests, 2 Teachers, 2 Deacons. Sheridan 44, including 1 Elder, 2 Priests, 2 Teachers, 1 Deacon. Des Moines Valley 53, including 2 Elders, 2 Priests, 2 Teachers, 1 Deacon; 5 baptized, 1 received by letter. Edenville 80, including 10 Elders, 2 Priests, 1 Teacher, 1 Deacon; 6 baptized. Newton 47, including 4 Elders, 2 Priests, 3 Teachers. Elders' Reports.—W. S. Loar, J. F. McDowell, J. S. Roth, (baptized 3), R. Etzenhouser, (baptized 7), Wm. C. Nirk, reported. Priests' Reports.—Calvin F. Merrill, D. C. White, (baptized 6), T. R. White, G. M. Jamison, (baptized 1), reported. Teachers Ezra Merrill and Ancil Freel reported.

Afternoon Session.—Petition from the Boonsborough Branch: "Whereas, it was found at the last conference of the Des Moines District, that General Conference had never severed us from the Galland's Grove District, have expressed for our release as we have desired. Therefore, be it Resolved, That in pursuance of the suggestion of the last conference of the Des Moines District, we hereby petition the General Conference of 1884, through the delegates from the Des Moines District, that action be taken in our case, releasing us from the Galland's Grove District, and attaching us to the Des Moines District. Put before and passed unanimously by the Boonsborough Branch of the Church of Jesus Christ of Latter Day Saints, this 15th day January, 1884."

Resolved, That our delegates be authorized to present said petition to the General Conference.

Whereas, of late there has been considerable difficulty in harmonizing between church recorder and secretary of our district; and whereas a portion of this at least grows out of there being other books used for records, instead of those furnished by the church; Therefore be it Resolved, That all the branches be required to purchase record books at the Herald Office, and all matters be transcribed as soon as it can be done, by those most available. That we respectfully petition the General Conference, to be held at Stewartville, Mo., April 6th, 1884, to grant unto the Des Moines District, the following defined territory of the following named counties; and that such be known as the district of Des Moines; viz, beginning at south-west with Madison county, extending eastward to the east line of Washington county, extending northward on the east to along Johnson, Linn, Buchanan and Bremer counties on the west; northward along western border of Mad-

ison, Dallas, Boon, Hamilton and Wright counties.

Moved that Elder I. N. White be appointed as delegate to represent the Des Moines District at the General Conference. That Elder R. Etzenhouser also act as a representative of the Des Moines District at the General Conference. That we sustain I. N. White as president, and John Sayer as secretary for the next three months.

Whereas, we desire the return of Brn. J. F. McDowell and R. Etzenhouser to the district to labor for the coming year; Therefore, be it Resolved, that this item of our minutes be presented to the Quorum of the Twelve by I. N. White, at the General Conference. That we sustain the spiritual authorities of the church in righteousness. That we sustain I. N. White as Bishop's Agent.

Report of Bishop's Agent.—Received \$88.97. Paid out \$45.15. March 1st, cash on hand, \$43.82.

Resolved, That we accept the offer of the Rev. Skull, to meet in his church on Sunday, for prayer meeting and preaching, at 11 a. m.

Report of committee on Sheridan Branch difficulties: "We your committee, submit the following supplement to former report, for your consideration, hoping it may meet with your approval, and that after hearing, you in your kindness will release us. This pertains to the case of Bro. and Sr. Gregory. We find after having visited Bro. Gregory, that in order to deal with him, his case should have a hearing by a Court of Elders; he desires an investigation; he was willing to meet the brethren half way, but will not recognize the church officers. We recommend mercy in his case. In regard to Sister Gregory, we believe if all things were favorable, she would be more spiritual. Wm. C. Nirk and W. S. Loar." Resolved, That the committee be released, and a Court of Elders appointed to try the case pending in the Sheridan Branch. That John Davis, Bro. Loar and John Sayer, act as that court.

Preaching Saturday evening by J. S. Roth, assisted by J. F. McDowell. Prayer session 9 a. m., Sunday; preaching at 11 a. m., by J. F. McDowell, assisted by R. Etzenhouser. At 2:30 p. m., sacrament and fellowship meeting. Preaching at 7:30 p. m., by R. Etzenhouser. Sunday afternoon Bro. McDowell baptized 3.

Resolved, That we adjourn to meet in the Saints' Church, Des Moines, Iowa, on the 6th of June, 1884, at 7:30 p. m.

Miscellaneous.

SPRING RIVER DISTRICT.

Beloved Brethren and Sisters:—Having been recommended by your late conference to the Bishop, and appointed by him to be his agent in this district of the church, in place of our beloved brother, I. R. Ross, who had to resign on account of ill health, all books, papers, and moneys have been properly transferred to my custody, and I now am ready to act in this capacity for the Master's cause, hoping I will deserve your continued and unbroken confidence; and as well your hearty co-operation for the advancement of the work, both in the district and at large.

If each one will ask himself, throughout the district, What have I done in tithing and free-will offering for the good of the work in the past year; I think that (by the show of the books) the

majority will have the answer, "Well, we can't alter the past, but we can do better perhaps in the future." To this end, I call your attention particularly to the instruction of the Bishopric in *Herald* for March 1st, 1884. I hope that the presidents of branches will help me, as well as all individuals, to carry these out. Let us have a little sum to every name if we can. I want to visit you all as soon as possible; until then do what you can for the work, according to the law governing this department; and may the grace of God abide with you now, and forever. Send all communications and moneys to R. H. Davis, Box 4, Mound Valley, Labette county, Kansas.

Your brother in gospel bonds,
R. H. DAVIS.

MARRIED.

JOHN—THOMAS.—At the bride's residence, Lucas, Iowa, February 23d, 1884, by Elder Evan B. Morgan, Mr. William John to Sr. Maggie Ann Thomas. May every trouble be softened to them, and blessings multiplied.

DIED.

GESBURGER.—At her residence near Springerton, White county, Illinois, of pneumonia fever, January 11th, 1884, Roya Gesburger. Her funeral sermon was preached by Elder J. W. Stone, January 12th. She was born February 6th, 1833, in Germany. United with the church October 26th, 1874, baptized and confirmed by Elder G. H. Hilliard. She was among the first to embrace the truth at this place. She lived a faithful member until death. She leaves two children, a husband, and brethren and sisters to mourn; but not without hope.

MILLIGAN.—At his residence in Ray county, Missouri, February 18th, 1884, of pneumonia fever, Bro. James Milligan, aged 65 years and 6 months. Deceased was born August 18th, 1818, in Stark county, Ohio. Was baptized October 5th, 1872, in Ray county, Missouri, by Elder Joseph B. Belcher. He came to Missouri in 1839. Married Miss Mary Caroline Fowler, in 1840, whom he leaves with ten children to mourn his loss. He was conscious to the last, and gave many expressions of his acceptance and willingness to depart. He desired to be administered to in his last moments, which was done by Father Powell, and then he sweetly and calmly passed away without a struggle. Funeral services conducted by Father David Powell, assisted by Elder W. L. Booker.

BRADLEY.—At Lamoni, Iowa, March 5th, 1884, of spinal fever, Carlin Clyde, child of Bro. William and Sr. Eva Bradley, aged 11 months. Another sweet child gone before. Funeral sermon by Elder H. A. Stebbins.

COBB.—Eliza Cobb, wife of Rowland Cobb, Little Sioux, Harrison county, Iowa, departed this life on the 28th day of February, 1884. She was born November 26th, 1810, in the State of Vermont. Rowland Cobb, husband of the above, departed this life on the 8th day of March, 1884, at the above place. He was born July 6th, 1802, in Vermont. Father Cobb had been sick some weeks, and when on the 22d of February I called to administer to him the consolations of the gospel, Sister Cobb was waiting upon him as a ministering angel. In a day or two after, the care and anxiety had been too much, and she was compelled to take to her bed, where she lingered until the 28th, when she calmly fell asleep in Jesus, leaving her companion, whose couch she had so

anxiously watched, to linger for a few days more on earth. This aged couple had walked together for fifty-four years, sharing each other's joys and sorrows. They had obeyed the gospel over forty years ago, and after the death of the Prophet they followed the Twelve to Council Bluffs, Iowa, in 1846; but being disgusted with the evils that had crept into the church, they went to Missouri, and from there to Pennsylvania; but in 1854 they returned to this western country, and not knowing what better to do, they cast their lot in with Thompson, at Preparation; but upon discovering the fraud of that impostor, they separated themselves from him; and when the Elders of the Reorganized Church of Christ sounded the glad tidings of truth again in their ears, they gladly acknowledged the same, and became identified again with the people of God. While they had imbibed some peculiar ideas, their faith in the gospel was never clouded, and up to the moment of their departure their hope was bright, and their trust in God unshaken, and with this hope and trust they have passed away to the Paradise of God. "In life they were one, and in death they were but for a brief space divided." They leave two sons and two daughters; may these so live that they may be prepared to meet with their beloved parents again, where "there shall be no more sorrow, pain nor death," and "where there shall be no more night." Funeral sermon preached from John 11:25. Elders P. Cadwell and J. M. Putney took part in the service. C. DERRY.

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TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.
I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.
Very respectfully,
N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.
Yours in bonds,
J. C. CLAPP.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.
JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
Your brother in Christ,
O. WILDMAN.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
GEO. MONTAGUE.

LANCASTER, Ind., Jan'y 1st, 1884.
Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
Yours,
V. D. BAGGERLY.

HEBER CITY, Utah, Jan'y 7th, 1884.
JOHNS & ORDWAY, Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
Yours in bonds,
WM. AIRD.

MILLERSBURG, Ills., Dec. 27th, 1883.
MESSRS. JOHNS & ORDWAY; Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
W. F. CLARK.

MOBILE, Ala., Jan'y 23d, 1883.
BRO. JOHNS & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
Yours in gospel bonds,
E. W. CATO, SEN.

BRO. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

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JOSEPH SMITH - - - EDITOR.

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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND COULD HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN HE IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 569.

Lamoni, Iowa, April 5th, 1884.

No. 14.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, April 5th, 1884.

THE Cleveland, Ohio, *Herald*, for March 23d contains the following; which is very apropos, for the reason that Rev. Clark Braden reiterated the statement respecting David Whitmer's denial of his testimony, in the Kirtland discussion, and the testimony and explanation given below were read by Bro. E. L. Kelley in refutation of the charge made.

THE BOOK OF MORMON.

THE STORY OF ITS ORIGIN.

THE STATEMENT OF MR. DAVID WHITMER, ONE OF THE THREE IMMORTAL WITNESSES.

KIRTLAND, O., March 20th, 1884.

To the Editor of THE HERALD:

In your issue of this date appears the "personal" relating to David Whitmer, of Richmond, Ray county, Mo., as follows:

"David F. Whitmer, still living in Missouri at the age of eighty, was one of the three witnesses who in 1830 published a certificate declaring that they saw an angel come down with the golden book which Joseph Smith pretended to interpret. But when the witnesses were older and wiser they abjured Mormonism and declared their former testimony false."

The information, from whatever source, is certainly untrue, and believing the *Herald* desires to present facts to its readers, I cheerfully forward the same, with a request that they be published. If what the people generally call Mormonism is to be made odious to all mankind, it must be done by attacking the thing itself and pointing out its errors, and not something which is falsely said about it. David Whitmer is at present, and for nearly fifty years has been, a resident of Richmond,

Missouri. On the 28th of February last I directed a letter to him with reference to a similar statement to the above, made here in Kirtland. He returned the following answer, dated March 3d, 1884:

"Oliver Cowdery, one of the three witnesses, never, to my knowledge, denied any part of his testimony. On the contrary, as I have done, he protested against every fabrication made by designing persons and parties, and emphatically testified as written in the Book of Mormon until his death, which occurred in this place. His wife and child, yet living, furnish one of the best pictures of a living faith in what their father testified to before death as written in the Book of Mormon.

[Signed] DAVID WHITMER."

Inclosed in the letter was his own late published statement, which I transmit herewith, with a request for publication, together with the list of witnesses from his own town subjoined.

I make this request for the reason that there are thousands misled by reason of the false and fraudulent stories published in various shapes with reference to this very matter, and the other side ought to be entitled to a fair hearing. Now is a good time to settle the matter, too, before the aged Whitmer's death. There are many in Northern Ohio, and elsewhere too, who desire to know just what position this "living witness" to the Book of Mormon occupies toward it, and what its connection, if any, with either of the bodies claiming to be the successor to the church established in 1830, at Palmyra, N. Y. This will give the *Herald* readers the facts together with his address, and any who may be further disposed can ascertain for themselves by direct correspondence.

Martin Harris, the third witness, who lived in this place till the year 1872, never denied his testimony, but was ever ready to affirm it as being true, as more than fifty citizens in this place will testify. If the statement is questioned, I will gladly furnish the *Herald* with the names and statements of these citizens.

The truth of this matter will not, or ought not to hurt any person.

Very respectfully submitted,

E. L. KELLEY.

The following is the statement of David Whitmer, Sr., as well as an extract from the Conservator:

Unto all Nations, Kindred, Tongues, and People, unto whom these presents shall come:

It having been represented by one John Murphy, of Polo, Caldwell county, Mo., that I, in a conversation with him last summer, denied my testimony as one of the three witnesses to the "Book of Mor-

To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing, as it were in the very sunset of life, and in the fear of God, once for all, to make this public statement:

That I have never, at any time, denied that testimony, or any part thereof, which has so long since been published with that Book, as one of the three witnesses. Those who know me best, well know that I have always adhered to that testimony. And that no man may be misled, or doubt my present views in regard to the same, I do again affirm the truth of all my statements; as then made and published.

"He that hath an ear to hear, let him hear;" it was no delusion! What is written is written—and he that readeth let him understand.

And that no one may be deceived or misled by this statement, I wish here to state that I do not indorse polygamy or spiritual wifeism. It is a great evil, shocking to the moral sense, and the more so because practiced in the name of religion. It is of man and not of God, and is especially forbidden in the Book of Mormon itself.

I do not indorse the change of the name of the Church, for as the wife takes the name of her husband so should the Church of the Lamb of God take the name of its head, even Christ himself. It is the Church of Christ.

As to the High Priesthood, Jesus Christ himself is the Last Great High Priest, this too after the order of Melchisedec, as I understand the Holy Scriptures.

Finally—I do not indorse any of the teachings of the so-called Mormons, or Latter Day Saints, which are in conflict with the Gospel of our Lord and Savior Jesus Christ, as taught in the Bible and Book of Mormon; for the same gospel is plainly taught in both these books as I understand the word of God.

And if any man doubt, should he not carefully and honestly read and understand the same, before presuming to sit in judgment and condemning the light, which shineth in darkness, and showeth the way of eternal life as pointed out by the unerring hand of God.

In the Spirit of Christ, who hath said: "Follow thou me, for I am the life, the light and the way," I submit this statement to the world, God in whom I trust being my judge as to the sincerity of my motives and the faith and hope that is in me of Eternal Life.

My sincere desire is that the world may be benefited by this plain and simple statement of the truth.

And all the honor be to the Father, the Son and the Holy Ghost, which is one God. Amen!

DAVID WHITMER, SR.
Richmond, Mo., March 19th, 1881.

AN EXPLANATION.

Elsewhere we publish a letter from David Whitmer, Sr., an old and well known citizen of Ray, as well as an indorsement of his standing as a man signed by a number of the leading citizens of this community, in reply to some unwarranted aspersions made upon him.

There is no doubt that Mr. Whitmer, who was one of the three witnesses of the authenticity of the gold plates from which he asserts that Joe Smith translated the Book of Mormon (a fac simile of the characters he now has in his possession with the original records), is firmly convinced of its divine origin, and while he makes no efforts to obtrude his views or beliefs, he simply wants the world to know that so far as he is concerned there is no "variableness or shadow of turning." Having resided here for nearly a half a century it is with no little pride that he points to his past record with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the Son of Mary to warrant such an attack on him, come from what source it may, and now with the lilies of seventy-five winters crowning him like an aureole and his pilgrimage on earth well nigh ended, he reiterates his former statements, and will leave futurity to solve the problem that he was but a passing witness of its fulfillment. His attacks on the vileness that has sprung up with the Utah Church must have a salutary effect upon those bigamists who have made adultery the corner-stone in the edifice of their belief.

Conservator, March 24th, 1881.

EDITORIAL ITEMS.

THE Salt Lake *Deseret News* for March 7th has a commendation of a Panorama of Book of Mormon Pictures. Across the margin of the paper some one has written: "How would an illustration of Jacob preaching in condemnation of polygamy do, for a subject; as an addition to those already covered by the present panorama?" We think it would do admirably and suggest it in connection with some improvements already suggested by the *Deseret News* man, who expresses himself candidly that he thinks the panorama might be improved.

Bro. J. F. Mintun has has a good presentation of the faith in the Saturday Evening *Journal*, of Fremont, Nebraska, for February 9th and March 1st.

Bro. Robert M. Elvin had the Epitome of Faith in the Syracuse, Nebraska, *Journal* for January 4th and 11th. Good, the faith is being disseminated by every presentation.

Bro. Stephen Butler writes from Odell, Osage county, Kansas, sending a circular pamphlet describing Gage county, in that State. He states that he will send it to any one desiring information in regard to lands there, on receipt of address and stamp for postage.

The New York *Tribune* has a dispatch from Matamoras, Mexico, to the effect that the Rev. Father Dianzo Soto, of Concordia, Vera Cruz, had discovered a key to the writings of the Aztecs. It is not yet confirmed, but if it proves to be correct it must result in great good to the literary and scientific world. We hope it may be true.

Bro. J. D. Jones, of Kewanee, Illinois, wrote us a good letter bearing date March 7th, which from its length, with a goodly number of others, we were obliged to pass, not having room for all. A long address from Bro. James Caffall to the Northern Nebraska District Conference, we were for similar reasons under necessity to leave out, which we regret, as the passing of time and the changes natural to human affairs soon put things out of season.

Bro. N. Stamm baptized one at Tinn Lake on February 20th. There are eight near there now belonging to the church.

Bro. E. C. Elliott writes from Lansing, Leavenworth county, Kansas, that he would be much pleased if any of the Elders who may be passing through Virginia, would call on L. T. Elliott, Bealington, Barbour county, West Virginia, and tell them in his name to entertain them as they told the gospel story. His mother, brothers, and sisters live there and would give them a home for the time.

Bro. Thomas Nutt has baptized twenty-one up to date, in his trip to Minnesota, in answer to the request of the Saints of Clitheral, Oxford and other parts in Ottertail and adjoining counties. This is encouraging.

We learn that Bro. James Caffall has been and may now be at Manassa, and Conejos, Colorado, following the effort made by Bro. Blair last winter. We believe that Bro. Caffall will do much good there.

Letters from Bro. W. W. Blair, indicate that that portion of California, watered by the Santa Ana river and its mountain torrent tributaries, is suffering much from tremendous rain falls, which have swollen the river out of all proportions. Like the Missouri, it is cutting new channels across the alluvial bottoms to the ocean. Brn. Mills, Garner and some others were in its way, and it has swept their lands away. The land of the orange blossom, the vine and the bee suffers this year from floods the same as does the lands bordering the beautiful river Ohio, and that along the "Father of Waters."

Seventeen thousand pounds of mail matter have been sent out of the Herald Office for the year ending March 15th, 1884, on which the postage has been \$340. And this includes the paper mail only.

Bro. Charles W. Lamb, of Magnolia, Iowa, sends us a copy of *The Rescuer*, an anti-Masonic paper published at Goshen, Indiana. We also exchange with the *Freeman*, anti-Masonic, published at Albany, Missouri.

We thank Elder J. A. Forgeus, of Little Sioux, Iowa, for copies of *The Catholic*, and *Irish World*.

In HERALD of 8th ult., page 159, third column, read Zwicker instead of Zusker.

QUESTIONS AND ANSWERS.

Q.—If a number of members withdraw from a branch and organize within four or five miles of said branch, and that without a vote of the same, would said organization be legal? If not legal, would the officers chosen and ordained be considered legally ordained?

A.—This question is referred to the District Conference where such course may have been pursued.

Q.—Why is the revelation and prophecy given December 25th, 1832, concerning the war left out of the Doctrine and Covenants?

A.—Because the Church has never seen fit to order it to be printed in that work. It was not in the Doctrine and Covenants published in 1834-5, and it has not been deemed necessary to include it in that work since.

Q.—Can a person who believes that Saturday is the Sabbath and practices the same, properly represent the church as an elder?

A.—Yes, provided that he does not preach his views as the views of the Church; or urge his practice offensively upon his co-workers. We know quite a number of good men who believe Saturday to be the Seventh Day Sabbath; and who are yet efficient elders. They state both the views of the church and their own when questioned on the subject, and are awaiting the arbitrament of time and God's will.

CUBA, Kansas, March 9th, 1884.

Saints' Herald:—I wish to ask a few questions concerning the land on which the Temple is to be built. Does the land belong to the church? 2d. Has it ever been occupied for any other purpose? If not, why not? 3d. How large a tract of land is it? 4th. Did the Saints that were driven out of Missouri, ever receive any remuneration for their lands? Was the prophecy of Joseph Smith, concerning the civil war, ever published in any work, or periodicals prior to the rebellion? If so, where could it be found?

F. T. BAKER.

A.—If the foregoing questions refer to the Temple, or Temple Lot, in Missouri, all we can answer is this. What is known as the Temple Lot, Independence, Missouri, is held by a party of believers in Mormonism, known as Hedrickites; though we believe that they call themselves, Christ's Church, or the Church of Christ, numbering, we think, about eighteen or twenty now, and living mainly in Independence and vicinity. We do not know who is now their president. It was divided and some parts are held by the heirs of Elder Eaton, and some by other persons, members of the organization referred to.

It is said by some that the tract was originally fifty-three acres; by others, seven; we think it is now some three and a half or four, and covers the spot where the corner stone is said to have been laid. The site itself has never been occupied except as a common grazing ground for village cattle, a playground, a common highway, &c. We do not know why.

Nearly nine out of every ten of those of the Saints who owned property in and around Independence, and some other counties in Missouri parted with their titles; some under duress and compulsion, others voluntarily, and at solicitation, receiving therefor what they could get, or was agreed on. Few probably received a just compensation, and some (very few) never sold at all. But these last failed, when the lapse of time and change of circumstances would have permitted to return and make an effort to recover their lands, as did also those who were compelled to sell; their title has therefore passed away with their right to recover. The public records of some of the counties were burned during the war, and there is not now the ghost of a show for legal recovery of lands so decided away, or abandoned, except in rare cases where the right to recover has been in abeyance by legal disabilities attaching to the persons of the claimants. We are sorry that this is so, but think it a part of the penalty, "Lo your enemies are upon you," &c.

The Prophecy on the Rebellion was published by Franklin D. Richards, in Liverpool, England, in 1851, in a work called the "Pearl of Great Price," and we believe in the *Millennial Star* also; but we can not give the date, or page of the latter work in which it may be found. It is found on page 35 of the former work. We know of several copies of this work in private hands, but know of none for sale. John Scott, of the Herald Office, Lamoni; W. D. Morton, of Burlington, Iowa, and some others of the Reorganization, whose names we do not recall have each a copy. The preface of the copy now lying before us bears date July 11th, 1851, and is dated at No. 15, Wilton street, Liverpool. The paper cover of the work is gone. The title page of the one Bro. Scott has bears the imprint, "Published by Franklin D. Richards, 15 Wilton Street, Liverpool, England, 1851."

Q.—Was David the father of Christ? and if not by what authority do some preach that "Christ will come to sit on the throne of his Father David?"

A.—The lineage of Jesus is traced to David and Solomon, in the New Testament; and he was as much the son of David by descent as is a man a son of his progenitors a thousand years back. Jesus Christ was not begotten by David as his father direct; but he was "born unto the House of David," as foretold in prophecy. The Scriptures is the authority for preaching the rule of Christ on the throne of David.

Q.—Is it right to preach the whole Bible?

A.—Yes: if any one feels so led to preach it. The only difficulty, is whether the preacher understands the whole book. If he does not it would be better for him to preach only what he clearly understands. It too frequently happens that a preacher mistakes his own ideas and opinions for the teachings of the Bible, and so preaches them instead of the book. If the preacher understands the Bible and preaches it for what it teaches and what it

is, in all its parts, he must necessarily be blessed in his ministry.

Q.—Will the Savior come in power and glory when he next makes his advent into this world, and will he remain?

A.—The New Testament with later revelations seems to warrant the belief that when the Savior comes he will come in power and glory. There are some things, however, that favor the idea that he may be upon earth at various places, and at different times doing work connected with the establishing the reign of righteousness. He is to fight as at Gibeon. He is to descend upon Mount of Olives; he is to appear in the clouds. He is to reward the good, and take vengeance on the wicked. All these are connected with his coming. Which will precede in the order, is not so clear. Whether he will remain, or come and go upon his great work, it is not necessary for us to know; as it is no more positively revealed than is the day and hour of his coming. "Be ye ready;" is the injunction.

Q.—Will the first resurrection take place at the time of His coming, or afterwards?

A.—At the time, or about the time; possibly during the time of his coming, taking place as he directs and controls.

Q.—In the resurrection, will each person be brought forth of the age the earthly life was laid down, children as children, old people as old as when they died, and etc? And are they to be recognized by their friends remaining on the earth?

A.—We do not know. Personally, we believe that they will rise in the type of the highest and best physical and mental development to which they had attained in earth life; or would have done under favoring conditions. This is however, only a personal opinion. We understand that their identity will be preserved; if so, they must necessarily be known.

Q.—Whose welfare, both spiritual and temporal, should the Saints feel the most interest in and for; (the home circle, husband and wife; parent and child only excepted); the ties of the gospel, or those of blood? And why (the latter being not of the gospel)?

A.—The household of faith; and for the reason that there may be a severance of the ties of relationship, because of the reception of Christ; and because, having accepted Christ, creates a new love for man unmeasured by blood, and causes many earthly attachments to fade in importance. "Do good unto all men, but especially the household of faith," is the apostolic injunction.

Q.—Is the keeping of the whole law, a prerequisite to moving to Zion, or not?

A.—Whoever moves to what he believes to be the dwelling place of "the pure in heart," the Zion of the Lord, "must be prepared to keep the whole law as fast as he understands its requirements. The church imposes no restraints upon Saints moving where they may choose to make their homes.

Q.—Can Repentance be acceptable to God without restoration where a person is able to make it.

A.—God has informed us that he will forgive whom he will, but we are commanded to forgive all men. It is conceded, however, that true repentance is not complete where restoration is practicable, until it is made, and we so believe. But we must not be supposed to judge of any given case in the mind of the questioner, by this answer.

Q.—Should a person be received into the church, that can, and does not make restoration?

A.—The circumstances in each case must determine rejection, or reception. It may, or may not be easy to tell how far, or when restoration should be demanded.

Q.—Have the revelations given in Doc. and Cov. with regard to the gathering, ever been revoked by the Lord; or are they in force now?

A.—We know of no revocation. The General Conference has decided that there is no place to which the Saints are now commanded to gather." Anything further must await the action of a General Assembly.

EXTRACTS FROM LETTERS.

Bro. O. E. Cleaveland, writing from Annex, Va., says:

"Through the instrumentality of Bro. Joseph Flory, of Holt county, Missouri, and sister Andes of Kansas, in a visit to their connections in this region the past winter, we have had one addition to our little branch."

Correspondence.

PLUM HOLLOW, Iowa,

March 19th, 1884.

Bro. Joseph:—We are still doing the best we can in the district. The work is in a healthy condition. The Saints feel well generally. Our conference held on the 8th and 9th of this month went off in good shape. The Good Spirit was with us. Brethren R. J. Anthony and Gordon Deuel did the preaching. All were satisfied, and started to their homes rejoicing in God, thanking him for this glorious hope of eternal life. We have have not baptized many this winter, but there are some who express themselves ready when the weather gets warmer. I have put in full time in preaching the gospel, and have been greatly blessed in all the places and branches throughout the district. Have administered to the sick almost daily, with very good results. I think we enjoy more of the Spirit, and have better meetings than for some time past. This is the expression of the officials of the district. We have an increase of faith and works among the Saints, through which we hope to have an increase of numbers in the near future.

We preached at Plum Hollow in the Brick Church, last Friday and Saturday nights; also on Sunday 14th, Brother Anthony doing the preaching. There are a few believing there. One old gentleman thought that such preaching as Bro. Anthony gave them, would unchristianize the world. We thought that such would make them all Christians, if they would obey it. The brethren of this district are willing to make any reasonable sacrifice for this work. They put themselves to extra trouble in order to attend meetings, thus setting examples worthy of imita-

tion. The Saints have kindly administered to my wants, and done the best they could. May God bless them in all things, with all his faithful ones everywhere.

My heart is in this work. I desire to labor for its interest. I am satisfied it will triumphantly gain the ascendancy over the works of darkness, superstition, and error; and the faithful adherents thereto, will receive all that is promised. May the blessing of God attend the labors of his servants in every place, and help them to work with an eye single to his glory, is my prayer.

Yours in the bonds of peace,

HENRY KEMP.

SUTTON'S BAY, Mich.,

March 4th, 1884.

Bro. Joseph.—I see the darkness all around me, and feel the need of a life-boat. My faith is growing stronger as I see the day approaching, and the thought comes to me, Who will be able to stand; for it is the day of God's wrath? Are we standing in holy places? Are we his, or are we not? Have we the whole law? Do we keep it? Have we the testimony of Jesus? If so, we shall be able to stand. Have we the seal of the living God? Can we say with Paul, That we know if this house was dissolved, we have a building not made with hands, eternal in the heavens?"

Dear brother, I crave an interest in your prayers, that God in his mercy would shield me from the judgments of his wrath, and give me the testimony of his Holy Spirit to guide me through these dark days. Let us watch for the day when our Savior will come. I want a faith that will stand when Christ shall come; that with joy I may behold his face, and in his kingdom dwell. Please inform your Elders where I live, and have them come and see me. I would be very happy to see them.

Yours in love,

SQUIRE LOOMIS.

BLUE RAPIDS, Kansas,

March 10th, 1884.

Bro. Joseph Smith.—Seven eventful years have passed away since I heard and obeyed the gospel. During those years I passed from youth to womanhood, and married an Elder of the church. Of all the joys and sorrows, of those years, I will bear testimony of but one of the gracious and kind dealings of my Heavenly Father. When I was called to part with my only child, which was stricken with diphtheria when about two years old, the members of the branch where we then resided came in one evening, by request, and held a season of prayer in behalf of our darling child. While the brethren were knelt around me in prayer, and I seated in a rocking chair was holding the sick child asleep in my arms, all at once the scene before me changed; and in vision I seemed to be alone in a small room, and before me on the opposite side, lay a little child, apparently on a lounge near a window. Presently the window opened slowly, and through it a personage, looking like the pictures of our Savior in the illustrated Bibles, appeared, having a circle of light around his head. The child then at once put up its little arms to the person in the window, who reached down tenderly to receive it, and the two disappeared from sight. Again I found myself seated, after seeing this, in the prayer meeting, my husband praying at the time, and my child still sleeping in my arms. In a few hours little Emma Ethel,

named after the Martyr's wife, was stricken with death. The above experience though given in such a time of affliction, has had the effect, not only of producing an intense desire of meeting my child in immortality; but has given me a brighter hope and faith in that part of the gospel, which promises a blessed, glorious resurrection; until which resurrection, if we depart this life as pure and spotless as this, my beautiful little child, our spirits shall be with Christ our Savior. Please allow your young sister to dedicate the above to the older mothers in Israel, whose wise precepts and examples, whose faith and devotion, and love for God's Kingdom, have cheered and illuminated her path in life, and made it easy to bear this affliction of your sister in Christ; and asking also your prayers that with you I may abide in faithfulness to God.

MARY E. SMITH.

SANTA ANA, Cal.,

March 17th, 1884.

Bro. Joseph.—Am still storm bound. There is less rain, but the roads are next to impassable, and no way of getting to Los Angeles except by carriage and foot, or by the ocean once in a while. I have had, no mail for over two weeks. I see with joy by Bro. W. L. Ball's letter in *Herald* of March 1st, that the pot is boiling in and about Manassa, Colorado. Brn. Mills, Geo. Garner, Phenegar C. Butterfield, Geo. Barr and John Garner, Jr., are badly hurt by late storms, especially the first two. The river is still cutting Bro. Mill's farm on the west side. 1884 has opened with terror and ruin thus far in many places. Surely, this is a time of judgment and evil. May God keep and direct us, with all Saints.

Yours, ever,

W. W. BLAIR.

WEST BURROAK, Mich.,

March 15th, 1884.

Brother Joseph.—It has been near four years since I have heard one of our Elders preach. I should be glad if some of them would come and preach here. If any one should come, call at Burroak, and inquire for Dell Crooks, or send a postal, and we will meet you there. There have never been any of our elders here. Some desire to hear. Pray for me, that I may ever be faithful, and enjoy the Spirit.

Your sister in hope of eternal life,

D. CROOKS.

MONDAMIN, Ia., March 3d, 1884.

Dear Herald.—We often hear it proclaimed from sectarian pulpits, that the kingdom of heaven was not organized until the day of Pentecost; and it occasionally gets into your columns. I believe it to be otherwise, and will give some of my reasons for so thinking. Not long since a statement was made, or it implied this much at least, that there were no additions to the church until after the day of Pentecost. Jesus says: "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."—Matt. 11:12. Can any thing suffer that does not exist? Again: "The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it."—Luke 16:16. From this we learn that something did exist into which men could enter, and Jesus calls it the Kingdom of God. Just imagine a man trying to enter the republic of America two hundred years

ago, or before any such republic existed! That there were additions to the church before Pentecost, I refer to John 4:1, 2: "When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not but his disciples)." "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized."—John 3:22, 23. The above citations show plainly that there were additions by baptism to something. This something I believe to be the kingdom of heaven, which is the Church of Christ. Acts 1:6, 7, is cited to prove that the kingdom was not yet organized. It seems to me that this language implies, that after they had received this power here spoken of, they were to go into all the world, and preach repentance and remission of sins, and build up the kingdom before organized. (Luke 24:46-49). The kingdom referred to in Acts 1:6, 7, I believe to be a temporal one. The Jews at that time were under subjection to the Romans. While they were granted privileges that were not usually granted to subjugated nations, their kingdom had in part, if not altogether, been rent from them. They too looked for Christ to come as a conquerer, to restore their kingdom, and reign as King of Kings and Lord of Lords. This is what they are looking for to-day.

Your brother in Christ,

J. L. GUNSOLLY.

SOUTH RAWDON, N. S.,

January 26th, 1884.

Bro. Joseph.—One evening last July, as I sat musing, I was filled with sad and repentant feelings, as my thoughts wandered back over the past year. I had not led the devoted life that I had looked forward to. I had allowed my time and thoughts to be drawn too much from the work we came to do, and become too much occupied in the things that perish. I had thought it would be very commendable, if in the two years' traveling about with my husband, I could feel that I had never used a dollar except what I had obtained by my own exertions; and perhaps it would be so if I had not neglected the "weightier matter," frequent prayer. How easy it is to neglect that soul-sustaining duty, and how impossible it is to live the life of a saint without it. This evening I determined if possible to redeem the past, by doing better in the future. That night I had a dream that made me feel both sad and happy. I found myself entering hurriedly into a house, with eager anticipation of seeing Christ; for I heard that he had come. As I entered a large unfurnished room, I saw standing behind a long table or counter, a straight, well dressed, business man, with very dark hair and eyes, and a stern, forbidding countenance. From the moment I entered, he regarded me with a look of displeasure. I supposed it was Christ, for there was no other person present. So without a word, I advanced and extended my hand to him. But instead of taking my hand, he gave me a dark, withering look, and muttered, "I don't know you." Who can imagine the feeling of sorrow and disappointment that filled my heart. In my haste to leave the room I opened the door nearest to me, being at the end of the counter, and entered another room, much the same as the one I had left, only not quite so large, and a little brighter. But my grief and disappointment were so great

that I scarcely looked up, only with a sweeping glance. As I turned to close the door, I saw without any particular notice, a man standing in the room. Partly as an apology, and partly because I could not help it, I said, without raising my head, "I heard that Christ had come, and came to see him; but it was not Christ, for he would not shake hands with me. Christ would have known me, for I am bearing his reproach." I was about to give vent to my overwrought feelings in a burst of tears, as I looked up, and O, what a glorious sight greeted my eyes. My homely words will but poorly express it. There, standing in the midst of a circle of light, was he whom I sought. I knew it was Christ by the smile of welcome that was on his face. Such a smile as I had never seen before, so deep, so pure, so full of loving kindness. Yes, I knew him, though his raiment was not shining. It looked to be a simple suit of light gray clothes, and as my eyes rested on him, he leaned towards me, and extended his hand as if pleased with the thought of my delightful surprise. What a reaction! I sprang forward and grasped his hand in both of mine, and even that was not enough. The atmosphere of love that surrounded him, swelled my heart and drew me involuntarily towards him. And without stopping to consider the propriety of the act, I clasped his face in my two hands, and gazed therein for a moment, feasting my soul. Nor did it seem like a first meeting; but like seeing again one whom I had once known, loved and honored, and had long been separated from.

During the few seconds I stood looking into his face, I noticed and thought of many things. I noticed that his beard was not long and flowing, as I had seen it in pictures. It was an ordinary length, and a shade lighter colored than auburn; and some on the front part of the face was short, and looked as though it might have been shaved a week or two previous. His features were plain and regular, and I said within myself, Of a truth there is no beauty to be desired. I thought I had seen many finer looking men in the world, and yet there was none that could be compared with him. What was that nameless attribute, (nameless among the children of men), that so satisfied the life-long cravings of the soul, and causes one to say, It is enough, my wants are all supplied? Is it love? Then how inferior, how cold and indifferent is the love of earthly creatures. His smile seemed to give life and immortality; and as I stood resting my head against his shoulder, I was perfectly happy. Then he spoke in a low, gentle tone, touched with sadness. "Yes," he said, "you are bearing my reproach; but you have never before gone so crookedly, as since you have been promoted." I understood the word to mean since I had been permitted to come with my husband on this mission. How quickly the thoughts of the previous evening rushed through my mind, and I saw my crooked ways more plainly than before. What I had scarcely thought of in my evening meditation, I now saw the most prominently; and I answered sorrowfully, "Yes, I know." Still it did not make me feel condemned, nor separate me from his love. But I was aware I had come short of some blessing that it would have been his good pleasure to give. I almost knew what it was. Yet I was not so sorry because of that, as because my Lord and Master had been disappointed in me, so to speak, and re-

solved more fully to make better use of my time during the coming year. But now that I was in Jesus' blessed presence, I was too happy to feel it would be improper for me to ask some question very bad about anything. I thought of the disciple who leaned his head on Jesus' breast, and of the question that they asked, and wondered if there were so many things I would like to know about. But I hesitated, fearing it would not be right; and also because I was too happy to speak much. I was thinking of the happy time when he would remain with his people forever in his kingdom on the earth. Then I asked, "In your kingdom can we talk with you this way?" He answered, "No, not this way." Those few words conveyed much meaning. Now he was our friend and mediator. Then he would be our king and law-giver; and the majestic splendor and glory that would surround and attend him while on the throne, would prevent such familiarity. And that his subjects could not speak to him themselves; but there were those in authority, that would take their petitions to him. Then I wondered if I would be there, or would I go so crookedly as to come short of the kingdom. Might I not ask? The words were on my lips; but the second thought showed me what an unwise question that would be. Did I not know already, that if I kept the commandments and endured to the end, I should be there; and if I did not, I would not? He had told us that long ago, and why ask again? When I had gotten that far in my thought, he said, "My time is up;" and was gone. I awoke feeling very, very happy, and yet sad. It was so real I could scarcely believe it a dream; and for two or three days there seemed to be a certain brightness on every thing I saw, as though a blur had been taken from my eyes. I also found within myself a new thought, a new motive. Heretofore my chief aim had been to be saved, or to work out my own salvation. Now my desire was to do that that would be most pleasing to my Lord and Master. If I came short myself, and yet had been the means of saving, say three others, would it not be more pleasing to him than if I had only saved myself, since one soul is as precious in his sight as another? And I felt to thank him, that there was still time to labor for that end.

I could now understand how every knee would bow to him, and every tongue confess; for none could come into his divine presence, without bowing the knee, I believe, in adoration, though they may have spent their lives in rebellion against him whom they have not seen, and in whom they did not believe. Then to know the time allotted them was past, they had not given heed to his word, had slighted his love, and must now be banished from his presence, must indeed cause "weeping and wailing and gnashing of teeth." And often now, as I read his sayings, I fancy I hear him speak them in the same low, gentle tone; and they come to me with redoubled force. Truly I can testify to the truth of the promise, "I will manifest myself unto them;" for this is the second time that Christ has manifested himself unto me. The first time I did not see him, for there was a cloth partition between; but I heard the voice; and when I asked "Who art thou, Lord?" the voice said, "I am Christ, and have come to speak with you." But his words filled me with sorrow and remorse; for I had murmured in my heart, and said, Truly the Lord

has been slack concerning his promise, or else the Lord has never promised. He told me of the thoughts of my heart, then said, "I will come again." And for four years I have been waiting and watching, but not in vain. He did come, and still had to reprove. O Savior, when will this most imperfect piece of humanity ever become perfected.

SISTER EMMA.

EDENVILLE, IOWA,

March 24th, 1884.

Brother Joseph.—Our district conference convened here March 7th, 8th and 9th. Brn. J. F. McDowell, R. Etzenhouser, J. S. Roth and many others were present. The district was well represented; also quite a number of Saints from the Boonsborough Branch. We had a most excellent time. All went away aglow in the work. May God speed the wheel of Zion. Three were baptized the last day of conference. Bro. McDowell continued service through the week, and two more were baptized on the Sabbath. So he thought best to continue over another week, as the Spirit had signified that there were others almost ready to obey; and on the Monday following, two more were added by baptism. The following Sabbath, two more were baptized, making nine in all. The meeting then closed, with others almost ready for the work. These things, with the election of a Latter Day Saint Mayor, Councilman and Treasurer for the town of Eden, cause the people to gaze and wonder, and say some very hard things against the Saints. We thank God for the truth to make us free; and that will make us better people and better citizens. Bro. McDowell's labors have done us much good, and we shall ever remember him in our prayers, and for the triumph of God's work.

Your brother in Christ,

D. C. WHITE.

SYRACUSE, Ohio, March 15th, 1884.

Bro. Joseph.—The great flood from the Ohio River last month, has left our place in a sorrowful condition. Both of our coal mines are filled with water, and every man in the place is thrown out of employment. I would have written sooner to the *Herald*, but during the flood I was chosen one of the Relief Committee of our town, and have had no time to do anything else until now. The majority of the people of this place have been living on charity since the flood. Near three hundred families have been fed from the commissary. We have suffered much as a branch in the way of losing our work. Several of the brethren have gone away to seek for work. None of the Saints lost their houses, but I looked for our church to go. The raging water was beating hard on it. Many a time I prayed that it be spared, and thank God it was. But we lost very nearly all our books, and what are left are spoiled. Hymn books, testaments, stand Bible, and a great number of music books and library. Notwithstanding all of this, we feel that we have a duty to perform. Our loss in books and other things at the church, is from fifty to sixty dollars.

This morning we reorganized our Sunday School, with your writer as superintendent, and as we have no Bible for our stand, and but few testaments that are of worth to our school, I will ask a little aid in this direction; and if some one or more can donate two or three hymn books, we will be very thankful. This appeal we make to the Saints. If you can not send but one of the

above books, we will receive it with thanks. The other churches around us are receiving money to repair the loss made by the flood. We saved the floor of our church by rolling rocks upon it, which kept it from bursting up. Our church was built last Fall and Winter, and we were in a good way to finish paying for it. But the flood has blighted all of that, and we have no work. Three hundred dollars would clear it. One hundred and fifty of this is on the outside of the church for work and lumber, and the burden has been on the shoulders of the few. We would say if any of the Saints would aid but a little in this way, that it will be received with thanks. My address is Syracuse, Meigs county, Ohio. I close my letter somewhat in sadness, praying that all will work for the right.

THOMAS MATTHEWS.

CHEYENNE CITY, Wyoming,
March 17th, 1884.

Bro. Joseph Smith:—It is nearly three months since I was baptized into the true church of God. I wish to bear my testimony that this is the Church of God. When I was a member of the M. E. Church, it was very hard for me to bear my cross; but now I can not get places and opportunities enough to satisfy the longings of my soul to speak for my God. We have a nice little branch here, with bright prospects. The president, Bro. John Eames, is doing all he can to make the branch grow in spirituality and in numbers. We have an Elder, Bro. Richard Starch, a Priest, Hiram Burt, a Teacher, Charles Burt. I have been trying to preach the gospel. In two months I have been called seven times to preach. On last Sabbath, Bro. Burt and myself preached in the forenoon and afternoon; and Bro. Eames preached to a full house in the evening. I have been able to baptize five into the church. There were many spectators. I pray God to guide me in all things. Pray for me, for I need your prayers.

Your brother in bonds,
T. H. BARRETT.

CORNWALLIS, Kings Co., Nov Scotia,
March 2d, 1884.

Dear Herald:—It has been nearly one year since I joined the Latter Day Saints and I can assure you, that I have never repented the step I have taken, although I have difficulties to surmount and oppositions to contend with, much more so than when I was in the Baptist Church, of which I was a member fifteen years. My experience, knowledge and light, that I have received since I joined this church, compensates for all the persecutions and trials we have to endure. When we know that we have the approving smile of our Heavenly Father, we care not for the frowns of the world; its scoffs and jeers are nothing to us.

I would like to relate a dream, or vision, I had some four or five weeks ago. I thought we were in some strange place, my husband, myself and little girl: There seemed to be a large throng of people each side of us, but none very near us; and a sloping hill arose to our view. There were quite a number of trees around it, but the hill was bare, with the exception of one tree which stood in the midst, and that seemed to be white like ice or glass. It resembled the willow tree, only it was white instead of green. I said to my husband, Look, what is that? He did not know.

Then it looked like a fountain rising up in the air. The people all seemed to be gazing at it, but none could tell what it meant; but while we stood gazing and wondering what it was, there came a man up from behind us, and said, "Don't you know what it is?" We said no, we were at a loss to decide which it was, a tree or a fountain. He said, It is neither. He told the name, but I could not remember it. It did not seem to be like our language. Then he saw I did not understand, and said that is what we read of, and what the ministers preach about. I thought it very strange for him to say that, and while we were talking, it disappeared. I said, It is gone, nothing remained of it any more than if it never was there. Then we looked and saw a large white cloud ascending in the sky. He said, "There it is." We thought it very strange that it would turn into a cloud. Then the man said, "As you see it go, it will return again in eight years. Immediately after that appears, there will be darkness on the whole face of the earth for the space of an hour." While I was wondering at the strangeness of what he said, I awoke; but it left an impression on my mind long to be remembered.

I remain your sister in Christ,

MRS. ELIZA J. BEACH.

SANTA ANA, California,
March 11th, 1884

Bro. Joseph:—The past twenty-five days have been fearful and trying to the people living on low and exposed lands in Southern California, by reason of the flooded streams. Great damage has been done already, and it is feared the storms are not yet ended for the season. Bro. D. S. Mills had his barn and much of his lands washed away, and his house was torn down and moved to a place of safety. His loss is heavy. His son-in-law, George Garner, lost house and outbuildings, and forty-seven acres of land. Many others are heavy losers; but no adequate estimate can now be made. The Santa Ana river overflowed, and cut a new channel in a west of south direction, past Bro. Mills' place. All railroad and wagon roads are ruined, and railroad quite impassable.

Yours, ever,
W. W. BLAIR.

NEWPORT, Nova Scotia,
March 15th, 1884.

Bro. Joseph:—The weekly visits of the *Herald* are very welcome. It is encouraging to hear from other parts of the world, that the Lord is blessing the restored gospel. It is a little over a year since I obeyed as taught by the Reorganized Church; and as time rolls around, my faith grows firmer in the work. We have a great deal of opposition to encounter; but thanks be to the Master, we are trying to be faithful and fearless, and to hold up the truth; and not feeling discouraged are led to say: Lord, hasten the time when truth shall prevail in this land, that the gospel as taught by the apostles, may be obeyed by the children of men, "that we henceforth be no more children tossed to and fro, and carried about by every wind of doctrine, by sleight of men."

We met on the eighth instant in our first conference; but the weather and roads being unfavorable, there was not as many present as might have been expected; but we can testify that the manifestation of the Spirit was enjoyed, and the saints were blessed. As our conference closed, we were made sad by parting with Bro. and Sr.

Burton, who were the means of bringing us to the light of the gospel. O, that the Lord may ever bless them, and comfort them with his Holy Spirit. Ever praying for the progress of the truth, I remain your brother in the gospel of Christ,
J. C. BURGESS.

INDEPENDENCE, Missouri,

February 25th, 1884.

Bro. Joseph:—To charge a man with being a liar is to offer to him the greatest insult, because it brands him with total demoralization. To make the charge is to attempt to do him the greatest injury. It is the most despicable of crimes, because a liar is a coward, a knave and a fool. He is a coward because he dare not face the results of facts of his own creating; he is a knave because he attempts to gain ends by false pretexts; he is a fool because he does not see that if all men were liars, society would be hurled into a hell of anarchy. There is no defense for it. It is not witty, wise, beautiful, nor profitable. Any one can lie. A lie is a moral deformity. It has no counterpart in reality. All nature and all fixed facts conspire to bring a lie up to the surface, and to eject it as a poison too nauseous to be continued with the one receiving it, and they make as great an effort to eject it, as the human stomach does to eject poison. In the long run, truth will become known, and the lie exposed. Therefore the lie is unprofitable.

There are different kinds of liars. There are diplomatic liars, and beggar liars; but the worst of all liars are the ecclesiastical, or long faced liars, the pious deceivers, who ask a blessing upon the lie they are about to tell, and then return thanks upon the success of it. The success seldom reflects honor upon the vender of it; but it usually comes back upon the hypocrite in a curse. God will avenge himself, if any man attempt to make him a party to a falsehood.

Truth is clear. It is easy, it requires no study. It does not have to be watched. Truth triumphs at last. The simplest soul can conquer life to himself by truth; but it is not in the wit of man to bring beauty and good up out of the reeking corruption of lies. Truth should not always be spoken, and a lie never. Silence is far better than to tell the truth, if that truth will injure another, or cause him unnecessary pain for some mistake he may have made. But how much less to charge him falsely, or to speak a lie against him. Has he not already as much as he can do to bear the naked truth, and to solve the plain reality of life's problems. Even if it be an antagonist with whom we have to deal, is it not far better and safer to use truth for our weapon of defense? If we are forced to the wall and use it with care, the edge may not fall upon us. "Thou shalt not bear false witness." Nowhere are we justified in so doing.

CLARENCE STCLAIR.

CORTLAND, DeKalb Co., Illinois,
January 29th, 1884.

Beloved Herald:—I desire through you to thank all, both the Saints and the Hopes of Zion, who have remembered me in their prayers for my recovery, according to my request as published in both the *Herald* and *Hope*. Also my gratitude to him who I trust has lent a listening ear to their petitions; that I am still alive and able to pen these lines. I also desire that they shall continue to remember me to the Lord, that I

may regain my former health; for although I am very much better than I was three months ago, yet I am still very far from being a well and strong man. I am not able to labor any; and on account of a weakness in my eyes, the result of my sickness, to write but little at a time. I was taken sick about the first of August, and for three months most of the time I had but little hopes or faith that I should ever recover. But still it has seemed good to the kind Father to lengthen out the lease of my life, as I trust for good to me, and that cause that I so dearly love, the gospel of Christ. I have long felt a deep interest in the welfare of our children, the Hopes of Zion. At times it has seemed like a burden was rolled upon my shoulders; that a task has been assigned me that I must perform. That I must write for and to them. That I must plead their cause, and the interest of their little paper, both before the Lord, he that has said, "Except ye teach your children," (at a given age), the gospel of Christ, "the condemnation," should rest upon "the heads of their parents." And to plead the same before, or to the Saints. From whence this burden came, is known unto the Lord. I know that I had the Spirit of the Lord while composing my prayer for health, in *Hope* of November 15th, 1883. A part of two verses I will here quote:

"Yea let me live that I may show,
By deeds of love, by words of truth;
That I may teach thy little lambs,
To serve thy cause whilst in their youth."
"Thou knowest I love thy little lambs,
To them I write, for them I pray;
Help me to teach the Hopes thy word,
To guide them in the narrow way."

Beloved Saints, are we not living very near the end of time, or rather I should say near the beginning of the millennium, when the cry will be heard, "Lo the Bridegroom cometh, go ye out to meet him." And shall we, O shall we be found among the foolish virgins, with no oil in our vessels? May the Lord forbid. Yet it is true that there will be foolish virgins, or the parable would not have been uttered; and the great question that concerns you and me, dear Saints, and beloved Hopes, is the same question that was asked the Savior at the last supper by the disciples: "Lord, is it I?" If Joseph the seer and martyr was a true prophet of the Lord, and the "if" is only here to accommodate the doubtful, not me; I say if he was a true prophet, there are many great and important events to occur before the close of the present century. Then, beloved Saints, let us strive to be in readiness for the same.

"Then let us pray for one another."
For aid divine God's law to keep;
That we may be accounted worthy,
With the redeemed on earth to meet;
For Christ will wipe away all tears,
When here he reigns a thousand years.

"Then let us keep our spirits pure,"
Till Jesus comes to earth again;
O may we to the end endure,
That we may live and with him reign;
For he will reign a thousand years,
Will wipe away all sighs and tears.
Yes, in the great millennium,
From north to south, from east to west;
No war nor strife shall ever come,
For God will give his people rest.
For when on earth the Savior reigns,
The dragon shall be bound in chains.

Yours in the hopes of the millenium; and an eternity in the celestial kingdom of God,

W. R. CALHOON.

BELLEVILLE, Kansas,

March 21st, 1884.

To the Herald:—I am a firm believer in the gospel as revealed in these last days. I was, on November 22d, 1836, baptized by Elder James Blakeslee, in North Crosby Township, Leeds Co., Canada West. I was happy in the gospel then, and am yet. I am now in my seventy-ninth year, and have never doubted the truth of the gospel one moment. I have seen many happy seasons, and many tried ones. I think the happiest day was one at a General Conference near Quincy, Ill., on the Presbyterian Camp Meeting Ground, where thousands were met, in expectation of seeing our beloved prophet, your father from the Missouri Prison. The time arrived, he did not come. It was voted that Sidney Rigdon should preach. He was an orator, and an eloquent speaker; and kept the people spell-bound, while he related the sorrows and troubles they had gone through. In the midst of the excitement, a tall, straight man walked into the camp, and the sound, "Is that Joseph?" "That is Joseph." "Thank the Lord!" "Praise the Lord," went from every heart, and joy filled every bosom. When Sidney ceased to speak, Joseph took his place, and he told us many things that we had not known before. Sidney was eloquent, but it seemed as if heaven was brought down while Joseph discoursed on the gospel and the glory of the latter days. It was a foretaste of the coming glory. I never think or talk of that day, but the same Spirit animates my frame yet.

I never saw or heard him preach again till in 1844, at the April Conference, when he preached the King Follét sermon. He talked of the resurrection of the dead, eternal judgment, the durability of the spirit, and many things were made plain that day that had been hidden for ages. After meeting we went home. The next thing we heard was that they had slain that man, the prophet of the Lord, and his brother with him. What sorrow filled our hearts no tongue can tell. Aspirant after aspirant thought to fill the place; but they were not called to steady the ark, their voices were not of the Good Shepherd, so the sheep would not follow. Sixteen long years rolled on. There never was a night so dark, but there came a morning. Here came the boy shepherd, and the sheep knew his voice. Now we thank the Lord for the prospect of the spread of the gospel in every land, where it is preached. We think if a man knows he is called to preach the gospel, let him be sure to do it; because it will count the best to him of anything in the world. I close by subscribing myself your sincere friend, and well wisher in the gospel of the Lord,

CHRISTIANA LANDERS.

NERVANA, Lake Co. Michigan,

March 17th, 1884.

Dear Herald:—We are still in the faith and hope of a Saint. Our two days' meeting last July did a great deal of good in removing prejudice. I can say that this is the true church, and the gifts follow it. I have been instantly healed when afflicted. I have been a witness to the fulfillment of prophecy, and I know the work is of God, and that you, Joseph, are the true successor of your father. I am trying to convince the people by living my religion, and letting them read my *Herald* and *Advocate*. The thinking

people will understand, but those who do not want the truth will not. Ever praying for the welfare of Zion, I remain your brother,

SAMUEL C. REYNOLDS.

Summary of News.

GENERAL NEWS.

March 21.—It has been decided by the Turkish Government, after several rebuffs, to leave all negotiations in reference to the Egyptian difficulty to Earl Granville, the British Foreign Minister.

The Christians of Crete, who compose most of the inhabitants of the island, demand that they shall be granted full religious liberty. The present Governor of the island backs up their demands and declares he will not continue in the office unless they are acceded to.

A prospectus of the Parnell Migration Company, which proposes to settle the peasants of the overcrowded districts on some of the waste lands of Ireland, has been issued. Of the capital stock of \$1,250,000, \$250,000 have been subscribed already. Mr. Parnell is President of the corporation and Prof. Baldwin the Managing Director.

The British Parliament is said to be hopelessly divided on the Egyptian question; some favoring continued fighting, and others contending for peace.

The threat of the French Government to send a military force into the little Republic of Andorra, in the Pyrenees, in case the French demands are rejected, rouses indignation at Madrid. Spain will regard the entry of the French gendarmes into Andorra as a breach of international law.

The troubles in Andorra arise out of an electoral dispute. Last December, during the annual elections for the General and Local Assemblies, the Progressists or adherents of France were known to be in the majority in the Parish of Canillo. The Returning Board who counted the votes belonged to the Spanish or Conservative party. The law requires the votes to be counted in the presence of the Electors, but the members of the Returning Board cleared the hall and declared the Spanish candidates elected. The Bishop of Urgel, in Spain, shares with France the right to nominate a Viguiers, these two Viguiers being, as it were, joint Presidents of Andorra. The defeated party in the election took possession of the Assembly Hall and prevented the installation of the Returning Board candidates. Then the Bishop summoned an "army," conquered the disturbers, and made ten of them prisoners. The tribunal appointed to try such offenses refused to sit, but the Bishop had sentences pronounced varying from five to ten years at hard labor. The prisoners were taken to Seo de Urgel, in Spain and there incarcerated. The French Government protests against the illegality of these acts and threatens to support its demands by force. Andorra is seventeen miles long by fifteen wide.

Gen. Negrier in the recent pursuit defeated the Chinese the 5th inst.

An extraordinary scene is said to have occurred in the roman Catholic parish church at Winnetonne, Wis., Sunday when the Rev. John Honryman, the pastor, not satisfied with denouncing three members of his congregation, left the pulpit with the avowed purpose of chastising

one of the obnoxious three who occupied a pew in the church. A spirited tussle followed, during which the priest's garments were somewhat disarranged. Charges against the priest are said to have been presented to Bishop Krautbauer, of Green Bay, the administrator of the diocese.

March 22d.—In view of the likelihood of a joint naval and military expedition up the Nile, the English Admiralty has directed Admiral Hay to survey the upper waters of that stream, so as to learn whether it would be feasible to send gunboats thither. Several naval officers have left Alexandria to carry out the survey.

It is believed from the latest intelligence received from the rebels' position that Osman Digma's forces have almost entirely deserted him.

The calling out of the Irish Militia for drill, is taken as a sign that England considers Ireland in a settled condition.

Premier Gladstone's recovery from his illness is slower than was expected. The machinery of the whole Empire is out of gear if he is off duty but a day; so what its condition is now, after his prolonged illness, can easily be imagined.

The Buddhist craze has spread from London to Paris. There are now 300 Buddhists there, and probably their demand for a temple will be granted.

Advices from Gen. Millot announce that the French forces in Tonquin have captured the citadel of Thai-nguyen.

March 23d.—Gen. Graham will make an advance towards Berber Wednesday, and will seek to surround Osman Digma. The British troops at Suakin are suffering severely from the unhealthy climate.

The Sultan, taking advantage of the embarrassments of the Gladstone Ministry, has telegraphed to his Ambassador at Constantinople to press Earl Granville for a thorough understanding on the Egyptian question.

The President of the Swiss Federal Council today in an interview with the Berne correspondent of the cable news denied that Switzerland had declined the request of Germany and France to join with them and five other of the principal Powers of Europe in a confederation for the suppression of the anarchical forms of socialism. He said that Switzerland had not as yet received an invitation to become a member of such a confederation, and that the Swiss Government had already resolved to take effective measures to prevent the abuse of the right of asylum within Switzerland.

A number of important Nihilist arrests have been made at Kieff, Russia. One gendarme was mortally wounded while assisting in making arrests. It is rumored that Degaieff, leader of the party who murdered Sudeikin, is among the prisoners.

The people of Point Pleasant, W. Va., are violently opposed to the Western Union Telegraph Company stretching wires along the bridge over the Ohio River at that point. Warrants have been issued for the apprehension of the company's workmen. The United States Marshal is protecting the latter, and a collision with the State officers is feared.

March 24.—It is thought that France has aggressive designs with regard to Morocco. Spain has, it is reported, asked England to unite with her in opposing this movement.

A general revolt is reported among the Arab

tribes south of Berber. It is believed that the Mahdi's followers have formed a cordon around Khartoum. Gordon's situation is considered alarming.

At Milledgeville, Ga., a few days ago, a colored man addressed an audience composed of his race advising them to try to obtain better wages. The white Sheriff of the county came along with a posse armed with shotguns. The colored orator was ordered to shut up or he would have a bullet put in him. A row ensued, during which the Sheriff used his rifle, killing one of the audience.

The Parliament of Newfoundland has adopted a law imposing a tax of 100 per cent on all packages containing merchandise going into the Province. This is in retaliation, it is said, for the law passed by the Canadian Parliament for the inspection of Newfoundland herring. The action of the Newfoundlanders has greatly excited the Montreal merchants.

George N. Fairchild, the United States Deputy Surveyor of Northwestern Nebraska, in a report to the Secretary of the Interior, makes startling charges against the cattle men of that section. He says they have inclosed thousands of square miles of desirable public lands with wire fences to prevent settlers from occupying them and to form barriers to their cattle. They have, acting as if the lands were legally theirs, warned off intending settlers on pain of death and with opprobrious epithets. They have cut down valuable timber on the public lands and used it for fencing other portions, and for houses and sheds for their cattle. The cattle-raisers are mostly wealthy capitalists, and they warn persons who wish to settle on the lands that they will be frozen out, not given employment, and otherwise boycotted.

March 25th.—The camp of Osman Digma is twenty-five miles from Suakin and thirteen beyond the advance post of the British. Gen. Graham has determined to attack the rebel leader Thursday, and will afterward push on to Sinkat with one brigade if practicable. Gen. Graham has ordered a concentration of the British forces at Handouk and Otad prior to marching out Thursday morning to give Osman Digma battle near Tamanieb. Osman has 4,000 combatants. All the leading Sheiks continue their adherence to him. The report of the scouts that Osman had fled is discredited. Gen. Graham's messenger who was sent to ask the Sheiks to come to the British camp, returned with the reply from Osman that the sword was the only medium of communication between himself and the English.

Cunizi, the English political agent at Berber, has news from Khartoum to March 16, to the effect that Gen. Gordon had repulsed the attack upon the camp at Omdurman. He was surrounded by the rebels, and intended to force his way at the head of the troops along the bank of the Nile to Shendy. He proposed to begin the advance the 18th inst.

The trial of the Jews who were charged with setting fire to the synagogue at Neu Stettin during the fever heat of the anti-Semitic agitation has ended in the acquittal of the accused. The judgment has been promptly reversed by the mob of Neu Stettin, which, lying in wait for the return of the accused Hebrews and of the witnesses for their defense from Konitz, bruised and beat them within an inch of their lives.

Col. D. L. Harding, of Des Moines, President of

the Des Moines, Osceola & Southwestern Road, and some of his associates have been negotiating with St. Joseph, Mo., relative to making that city the southwestern terminus of the road. Last Friday a meeting of business men was called, and Col. Harding stated that he would terminate his road there provided he be given the right of way, depot, round-houses, and machine-shops' grounds, and the citizens take \$25,000 worth of stock in the road. The meeting then adjourned until this afternoon. The Mayor called the Council together this morning, and the right of way question was settled and the Mayor ordered to condemn grounds, and this afternoon the citizens met at the Board of Trade, and after a few spirited speeches the stock books were opened and about \$15,000 worth of stock taken within half an hour. It will all be taken at once. The road will go there. The survey has been made through Buchanan, Daviess, Gentry, and Harrison counties, to the Iowa line, work to begin at once. The road is now operating the Des Moines to Osceola. St. Joe will be the southwestern terminus of the La Crosse, Iowa & Southwestern, having paid them \$20,000. Then the Rock Island will run into the city. The St. Joe and Des Moines Narrow Gage, running from St. Joe to Albany, fifty miles, now the property of the Chicago, Burlington and Quincy, will be made standard gage this summer. All the railroads of the city have united, and, the city giving some aid, are arranging to erect a \$150,000 freight depot.

The yellow fever is frightening many of the European Canal employes from the Isthmus of Darien. One hundred and fifty returned to France by the last two steamers.

March 26.—Gen. Graham has commenced his advance to meet Osman Digma once more. The Soudanese Chief is strongly entrenched near the Village of Tamanieb. Owing to the intense heat and the bad weather the British are suffering severely, and their movements are necessarily slow, so that encounter with the enemy is not expected before to-morrow morning. The cavalry expedition to Berber which was contemplated has been abandoned, probably on account of the hostility of the native tribes. The cavalry had a two hours' skirmish with the rebels near Tamanieb. Several rebels were killed and the enemy retired.

The minor state of siege in Berlin is proving more than ever irksome to civilians in all ranks of life, who are constantly subjected to domiciliary visits and arbitrary arrests on the merest suspicion and without the possibility of redress. The police and military authorities are almost wholly independent of the processes of the ordinary courts, and are accused of exercising their enlarged powers with much unnecessary harshness. The German newspapers daily publish instances of police brutality toward citizens, and the frequency of these reports has aroused a strong sentiment of indignation. The result has been the formation of a large, influential society at Berlin for the prosecution of offending officials and for the protection of civilians generally. Among the members and promoters of the new society are many men who are prominent in social and political circles, and some members of the Diet and Reichstag.

Bills favoring woman suffrage were rejected by the Iowa and Connecticut Legislatures.

Numerous murders of Christians by Moslems and of Moslems by Christians are reported from

various parts of Crete. The officials have cut the telegraph wires and are interrupting letters. Election riots are considered imminent.

A fearful cyclone passed over the northern portion of Harrison county, Ky., dealing terrible destruction all around. The town of Colemansville, fifteen miles from Berry's Station, on the Kentucky Central Railroad, was almost entirely destroyed, the cyclone traversing it from east to west. A large number of houses were unroofed and contents exposed to a heavy shower, which immediately passed over. Added to the damage to property comes the story of a large loss of life—ten persons killed and fifteen or twenty injured.

A most destructive cyclone swept over the country in the vicinity of Charlotte, N. C., Tuesday night. Seven persons are known to have been killed. Thirty houses, the Methodist church, and a flouring-mill were demolished in the Village of Newton. At Mecklenburg six residences were blown down. Fruit-trees in the path of the storm were entirely destroyed.

There are now thirteen crevasses in nineteen miles of levee on the lower Mississippi River. Whole counties are under water. There is great distress in Tensas, Madison, and Concordia Parishes, in Louisiana.

BUSINESS AND FINANCE.

There were 176 business failures in the United States during the week ending March 20, and thirty-seven in Canada. This is a decrease as compared with the previous week.

Commissioner Pink, of the eastern-route-pool, has announced the following freight-rates between New York and Chicago: Grass-seed, 32½ cents per 100 pounds; high-wines, 25 cents. On tobacco the rates from the points named will be as follows per 100 pounds: East St. Louis, 32 cents; Cincinnati, 21 cents; Louisville, 25 cents; Jacksonville, 24 cents; Evansville, 39 cents; Cairo, 32 cents; Indianapolis, 23 cents.

A special committee of the New York Legislature reports that fully 50 per cent of the stuff sold as butter in that State is of the nature of butterine or oleomargarine. The adulterated article disposed of, it is said, amounts to 40,000,000 pounds, and it is claimed its sale inflicts a loss on dairy interests of the State of from \$5,000,000 to \$10,000,000.

It is understood that the convention between M. de Lesseps and the English shipowners in reference to the Suez Canal has fallen through in consequence of the opposition of the French stockholders.

The Warwick Iron Company at Pottsdam, Pa., has given notice to their employes of a 10 per cent reduction in wages.

The *Mark Lane Express* in its review of the British grain trade says: "The mild weather continues. The value of wheat is tending down. The trade is inanimate. Foreign wheat is wretchedly dull. Off coast, one cargo of No. 1 California realized 39 shillings. Seven cargoes have arrived, one was sold, two withdrawn, and two remained, including one of No. 1 California. Cargoes on passage are neglected. Sales of English wheat during the week, 56,682 quarters at 37 shillings 7 pence, against 64,324 quarters at 42 shillings 4 pence, the corresponding period last year.

The French Minister to China has been instructed to claim an indemnity of \$32,000,000 from that country on account of the war in Tonquin.

The strike of the Belgian glass-workers continues and after having paralyzed the glass industry of Belgium bids fair to extend all over Europe. The strikers demand an alteration of the methods of work and a reduction of time without a reduction of wages. The employers refuse both demands, alleging that the revival of the glassmaking industry in the United States and the great prosperity and competition of the American trade make it impossible to carry on the business in Belgium upon other basis than that in vogue before the strike. It is rumored that American capital is backing up the strikers. A congress of Belgian, British, French, and American glassworkers has been called to meet in June at Charleroi, Belgium, for the purpose of forming an international confederation for the regulation of the prices of labor in the glass industry. Belgian manufacturers openly assert a suspicion that this congress has been projected and is being "worked" by "Yankees" for the purpose of delaying a settlement of the troubles now ruining the European glass trade until the Americans have secured a permanent control of the business.

The visible supply of grain in the United States and Canada March 22, was 33,883,467 bushels of wheat, 16,554,936 bushels of corn, 4,532,980 bushels of oats, 2,262,216 bushels of rye, and 1,818,606 bushels of barley. During the last week, the supply of wheat decreased 701,579 bushels, of corn increased 731,997 bushels, and of oats decreased 58,960 bushels.

Missouri property is taxed on a total assessment of \$719,000,000.

Three thousand miners of the Elizabeth, Pa., coal district at a meeting yesterday decided to accept slightly reduced wages. Laborers and mechanics employed in the iron mills at that point, it is believed, will also yield to a proposed reduction.

The New York Assembly passed a bill requiring vendors of oleomargarine, butterine, etc., to place conspicuous marks on the packages of these articles exposed for sale, plainly indicating the character of the goods.

FIRES—STORMS—ACCIDENTS.

March 21.—Loss by fire at Millwaukee, Wis., \$25,000. Hot Springs, Ark., hotel, \$12,000. Jackson, Mich., \$11,500. Dickeyville, Wis., \$15,000. Notwithstanding the efforts of the officers of the mining company, the fire at the Pocahontas Mine, in West Virginia, which followed after the disastrous explosion there last week, is still raging.

Three men were instantly killed by an explosion in a sulphur mine near Mt. Carmel, Pa., yesterday.

March 22.—Loss by fire in New York City, candle factory, \$300,000, costume store, \$10,000. Chatanooga, Tenn., ax-handle factory, \$16,000. Galena, Ill. \$5,000. Hillsborough, Tex., business block, incendiary, \$49,000. Roodhouse, Ill., hotel, \$7,000.

March 23.—Sixteen loaded freight cars started from the hill east of Indianapolis, Ind., ran with increasing speed into the depot, crushed in the doors, and piled themselves with several other cars, in a confused mass in the street.

There was a general rise in the Mississippi River from Cairo to New Orleans. It rose twenty-four inches in the last twenty-four hours. Every landing on the Kentucky shore, between Cairo and Paducah, is submerged. The people

have gone to higher ground, and last month's waste of waters is revived. There are seven feet of water in the outskirts of Paducah, where the gasworks are situated. All the tobacco warehouses have suspended operations. The waters have reached Front street in Metropolis, Ill., and surrounded Green's Hotel, which was reached through the bayou from the river. Eighteen inches more will entirely overflow Joppa, repeating on a smaller scale the scenes of a month ago. Below Cairo to Memphis the lower landings are gradually being absorbed by the floods. No destitution is thus far reported.

March 24th.—Loss by fire at Dallas, Tex., \$14,000. Jacksonville, Fla., \$40,000.

A Cyclone swept over the country in the vicinity of Columbia, S. C., this morning, doing great damage to house property and fruit trees in its path. Two persons were very seriously injured by the falling timbers of a house wrecked by the storm.

In consequence of the recent rains, many of the Iowa and Wisconsin rivers have overflowed their banks. A wollen-mill at Mitchell, Ia., on the Cedar River, valued at \$75,000, was swept away.

The Mississippi River at New Orleans is one inch higher than ever known before. At one o'clock the water in the river suddenly fell an inch at Baton Rouge, which was a precursor of bad news from above. It had fallen two and one half inches by night. Later it was learned that the levee at Waterloo, in Pointe Coupee, had slid down into the river, causing the water to rush with great force on the dike that commands the mouth of False River, and the stream, 300 feet wide, is now inundating that point. Two young men of the neighborhood were drowned in the pouring torrent. Later advices report the breaking of Lacour Levee, just above Bourgeois. The attempt to close the levee at Mulatto Point, West Baton Rouge, has been abandoned: The gap is now 250 feet wide. The tremendous volume of water pouring through this gap, with that coming through at Morgansea and Waterloo above, have done their work. The parish is now an inland sea, and its promising crop of sugar and cotton is ruined. No one expects to get the water off before July. Appeals are constantly coming into the State Capital for aid.

An explosion of fire damp at Johnstown, Pa., injured four persons. Two men were killed by a fall of coal at Pottsville, Pa.

March 25.—Loss by fire at Danville, Ill., \$2,500. Decatur, Ill., \$4,000. Lancaster, Pa., \$30,000. Nashua, N. H., \$35,000.

A cyclone swept through the north-western portion of Indianapolis yesterday, destroying windows, chimneys, and outhouses. Three persons are reported to have been injured, none seriously. A storm of the same nature visited Richmond, Ind., doing considerably more damage than at Indianapolis. Reports from Ohio indicate an extension of the storm in that direction.

Good nature, like a bee, collects honey from every herb. Ill nature, like a spider, sucks poison from the sweetest flowers.

"In vain do they worship me, teaching for doctrine the commandments of men."—Jesus.

ADDRESSES.

Gland Rodger, Lamoni, Decatur Co., Iowa.
Bishop G. A. Blakeslee, Galien, Berrien Co., Michigan.
Columbus Scott, Galien, Berrien Co., Michigan.
J. F. Mintun, Magnolia, Harrison county, Iowa.
T. W. Smith, Stewartville, DeKalb Co., Missouri.
E. C. Briggs, box 161, Carson, Pottawattamie Co., Iowa.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE PERPETUITY OF CHRISTIAN BAPTISM.

THE period of our Savior's baptism, was when he began to be about thirty years of age; and at the time when he entered upon his public ministry. His circumcision, and the offering of sacrifice for him according to the law of Moses, took place in his infancy. He was born under the law, and came into the world to fulfill it. Baptism was not a rite of the law of Moses, as I have shown, nor a rite to which he was brought by his parents, as expressed in the above case according to that which is written in the law of the Lord. But it was his own voluntary act, when he came to manhood, and connected with his public life and ministry, which was the establishment of the kingdom of heaven, or gospel dispensation.

Christ's submission to baptism as administered by John, see Luke 2:22-24; Gal. 4:4; Luke 3:21-23; Matt. 5:16-20; was a tacit declaration of the divine origin of that rite, as noted before; and then if John's ministry and baptism pertained to the gospel, and not to the law, (which also has been proved), the Savior's submission to this rite, affords a good evidence of his purpose to continue this ordinance, as a Christian ordinance, in his church. When John felt a difficulty in administering the rite to his Savior, and yet the Lord required it, it shows his first purpose to sanction it as a part of the Divine will, and of that practical righteousness which it became him as head of his people, and them as servants of God, to render to divine appointments. This he openly expressed in the memorable words, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness."—Matt. 3:15. Christ and his disciples practiced the rite of baptism upon those who received his ministry; from which I infer the perpetuity of the rite:

"After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized."—John 3:22.

"When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples), he left Judea and departed again into Galilee."—John 4:1-3.

So it is evident from these passages, that it was not the solitary case of one or a few individuals, but of his disciples generally; for it was said "Jesus made and baptized more disciples than John." This included, we should reasonably infer, all who received his ministry, and who had not been baptized by John. We can not find any instance where our Lord treated his disciples differently, or that he required some to be baptized and others not. His terms and modes of discipleship, were the same in all cases. See following passages: Rom.

10:1-4; Matt. 20:25-28; 28:8-13; Luke 14:27; Heb. 8:6. When our Redeemer had finished his work, and sufferings on the cross; and when on the third day he had risen from the dead and appeared to his disciples, he appointed a final meeting upon a mountain of Galilee, when he would give them his last instructions, his commission regarding their future work, and then ascend to his Father. The time is now come. Jesus and his disciples are upon the appointed spot; and the record of his solemn charge is thus given:

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."—Matt. 28:18-20. Also Mark 16:15, 16.

This very weighty and solemn charge of our risen Lord, we have our learned Christian friends giving a widely different interpretation from the words of Christ themselves; namely, It is not water baptism that is intended, but the baptism of the Holy Ghost; or according to others, A baptism with the living ministry. Thus we read in tract on baptism by Ellis Pugh, page 6:

"But I would think that, inasmuch as there is no mention of water, (in this commission of Christ), we have room to examine what one did Christ command; was it his own baptism, which was the baptism of the Holy Ghost; or was it the baptism of John, which was water baptism."

He goes on to argue for the former. Joseph John Gurney in a public address, after repeating the above commission of Christ as the theme of his discourse, remarked that he understood our Savior as not alluding to any ceremony; but that the baptizing here intended, was a baptizing with the living ministry. So Elisha Bates: "They (the apostles) are to tarry till they are endued with power from on high. Then, and not till then, are they clothed with a baptizing ministry." See Doctrine of Friends, page 223.

In reply to the first of these notions, it will be quite sufficient to say, that our Lord could not intend the baptism of the Holy Ghost, because in that case he would require his disciples to perform an impossibility. God only has the Spirit to give, God alone can give it, and it never was put into the power of the highest order of created beings, in heaven or on earth, to bestow the Divine Spirit upon their fellow beings. Simon Magus thought that this was possible, and wished to have this power; but the thoughts and desires of his heart were treated by the apostles as blasphemy. The Holy Spirit is always said to be the gift of God. See Acts 8:18-24; and though it was bestowed by the laying on of hands, the Scriptures guardedly assure us that it was not the apostles, but God in the person of the Father or Son, that bestowed the divine communication. "I will pour out of my spirit, saith God;" "He hath shed forth this." (Acts 2:16, 23; 10:44, 48; John 14:16, 26; 16:7, 13). Further, that this can not be the baptizing intended in this commission of Christ is evident, because that sense if expressed

would be, "baptizing them with the Holy Ghost in the name of the Holy Ghost," which is absurd. That the second sense, "Baptizing them with the living ministry," can not be the meaning of the Savior, will appear if we translate the word baptize, and try to read it with a translation. The reader is aware that the word is a Greek one, anglicised but not translated, conveying no sense to an English ear; but was a common word in the Greek language, and conveyed a plain idea of a particular action. The meaning of the word baptize, is to dip, or immerse. Some who observe the mode of sprinkling in this ordinance, contend that the word will admit of that sense. When the word is translated, according to Mr. Gurney's interpretation of the Savior's meaning, it would read thus: "Go ye therefore, and teach all nations, dipping them with the living ministry, in the name of the Father," &c. "Go ye into all the world and preach the gospel to every creature. He that believeth and is dipped with the living ministry, shall be saved." I ask, can this be the meaning of Christ. The absurdity is so palpable that I need not add another word in refutation. To ascertain our Lord's intention with regard to this word, it is natural to ask three questions. 1. How were the disciples likely to understand their Savior from the sense in which the word had been usually employed by him previous to this time. He had used it in a threefold sense; first, referring to the baptism of water; second, to the baptism of his suffering; third, referring to the baptism of the Holy Ghost. In the last of these we do not read of his using it but once. "Ye shall be baptized with the Holy Ghost, not many days hence." Acts 1:5. In the second sense he employed it on two occasions; see Matt. 20:22, 23; Luke 12:50. But with regard to his first sense, if all who received his ministry were baptized, which may be satisfactorily gathered from the testimony of his apostle which we have just read, namely, "That he made and baptized more disciples than John," and if not by himself, it was by his disciples in his name and by his command; and as often as persons by his ministry were made his disciples, he enjoined upon them the observance of that rite. If, whenever the Savior commanded his disciples to baptize previous to this period, he meant water baptism, were they not likely to understand their Lord in the same sense now. It is certain he never commanded his disciples to baptize but with water before this period. No other baptism to them was possible. The Spirit was not yet given. This (water baptism) he had commanded, and in this sense only they were likely to understand their Master at this time. Most decisive of all, we have the evidence of facts. Third, In what sense did the apostles actually understand their Lord with regard to this command. That they did understand the Savior to mean water baptism is clear; and if any doubts remained, they could not exist after the gift of the Holy Ghost on the day of Pentecost. Acts 2:1, 4. Hence, in obedience to his command, we have a certain interpretation of his will.

Here then abundant evidence is before us in the New Testament. We have not a single passage in the history of the apostles' labors from which it may be certainly inferred that any one person converted by their ministry, was received into the number of the primitive church without receiving this rite; but in numerous cases, and on thousands of persons, we read of its solemn administration. In E. Bates' *Doctrine of Friends*, p.p. 212, 215, 216, it reads thus: "That water baptism was continued after the resurrection of Christ;" but to destroy the argument from hence for the perpetuity of the rite, he adds: "It was continued in condescension to the weakness of the human mind, which can not bear sudden transitions." Also that the apostles themselves were more or less under the influence of their education. That baptism only remained for the strong attachment which had been formed for it, and to wear this away required time, during which, in condescension, it was borne with. To this is added, that Peter, on the baptism of Cornelius and his friends, queried, and spoke hesitatingly, and not as he did when preaching the doctrine of the gospel. Let my readers remember this apology for the apostles' baptizing, and for Peter's conduct when he queried, and spoke *hesitatingly*, while we view the following instances of the administration of this ordinance, and hear the apostles upon the subject.

(1). On the day of Pentecost, when the apostles received the promised gifts, and were all filled with the Holy Ghost; and when under Peter's first sermon three thousand persons were converted to God, we find this apostle thus addressing his converts:

"Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls."—Acts 2: 4, 38-41.

(2). When Philip went down to Samaria, and preached Christ unto them, the saving power of the gospel was extensively experienced.

"When they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women."—Acts 8: 5-12.

No hesitancy is here felt by either the apostle or Philip. Their Savior had said, "He that believeth and is baptized shall be saved." The people of Samaria believed, and when they believed, the ordinance followed, and no allusion is made to any other baptism as intended by the Lord in the commission.

(3). The baptism of the Ethiopian Eunuch, after he had been instructed by the same individual, comes next in the inspired history. "As they proceeded in the chariot, they came to a certain water, and the Eunuch said, See, here is water; what doth hinder me to be baptized. And Philip said, If thou believest with all thine heart, thou mayest. And he answered; I believe that Jesus Christ is the son of God. And he commanded the chariot to stand still, and they went both

down into the water, both Philip and the Eunuch, and he baptized him."—Acts 8: 35-39. Here again no reference is made to any baptism but that of water; and the necessity of attending to this rite in order to obey the commands of Christ, must evidently have been impressed upon the mind of the Eunuch by his inspired instructor, or he never could have put the enquiry above, upon coming to a suitable place. This, then, is the way that Philip understood his Lord, and the approbation of the Holy Spirit with regard to his conduct, is evident; as it was the divine Spirit himself that directed the whole circumstance. For this see Acts 8: 29-40.

(4). The baptism of Paul which comes next, discovers anything rather than hesitancy, either on the part of Ananias or himself. Said Ananias, "The Lord Jesus has sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And immediately there fell from his eyes as it had been scales, and he received his sight forthwith, and arose and was baptized."—Acts 9: 17, 18; 22: 16. I am unable to find in these passages anything resembling the opinion of the Friends. Does the language evince hesitancy? No; for forthwith the whole instructions of Ananias are fulfilled, and Paul is baptized. The baptism of the Holy Ghost was evidently given him from above. At the same time Christ's commands are obeyed, and his promises fulfilled, both without delay.

(5). The baptism of the first gentiles into the Christian Community, comes next before us.

"While Peter spake, the Holy Ghost fell on all them which heard the word. Then answered Peter, can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we. And he commanded them to be baptized in the name of the Lord."—Acts 10: 44-48.

It is fair to conclude from this case, that the apostle understood his Lord as enjoining in the commission the baptism of all that believed, whether Jews or Gentiles.

(6). The next instance of baptizing, is in the case of Lydia and her household. Of her it is said, "Whose heart the Lord opened, that she attended to the things that were spoken of Paul. And when she was baptized, and her household, she besought us saying, If ye have judged me faithful to the Lord, enter my house and abide there."—Acts 16: 14-15. If the apostle Peter had an attachment for Jewish rites, and knew not whether baptism was to be continued or not; had not his brother Paul, after eighteen years, "called to be an apostle" by Christ himself, and who "neither received" his knowledge of the gospel system "of man, neither was taught it but by the revelations of Jesus Christ; and who was caught up to the third heaven," had not he come to a decision—not yet seen that this shadow was to be discontinued, now the substance is come? No, he had not yet seen this. This first convert in Europe, Lydia, at

Philippi, (where the kingdom of God first entered our quarter of the globe), must be baptized as soon as she received the preaching of Paul, and those of her house. If Paul was right in his conduct in this case, the baptism of this first European convert, it is a divinely authorized pattern for the imitation of Christian Europe down to the end of time.

(7). The baptism of the Philippian jailer immediately follows Lydia's. Paul and Silas are his instructors; the jailer addressed himself to them under divine impressions, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straightway. And he rejoiced, believing in God, with all his house." Acts 16: 30-34. Christ's declaration was, "He that believeth and is baptized shall be saved." The jailer and his house believed, were baptized straightway, and were assured that their faith secured their salvation. Baptism is put in its proper place; it is an act of obedience to Christ, and as such act of obedience it is rendered to the Lord, Straightway.

(8). Paul in a few months after quitting Philippi, is at Corinth, and having here introduced with happy success the gospel of the kingdom, Crispus, the chief ruler of the synagogue, believed on the Lord with all his house. And many of the Corinthians hearing believed, were baptized. Acts 18: 8. Whatever might be the peculiar case of Crispus, the Corinthians were proverbially wicked, and some of the baptized had been among the vilest. (1 Cor. 6: 10-11).

(9). The last instance of baptizing mentioned in the Acts, is in the case of twelve men at Ephesus. The question whether these were baptized twice, first by John and then by Paul, or by John only, does not affect our present enquiry. They are said to be "certain disciples"—who had not heard "whether there be any Holy Ghost," yet were baptized unto John's baptism, and in the name of the Lord Jesus. And when Paul laid his hands upon them, they spake with tongues and prophesied. Acts 19: 1-7. A period of nearly thirty years had elapsed since their baptism by John, (if he himself baptized them), but no one had ever taught them concerning the baptism of the Holy Ghost. So far from that they knew nothing about the divine gift, and therefore could not know that the external ordinance they had received, referred to him, and was to be discontinued when his influences were enjoyed. Nor does the apostle now tell them so, when on laying on his hands, the Heavenly Gift is conferred upon them. These instances extend over a period of between twenty and thirty years from the time the apostles received the commission of the Lord, and the gift of the Holy Ghost; and in the obedience of the apostles to their Lord's command, I conceive we have the best illustration that could be given of the sense

in which the apostles understood their Lord, and continued to understand him to the end of their life and labors. Then I may remark in general terms, that as it is undeniable that the commission of Christ contained the command to baptize, so in their after life we expect to find some attention paid, and obedience rendered to this part of the commission, nor are we disappointed. This obedience we have now fully read. They did baptize, and also required others to administer the rite, and my readers are requested especially to observe that the sacred records describe them as baptizing only in one way, that is by water baptism. We never read of their baptizing by the ministry, and the baptism of the Holy Ghost was not theirs to give, but God's, and hence we find they prayed for it, and were sometimes astonished when it was conferred. Acts 10: 44, 45. I therefore conclude, that Christ intended water baptism in his commission to his apostles. Their Lord would not suffer them to continue in error. He richly shed upon them the gift of the Holy Ghost, whose office was to lead them into all truth; the special direction of the Spirit and of Christ attended baptizing occasions, as in the cases of the Eunuch and Paul. Therefore Christ intended water baptism in his commission. If so, who will reply against God, against the "Judge of all the earth?" "If ye love me, keep my commandments." So the law of baptism is a positive law. We know nothing about this rite but what God is pleased to tell us, and if we alter any essential part of it, it is no longer a divine ordinance. Two things are essential to it, namely: (1). That the person to be baptized should be a believer in Christ. (2). That the baptism should be an immersion in water, in the name of the Most High. The case of the Eunuch exhibits both these. Also it must be administered by one appointed by God. See Heb. 5: 4. The word baptize in the divine law, Matt. 28: 19, means to immerse; and when used without a figure, has never any other signification. It never means to pour or sprinkle. And as immersion is the only plain and proper sense of the word, the selection of this term by divine wisdom to express the ordinance determines the mode. The places at which the ordinance was administered indicate the same. The River Jordan was the place of John's baptism, and there the Lord Jesus, and some, if not all of his disciples, received this ordinance. AEnon is selected by John because there was much water there. John 3: 23.

The Eunuch's baptism is a most convincing example. He and Philip came unto a certain water. They both went down into the water, and they came up out of the water. Acts 8: 38, 39. So of Jesus Christ.—He came to Jordan, when he was baptized he went up straightway out of the water. Matt. 3: 13, 16; Mark 1: 9. The figurative use of the word by our Lord, implies the same sense. Referring to his infinite suffering, he says, "I have a baptism to be baptized with;" which in prophetic language is expressed, "I am come into deep waters, where the

floods overflow me." Luke 12: 50; Psalms 69: 2. Could our Lord be thinking of a sprinkling at this time? The several allusions of the apostles confirm the sense we have given. Christians in baptism are said to be conformed to Christ in a burial, a resurrection, and a planting. Rom. 5: 3, 5; Col. 2: 12; all of which have a reference to baptism by immersion.

In conclusion of this second article, many of our Christian friends say that infant sprinkling must have been done, and quote some of the early Christian fathers and their writings to prove the truth of their words; and by these means endeavor to make havoc with the minds of the people, and lead them further from the God that gave them being. But in searching among these said early writers, I find that they do not go far enough back into history; and also find that they make no mention of those who, in the days of which they speak, wrote against the doctrine of sprinkling and pouring. The first instance of sprinkling which we find, or as Vossius expresses it, beginning with Barnabas, and proceeding to Chrysostom, is at hand to show that immersion was their only *established* practice, "the commencement of pouring or sprinkling (the latter of which is often called rhanatism, from a Greek word signifying sprinkling) can not be found, according to Dr. Wall, earlier than in the case of Novatian, who in the middle of the third century, being ill, and fearing to die in an unbaptized state, was sprinkled all over in bed."—See Euseb. Eccl. Hist. When this innovation was discovered, all the clergy and many of the laity, disapproved of Novatian's subsequent entrance into the ministry, because of his defective baptism; and the matter was submitted to Cyprian, Bishop of Carthage. Cyprian replied, that the baptism in such a case might be allowed to pass. "*Necessitate cogente et deo indulgentiam suam largiente,*" which Bishop Taylor renders, "In case of necessity, God pardoning, and necessity compelling." See Ductor Dubit, p. 644. From this period and with this authority, the application of water by pouring or sprinkling was allowed in case of sickness, which was hence called clinic baptism; but never allowed as a general practice in health for more than one thousand years after Christ, and not in England till the middle of the sixteenth century. About that period, says Dr. Wall, sprinkling, within the time of a half century, from A. D. 1550 to 1600, prevailed to be the more general." Hist. of Inf. Bap., p. 11, ch. 9: 2. If my readers think that men have power and authority to alter what God ordains, then they may be careless about this change; but to such a sentiment I can not subscribe. I entreat my readers to contemplate this subject with unbiassed minds, and in that simplicity and godly sincerity which everything that appertains to the will of Christ demands from his followers. The maxim of the great apostle of the Gentiles, "Prove all things—hold fast that which is good," is infinitely important and binding unto the end of all time; and the Lord said, "Heaven and earth shall pass away, but my words

shall not pass away." So be it, Lord, thy will be done, amen. In my next, I will endeavor to show the spiritual import and intention of baptism, an argument for its perpetuity.

ELDER WM. KENDRICK.

THE GODHEAD.

DEAR HERALD:—As much has been said and written on this subject, I desire to offer a few thoughts. Not however with a view to be contentious, nor to obtain notoriety, but to carefully examine the matter with others, believing that an interchange of thought and sentiment will be conducive to good. First, then, the doctrine of the Trinity, or the Triune God, is not taught in the Bible, but is a doctrine of the apostate Roman Church, and to my mind should be classed with the equally false doctrine of transubstantiation, and many other absurdities that crept into the old mother Church, and have been adopted by her daughters. To me it is not strange that it should be that like begets like. It is not strange that the sectarian churches should adopt and retain the doctrine of the trinity, as well as the change in the mode and object of baptism, infant baptism, &c. But it is a matter of surprise to me, that saints, especially Elders in the church of Christ, should still continue to wallow in the old sectarian ruts.

I have noticed from time to time, articles written in defense of the idea that Jesus Christ is the very God, the Eternal Father, chiming in with the old tune of

"Him three in one, and one in three,
Extol to all eternity."

The good old hymn book, and the equally good old Methodist Discipline, together with the Theological Meteors, from the pulpit, have rung in our ears the false and contradictory doctrines relative to God and his Christ, in a manner that clearly manifests their utter ignorance of either. Now I propose to show what the Scriptures teach in regard to the Trinity.

First, it is evident that when Jesus said to Satan, "Thou shalt not tempt the Lord thy God," he prefaced it with, "It is written." Therefore he did not refer to himself, but conveyed the idea, that the children of God must not tempt providence by running into needless dangers. Again, "I and the Father are one." But in what sense?

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."—John 17: 11.

"I have given them thy word."—John 17: 14.

See whole of the seventeenth chapter. In Col. 1: 16, he, Jesus, is called the "First Born of every creature." But salvation is of God through Jesus Christ. It is said that the word was with God. And to say that God was with himself, would be absurd. If Jesus was God, to whom did he pray, and why did he forsake himself on the cross? In his message to the Churches, Christ speaks of his God, and the city of his God. Rev. 3: 2. "These things are written, that ye may believe that Jesus is the Christ," not God. John

20:31. This is eternal life that they should know thee, the only true God, and Jesus Christ whom thou hast sent."

I have before noticed in what sense the Father and Son were one, therefore it would be absurd to say he sent himself, or was praying to himself. We can not say it was his human soul, praying to his divine soul, for he tells his disciples that he will pray the Father for the Comforter, which will come after his ascension. Are the Father and Son the same in power? He says, "The Son can do nothing of himself." "To sit on my right hand and on my left, is not mine to give; but it shall be given them for whom it is prepared by my Father." Are they the same in position? Jesus is represented as having sat down on the right hand of God. What propriety would there be in saying God sat at his own right hand. Are they the same in will? Only as Jesus subordinates his will to the Father's. "I came not to do mine own will, but the will of him that sent me." Remember his prayer in the garden. "Not my will but thine be done." Are they the same in knowledge? "Of that hour knoweth no man, nor the angels in heaven, neither the Son, but the Father only." Are they equal in honor? "My Father is greater than I." "As the Father gave me commandment, so I do." "God shall glorify him." "God hath highly exalted him."

Now, if he is not the same in person, power, will, knowledge, honor, or glory, they are not one in the sense claimed by the jarring sectarians of the day, including a few Latter Day Saints. But says one, Did he not have power to forgive sins and raise the dead? Yes, but did he teach that he was God? No. He says, "As the Father hath sent me into the world, even so send I you." This is strange talk if he was God. These believers in a Triune Deity, claim that Christ rose from the grave, and burst the bands of death by his own power and intrinsic merit. Another blunder. Where do we learn that? I answer, from the sectarian pulpit, and the aforesaid good old hymn book, but not from the Scriptures. It is clearly stated fifty times in the Bible, that God, the Eternal Father, raised Jesus from the dead, but not once that he rose by his own power. Paul says: "Like as Christ was raised from the dead by the glory of his power," [God's]. Rom. 6:4. Peter says, "You who through him have faith in God, who raised him from the dead and gave him glory, so that your faith and hope are in God;" so that if Peter and Paul were believers in a triune God, they certainly were very clumsy teachers of the doctrine. I understand the Scriptures to teach that there is one living and true God, and one Mediator between God and man. The man Jesus Christ, the Son of the living God, who was sent into the world to be a Savior, Redeemer, Restorer, and from the accomplishment of which all the power and glory he had, or will have, were given him of God; and when he shall in the exercise of his kingly prerogative, bring about a consummation of all that God designed in conquering, subduing and des-

troving all the enemies of the race, then will he deliver up the kingdom to the Father, and he himself become subject to the Father, that God may be all in all. 1 Cor. 15:28. I will close by submitting a question: Can the Elders of Israel claim, or are they entitled to the Spirit of God, to preach the gospel, who have a false conception of Christ, and as a consequence of the character of his mission?

B. V. SPRINGER.

MOBILE, Mo., Dec. 25th, 1883.

ST. ANTHONY'S VISION.

ST. ANTHONY was born in Egypt in A. D. 251. He was extremely pious, and some writers say he was very fanatical. But whether moved by fanaticism or inspiration of the Holy Spirit, the following is a vision of truth.

Anthony had withdrawn himself from society as much as possible, and retired to the desert, that he might give himself up to deep meditation, and prayer and fasting. It was late in the third century that he was shown the destiny of the church; and he cried out to the few that were associated with him:

"O my children, the wrath of God will fall upon the church. We will be delivered over to men like unclean beasts. For I have seen the Holy Table surrounded by mules and asses, which overthrew the altars of Christ by rude kicks, and defiled the sacred body of the Savior; and I heard a voice cry out, Thus my altar shall be profaned by abominable ministers, who shall call themselves the successors of the apostles."

The report of the Michigan Conference published in the *True Wesleyan* of November 15th, 1851, says:

"The world, commercial, political and ecclesiastical, are alike, and are together going, in the broad way that leads to death. Politics, commerce, and nominal religion, all connive at sin, reciprocally aid each other, and unite to crush the poor. Falseness is unblushingly uttered in the forum and in the pulpit; and sins that would shock the moral sensibilities of the heathen, go unrebuked in all the great denominations of the land. These churches are like the Jewish Church when the Savior exclaimed 'Woe unto you Scribes and Pharisees, hypocrites.'"

Robert Atkins, in a sermon delivered in London, says:

"The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day in every church, are lovers of the world, conformers to the world, lovers of creature comforts and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach." "Apostasy, apostasy, apostasy is engraven on the very front of every Church; and did they know it or did they feel it, there might be hope; but alas! they cry, 'We are rich and increased in goods, and stand in need of nothing.'"

Alexander Campbell says:

"The worshipping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that Mother of Harlots,—the Church of Rome."

Mr. O. Scott, (Wesleyan Methodist), says:

"The church is as deeply infected with a desire for worldly gain as the world. The churches are making a god of this world; most of the denominations of the present day might be called churches of the world, with more propriety than churches of Christ." "The churches are so far gone

from primitive Christianity, that they need a fresh regeneration—a new kind of religion."

The late Dr. Fisher of the M. E. Church, in his catechism on the Lord's Supper, page 205, in answer to the question, (34), "Is it necessary to have an ordination of ministers in regular succession from the apostles?" says:

"It is doubtful whether there is any such thing as an evangelical succession of ministerial ordination from the apostles, either in Europe or America, unless it be that which has come down to us through the Moravian Church. Though it may be said the Methodist Church have, because one of their ministers assisted in the ordination of Bishop Asbury. [A strange boast for this author]."

Dr. Fisher continues:

"As to the succession of the church of Rome, [which is that through which all Protestant churches, both in Europe and America, have received their ordinations], it is very far from evangelical, or apostolical. The whole Protestant world holds the church of Rome to be the Mother of Harlots, spoken of in the Revelation; and the Pope to be Anti-Christ, 'the man of sin, the son of perdition.' To depend on such a source for an ordained ministry, would be to depend on a very corrupt one, which would not reflect much honor upon our Lord Jesus Christ.

To this list we might add the testimony of Arch-Bishop Whately, Norman Fox, Dr. Howard Osgood, Baptists; O. H. Burgess and W. T. Moore, Campbellites; and John Wesley the father of Methodism, and a host of others; and yet when the Elders of Israel show that a restoration could not take place without new revelation, they sing out like the old Episcopal bell, "Apostolic succession, ap—os—tol—ic suc—cession. Ap—os—tol—ic suc—cession. Ap—os—tol—ic suc—cession."

"O, what a tangled web we weave,
When first we practise to deceive."

J. C. CLAPP.

Moscow, Idaho, Dec. 30th, 1883.

Conference Minutes.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

CENTRAL MISSOURI DISTRICT.

Conference of the above district convened with the Wakenda Branch, on the 1st day of March, 1884, W. L. Booker presiding, M. A. Trotter clerk.

Elders David Powell, James B. Prettyman, W. L. Booker and M. A. Trotter reported in person. Branch Report.—Wakenda 40. Elders David Powell and W. L. Booker reported as having labored about eight days in the Missouri River Bottom, in what is known as the Gourd, four miles south of Wakenda Station. Had good liberty, and good, attentive congregations.

Resolved, That the money on hands for building purposes be expended for lumber for seats for seating the Saints' Chapel. That when this conference adjourns it does so to meet with the Wakenda Branch, on the first Saturday and Sunday in July, 1884, at 10 o'clock a. m. That Elder W. L. Booker be sustained as district president.

Prayer and testimony meeting in the evening. A good time was enjoyed. Sunday morning preaching by Elder David Powell, assisted by W. L. Booker. Good liberty enjoyed by the speaker. Sacrament meeting in the afternoon.

NORTH WEST KANSAS DISTRICT.

Conference convened at Blue Rapids, Kansas, February 9th, 1884, at ten o'clock a.m. President A. Kent in the chair, H. R. Harder secretary.

Branch Reports.—Blue Rapids 59; 2 removed by letter. Goshen 46; 1 expelled. Elmira 28; 3 baptized. Elders' Reports.—John Landers, A. Kent, (baptized 1), M. Smith, and G. W. Beebe reported in person, A. H. Parsons, J. D. Bennett by letter. Priests Z. Decker, H. B. Case, H. R. Harder, (baptized 1); Teacher T. Cochran, reported.

Resolved, That provision be made to liquidate all debts hanging over the district. Brn. H. R. Harder, Alma Kent, and John Landers, were chosen as delegates to the Annual Conference, to be held at Stewartville, April 6th, 1884. The district officers were sustained for the next three months. All Elders were requested to report to the next district conference, or send in their licenses. The Priest and Teacher of Blue Rapids Branch, were appointed to visit Bro. Warren Taylor and wife, at Frankfort, and report at next conference. Local officials to labor as circumstances permit.

Bishop's Agent's Report.—On hand last report, \$3.08, received \$13. Paid out \$15.50; balance on hand 58 cents.

Whereas, This conference promised to endeavor to raise fifty dollars for the support of Bro. Shute's family while preaching in the district, and have failed; Therefore, Resolved that we again endeavor to make up the deficiency; and that the chair appoint a committee of five to solicit subscriptions for that purpose. The Priests of Blue Rapids, Goshen, Elmyra, and Gaylord, were appointed in their respective branches, and B. H. Case appointed at large. Adjourned to meet with Goshen Branch, May 31st, at ten o'clock a. m., 1884.

INDEPENDENCE DISTRICT.

Conference convened at Independence, Missouri, March 1, 2 and 3, 1884. C. G. Lanphear, president; F. G. Pitt, clerk *pro tem*.

Branch Reports.—Independence 286; 10 baptized, 3 received on Certificate of Baptism, 26 received by letter, 1 by vote, 3 expelled. Wyandotte 49; 2 received by letter, 2 baptized, 3 removed by letter, 1 expelled. Elders A. H. Smith, Jos. Luff (baptized 1), W. Newton (baptized 2), J. C. Foss (baptized 7), J. W. Brackenbury, J. J. Kaster, A. White, E. Curtis (baptized 1), S. O. Waddell, S. Crum, W. B. Tignor, C. StClair (baptized 3), J. Brighthouse, S. Maloney, John T. Clark, F. G. Pitt (baptized 5), J. H. Lee, F. C. Warnky, Richard Preator, C. G. Lanphear and Thos. E. Lloyd; Priests R. May, Wm. Clow, Wm. Pooler, Thos. Hatty, A. Cox and J. B. Farr; Teachers B. J. Scott and J. A. Burnham; and Deacons William Blatt and H. Gerber, reported.

The court in the appeal case of B. B. Brackenbury reported, affirming the previous decision. Report adopted. Petition of the Wyandotte Branch, requesting the district to assist in restoring the license of T. J. Franklin, now silenced, was upon motion referred to a committee, consisting of J. J. Kaster, James Brighthouse and T. E. Lloyd. J. J. Kaster, Bishop's Agent, reported: Amount received \$207.66, disbursed \$102.50, on hand \$105.16. The court in the appeal case of Emma Jones reported, reversing former decision. Report adopted. The court in the appeal

case of J. S. Page and R. B. Jones reported, affirming previous decision. Report adopted. Committee consisting of T. E. Lloyd, Wm. Newton and Joseph Luff, was appointed to examine into the silencing of C. StClair, and reported. Report adopted. S. Crumb, A. White and J. Brighthouse, committee appointed to search the records, reported. Report adopted. A. H. Smith, building committee, reported: subscribed \$256.66, received \$231.45, expended \$234.88, between \$15 and \$19 subscribed remain unpaid. Tendered his resignation. Report and resignation were accepted. C. G. Lanphear presented his financial report, which was accepted. Sr. Sarah J. Jefferds was released from membership in the First Kansas City Branch, and the Independence Branch was requested to enroll her name upon its record and to receive her into fellowship.

Resolved, That we appoint a committee, consisting of the Presidents of the Branches in the District, to procure means to defray the expenses of the district. That hereafter only the printed forms will be received as reports from the branches. That we request the General Conference, which will convene at Stewartville, April 6th, 1884, to appoint Independence, Missouri, as the place for the holding of its session in 1885. J. J. Kaster, E. Curtis, F. C. Warnky, A. White and F. G. Pitt, were appointed as district delegates to the next General Conference.

Petition of the Clintonville Branch, requesting admission into the district, was referred to district president for further consideration. Lucien B. Richmond was baptized by E. Curtis.

Alfred White was elected president, and T. E. Lloyd clerk, for the ensuing quarter. The authorities of the church were sustained in righteousness. The local ministry were requested to labor under the direction of the district president.

Preaching during the session was done by A. H. Smith and Joseph Luff. The fellowship service was conducted by Wm. Newton and C. G. Lanphear. The district president was authorized to confer with the several branches and arrange for two days' meetings.

Adjourned to meet at ten o'clock a.m. on the first Saturday and Sunday in June, 1884, at Independence, Missouri.

NOVA SCOTIA DISTRICT.

Conference appointed for the purpose of organizing district, met at South Rawdon, Hants county, Nova Scotia, forenoon of March 8th, 1884; Joseph Burton was chosen chairman, H. J. Davison clerk. Address from the chairman referring to the object of meeting; also object of organizing district, with instruction concerning the working of the body. Rules of Order presented.

Resolved, That Brn. Burjes, Dimock and Dayton, be a committee to examine the same, and report this afternoon.

Afternoon Session.—Committee on Rules of Order reported favorably, recommending the form for adoption. Report was received; also form adopted. By unanimous vote Bro. H. J. Davison was appointed president, also clerk of district.

Resolved, That the district comprise Nova Scotia proper, and Cape Breton; and be named the Nova Scotia District.

Reports received from Elder J. F. Burton upon the mission; Elders J. Burjes and H. J. Davison; Priest John Dimock; Teacher Alfred Wood re-

ported. Branch reports.—Cornwallis 11 baptized, including 1 Elder, 1 Priest acting as Teacher. Upper Newport 12 baptized, 2 received on former baptism; 1 Elder, 1 Priest, 1 Teacher.

On motion a Priest's license was granted John Whiston, recognizing him a Priest in the Reorganization. Resolved, That Bro. J. F. Burton represent us at the General Conference, at Stewartville, Missouri. That we sustain all the officers of the church in righteousness.

Preaching at the meetings on Sunday, by Elders Davison and Burton. Manifestations of the Spirit at testimony meetings.

Adjourned to meet at the same place, September 27th, 1884.

FREMONT DISTRICT.

Conference convened at Dawsonburg, Iowa, March 8th, 1884; Henry Kemp president, and J. M. Stubbart secretary.

Branch Reports.—Shenandoah 102, 5 received by letter, 3 removed by letter. Plum Creek 92; 2 removed by letter. Elm Creek 34. Mill Creek 18. Farm Creek 30; 1 baptized. Keystone 50; 3 removed by letter. Elders Wm. Leeka, J. M. Stubbart, G. E. Deuel, R. J. Anthony, H. Hershey, J. Goode, Geo. Kemp, Wm. W. Gaylord, M. W. Gaylord, Simon Dyke, S. S. Wilcox by letter, and H. Kemp; Priests M. Stubbart, L. C. Donaldson, J. T. Wolsey, B. W. Dempster, and E. Weed; Teachers A. Hill, and J. B. Clines; Deacon A. Hershey, reported. Bishop's Agent reported receipts \$614.60, and expenditures \$614.60.

Resolved, That the conference does not consider that the case of E. F. Hyde *versus* the Elm Creek Branch, was property of the Elm Creek Branch; but the property of the district. Therefore, we as a body, recommend the Elm Creek Branch to either comply with the decision of the district, or appeal to General Conference.

The ministry of the district was requested by the president to labor when and where circumstances would permit. H. Kemp, Wm. Gaylord, Wm. Leeka, J. Goode and R. J. Anthony, were appointed delegates to General Conference. Bro. H. Kemp was elected district president for the next three months. J. M. Stubbart was sustained as secretary, and Wm. Leeka as Bishop's Agent. A two days' meeting was appointed for Mill Creek, on the 31st of May, and the 1st of June, 1884. Official strength of conference was 1 Seventy, 12 Elders, 5 Priests, 2 Teachers and 1 Deacon. Preaching Saturday evening by R. J. Anthony, Sabbath morning by G. E. Deuel, Sabbath evening by R. J. Anthony. Prayer meeting Sabbath afternoon. A good spirit was manifest throughout the meetings, and all appeared to be edified and comforted.

Adjourned to meet at Keystone, Iowa, in the Shick's Schoolhouse, on the 7th and 8th of June, 1884.

BURDETTE ON CURRENCY.

Bob Burdette, in speaking of a play which a friend of his wrote, hopes that it may bring to his brow the bays of immortal fame, and to his coffers money, and gold, and silver, and pewter, and scads, and rhino, and spelter, and stamps, and nickels, and thalers, and kopecks, and louis d'ors, and franks, and larghony, and sesterces, and denarii, and talents, and backsheeth, and rubles, and rupees, and coupons, and treasury notes, and shiners, and wealth, and lucre, and sous, and fipun' notes, and tuppence hapenny, and thrup-

penance, and bobs, and tanners, and doubloons, and ducats, and pesos, and florins, and pistols for three and sov'rins, and piasters, and guineas, and drachmas, and vereinsthalers, and marks, and guildens, and tael, and rigsdelers, and kobangs, and ticals, and doppelthalers, and yens, and lires, and yusilykmedjids, and everything except trade dollars.

A HOT HEREAFTER.

BLASPHEMOUS THREATS OF A CRANK TO PRESIDENT ARTHUR AND THE PRESENT CONGRESS.

[Washington Dispatch].

The following circular has been received by every member of Congress and by the President:

FIFTH AVENUE HOTEL, NEW YORK CITY,
February 26th, 1884.

To the President of the United States, Senators, and Members of the House of Representatives, Washington:

I am directed by the Holy Spirit Mind of Nature Who Dwells in my Bosom, urging Me, as His Instrument of Clay, to publish that no Assemblies of Clay Beings will hereafter be Permitted to enact laws infringing the Divine Prerogative.

I am Directed to Publish that the Long Struggle between the Two Eternal Minds of Nature the Holy Savior, and the Devil-God of Moses, has been won by the Savior, the Holy Mind of Nature, who has Regained His former Almighty Power and Authority.

I am Directed to Publish that Enacting Laws by Nations was Permitted by the Holy Spirit—an Eternal Electric Fluid, the Life of Mind and Matter, pending the issue only of the "War in Heaven."

I am Directed to Publish that the King of Heaven Challenges the President of the United States, Senators, and Members of the House of Representatives to fight.

I am, lastly, Directed to Publish that the President of the United States, Senators, and members of the House of Representatives will, if they persist in Enacting Laws, hereafter be Carried Alive in a Cyclone of Fire to a Hell of Infinite Woe and be Fought by the King of the Boundless Universe through All Eternity.

Behold: The Judgment Day, foretold in the Book of Revelation, published Throughout the United States.

JAMES A. BUCK.

"Learn to be brief. Long visits, long stories, long exhortations, and long prayers seldom profit it those who have to do with them. Life is short. Time is short. Moments are precious. Learn to condense, abridge, and intensify. We can endure many an ache and ill if it is soon over, while even pleasures grow insipid, and pain intolerable, if they are protracted beyond the limits of reason and convenience. Learn to be brief. Lop off branches; stick to the main fact in your case. If you pray, ask for what you would receive, and get through; if you speak, tell your message, and hold your peace; boil down two words into one, and three into two. Always learn to be brief."

It is the temper of a blade that must be the proof of a good sword, and not the gilding of the hilt, or the richness of the scabbard; so it is not his grandeur and possessions that make a man considerable, but his intrinsic merit.

Justice to our neighbor and comfort to ourselves, are one and the same thing.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Miscellaneous.

TO THE GERMAN AND SCANDINAVIAN SAINTS.

To those who were being requested by a committee appointed by General Conference, some time ago, to supervise the matter of tracts for the German and Scandinavian work. I prepared months ago a tract, which could be published as a whole, making a small pamphlet, or published in separate parts. This work has been in the hands of the Board of Publication, and will be turned over to the Germans and Scandinavians, whenever they are ready to translate and publish. The General Conference has appointed a committee of three, consisting of brethren Temme Hinderks, F. W. A. Reidel and Casper Hinderks, to supervise the translating and publishing for the German department of the work. They have printed the tract "One Baptism," and it is for sale by the committee, whose address is Stewartsville, DeKalb county, Missouri. The attention of German reading and speaking brethren is called to this fact; and it is to be hoped that liberal quantities of the tract, which is faithfully translated, will be ordered and circulated among the Germans, who are scattered all over the United States, and found in large numbers in hundreds of towns and villages, and in numerous settlements in the country. The sale of this tract will enable the committee to translate and print others. The work prepared by me will, I have no doubt, be turned over to any one duly authorized by the Scandinavians, to use for translation.

Your brother in Christ,

T. W. SMITH.

BORN.

HEWITT.—At Carlingford, Perth county, Ont., October 18th, 1883, to Bro. W. E. and Sr. Jane Hewitt, a son, named Anthony Robert. Blessed December 28th, 1883, by Elder Samuel Brown.

MARRIED.

JACKSON—BURLINGTON.—At the residence of Bro. John Burlington, the bride's father, St. Joseph, Missouri, March 20th, 1884, by Elder A. H. Smith, Mr. Robert Jackson of Andrew county, and Sr. Bella Burlington, of St. Joseph, Missouri.

DIED.

BLANCHARD.—At St. Clair, St. Clair county, Michigan, February 9th, 1884, of cancer in the breast, Sr. Margaret Low Blanchard. Was born at China, St. Clair county, Michigan, April 17th, 1840. Baptized December 30th, 1871. Had been a great sufferer for eight months before death came to her relief. Before departing, she bore a faithful testimony to the truth of this great latter day work; exhorted all to live faithful. Funeral sermon by John Bailey, of Michigan, assisted by Samuel Brown.

CALHOON.—Near Pierre, Dakota, March 8th, 1884, of paralysis, Andrew Orlando Calhoon, aged 55 years, 6 months and 8 days. Deceased was son of Bro. Andrew Calhoon, and brother to Bro. W. R. Calhoon of Cortland, Illinois. He enlisted in the Union Army soon after the breaking out of the late rebellion for three years, and just before his time expired he re-enlisted as a veteran. Last May he went from DeKalb, Illinois, his for-

mer home, to Dakota, to secure a soldier's home for himself and family. Just before he got ready to return to his family, a wife and four children, the oldest child only fourteen years of age, he was stricken by death, thus leaving his family, an aged father, five brothers and three sisters, to mourn their sad bereavement. His remains were brought to DeKalb for burial.

POWELL.—At Buchanan, Tennessee, March 1st, 1884, Bro. M. A. Powell. Born April 27th, 1852. Baptized September 19th, 1883. He bore his testimony to the truth of the work in his last moments. He was administered to by Elders Cooper and Griffin, and died in hope, rest and peace.

REID.—At Upper Newport, Nova Scotia, February 12th, 1884, of consumption, Bro. Richard M. T. Reid, aged 22 years and 9 months. Baptized by Elder J. F. Burton, January 23d, 1884. Funeral services at the house and grave by Elder J. C. Burgess, assisted by Priest J. W. Dimock. Funeral sermon March 2d, by Elder J. F. Burton.

SOLDIERS' HOMESTEADS.

Will any of the brethren who know of good Government land please make it known through the *Herald*, as there are some of the brethren who have been in the army who would like to take up their claims as soon as possible.

Respectfully, an old soldier,

J. F. WILSON.

BENWOOD BRANCH.

The above branch will in due season make a report through the *Herald* of the names of the subscribers and the amounts subscribed, to the sufferers of Benwood Branch. We thank them for their sympathy and aid, hoping God will bless, cheer and comfort them unto the end.

A. M. TEAGARDEN.

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TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.

I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.
Very respectfully,
N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.
Yours in bonds,
J. C. CLAPP.

BENO, Gallia Co., Ohio, Dec. 31st, 1883.

JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
Your brother in Christ,
O. WILDMAN.

MAGNOLIA, Iowa, Jan'y 15th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Dear Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
GEO. MONTAGUE.

LANCASTER, Ind., Jan'y 1st, 1884.

Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
Yours,
V. D. BAGGERLY.

HEBER CITY, Utah, Jan'y 7th, 1884.

JOHNS & ORDWAY; Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
Yours in bonds,
WM. AIRD.

MILLERSBURG, Ills., Dec. 27th, 1883.

MESSRS. JOHNS & ORDWAY; Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
W. F. CLARK.

MOBILE, Ala., Jan'y 23d, 1883.

BRO. JOHNS & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
Yours in gospel bonds,
E. W. CATO, SEN.

BRO. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our Bed Springs by Express for only 97 cents. (Iron Heater included for \$1.30) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a Picture Outfit, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only 98 cents.

ILLUSTRATED CATALOGUE FREE.

In writing, mention this paper. Yours in bonds,

JOHNS & ORDWAY.

LAND FOR SALE.

I am prepared to offer a thousand acres of land lying within five miles of Lamoni, in Iowa and Missouri, for sale, either as a whole, or in lots of 40 acres and upwards.
JOSEPH SMITH, Agent,
Lamoni, Iowa.
25aug

THE SAINTS' HERALD

Abraham Reese 2018

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 570.

Lamoni, Iowa, April 12th, 1884.

No. 15.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, April 12th, 1884.

IS CONSISTENCY A JEWEL?

FROM the *Blue Valley Blade*, published by Messrs. L. L. Luse and — Meeker at Wilber, Nebraska, for March 20th, 1884, we take the following clipping and editorial article.

"It is a fallacy, a false sense of honor, when any one supposes that he can protect his honor or good name by returning 'evil for evil,' or 'railing for railing.' When any one insults you, or applies vile epithets to you, and you return insult for insult, and epithet for epithet, you lose your dignity as a man, and reduce yourself to the level of your defamer. The young especially, should learn this fact that their own words and actions only, can do them lasting injury. It is 'by thy words thou art justified, and by thy words thou art condemned,' says one wiser than we. Calling a man a thief, does not make him a thief; his actions only can make him one. For another to say that you are a liar, does not make you such; only your words can make you a liar. A man who has governed his actions, and mastered his tongue, is mightier than he who taketh a city."

Whether this bit of good sense followed Mr. Luse's editorial by fortuitous circumstances, or was the result of his direct management, because he thought we were offering him "reviling" for "reviling," or abuse for railing, in the article in the *HERALD*, from which he quotes, we can not determine; but it seems to be very appropriate to the purpose of our present writing.

A FRIENDLY CHAT WITH PRESIDENT JOSEPH SMITH.

"Rev. L. L. Luse, of Wilber, Neb., who visited Kirtland, Ohio, and was there, we suppose during a part of the debate between brother Kelley and Rev. Clark Braden, wrote a letter to his paper in Nebraska, a copy of which Bro. R. M. Elvin sent us, in which letter he stated that Kirtland looked deserted and dilapidated, dull, forsaken, and words to a similar effect; attributing it to the 'influence of Mormonism' that had fallen like a blight on the land, etc., etc., etc.

"If Rev. L. L. Luse will write the name and locality of the county and state or territory, where a colony of Latter Day Saints ever settled, where they did not by their labor, industry and enterprise, cause the land to bring forth its increase; and where they did not build houses good to dwell in, make gardens and plant and cultivate them, and make things flourish generally, (and to make the task easier for him if possible, we will include the Mormons of Utah, for purpose of an example), we will cheerfully publish the item in answer to this inquiry in the *Herald*.

"Further, we will ask the Rev. L. L. Luse to furnish us the name and locality of any village, town, or city, founded and built up by the Latter Day Saints, and from which they have been driven, in every instance without legal process, or pretext, that has not remained as they left it, or has gone into decay, become 'desolate and deserted looking.'"

"The above are sample quotations from an article which appears in *Saints' Herald* of March 15th, as editorial, but bearing unmistakable earmarks of one who locked horns with us once before, but finally after a year or more spent in trying to answer our arguments, gave us up as irresponsible. We shall treat the article however, as being the production of Joseph Smith, son of the prophet, editor of the *Herald*, and President of the Reorganized church.

"The President takes exceptions to some of our statements made in a letter written while at Kirtland, Ohio, and published at the time in the *BLADE*. He denies with some considerable spirit, our statement to the effect, that the blighting curse now resting on Kirtland, and has rested upon it ever since the departure of the Mormon leaders, is attributable to Mormonism; then he proceeds to state what we do not deny, to prove that our statement was not correct. The President feels keenly the force of our statements, or he would not violate his own edict sent forth for the guidance of his brethren, to wit: that they should no more refer to L. L. Luse in their communications to the *Herald*. We are sorry to wound the President's feelings so, but truth is dearer to us than Joseph Smith or even our dearest friends. We never denied the temporal prosperity of the Mormons, when they had full possession of a town. But this argues nothing in favor of the genuineness of their religious profession. The most unscrupulous scoundrel out of the penitentiary may have temporal prosperity, so long as he can make purchases on credit, and a credulous populace will take his shin-plasters as money; but his career is of short duration; it soon comes to a culminating point—the crash will inevitably come. Then devastation and ruin spreads its 'blighting curse' as far as the circle of his transactions. In this we both agree, for you say, President Smith, of the departure of Saints from Nauvoo: 'but when they were driven out a curse seemed to be left behind.' This is what I claim as the result of their departure from Kirtland, Ohio.

"The probe we made in our letter, went to a tender spot, which evidently disconcerted the President a little, and in his haste to strike back, made some statements quite paradoxical. To instance: 'furnish us the name and locality of any village, town, or city, founded and built up by Latter Day Saints, and from which they have been driven, in every instance without legal process, or pretext, that has not remained as they left it.' Then further on in his editorial the President says: 'but when they were driven out a curse seemed to be left behind.' Too paradoxical President, altogether too paradoxical.

"The President names Nauvoo as one place which answers our purpose, and we will name Kirtland as another. Kirtland is there, what there is left of it, in all of its faded beauty to speak for itself; living witnesses still remain to tell the sad, sad story; we interviewed them and gave our readers a partial benefit of the result in our letter; we now give more at the challenge of President Smith.

"The great majority of the church are kept in blissful ignorance of the true history and character of Kirtland Mormonism. That is why the leaders of Mormonism have taken such umbrage at our letter. But we can not help this, nor how

much they shout, "lie," "persecution," "hypocrite," etc., etc.; we will state the facts as we found them, and as can be attested by scores of living witnesses, Kirtland itself being the most prominent.

"We did not go to Kirtland as a partizan, determined to have matters come out adverse to Mormonism, but with the most kindly feelings toward those of that faith. We did not go to Kirtland, President, as two of your priest-hood went to Palmyra, New York, according to the sworn affidavits of several old citizens of that place, and enter their houses on Sunday morning, refusing to give their names, and by the meanest kind of petty-fogging, try to get these old people to contradict certain published affidavits that were adverse to Mormonism, and detrimental to the character of its leaders. No, nothing of the kind. We went to hear, and see, and investigate, and report as opportunity opened.

"The President asks us to 'name a town,' etc., as we have already quoted. So we proceed, and we name Kirtland first, as an illustration of our claim.

"To get a correct idea of the value of a thing, you must see its ins-and-outs, summer and winter. Kirtland has seen Mormonism in its beginning, in its greatest glory, and in its downfall, when its leaders were 'compelled to flee from justice under the cover of night. What was Kirtland when Mormonism was there in its happiest condition? A city of 2,000 inhabitants. What is it now? A village of less than three hundred inhabitants, with twenty-four children on the school roll. What has wrought this change? Mormonism did it with its little hatchet. The present condition of Kirtland is the result of the unscrupulous career of Mormon leaders, and the 'blighting influence' reaches to the outer circle of their conduct while there. Soon after the Mormons settled at Kirtland, and commenced work, things in general commenced to boom.

"The leaders took with them quite a band when they went to Kirtland, which was soon enlarged to a host. The saints were put to work, and Smith and Rigdon did the bossing. Men in their fanaticism, worked day and night, and deprived themselves of all luxuries and many necessities to do the will of the Lord as revealed (?) to them through Smith. The revelations (?) poured in thick and fast. Kirtland was the mountain on which Zion was to be built—no doubt about that. The Lord must have a temple in which to dwell. It must be of solid cut stone, according to the first revelation. Smith knew more about what could be done than the Lord did, so they compromised on cobble stone and mortar, the outside being marked off to resemble cut stone. Moreover, when a man embraced the '*fulness of the Gospel*,' with money or property, a revelation was forthcoming to the effect that his *money and property* belong to the church, and should be handed over. That meant give it to Smith and Rigdon. And in this connection let me say, Smith sometimes made the demand for money and property of those not saints, and in fact took it under the pretense that it belonged to the Lord, without leave or license, from its owner. This was the practical outcome of Rigdon's community of goods' doctrine. A gentleman gave us the history of two or three such cases, while we were in Kirtland. Smith spent his time mostly in making plans and receiving revelations. Now, next, the Lord reveals to the saints, through Smith, that his servant Joseph must have a 'house good to dwell in.' A big hotel was the result. Then a big

tannery was built—Rigdon was a tanner you know. Then a big store was opened. Next a bank was opened with a paid up capital stock of \$150,000 in check. Then a printing office was started, and Kirtland bristled and sparkled with prosperity. How was this done? By the hard work of Smith and Rigdon's dupes, and the trickery, fraud, and theft of the manipulators of this then new delusion. The country was flooded with spurious currency called money from the bank. The goods were bought most on time, to fill up the big store, and never paid for.

"The people were humbugged in the temple, robbed in the store, and defrauded in the bank. The leaders became more bold in their trickery and crime. The spiritual wife doctrine was first practiced and then introduced, the truthfulness of which was acknowledged by R. M. Elvin in the Congregational church of this place, last winter. People began to get some glimpses of the true inwardness of Mormonism by this time, and matters were rapidly culminating. The volcano was hastening to a head; it must soon overflow; the leaders could conceal their nefarious work no longer; the cloud that overshadowed them was gathering thickness and blackness and no longer had a silver lining. The day finally came when Smith and Rigdon could no longer conceal their iniquity. The officers of the law came and arrested Smith and Rigdon, and they were fined \$1,000 each. A perpetually violated law was fast closing its grip upon them, to stop, if possible, their mad and wild career. But Smith and Rigdon finally slipped its grasp, by slipping out of the country between two days. They suddenly came to the conclusion that Kirtland was not a good place to locate Zion, but by revelation (?) ascertained that Independence, Mo., was the proper place.

"Yes, President Smith, Mormonism made the 'land yield her increase,' and built 'houses good to dwell in,' but how did she do it? We have shown how it was done, and in the *how*, we find a solution of the question, why the *desolation* and *'curse'*, that 'remained when they had departed.' They had big stores, big banks, big tanneries, big hotels, but *how* did they have them? We have shown the *how*. Let the departed tannery; the empty hotel; the defunct bank; with its thousands upon thousands of spurious money sent out and never redeemed, but lost to those who held it when the crash came; the "gone up" big store, leaving numerous wholesale dealers to mourn the loss of a departed saint; the dilapidated condition of the temple; and sad winds that sing a mournful requiem around its empty walls, tell the sad, sad story.

"We present to you, Mr. President, Kirtland as it was, Kirtland as it is, as a practical demonstration of our claim.

"Please give the *Herald* readers the benefit of our reply."

In replying to the *HERALD* Editorial without correcting our statement of what he affirmed in his letter, and to which we referred, not having the paper at hand, Mr. Luse permits us to conclude that what we wrote as stated by him was substantially correct.

We give Mr. Luse's article as it appears in the *Blade*, because a few points in it deserve notice.

The statement that Kirtland "looked deserted, dilapidated, dull and forsaken," etc., certainly refers to its physical appearance, its material prosperity, or decadence; and this is by him attributed to the "blighting influence of Mormonism." Curious, really, that a place should flourish under the administration of a people, (however fanatical or untrue their religion might be), and so long as they were left undisturbed in the pursuit of the occupations of peace, that same people should buy land and cultivate it, build houses and inhabit them, erect mills, tanneries, hotels, stores, work

shops of various sorts and operate them, erect a costly building in which to worship, set up and run a printing office, not one single one of which things was a crime, or misdemeanor in the United States, or the State of Ohio, when the Saints settled in Kirtland; and is not now, neither in Ohio, nor Nebraska; and then when that same people were forced to leave the place where these things were done, that the emptiness of their vacated dwellings, the weeds growing in their abandoned garden places and on their farms, the mould and blight which loneliness, dampness and decay spread over the streets, paths and tenements, public and private, where these busy people were wont to meet, pass and repass in the pursuit of their daily affairs, should be charged to the "blighting influence" of their presence.

Surely the land that people occupied was left behind them; the houses, stores, hotels, tanneries, shops, and Temple were not burned, nor stolen and carried away by them. All of them were left behind, when that people left the country. Suppose that Joseph Smith and Sidney Rigdon did get away between two days, and under cover of night. Was it after they had been tried for crime, in an open court, before an honorable judge, by a jury of their peers, chosen as other panels for the trial of accused persons were chosen? Or was it after they had been harassed by petty persecutions, which put them to trouble and costs, without subjecting them to punishment? After having been taken from their beds "between two days," and "under cover of night," beaten, whipped, scratched, tarred and feathered; and that not for any alleged crime, but for the expression and maintenance of religious convictions; and in the midst of a people professing Christianity. Is it a fact, and does Mr. Luse now wish his readers to understand, that the State of Ohio was not able to enforce its civil laws upon a handful of people gathered on Kirtland plains? Is it possible that two men, (and it does not appear from the statement that there were any seriously wicked men there except Joseph Smith and Sidney Rigdon), could be such desperately bad men as Mr. Luse, and all whom he writes to represent, would seem to believe, and could run such a course and not be made amenable to the law, by proper and lawful means, and not by lawless violence. What of the two thousand dupes? Were there no honest men among them? What of the industrious, the toilers, those who had money, lands and tenements? Did they go with Joseph and Sidney in the night? How many of those people were arrested for crimes against persons and property, and who were they? What is the date, and where is the record on the dockets of the courts, where the suits against them may be found? They did not run the courts, nor keep the records; but these were in the hands of other men, and those men not friendly to the Saints. It can not be possible that Joseph Smith and Sidney Rigdon, alone, of all those hundreds, should have been bad. If others were, and were made the subjects of efforts to punish them by the officers of the law,

who were they? What were their offenses? If the only offense the host was guilty of, was that of being duped because of their innocence and ignorance, neither was then punishable by action at law, nor is it now, for there is no statute law preventing a man from believing what he chooses, or being ignorant.

The truthfulness or falsity of the religion of the Saints was not urged in what we wrote in review of Mr. Luse's letter, but the question of prosperity, or decay, as resulting from the influence of the principles taught by the Saints. Kirtland is cited by Mr. Luse as the place asked for by us; yet the rise, progress and prosperity of that town while in the possession and control of the Saints are admitted, while the present distressed and dilapidated condition of the place is cited as the result of their influence. When the gentleman writes about a paradox, here is one: Kirtland rose and flourished while the Saints were in it, but went to decay when they left it; therefore, says this logical Christian teacher, this decay is chargeable to their influence. Other people have occupied the town with all the hotels, tanneries, shops, Temple, houses, and other improvements left by the Saints, for a period of forty years or more, during which time the beneficent influences of the men who forced the Saints to go, and their religious neighbors have been spread over the town, and yet these forty years of occupation by the good, good people who were left after all the bad, "bad Mormons" were gone, have failed to rub off the red rust of decay that was not there when those wicked Mormons were there, but came on after they left.

Mr. Luse essays to give the processes by which the town was built, and does so by statements of the truth of which he can have no knowledge. He gives the building of stores, tanneries, hotels, the Temple, bank, and other things, as the appropriation of moneys and property obtained by Joseph Smith and Sidney Rigdon. Did these two men get rich personally by the public works, cited by Mr. Luse? The citizens of Kirtland say that everybody worked on the Temple: Joseph, Hyrum, and others of the Smith family, Sidney Rigdon, the Johnsons, Whitners, and everybody; even the women and children did what they could. Whatever labor the people could do among themselves they did, and put the money obtained into material and labor which they had not at command.

It is charged by Mr. Luse that the means by which the money was obtained was by confiscating through revelation that the moneys and property of those who joined the church "belonged to the Lord, and should be handed over." "That," says Mr. Luse, meant give it to Smith and Rigdon." How does Mr. Luse know this? Was he among those upon whom tribute was levied in this fashion? Does he know how much Smith and Rigdon got? Whatever went into the Temple is there yet. Joseph Smith, nor Sidney Rigdon, nor their heirs have ever obtained a dollar for it. It was sold years after the Saints left there, on a judgment against Joseph Smith;

but the courts of Ohio have decided that it was not his, but the property of the church—the people. The only person injured in the transaction is a man who was and is to-day a believer in the mission of Joseph Smith and the Book of Mormon, and who was not among those who gathered to Kirtland, nor ever received a revelation devoting his money to the renovating the building through Joseph Smith, but who does not accept the Reorganized Church. The loss to him was one of his own voluntary seeking, and for which neither Joseph Smith nor Sidney Rigdon can ever be held responsible.

But Mr. Luse says that Joseph Smith "made demands for money and property of those not Saints, and in fact took it under the pretense that it belonged to the Lord, without leave or license, from its owner." Upon whose evidence does Mr. Luse allege, as a fact, that Joseph Smith stole moneys and property in, or out of the church? Mr. Luse asserts it. Does he testify of his own knowledge? Was he there and knowing to any such thefts being committed? If he does not know personally, upon what ground does he say "in fact." The article from Mr. Luse's own paper states that "calling a man a thief does not make him a thief; his actions only can make him one." From whom did Joseph Smith steal money, or property, that went into any of the buildings erected at Kirtland, public or private.

Mr. Luse has told us that "truth is dearer to him than Joseph Smith, or even his dearest friends." After such a declaration one would suppose that the one to whom truth was so dear would be careful to state only the truth, though he might be writing about those whom he deemed his enemies, or grossly in error. Does he vouch for the truthfulness of his statements, all of which are made upon hearsay?

He gives his readers to understand that a "big hotel" was the result of a commandment through Joseph Smith that he must have a "house good to dwell in." The house built by Joseph Smith, or for him, in Kirtland, just as one chooses to believe, was a small one, on the left hand side of the wood leading from the Temple down to the hill to Kirtland Flats and the Chagrin River. The big store was a small affair, as compared with even country stores now, and stands yet for any one to see. As to the goods sold in it, how does Mr. Luse know that they were bought on time and never paid for? Upon whose statement does he make this charge? Does he not know that from the date of the departure of the Saints from Kirtland to the death of Joseph Smith, there was ample time for the collection of any debt due from Joseph Smith and Sidney Rigdon, if they had been copartners in the purchase of goods on credit for which they did not pay? How much in the aggregate did the creditors lose by these two debtors? What were their names, and where are the claims now? Was it not just as easy for a creditor to whom moneys were due for goods purchased, to perpetuate his claim by judgment in the courts in Ohio, and recover by revival of his judgment in ano-

ther State, when his debtor had acquired property sufficient to liquidate the claim, as it was for one to revive the record of a judgment for a fine for an assault by which a levy was made upon the Temple as the property of Joseph Smith and have it sold to satisfy such claim? Does Mr. Luse know whether Joseph Smith ever paid any of the debts so created, either by himself or others, by reason of an action of law against him, or voluntarily. How does he know that the people were robbed in the store; and who were they who were robbed? What were Joseph Smith and Sidney Rigdon fined \$1,000 for? Does Mr. Luse know anything about it? If not, why does he testify as he does?

The first stone of the Temple in Kirtland, called by those then erecting it, the "House of God," the "House of Worship," and the "Stone Meeting House," was laid July 23d, 1833. Nor was there any command given the Saints, real or pretended, that was violated by finishing it in hard cement, or stucco, marked to imitate cut stone. The means to build it,—money, property and labor,—was raised by donation and subscriptions. The amount expended up to July, 1835, aggregated about ten thousand dollars. On the 18th of June of the same year \$950 were subscribed by the citizens of Kirtland, and on the 25th of the same month, \$6,232, making a total of \$7,182. It can not be shown that any other means but that which was cheerfully given for the purpose ever went into that building.

Mr. Luse leaves the impression either purposely, or ignorantly, that it was not until they could not remain in Kirtland longer, that a revelation was given appointing a location in Missouri. The history which Mr. Luse alleges has been kept from the church shows that on April 6th, 1833, three months prior to the laying of the first stone of the Temple in Kirtland seventy ordained members of the church, representing more than five hundred members, met "in the land of Zion," and spent the day from ten till four o'clock, very agreeably. The history of the times shows that while the "House of the Lord" was being built at Kirtland, the Saints were assembling in the west, building up towns, establishing farms, etc.

In July, 1836, the citizens of Clay county, Missouri, pushed a large number of the Saints out of that county, recommending them "to the good treatment of the citizens of the adjoining counties." This was done while yet the people were at Kirtland building the Temple, etc. If Mr. Luse knew these facts, did he write the truth?

The Kirtland Safety Fund Bank. This was another huge crime, as stated by Mr. Luse. Will he please explain how Messrs. Smith and Rigdon succeeded in getting a Bank Charter under the banking law of the State of Ohio, with a "paid up capital of \$150,000—in *cheek*." One would be led to think that Ohio never had a bursted bank, except the Kirtland Bank, by the way such men as Mr. Luse and others write about it. Who knows the facts about

that bank so well as some of the unfortunate stockholders who were obliged, and did as far as they could, redeem the broken currency? The Bank of Kirtland money was not "spurious money." The bank was a regularly chartered association, and had as much right to issue its notes, promises to pay, as any other and all other banks in the State; or as Mr. Luse would have to give his note for property bought by him. If the incorporators failed to meet these promises through mismanagement, it was the result of lack of wisdom and financial knowledge; if by reason of misfortune, they were to be pitied, not abused; if by rascality and fraud, they should have been punished, and that by due process of law. Is Mr. Luse prepared to aver that by fraud in imposing "*cheek*" upon the authorities of the State for cash, or its vouchers, a fraudulent charter was obtained for the purpose to defraud a whole lot of innocent people at home and abroad?

How does Mr. Luse know that "thousands upon thousands" of this money were put into circulation and "never redeemed." Did the persons who told him so have hundreds and hundreds of it? Who are the parties, and where do they live, who hold these "thousands on thousands" of thousands? Were there no other banks of issue in Ohio, at the same time? Was the Kirtland Bank the only one that "busted?" Is it not true that all through the then north and west, there were banks of issue, called individual banks, that set their money afloat, trusting to success in business to keep their notes in circulation, and to redeem them when presented at their own counters. Is it not a "truth," and if so, should not Mr. Luse "love it," that the whole country was filled from Ohio to Texas, New York to Florida, with all sorts of such currency. And is it not also true that hundreds of these banks went down in ruin, and Wild Cat and Red Dog currency, as worthless as the Kirtland Bank Bills could possibly be, were left in the hands of the holders of such scrip.

We do not and will not defend Joseph Smith or Sidney Rigdon from just condemnation; but these unqualified assertions about the Kirtland Bank, and the enormity of the crime committed by those who attempted to operate it, are without proof; and it is time that men who hold up such holy hands in horror, "loving the truth" so dearly, should remember that somebody has said that so and so, therefore it is all true, and Joseph Smith and Sidney Rigdon were scoundrels, is not proof.

We may admit that the bank was a mistake and a failure; but that does not make it a fraud purposely perpetrated. It was a mistake made possible under the then existing banking system. And even now, with all the experience that men have had, and all the added protection by wiser legislation, banks fail; and many of them innocently too, on the part of their originators.

We do not pretend to say how the matter was, for we do not know. Had that one bank been the only one existing at the time in Ohio, which failed, we might be content to take it for granted that something out of the ordinary line in the busi-

ness caused its failure. He who charges fraud must show it.

Mr. Luse's statement that Elder Elvin acknowledged the introduction of the spiritual wife doctrine in the Congregational Church at Wilber last winter, is met by Bro. Elvin's letter which we give; and of which Mr. Luse has a copy.

NEBRASKA CITY, Nebraska,
March 25th, 1884.

MR. L. L. LUSE, Wilber, Neb.,

Dear Sir:—Accept thanks for copy of *Blue Valley Blade*, of 20th inst. Inasmuch as you have taken the liberty, without my permission, to use my name in article replying to Elder Joseph Smith, of Lamoni, Iowa, in the following paragraph, "*The spiritual wife doctrine was first practiced and then introduced, the truthfulness of which was acknowledged by R. M. Elvin in the Congregational Church of this place, last winter.*"

1st. I have never at any time or place, admitted that Joseph Smith, either "*introduced*" or "*practiced*," "*the spiritual wife doctrine*," but have always most stoutly protested against mixing his name with that heaven condemned abomination and crime.

2d. You were never present at any meeting where I was the speaker, and therefore you are depending upon the "say so," of some person to me unknown.

3d. I did not speak in the Congregational Church "*last winter*" nor any other "*winter*."

Please give this a place in your paper, and thereby set me in a proper light before your readers. Hereafter should you desire to use me as a witness, permit me to first examine that which is to be placed before the public, and confirmed by my admissions or statements made during my preaching. Respectfully,

ROBT. M. ELVIN.

Another point. Mr. Luse congratulates himself that he did not go to Kirtland as a partisan, nor as two of the elders did up about Palmyra, and other places in western New York and northern Ohio, to get men to contradict what they had said about Joseph Smith and Sidney Rigdon. This is a reference to the trip made by Brn. W. H. and E. L. Kelley into the places named on an inquiry as to the correctness of certain statements made by certain persons against the Saints, hunted up and gathered by Dr. Hulburt, D. P. Kidder and others, and greedily swallowed by Tom, Dick and Harry, of the so called orthodox pulpits and churches, including Reverends Clark Braden and L. L. Luse, and retailed by them as truth in every place where it was thought any harm could be done the Latter Day Saints.

Those two brethren are sons of an elder of the church who with his wife, bore a part of the brunt of the battle in the days of Joseph and Hyrum. They have a right to know by every means lawful to enquiry to find how true, or false the testimony which has been borne against the early elders of the church and which militates against the faith and honor of their parents and their own is. They had the right to hunt up every witness who had testified concerning Mormonism and the Mormons and catechise him; either without telling who they were, or not, just as they chose. They went for information and they got it. If the witnesses crossed themselves, and nullified their former reputed testimony, it is because they had not been correctly reported by Hulburt and others, or had never testified, or their former testimony was not true. He who testifies truly need have

no fear of cross examination, nor exercise much care, or thought as to whether his stories now and then agree. Mr. Luse professes to love the truth; aids and abets Rev. Clark Braden in hunting up evidence to be used against the Reorganized Church, yet publicly condemns the elders of that church for hunting after the truth, or falsity of the same evidence produced against themselves.

We can not close this reply to Rev. Luse more fittingly than by quoting the following correspondence from Kirtland, to the Willoughby *Independent*, of March 28th, published three miles from Kirtland.

"The merits of the Braden-Kelley discussion and topics out of it are still the subject of much conversation in public and private circles, and in view of the partizan feeling manifested it is hardly safe to say much upon the subject. The *Independent* is a news journal and not the advocate of any religious sect or party, and in this it has the hearty sympathy of your correspondent; yet one may say without offense, and as a matter of news, that the L. D. Saints have made many friends and sympathizers here as a result of the discussion—thus to some extent fulfilling the predictions of 'M.,' your Illinois correspondent. At no time during the contest was there over one-half dozen 'Saints' in the audience; yet it was evident from the open and decided manifestations of applause, where the sympathies of the majority of those present lay. We desire also, as an act of justice, to vindicate the reputation of the people of Kirtland from the attack upon their intelligence, implied by the sneering remark that their 'brains lay in their heels.' We believe it to be true that in no rural community of equal size anywhere in the U. S. can the superiors of the people of Kirtland in general intelligence be found. Hence, the above utterance of a comparative stranger to our people was, to say the least, in bad taste, and is very justly resented by a large proportion of our population.

"We wish also, as a matter of history, to place on record a refutation of the statement that 'Mormonism left Kirtland a ruin, covered with wrecks in religion and morals, lowered the price of property, and made the very name of Kirtland a hissing and a by-word and a stench in North-Eastern Ohio.' Fifty-two years ago Kirtland was an obscure village, with one store, and scarcely known to the outside world. About this time the new sect of 'Mormons,' so called, began to gather here. Soon a city with 2000 inhabitants sprang up, and though comparatively poor, by their energy and industry erected a Temple at an estimated cost of \$40,000. Various branches of industry were instituted; a printing press was set up; a high school was established, and a distinguished Hebrew author and scholar was imported from N. Y. to teach the Hebrew language. Real estate appreciated in value. In 1837-8 the great body of Mormons left, but they left Kirtland far in advance of where they found it. They found it with no school of note; they left it with a high school that a year or two later developed into the 'Western Reserve Teachers' Seminary,' which under the leadership of Dr. Asa D. Lord, year after year, for many years, sent out a class of teachers which gave an impetus to the cause of popular education that has made the State of Ohio one of the first in the Union in this regard. This institution also numbered among its students many who have since become distinguished in the various walks of life. The 'Mormons' found Kirtland with one hotel; they left it with two. They found it with one store; they left it with three, and these stores with two grocers remained here many years, and had a large and flourishing trade. One of them, at the head of which was Isaac Sherman, had a trade not surpassed by any store in Lake or of Geauga county—customers coming from Mentor, Willoughby, Chester and Chardon. In N. E. Kirtland was a small but industrious village known as the Chair Factory, and this factory for many years gave employment to a considerable

number of people. For many years subsequent to the departure of the 'Mormons' the Congregational church maintained a prosperous existence. Old residents remember with respect the long and successful pastorate of Rev. Truman Coe over this society. The M. E. Church also, for many years, maintained a flourishing society; and yet Kirtland was, we are told a 'moral ruin.' It was not until the building of the L. S. & M. S. railway that Kirtland began to fall into decadence. Had that great thoroughfare passed through our village, it would have been to-day what Willoughby now is.

"Doubtless the *Independent* is tired of this whole subject. There is, however, one more subject concerning which we desire to 'make a few remarks,' and then we are done. During the recent debate the charge was repeatedly made that the 'Mormon' church was an infidel organization; and in the last *Independent* we find the following chaste (?) language. 'In the Mormon champion's infidel attacks upon the Bible the infidel wolf recognized the howl of its brother.' For over fifty years we have known this people called 'Mormons,' and some of this time have been intimately associated with them, and it is our well matured opinion, founded upon this long acquaintance, that there is not a sect in Christendom that believes in, and adheres more closely and tenaciously, and we may add conscientiously, to the Bible than this same sect called 'Mormons.' Indeed, their religious creed is entirely derived from the Bible. The Book of Mormon contains but little 'doctrine,' and this not new. It simply purports to be a history of a people who formerly occupied this continent; and if every copy of the book was burned to-day and its very memory, if possible, obliterated, the Latter Day Saints' Church would still retain its organization, with all its present characteristics. We have no desire to champion this book or this church, but do desire to be brave enough to be just, and honest enough to tell the truth, so far as we know it. Z.

Kirtland, March, 25th, 1884.

We here rest this controversy.

EDITORIAL ITEMS.

Brn. M. T. Short and H. C. Bronson had baptized eleven at Montrose, Iowa, to March 31st and four were to be baptized April 1st, by Bro. Bronson. Bro. Short had gone to Keokuk, Bro. Bronson remaining at Montrose till after the 3d instant to continue the interest there.

The Delaware county *Advocate* published at Chester, Pennsylvania, has an excellent article in defense of the Faith written by a friend signing himself Highland Terrace. We suspect it to be the work of Bro. Wm. Street getting it inserted.

QUESTIONS AND ANSWERS.

Q.—Can a member of the Church of Jesus Christ of Latter Day Saints be considered in good standing when tending bar in a whisky saloon.

A.—He will not be so considered by the general church, though he may by the branch to which he belongs. Moreover, we doubt whether such a person, however fair his standing in the church below may be, will be considered in "good standing" in the family in heaven, and on the Lamb's Book of Life. If a drunkard can not inherit eternal life, he who helps to make drunkards must take the wages of sin for which he sows, which is death, and be content. A dram selling saint would be a queer thing in heaven.

ADDRESSES.

Bishop G. A. Blakeslee, Galien, Berrien Co., Michigan.
Gland Rodger, Lamoni, Decatur Co., Iowa.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

Correspondence.

PLATTSMOUTH, Nebraska,
March 29th, 1884.

Dear Herald:—Since writing last, I have labored much at Fremont, Nebraska, and vicinity. While preaching at Blair, I received a card from Fremont, informing me of some lectures being held on the subject of "Mormonism" by the Baptist minister, and requesting my attendance, as he was misrepresenting us. I was present at his second lecture, which was but a reiteration of the past, abuse, not reason. His announcement at the beginning of the lecture was, that he was only speaking of the "polygamous Mormons;" but through his ignorance, (for he afterward said he did not know anything about the subject, only what he had heard), he fell into the popular error of scandalizing "old Joe Smith," and charging him with the evils in Utah, and tracing the church from 1830 to the Utah faction, saying that they, (the Mormons), had always been disloyal, and treated the laws with contempt.

After he had closed the services, I asked for a few moments to explain. This was granted, and the congregation very quietly seated themselves, and I informed them and him of our position. I then asked for the use of the church; but he did not wish to allow the spirit of controversy to enter in, hence I did not get the church.

I attended his third lecture, which was to conclude the series, and, lo! a change. It seemed as though he could not laud us enough before his congregation, without omitting the subject he was to speak upon—the practice of polygamy in the Old Testament,—which he only noticed a few minutes. He concluded with saying, that he was not responsible for what he had said previously, as he had only quoted from histories he thought to have been reliable. I visited him on the following day, and was requested by him to write some articles representing the views of the Reorganized Church respecting Joseph Smith and his mission, and the introduction of polygamy, and he would publish them. (He is editor of the Saturday Evening Journal in the city). I was very thankful to comply with the request. The articles were published to the removing of much prejudice.

Propositions for discussion were sent me from Blair by a brother, growing out of false statements and assertions made by an Adventist elder. But before I could send them word what arrangements to make, the elder had gone, and the brother has not been privileged to see him since. The people of the Disciple Church, at Blair, sent for a would be champion of their church to meet me, but he did not come, although he had said when he was there, that he would pay his way back to defend what he had said. I found on arriving at Waterloo, that there another "great one" had been making repeated thrusts at the Saints and their belief, and asserting that he could prove the Christian (Campbellite) Church to be the only true church. I published a notice in the paper, inviting him to meet me and prove his assertions, but he has not been heard from.

I begin to think that very few of the present so-called divines, believe their own statements concerning the Latter Day Saints; but having found that such talk tickles the ears of their congregations, use it for that purpose; and to kindle the flames of opposition and prevent investigation. But, thank God, the time is past for such logic (?) to have much force, only with the evil inclined and weaker minded. The more upright and honest hearted resent such argument (?). I have preached at Valley Branch, Plattford Branch, Lake Shore Branch, and in the vicinity of them. I have also been laboring in conjunction with the district president of the Northern Nebraska District, by his request, for some time, trying to strengthen the branches, and regulate them, in which I have been much blessed. I find not only is the opposing power working with those who will to be his servants of the world, but also working to cause division and sub-division within the fold. God has called you to order, O ye Saints, not confusion; he calls, we must obey; he directs, we must be subject. Can you not have faith in his ordering? His perfect order is alone manifested in the church when we are willing to uphold the instructors he has ordained. Humility is the spirit that should govern every member of the church. By it we shall finally overcome. Humble to the order of the church, but firm in opposing, through Christ, all error. Those whom God had called to serve, should do so in simplicity and humility of spirit, and those called to be ministered unto, should receive, but not to doubtful disputations, those whom God has sent. For the many kind words and deeds I have received, dear Saints of the Nebraska Mission, may God reward you. May you cherish the spirit of prayer and confession, and at last gain an eternal abode in the mansions of the blest.

Your brother in bonds,
J. FRANK MINUN.

BARNARD, Nodaway Co., Mo.,
March 31st, 1884.

Brother Joseph Smith.—Last night I closed my series of lectures in this place, twelve in all. Some evenings the house was filled. I received great favor and kindness from the members of the Christian Church here in singing, and Elder John Harland opening by prayer, while Brother Woodhead rang the bell, seated the people, and built fires;—good boy, he did his part. Many are feeling prejudice, not on the account of Brigham Young, but of stories in circulation about the prophet, Joseph Smith. One said to me to-day, that Jesus proved that he was the Son of God, by doing miracles. I asked him to show me where ever Jesus did a miracle to convince any person outside of those that believed. But signs were given to confirm his word to those that obeyed it. I said I had seen more of the signs and miracles, wrought in this church which proved to me, the prophetic calling of Joseph, than I read of in the Bible to prove that Jesus was the Son of God. He said, We have witnesses in the Bible of Jesus being the Son of God, and we don't find any thing in it about Joe Smith. His Elder said, that is true, but they are dead witnesses. I said, that is true, and still he did not know that the apostles, statement was true, unless the word was confirmed to him by the Spirit of God. But to-day there are thousands living that testify that they have received the Spirit of God, and bare witness that Joseph Smith was a prophet; and that I knew

that Joseph was a prophet of God. The Elder said after the man left the office, he did not make any thing out of that. I told the Elder never to deny any truth he had, but come and get more.

I should have spoken a few times this week, and had the appointments out; but the Baptists shut me out of the house.

Yours, ever,
J. C. Foss.

CAMERON, Clinton Co., Mo.
March 24th, 1884.

Bro. Joseph:—I the president of the Delany Branch, raised what money I could in the branch to send to the relief of the Saints at Wheeling, W. Va., that were distressed by the flood there. I succeeded in raising three dollars, realizing that every little helps in time of need. I sent it to them the tenth of this month. The Saints here are trying to do the best they can, spiritually, with the exception of a few. I find a portion of the Saints that are almost always present at our meetings, and we have good meetings, and the Spirit of the Master seems to meet with us, and we are made to rejoice in the latter day work. My prayer is that the Lord will help the Saints, that they may keep their covenants unbroken, that they may be worthy of the gifts and blessings of the gospel, and be protected from every disease and destruction that is passing through the land. I remain your co-laborer in the cause of Christ,

JAMES DROWN.

PLAINVILLE, Mass.,
March 26th, 1884.

Bro. Joseph Smith:—Two years ago last fall, I first heard the gospel, attending the meeting from curiosity, previously having been told that the Saints believed, and taught, doctrines contrary to the Bible. After listening to an able sermon by Bro. A. W. Glover, of Hyde Park, Mass., they gave me the Epitome of faith, which I carefully read, comparing it with the Bible; and to my surprise I found it taught more of the Bible than I had ever heard before. And so I went to hear them again. But my friends hearing of it, advised me to keep away, telling hard stories of the Saints, and worse ones of the gospel. It was about that time, that the following question was discussed by the Plainville Lyceum, of which I was a member: "Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints is not a part, and is in no wise connected with the Church in Utah." I was appointed upon the affirmative. Brethren Sheehy and Potter, of Providence, were there, and spoke very well. But the spirit of persecution had begun, people were bound to kill out the gospel; but it was from God, and they were found fighting against God; and the result was, that instead of killing the work, it began to grow. During this time I was still investigating the work, and finding day by day that the statements in opposition to the gospel were fictitious, many of them made of whole cloth. My finding truth where I expected error, led me to continue. And one by one my friends gave me up in despair, saying, that if I was determined to throw myself away, they had done all that they could for me, and they hoped that if I joined them, I would be the means of showing to the world the corruptness of the Church. Upon the tenth day of August, 1882, I was baptized into the Church. Happy day. Shortly after my sister followed, and now we are

together, striving to follow the path that the Master has trodden, and are trying to tell others of a restored gospel, of the gifts and blessings, of the love of God, and his mercy in revealing the plan of salvation unto man. In the gospel we find the choicest blessings bestowed upon mankind. We have here in Plainville a nice little chapel where Bro. Coombs expounds the doctrines of Christ. Surely and steadily the work is gaining ground. The seed is planted, and God is giving the increase.

Praying for the advancement of Zion, I am in the gospel, your brother,

ULYSSES W. GREEN.

INDEPENDENCE, MO.,

March 31st, 1884.

Bro. Joseph:—We are still in the faith, and feel happy to note the general prosperity of the good work. There has been quite an accession to the church here within the past few months; and by report, many more are coming. We do not feel alarmed, so long as there seems to be the means of an honorable livelihood for all who come. But we give it as an opinion, that the *land* is the true basis of wealth; and persons having the means to purchase and fit up for living, can here find excellent land, good climate, and one of the best markets in the country. Hitherto there seems to have been a dearth in manufacturing. There is a grand opening for capitalists, who are enterprising enough to invest in active business. It's not speculators that are needed; but active manufacturing,—that which will utilize the wealth of the land, and give employment to labor; and so give permanency to the accumulation of people. Those who think that in Independence they will find perfection, because of the precious memories which cluster in the chosen place, will be doomed to disappointment and pain.

The branch here now numbers three hundred and four, with about thirty Elders included. Our meetings are quite well attended—and our preaching services are quite a success. I think the branch is in good condition, and bids fair for a prosperous future, and that it will compare favorably with any other in the church. Our Elders, as a rule, are quite liberal in their views and general policy; however, there is *to much criticising, and throwing of cold water*. I know that just criticism tends to good; but mere quibbling is simply against the spiritual interests of all concerned.

Some people seem to think that it is simply wrong to give an utterance to a thought which is not identical with their own past utterances; and should such a thought find expression—it would only be mere "speculation"—and most certainly wrong. But our experience attest the fact, that some times "speculation" is in precise accord with the truths of the matters in hand.

Yesterday was buried, Joseph H. Reynolds—the one who undertook to bring your Father from Illinois, in 1842 or 1843, to Missouri upon a requisition of the Governor of this State. He it was that was so signally defeated in the attempt to turn over the prophet to the tender mercies of the men who had dyed their hands in the blood of the innocent, and perpetrated nameless inhumanity, against the tender and the fair.

His death was a sad commentary upon a life identified with the crimes inflicted upon the Saints who gathered into the regions in those

early days. I am informed that he died of delirium tremens. At his funeral, not a word of sympathy was uttered, nor a tear shed. He seemed to have, at least stood *alone*, without a single relative at hand. Thus, one by one, the despoilers of the innocent pass away, unwept and unloved.

Bro. Heman C. Smith preached for us once yesterday,—he having the day previous arrived here *en route* for General Conference. That right may prevail, and justice triumph, is the prayer of your brother.

THOS. E. LLOYD.

KEOKUK, IOWA, March 24th, 1884.

To the Readers of the Herald:—I am still battling for the truth. Bro. H. C. Bronson has been laboring in our branch at Keokuk, and his preaching is liked very much. One of his hearers said that if it had not been a Mormon sermon he would say it was the best sermon he ever heard in his life. Bro. Bronson left a good impression in our place. It is said that short accounts make long friends; but I think long stays would make more members, at least that is our experience in this place. I have thought that Elders missed it by leaving a place just as they awakened an interest. There is where the world's preachers beat us. They have the hang on, and stay as long as the interest increases. May the past be a lesson for the future.

I made another trip to Jefferson county, Iowa, and stopped with Bro. Marion Daugherty's family; but the roads were bad, and I only held a few meetings there. There was a Free Methodist preacher there at the same time. He took for his subject, "Man was wonderfully and terribly created;" and when he got through, I thought he was sure. My hope is still in the work, and hope to be faithful and do all the good I can in establishing the gospel of Christ.

Still remain your brother,

B. F. DURFEE.

BOONESBOROUGH, IOWA,

March 23d, 1884.

Dear Herald:—It has been but a short time since I obeyed the gospel, and I do not regret it. I was baptized January 16th. I was convinced of the truth by the plain, earnest preaching of our esteemed brother, R. Etzenhouser. God's Spirit has attended and greatly blessed me since I have been in the work. I find no principles to be ashamed of; and upon those principles I build all my hopes, both for the present and future. I feel pretty well founded in the faith; yet I fully realize the danger of falling by the way. I pray that I may hold out faithful and true to the end of the race. I pray for the church, especially those with whom I have been so pleasantly associated within the past few months. I am interested in the future of Boonesborough, especially the young Saints of this place. I pray that they may conduct themselves to the honor and glory of God, and fit themselves for use in his kingdom. Our trials may be many, our temptations strong, and strength feeble; but we feel sure that the Lord is on our side, and this gives us courage to continue faithful.

I was at conference held at Rhodes, Iowa, March the 7th, and felt greatly blest while there. We have meeting here three times a week. Bro. Etzenhouser has just closed a series of meetings here, which I have every reason to think has been productive of every good. One was bap-

tized, and some were received by letter during his stay, and the Saints were well instructed in regard to their duty, and seemed encouraged and determined to put forth a more united and vigorous effort to live their religion, and glorify the cause of the Master. May God help us all to put our good desires into good deeds. I know since I have turned my attention to the works of God, that I have experienced a change that satisfies me, that it is better to be a Saint, and be laughed at by those who are so stubborn that they will not listen to the word of God. I desire the earnest prayers of all the Saints, that when I depart from this life, I may be ready to meet my Savior, and be worthy of that home that God has promised to those who obey his commands. I trust that the love which I now feel for the work may never diminish, but increase; we may allow the "cares of this world and the deceitfulness of riches to enter in and choke the good word;" and if we do this, of course it will become unfruitful. But we must watch and pray; that we enter not into temptation, and live our religion in our daily life. God will not suffer you to be tempted above that ye are able to bear. When I think of all these glorious promises, I wonder how I can ever doubt, or become discouraged or cast down. We are taught in the word of God, that the "trial of our faith is more precious than gold." My greatest desire is to do something for the Master. I realize there is a work for me to do, as there is for every true and faithful child of God. We need not wait to perform some great act of benevolence, which the world will applaud; for it is not so much what we do as the spirit in which we do it. He says, "if we but give a cup of cold water in the name of a disciple," we shall not be without a reward. With best wishes for the success of the *Herald*, and its readers. I remain your sister in the latter day work.

FRANCES M. LANE.

NEBRASKA CITY, Nebraska,

March 31st, 1884.

Dear Herald:—I returned home on the 24th inst. I have been out all winter, trying to present the truth to the people in Nebraska. I have only baptized one, and a great many have told me that they could find no fault with the preaching, and some are almost ready, want to hear more. Some have one excuse and some another. Some may say that the missionary has a good and easy time. But I find it to the contrary. He has no sure abiding place while on his mission, unlike those snug at home, with their wives and and little ones, which should be one of the most happy places on earth. He has to sacrifice those home pleasures of wife and children, and has gone forth, sacrificing his strength and his means, exposing his person night after night, after preaching, to the chilly, damp wind, from which, with the best of care, he will take more or less cold. An Elder when preaching should stop at one place and employ his time in reading and improving his mind, so that he will be more collected upon the subjects or discourses which he is delivering; and farther, his bed is the same while stopping at that one place, and he gets acquainted with the family which he is stopping with, and will feel really at home. I believe the words of the Lord Jesus, which he spoke to his Seventy, whom he had chosen and sent out to preach the gospel. He

commanded them, saying, "Go your way; behold, I send you forth as lambs among wolves. Carry neither purse nor scrip, nor shoes, nor salute any man by the way; and into whatever house ye enter first say, Peace to this house; and if the son of Peace be there, your peace shall rest upon it; if not it shall turn to you again. And in whatsoever house they receive you, remain, eating and drinking such things as they give; for the laborer is worthy of his hire. Go not from house to house."—Luke 10: 3-7.

I have preached in Plattsmouth and Omaha, and other smaller towns in Nebraska. My ministry has been mostly in Southern Nebraska District. I take this method of thanking the Saints and friends for their kindness towards me while I have been preaching. May the blessings of God ever be with them. May the Lord bless the Elders in their deliberations, is my prayer.

Yours in hope,

J. ARMSTRONG.

TABOR, Iowa, April 1st, 1884.

Bro. Joseph:—I have just returned from Hamburg. Had a good time in presenting the gospel to the people of that place. Many are believing, and some express themselves ready for the water as soon as the warm weather comes. The Saints in the district feel well, as a general thing; and I think the work will move along faster this next year than it has in the past. We have done the best we know how to do, under the circumstances. We have not baptized as many as we would like to have done; but we don't intend to drag people into the water, unless they know something of the work; enough of that has already been done in this district. Some seek the honor of baptizing many into the Church, and some of these we have had to labor with, and convert to the faith, after some of the Elders have baptized them. Thus we are troubled and perplexed with all kinds of spirits, through not having sufficient wisdom in the beginning. May God bless us with wisdom and the light of the Holy Spirit, is my prayer. Yours in bonds,

HENRY KEMP.

BRIDGPORT, Conn.,

March 20th, 1884.

Bro. Joseph:—Do the signs follow them that believe. By the foolishness of preaching, I was led to believe in the gospel of Jesus Christ, as presented by the Latter Day Saints; and was accordingly baptized by a brother I did not know. I had never seen him before. After baptism, we attended a prayer meeting. When the meeting had been in progress some time, this brother stood up, looking very pale, his eyes fixed on me. He began to speak in an unknown language. When he had done speaking, he walked across the room, laid his hands on my head, and ordained me a Priest. All this time I had not moved or spoken to be heard by any one in the room; but mentally I had answered his call, for I understood him perfectly. He spoke the Greek language, and the accent that I learned thirty-two years ago, and called me by my name, and not the name that I am known by now, but by my middle name that I was known by for four years while I lived in Greece, he speaking the accent so plainly, that had he been there with me, he could not have seemed to be more familiar with me and the language. When he gave the interpretation in the English, I did not understand him any

better; he speaking in a language unknown even to himself, and calling me to the ministry, and my answering him mentally, and he, or the Spirit that spoke through him, understood me clearly, yet I did not even look up. I preached last Sunday for the first time, and he that called me was with me. O, my brother, pray for me, that the call may ever ring in my ears, moving to greater activity.

Your brother in Christ,

R. W. W. PREECE.

TEMPLE, Texas,

March 28th, 1884.

Dear Herald:—I wrote immediately after the close of debate, and remarked that we should "see the results." We have seen some of them. We have had full houses ever since, and some who had not attended our meetings before, are attending regularly now. There have been three additions to the branch by baptism, and more are nearly persuaded. One of the additions was a young brother, who before had been with us, and wandered away from the fold in a dark day. It was a solemn and affecting scene. As he came out of the water, the audience sang,

"There were ninety and nine that safely lay,
In the shelter of the fold."

Another was an aged sister who had wandered in sectarian darkness, but has found the fold, and came in to rest during the last days of her pilgrimage. The third a young man of steady and moral habits. It does my heart good to see these young men take on the gospel armor, and my soul rejoices to see the aged walk in the paths of peace. Bro. John A. Currie, jun., was ordained an Elder the 15th inst., and declares his intention to give his life to the ministry. I have heard him speak twice, and was well pleased. He is a young man of excellent promise; and if he is faithful, will not be lost sight of in the progress of the latter day work. Ye Saints of Texas, be faithful, and a brighter day is dawning for you.

In bonds,

HEMAN C. SMITH.

MONTROSE, IOWA,

March 28th, 1884.

Bro. Joseph:—Bro. M. T. Short is with me here. Two were baptized here last Sunday, three more on Wednesday, by Bro. Short. Two or more will be baptized here this afternoon. One was also baptized on last Monday, making six in all.

Yours for truth,

H. C. BRONSON.

RICHFIELD, Genesee Co., Mich.,

March 19th, 1884.

Bro. Joseph:—The Saints here are very much scattered. But we are getting along as well as can be expected. We have had no preaching here for almost three years. My faith is strong in the work. We once had an organized branch here, but the Saints have moved away, until there is but few left. When we met together in the past, we enjoyed the Spirit of the Master in our midst. I feel to thank God for the blessings of the past, and still trust in him for the future. The Spirit of God was made manifest with us on the thirteenth. My mother was taken very sick about the first of March, with something like lung fever, and severe pain in her head. She trusted in God, and asked him to remove the pain, but did not feel like calling for the Elders. The people of the world wanted her to have the

physicians, but she still put her trust in God. Some said she had trusted in God long enough, and thought we should get a physician for her. While she was meditating, she saw Elder E. DeLong enquiring of the Lord if she would get better; she heard the voice to him, If she trusted in the physicians, she would not; if she trusted in the Lord she would. She called for E. DeLong; he came and administered to her, and she got relief right away, and sat up and called for something to eat; and is now well, which caused us all to rejoice in our Heavenly Father. I feel it is a glorious cause to be engaged in. My prayer to God is, that he will ever keep us from all evil.

Your brother in the gospel,

THOMAS HARTNELL.

Summary of News.

GENERAL NEWS.

March 27.—The decline of Parnellism as a prominent factor in British politics, is said to be now plainly indicated, and if Mr. Gladstone remains incapacitated, it is thought the Irish party will be broken into fragments ere long. The Tories are rapidly discarding their Irish allies, and the Liberals are renouncing their pledges. In Ireland the Liberals are arraying themselves against Parnellism; and the moderate Home-rulers are joining the liberal ranks.

The latest ebullition of Nihilism with which the Russian Capital is frightening itself is a threatened revival of the anti-Semitic riots to take place during the approaching festival of the Passover, which is always observed with great ceremony by the Jews throughout Russia. The official press of St. Petersburg gives warning that the plans for the proposed disorders are known to the Government, and will be met with stern repressive measures. Some of the Vienna papers, in commenting on the announcement, intimate that the danger exists only in the imagination of the police, but is now put forward as a cloak for contemplated measures of severity toward persons whom the Government suspects, but against whom it has no proofs.

The Russian Government has begun a suit against a Roumanian railway company for £2,000, of which it claims to have been defrauded by overcharges for the transportation of troops and supplies during the late war with Turkey. As all the railways in Roumania are really owned by the Government, although nominally controlled by various companies, this suit assumes the importance of an international episode.

It is thought that the next election in Germany will turn on Socialism.

The French Government will in May submit a scheme for the revision of the Constitution.

The Swiss Federal Council has ordered the immediate execution of the order expelling four anarchists.

Gen. Graham telegraphed this morning the following: "The evening and night were cool. The reveille was sounded this morning at 3:30 and as quickly as possible the troops got in readiness to advance on Tarnieb. The cavalry are in front and the infantry follow in echelon of brigade squares, with guns between brigades." The British forces began their advance on Tarnieb at five this morning. The firing opened at half past seven, and was brisk upon both sides

The rebels were in larger numbers than yesterday. The English cavalry and mounted infantry led, and drove the rebels from the rocks, dispersing them among the hills. There were no British casualties. The loss of the rebels is unknown. The rebels fired on the British troopers from the rocks upon the left. The cavalry dislodged them and advanced to within 100 yards of Tamanieb. As soon as Graham came up with the infantry and guns, shells were thrown among the flying Arabs and exploded close to them. On reaching Tamanieb the men and horses made straight for the wells and slaked their thirst. After a brief halt the cavalry moved out to the right and left of the village in pursuit of the retreating foe. The village forthwith was burned to the ground. Gen. Graham will explore the region in the neighborhood of the wells of Tamanieb and then return with his whole force to Suakin. The campaign is at an end. Col. Kitchener and Maj. Rundle have started from Cairo to co-operate with Capt. Chermiside in negotiations for the opening of the road to Berber. Telegraphic communication between Berber and Shendy has been restored. Orders have been sent Gen. Graham to return immediately with his troops.

March 28.—Turkey has protested against the commercial treaties concluded by the Khedive with England and Greece.

Prince Leopold, Duke of Albany, fourth and youngest son of Queen Victoria, died suddenly at 2 o'clock this morning at Cannes. Prince Leopold's death was due to the effects of a fall last evening at the Cerce Nautique. The Queen is very deeply affected by the loss of her favorite son.

In the British Commons tonight Albert Pell, Conservative, moved a resolution in favor of the relief of local taxation. The Government opposed the resolution. It was carried, however, by a vote of 208 to 197. The result was greeted with loud Conservative cheers and cries of "Resign," "Resign."

Rumors are prevalent at Cairo, Egypt, that Khartoum has fallen. It is reported that the prestige of Osman Digma is lost, his power broken, and the Sheiks hitherto faithful to him are returning to their former allegiance.

Eight murderers were hanged.

March 29th.—Mr. Davitt is again at variance with the Parnellites in the matter of the selection of candidates for the general Parliamentary election in Ireland and the scope which the land agitation ought to take. Mr. Davitt is evidently displeased at the general tendency of the Irish constituencies to permit Mr. Parnell to select their future members.

Telegraphic communication between the English lines and Khartoum is entirely interrupted, and grave fears are entertained for the safety of Gen. Gordon. The spirit of revolt against English domination has spread in Upper Egypt. There is relentless hostility to the British and inveterate opposition to their encroachments. The climate in the meantime is playing sad havoc among the English soldiery, and the march to Berber has performed been abandoned. The Gladstone Ministry are much puzzled over the Egyptian situation.

An authentic statement has been made as to the prevalence of trichiniasis in the district of Hesse Cassel, Germany, from which it appears that in 1875 fifty-four cases of it arose from the

use of flesh of German swine and only nine from the use of American hog flesh. In the years since then 415 deaths have resulted in Germany from the use of the flesh of domestic hogs, while only 230 cases of disease have resulted from the use of the flesh of the American hogs. In the year 1882 only three well-authenticated cases of disease from eating American pork were reported. German statistics show that five per cent. of all the German hogs slaughtered are affected with trichinæ.

March 30th.—The villages containing the camp and headquarters of Osman Digma have been taken. The rebels have fled into the mountains, whither the British can not follow them, after a very severe fight, lasting from 8:30 a. m. till mid-day. The enemy have left from 2,500 to 3,000 of their number on the field. Five officers and ninety-six men of Gen. Graham's force have been killed, to which must be added nineteen missing—total 120. The wounded number ninety-nine, including ninety-four men.

The British telegram reads: Owing to there being no breeze heavy clouds of smoke hung over the men to their immediate front, entirely obscuring their view of what was going on in front of them. As the first companies reached the edge of the incline the rebels suddenly appeared in great numbers, leaping from behind the rocks, and made a wild charge upon the square. Our men could not see their enemy for the smoke, and so a species of momentary panic arose. The Arabs were quick to profit by the confusion in our ranks. They crawled on their hands and knees beneath the bayonets and beneath the muzzles of the Gardner's and Gatlings, and thus got into the square, when they commenced stabbing and slashing our men, doing terrible execution among them. At close quarters with the cold steel our men were no match for these powerful savages, who dodge the bayonets or catch them on their shields, and deliver two or three spear thrusts before the man armed with the bayonet can recover. The York and Lancaster men fell back in confusion behind the Naval Brigade, thus cutting the latter off from their limbers and ammunition. That the Naval Brigade stuck to their guns to the last is sufficiently testified by the fact that they lost three officers and eleven men before they left their guns, and then only retired when they had no more ammunition. The panic spread rapidly, and in a few moments the whole brigade was in hot retreat, the rebels following them closely, stabbing and hacking the hindmost. It was some moments before the retreat could be checked, and then the check was in a great measure due to the action of the cavalry. When first the infantry were engaged the cavalry withdrew to the rear, where they were hidden from the enemy by a fall in the ground. When the panic occurred the cavalry advanced at a trot, meaning to afford aid to the infantry by a charge. This, happily, was unnecessary. The enemy, seeing a large body of cavalry bearing down upon them, hesitated, and this gave time to the soldiers to listen to their officers and reform. They did not do so a moment too soon, for the rebels, elated by their first success, soon began to come on again, and the men had all their work to do to repulse them by a heavy fire, and so prevent a repetition of the reverse. Here again the cavalry did good service, some of the squadrons dismounting and firing volleys at the rebels,

who were collecting in the rear and on the flanks, and advancing, part towards the camp and others towards the rear on the flanks of the Second Brigade. When once the men had halted and turned, they quickly reformed and advanced slowly and in good order towards the abandoned Gatlings. During their retreat the York and Lancaster Regiment suffered heavily, losing two officers and fifty men, while the Black Watch (Royal Highlanders) lost one officer and nearly sixty men. The force generally suffered severely.

The cavalry swept on from the left, approaching the swarming foe upon the right flank. There was not a cloud in the sky, and the sabres, nearly 700 in number, flashed in a line of blinding light. The enemy could be seen pausing and standing singly or in groups, like deer startled by the sportsman. Once, twice, thrice, they looked about them, and stared again, and then the sight became too terrible, and they began to retreat. With admirable judgment Col. Wood interpreted his orders aright. He immediately sounded a halt, dismounted his men, and plied the wavering savages with carbine fire. Gen. Buller's brigade at the same time poured in a hot flanking fire, and then the infantry of the Second Brigade had time to rally, and the fight was practically won. All this was completed a little after nine o'clock. Meanwhile the First Brigade, stationed some quarter of a mile in the rear, and to the right of the Second, had been hotly engaged, the attack being chiefly made by the Arabs on their right flank. The men behaved admirably, and their fire was so well directed that no rebel could live within sixty yards of the line. The mounted battery was also brought into play, making splendid practice among a group of the enemy collected on the opposite side of the valley and along a ridge on the nearer side.

The First Brigade advanced slowly in excellent order, the Arabs falling back before it and leaving numbers lying on the ground. They passed the spot where the guns were left, and advanced to the edge of the ridge commanding the entire breadth of the valley, where they poured a murderous fire into the rebels, who were soon in hot retreat, tumbling down the valley side, scouring across the plain, and hiding here and there behind the bushes and rocks. All chances of success had departed for the enemy, who began to understand that this was the case. Now and then, with wonderful courage, a small group of two or three devoted fanatics charged up the valley side, only to fall after proceeding a few yards, their bodies in some instances rolling and bounding downwards from rock to rock. The Second Brigade had also advanced by this time to the guns, of which the Naval Brigade took possession with a cheer. One Gatling, however, had been run down into the valley by the rebels, and this was not got up till about half an hour later. The enemy were now on the opposite side of the valley, and saluted us with a continual dropping musketry fire, which though not badly directed, did, fortunately, but little harm. After a short halt, but not long enough to give the enemy time to rally, the First Brigade again advanced, taking with them this time the nine-pounder battery. The brigade descending slowly into the valley, and then took the opposite heights at the charge. Clearing the way before them with a steady fire, they then descended the next hill into a small valley, where Osman Digma's camp and the Village of Tamasi lay.

The Arabs made here an attempt to hold their own, but by doing so only lost a few more brave warriors, and then the village was taken.

A riot begun some three days ago in Cincinnati, O., has taken a disastrous course.

The original mass-meeting at the Music-Hall was organized for a legitimate and laudable purpose. It was a gathering of citizens of all classes to express their indignation at the shocking failure of justice, and to demand protection for society at the hands of the executors of the law. The discussions were temperate, the audience was orderly, and the sentiment of the meeting took shape in an appeal to the Legislature for such legislation as should make life more secure and assure the punishment of criminals. When that meeting adjourned the more excitable of the crowd moved as if spontaneously to the jail, where they expected to find the wretch Berner, and to administer to him the penalty which the jury should have pronounced. The resistance which was made to them and their disappointment at not finding Berner, added to their indignation, and they determined to get at the other murderers and mete out justice to them. They were confronted by the police and the local military, and a conflict commenced which ended in much bloodshed. The second night the character of the conflict had changed, as well as the nature of the mob. The original object was lost sight of to a large extent; the mob had swelled to immense proportions, attracting, as a mob always does, the hoodlums and the dangerous lower classes, bent upon violence, pillage, arson, and destruction. Such a result was inevitable after the violent classes had had a taste of blood, and thought themselves superior to the authorities. The cowardly or else sympathetic action of some of the militia and the reckless firing of others added to the fury of the mob, and a carnival of riot began, ending with the loss of many lives, the pillage of many stores, and the burning of the court-house, together with its valuable library and records, which must entail almost irreparable loss upon Hamilton County. So far seventy-five have been killed and one hundred and fifty wounded. All the State militia, seven regiments of infantry and five batteries of artillery, have been ordered to Cincinnati by Gov. Hoadly.

March 31st.—Mr. Gladstone appeared in his usual place in the House of Commons yesterday.

Gen. Millot, the French General in Tonquin, advises his Government that after he has captured Hung Hoa he will retire with his forces and return to France, leaving the auxiliary native regiments to defend the country.

The news of the defeat of Gen. Gordon's force near Khartoum is confirmed. The Egyptian soldiers acted in the usual cowardly manner, and the Bashi-Bazouks scarcely did better. Gordon's loss was quite heavy.

The Turkish Ambassador informed Earl Granville that the Porte has prepared a circular to the Powers asking that the conference at Constantinople on the Egyptian question be resumed. The Porte offers to withhold the circular if England consents to negotiate with the Porte alone for the settlement of the Soudan question.

A revolutionary printing office has been discovered at Kieff, Russia, and seven persons arrested on the charge of being connected with the office.

The changes now being made in the disposition of the German troops show that the Gov-

ernment of Germany intends to enlarge the frontier defenses of the Empire. Twenty-one battalions of infantry, six battalions of horse and two of foot artillery are passing through Berlin to re-enforce the eastern frontier. The forces in Alsace will remain as at present constituted. It has been decided to make at Dantzic the third great fortress on the second line of defense. Dock-yards, arsenals, and a great fortified harbor will be constructed.

Three fugitive Nihilists have crossed the Russo-Austrian frontier and arrived at Lemberg.

April 1.—The Spanish Cortes has been dissolved, elections will be held, and the new Cortes will be assembled May 20.

Osman Digma is again on the offensive. He threatens Suakin, from which the British garrison has been withdrawn.

Austrian police are of the opinion that the recent assassinations in Pesth and Vienna have been plotted in New York by a society of anarchists of which Herr Most is the head.

Gen. Graham, with the English troops under his command, sailed yesterday from Suakin for Suez. This marks another new departure in the British policy as far as the Soudan is concerned, and, taken in connection with the return of Mr. Gladstone to his parliamentary duties, indicates the defeat of the Jingo element in the London Cabinet. It is probable now that Gordon will be left to fight his own battles as best he can. His situation is perilous in the extreme. The Arabs who appeared at first to be friendly to him are now open enemies. The London *Times'* correspondent at Khartoum telegraphs that Gordon is daily expecting British troops, and that the very existence of the garrison depends on their arrival.

The Supreme Court of Massachusetts yesterday decided that taxes upon mortgages of real estate subject to local taxation are illegal. The State Treasurer will be compelled to refund \$37,000 to various insurance companies.

The streets of Cincinnati, O., are still barricaded.

Small-pox has broken out at Decatur, Ill.

April 2d.—Michael Davitt has incurred the displeasure of the Irish Land-Leaguers for inviting Henry George to lecture on land nationalization in Dublin. The Parnell League of Ireland has censured him therefor.

It is reported that the British detectives have discovered an invincible society of farmers and mechanics at Tubbercurry, in Sligo, Ireland. One person, named P. Sheridan has been arrested. Tubbercurry was at one time the home of P. J. Sheridan, a noted Irish dynamite orator.

The German Admiralty has urged the construction of 150 torpedo-boats and submarine batteries on the Baltic coast, and a bill for the first installment of them, seventy in number, amounting to over \$9,000,000, has been introduced in the Reichstag and meets with favor from all parties. Since 1870 Germany has spent \$55,000,000 in the construction of ironclads and other battle-ships, arsenals, etc., besides her current naval outlay.

Osman Digma is actively resuming the offensive. He is attempting to cut off the friendly tribes about Handoub and Tamañeb from water. Sheikh Mahmud Ali is opposing him. A battle is expected. A dispatch from Gen. Gordon March 18th states that El Obeid is poverty-stricken and destitute of trade. A few of El Mahdi's

followers are there. There were no signs that El Mahdi is about to advance upon Khartoum. The Kabbobish tribe is in open rebellion against El Mahdi.

The recognition of the German Liberal party as a new and important force in German politics is daily becoming more evident. One of the demands set forth in its published programme is for the creation of a responsible Minister for the Empire. This attracted the attention of the Bundesrath, and almost immediately a delegation from Saxony, seconded by one from Wurtemberg, asked that body to oppose the demand. The discussion of the request was deferred at the time, but it is now occupying the attention of the delegates.

Everything is quiet at Cincinnati, O., now. There were forty-five killed, and one hundred and thirty wounded in all.

The Iowa Legislature adjourned *sine die*.

BUSINESS AND FINANCE.

There were but 172 business failures in the United States last week, and 32 in Canada, making a total of 204 against 213 the previous week.

The school teachers of France number 81,000, and no fewer than 48,043 of them receive salaries below \$200 a year. Salaries ranging from \$200 to \$260 are paid to 22,355 teachers; from \$260 to \$320 to 5,969 teachers; from \$320 to \$380 to 2,260; from \$380 to \$440 to 1,364; from \$440 to \$520 to 786; and only 579 teachers receive above \$520. Of the 48,043 teachers, 19,058 do not receive more than \$130 a year.

During the month of February of this year the exports from the United States exceeded the imports in value \$6,601,654.

Business failures in the United States during the quarter ending March 30th, numbered 3,296, aggregating \$40,000,000, against 2,806, aggregating \$37,000,000, in the corresponding quarter of last year.

During the quarter ending Dec. 31, 1883, the gross receipts at all the post offices of the United States amounted to \$11,434,719, and the sum realized for postage stamps for the same quarter was \$10,661,874.

Owing to a damaging competition for the supply of steamships with coal between the Clearfield, Pa., and the Cumberland, Md., coal companies, a reduction in miners' wages has become necessary. The operatives threaten to strike.

The *Mark Lane Express*, in its review of the British grain trade for the last week, says: Colder weather has checked vegetation, and wheat is not too forward. Flour is weaker. Sales of foreign wheat are slow and tedious and generally in favor of buyers. Business in cargoes off coast is restricted. One cargo of about No 1 Californian realized about 38s 6d. Five cargoes of wheat arrived, also one cargo of Oregon flour, which was withdrawn. Two wheat cargoes were sold, one withdrawn, and four remained, including one Californian. Cargoes on passage were little noticed. Sales of English wheat during the week, 57,243 quarters at 38s 1d per quarter, against 61,805 quarters at 42s the corresponding week last year.

The Atchison, Topeka & Santa Fe Railroad earnings for January were \$1,172,348; operating expenses, \$569,063; net earnings, \$603,284. The increase over the corresponding week of 1883 was 45 per cent.

Germany is vigorously pushing its trade with

Mexico. A new line of Steamers, in order to accommodate the increased commerce will soon run between Vera Cruz and Hamburg.

Reports from the twenty-six leading clearing-houses of the United States for last week show the total clearances to have been only \$847,380.-455.

The stock of grain in Chicago elevators March 29th, was 12,108,374 bushels of wheat, 6,751,184 bushels of corn, 1,392,374 bushels of oats, 1,604,925 bushels of rye, and 250,777 bushels of barley, making a grand total of 22,116,639 bushels, against 22,719,778 bushels a week ago, and 15,395,248 bushels at this period last year. The quantity of grain on board vessels in the harbor is 1,358,458 bushels. Total stock of grain in store and afloat in Chicago, 23,475,097 bushels, against 24,044,537 bushels a week ago. The visible supply of grain in the United States and Canadas at the same date was 31,944,755 bushels of wheat, besides several hundred thousand bushels in Milwaukee held for shipment, 16,947,892 bushels of corn, 4,557,267 bushels of oats, 2,174,915 bushels of rye, and 1,439,068 bushels of barley.

According to the annual report of the Mine Inspector of Indiana there are 206 mines operated in that State by 5,403 men on a capital of \$1,600,000. The products for the year 1883 were 2,560,000 tons. There were but eleven deaths during the year arising from mine accidents.

Exports of dry goods from the United States during the first quarter of this year were valued at \$42,885, against \$39,903 during the corresponding period of last year.

The exact decrease in the public debt during the month of March was \$14,238,324.

Last week the flour production of the Minneapolis (Minn.) mills was 105,480 barrels, against 73,435 barrels for the previous week.

Lyman & Curtis, wholesale toy-merchants of New York, have assigned. The liabilities are placed at \$172,000.

At one of the Glasgow, Scotland, steel-works there is in progress an immense anvil block, which will eventually contain about 165 tons of metal, and which is intended for use with twelve ton steam hammers, of which there are several now at work in Scotland. This monster anvil block is designed in two pieces, the larger one being of about 140 tons' weight. It was cast in a mold occupying the position intended for the block itself. The mixture employed in the production of these huge anvil blocks was about one-fourth No. 3 Gartsherrie and three-fourths scrap-iron.

FIRES—STORMS—ACCIDENTS.

March 27.—Further reports of the disastrous cyclone of Tuesday continue to be received from Upper South Carolina. After striking near the Village of Piedmont, in Anderson County, the storm traveled in a northeasterly course to Paris Mountain, in Greenville County, the City of Greenville having a narrow escape. Its path covering a belt of country about one-fourth of a mile in width, in which almost everything had been completely leveled to the ground. Giant oaks and great forest pines and smaller growth were alike swept into piles, and the whole forest in the path of the cyclone was an almost impenetrable mass. By dwellers on the mountain-side its coming is described as resembling the angry growl of some great animal. It was seen by

them as it crossed the summit of the mountain between seven and eight o'clock, a dense rain-cloud, perfectly red and ablaze with electricity. Descending the mountain, it sped with fearful velocity, spreading destruction alike on the hills and in the ravines of the slope. From the top of the mountain its devastating work extends, so far as has been heard from, to the neighborhood of Sandy Flat, in the upper section of the county, a distance of about ten miles. Within a distance of two miles in the main track of the cyclone at least a dozen farmhouses were destroyed or unroofed. All the buildings of the Buckhorn Tannery were blown down. The residence of George W. Hawkins, near by, was also blown down, Mr. Hawkins and family making a narrow escape. The building soon afterwards took fire and was consumed. In many places the trees torn up by their roots and twisted off above the ground, are piled and crossed in stacks that are almost impenetrable for many hundred yards without a break. In many localities there were heavy hail and rain, totally injuring grain crops. Nine persons were killed, and ten seriously injured.

Later information from the cyclone which swept through the western part of North Carolina, Wednesday reports that the losses have been greatly underestimated both in life and property. At Newton, Catawba County, the loss will be over \$100,000. Some of the farmers in that county have lost whole herds of cattle by the destructive elements. Some of these were blown a hundred yards away, and found last evening buried among the debris of the wreck. Over 100 houses were blown down in Catawba County. Eight or ten of the persons wounded will die. Among these are Julius Wilson and Betsy Wilner, a girl 17, whose skull was fractured. Hundreds of women and children escaped by crawling into caves in the mountains, cellars, and underground places. Several women in the upper part of the county climbed up into the tree-tops, where they remained in their night-clothes throughout the fearful storm, and were found by their friends next morning and removed.

The cyclone swept through eight counties. It appears to have had three branches. It went through Mecklenburg, Iredell, Moore, and Caldwell Counties. Many narrow escapes from death are reported. Houses were swept away like chaff. The woods are a wreck of fallen timber.

At Lenoir, Caldwell County, it is reported that the worst damage was done, and that six young ladies were killed in the ruins of houses. In Jones County, in the extreme eastern part of the State, many houses were blown down. Some damage was done to farms and houses in Durham and Orange Counties.

Five lives were lost and much property destroyed, near Denver, Colorado. The loss of property is estimated at \$100,000.

Heavy wind and hail prevailed in some parts of Indiana, unroofing houses, and injuring several people.

Sidewalks were torn up, and two building unroofed, at Kansas City, Mo.

The cyclone that destroyed the village of Scipio, O., Tuesday last, killed one person at that place and injured two others. The loss is estimated at \$100,000. A great many buildings were blown down near Dayton, O. Colemansville, Ky., was almost entirely wrecked by a cyclone last evening. Three persons were killed and one injured. Loss \$18,000.

The E. A Cook publishing company of Chicago were burned out. Loss \$15,000. Loss by fire at Waterford, Pa., \$25,000. Orange City, Tex., \$20,000. New Berlin, N. Y., \$20,000. Macon, Ga., \$80,000.

Five children died from eating pork, near Savannah, Ga. In a small town of Saxony last year, according to an official statement, sixty persons died and 403 persons became seriously ill from eating raw pork containing trichina. The pork was from native German hogs.

March 28.—The Bracewell mill at Brunley, Lancaster, Eng., has burned.

The machine-shops of the Memphis and Charleston Railroad at Memphis were destroyed by fire. The loss is estimated at \$100,000. About 150 men will be thrown out of employment on account of the blaze, which is said to be the work of an incendiary. Loss by fire at Chattanooga, Tenn., \$5,060. Chicago, Ill., \$1,400. Sullivan, Ind., \$3,000. Fergus Falls, Minn., \$10,000.

No new breaks occurred in the levees of the lower Mississippi, and a small fall in the river intimates that the worst is over.

A destructive storm raged at Denver and in the surrounding country yesterday morning. One man is reported to be fatally injured. The damage in Denver alone is estimated at \$45,000.

March 29.—Several persons were killed by the explosion of the nitro-glycerine factory at Chester, Pa. The explosion was caused by excessive heat generating nitric acid.

There was an earthquake yesterday morning in the Island of Ischia.

March 30.—Loss by fire at Grand Haven, Mich., \$18,000.

A heavy gale prevailed in the Middle Atlantic States. In Brooklyn a four story building was blown down, a river schooner was capsized on the Hudson, and the captain and one of the crew were drowned; at Philadelphia several small vessels were driven ashore, and a schooner was sunk in a collision. The Captain and four of the crew perished.

March 31.—Loss by fire at Medina, N. Y., \$6,000.

April 1.—The Village of Oakville, between New Castle and Muncie, Ind., was destroyed by a cyclone. Several lives were lost.

A heavy snow-storm raged in Northwest Nebraska and Dakota yesterday. In some places the snow fell to a depth of six feet.

During the recent Atlantic gale five men of the Gloucester (Mass.) schooner Minnesota were drowned.

A remarkable natural phenomenon is reported from Bonna, in Algeria. An isolated mountain, the Dshebel Naibo, 800 feet high, is sinking into the earth. Round its foot there is a deep hollow, and before long the mountain will disappear. The district of Bona has once before witnessed a similar event; the Lake Fezzara, of more than 12,000 hectares, did not exist at the time of the Romans. St. Augustin, who lived at Bona, described the whole district without once mentioning the lake, and researches in 1870 have resulted in the discovery of the ruins of a Roman town at the bottom of the lake. As in Arabian writings there is nothing to be found concerning the formation of the lake, it is supposed that it has existed only for about a thousand years.

April 2.—Loss by fire at Otterville, Ill., flouring mill, \$12,000. Elkhorn, Wis., \$3,000. Davport, Ia., \$4,000.

Six persons were killed and forty persons wounded by the cyclone at Oakville, Ind., Tuesday evening. Nearly every residence in the village was demolished, and farm-houses for a mile west in the track of the storm were unroofed and badly damaged. Severe storms in Western Ohio, close to the Indiana State line, are also reported. Farmers suffered severely.

Near Reading, Pa., seven men were thrown from a truck, which was attached to a passenger train, and were all badly mangled; some of them are expected to die.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Selected Poetry.

THE MIRACLE.

From a pyramid in the desert's sand
A mummy was brought to Denmark's land—
The hieroglyphic inscription told, [old.
That the body embalmed was three thousand years
It was the corpse of a mighty Queen.
Examining it, they found between
Her closed fingers a corn of wheat:
So well preserved was this little seed,
That, being sown, it put forth its blade,
Its delicate stem of a light green shade,
The ear got filled with ripening corn,
Full-grown through sunshine and light of the morn.
That wonderful power in a corn so small—
It is a lesson to each and all.
Three thousand years did not quench its germ—
It teaches our faith to be strong and firm.
When such a life is laid in a corn,
When out of that husk a new plant could be born
To ripen in sunshine and dew from the sky,
Then, human soul, though spark from on high,
Thou art immortal as thy great sire
Whose praise is sung by angel-choir!
The husk, the body, is buried deep,
And friends will go to the tomb and weep;
But thou shalt move on, on wings so free—
For thine is the life of eternity.
That wonderful power of so small a seed—
The miracle seen in that corn of wheat,
It puzzles the mind; but still it is done
By the Author of Life, the Eternal One.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE SPIRITUAL IMPORT AND INTENTION OF WATER BAPTISM.

MY DEAR READERS: You need not be told that all the ceremonial and ritual institutions of the Bible were intended by Divine wisdom to teach spiritual things. The ordinances of the Mosaic Law had a powerful bearing upon the great and solemn truths, especially upon man's guilty state, and the work of the Lord Jesus in effecting his salvation. They assisted by the aid of the senses, the thoughts and affections of the heart. The two rites of the New Testament are especially instructive. They are not to be looked at as mere ceremonies; in that case the divine institution in them is lost. The Lord's Supper is a commemoration of the death of Christ. "This do," said our dying Lord, "in remembrance of me;" (Luke 22:15-20); and Paul adds: "For as often as ye eat this bread, and drink this cup, ye show the Lord's death till he come.—1 Cor. 11:23-26. Here is its spiritual intention and import; and whether the object is important or not, my readers will please judge.

What, then, is the spiritual design of baptism. We are only safe in answering this question by searching the Scriptures; here I find also that divine wisdom intended important truths to be conveyed to the mind by the use of this rite. Baptism in water was intended to teach the sinfulness of man, and the necessity of purification from sin, and of spiritual regener-

ation by the Holy Ghost, in order to Eternal Life. Acts 2:38; 22:16. Titus 3:5,6.

Baptism presents a figure of the flood which our Lord had to pass through, to work out our salvation. Of this he speaks in most affecting language: "I have a baptism to be baptized with, and how am I straitened till it be accomplished," and in David, his type, "I am come into deep waters, where the floods overflow me." Luke 12:50; Psalms 69:2.

Baptism is also a figure of a burial of a life of sin, and a resurrection to a life of piety. (See Rom. 6:4; Col. 2:12.) Baptism was intended as an ordinance initiating into the visible church; and hence a "putting on of Christ," as our only spiritual Lord. Gal. 3:27. Without referring to other allusions, I must ask my readers whether there is anything in these designs which is peculiar to the time when our Lord and his disciples were on earth, whether they are not of precisely the same importance now as they were then. Is it not of importance for me to be reminded of the pollution of sin, and of the fountain opened for my purification in the blood of the Lamb, as well as the primitive Christian Church. Should I be less mindful of my Redeemer's baptism of suffering than they? Is it not equally required of me to quit a life of sin, as a buried person quits the world, and to consider myself raised up by the Grace of God, to live to my Savior in newness of life, as it was of believers in the first age; and is it not as important that I should give myself to the Lord, and then to his people—put on my Redeemer as my future Lord and Master, and that as openly and avowedly as did his first disciples. If the answer to these questions be, that the obligation is equal, the importance the same, and the utility as great, then I may reasonably infer that divine wisdom in appointing this rite for the first age of the Christian Church, intended it to be continued and perpetuated with that church upon earth, even unto the end of the world. Matt. 28:20. It is often said, that the baptism of John is quite distinct from the baptism of Christ: the former being with water, the latter with the Holy Ghost. That the former was to decrease, and only continue as a figure of the latter; till the resurrection of Christ, and then to cease. No enlightened Christian should blend these two. They may both be realized in the same person, as in the case of the first disciples of Christ; but one may be without the other, as the baptism of water in the case of Simon Magus, without the baptism of the Spirit. The baptism of the Spirit, when the rite of water baptism had not preceded it, as in the case of Cornelius. But with regard to the decrease of water baptism, and its entire cessation upon the resurrection of Christ, that is a gratuitous and an utterly unfounded assertion. John the Baptist declared of the Savior: "He must increase, but I must decrease." John 3:30. But this neither refers to the baptism of Christ, nor his own, but to the cause, the number of their followers, and the object of their work and mission. John's work, which was "to make ready a people prepared for the Lord," was soon

to close; and his disciples so prepared, were soon to be turned over to the Savior, and to become disciples of Christ. Thus he was to decrease, and Christ increase. To the latter the promise is, that to his increase there shall be no end. To infer from the above passage that the rite of baptism is to be done away, is only begging the question. I have already proved that water baptism as a divine ordinance, commenced in the ministry of John, and that John's ministry pertained to the gospel, and not to the law.

The Lord's Supper was unknown till instituted by Christ in the same night in which he was betrayed. Hence it must follow, that though the whole code of Jewish rites is abolished in Christ, but what says the word of God; what position should the people be in to obtain the blessing of the sacrifice of his only begotten son, the shedding of his blood for the sins of the whole world. See 1 John 1:5, 7.

"This then is the message which we have heard of Him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son, cleanseth us from all sin. Jesus answered them and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16, 17.

The man born blind realized the truth of Christ's words through obedience.

"When Jesus spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go wash in the pool of Siloam. He went his way, washed, and came seeing."—John 9:67.

His testimony given in the 31st verse is as follows:

"Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth."

This was walking in the light; hence his testimony showeth that he had realized the Savior's words, "If any man will do the will of God he shall know of the doctrine."

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."—Matt. 11:25, 26.

God spared not his only Begotten Son from this obedience to his will; and did not shed upon him the gift of the Holy Ghost until after his obedience to water baptism in the River of Jordan. See the testimony of Mark, 1:9-11, and the acknowledgment from heaven of his divine authority. I ask my readers to put the words of the Lord Jesus to the proof. Come in the way that he commands, and gain the knowledge that his words are true and everlasting; for he saith, that "Heaven and earth shall pass away, but

my words shall not pass away."—Matt. 24: 25. Many ask what are the words of the Lord Jesus:

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world, amen."—Matt. 28: 19-20.

Again: "Jesus answered, verily, verily I say unto thee, except a man be born of the water and of the spirit, he can not enter into the kingdom of God."

If these commands were given of God through his beloved son, we should, if we have any hope of a life everlasting, strive to do the will of God by like obedience, and gain the reality by forsaking the types and shadows. "To the law and to the testimony; if they speak not according to that, there is no light in them." Prove your teachers and instructors by the word of God. What is the doctrine of to-day but a denial of the word of God. We are told that there is no need to be obedient to the command, to be "born of the water;" and as for the ministration of angels and divine revelation they are set aside as things not required in these days of great learning and gospel blaze; and the cry is raised, of false prophets. They take no heed that their fathers also raised the same cry against the prophets that God sent unto them from time to time, to make known his will to his people.

From the many arguments brought forth against this doctrine, I often wonder whether some of our Christian friends ever open their Bibles. Some often look to me as if the gilt on the leaves had never been disturbed by turning a leaf therein. Many come up and dare us to prove that Jesus Christ baptized with water, giving for their proof that he did not, the words of John, 4: 2. But does not this same John tell us, that "Jesus came into the land of Judea, and there he tarried and baptized."—John 3: 22. Does the apostle contradict himself? By no means. It may be allowed that Jesus baptized not; but his disciples, *i. e.*, they baptized by his orders; and having this divine authority, John calls it repeatedly the baptizing by Jesus; so the rite was continued in the church from the authority of Jesus. Another impregnable fortress is thought to be in Paul's declaration to the Corinthians: "I thank God that I baptized none of you, but Crispus and Gaius, lest any should say that I had baptized in mine own name. And I also baptized the household of Stephanas. Besides, I know not whether I baptized any others; for Christ sent me not to baptize, but to preach the gospel." 1 Cor. 1: 14-17.

In reply I would have my readers ask themselves, If baptism was not a command of Christ to Paul, how came he to be baptized at all? That it was necessary, is shown by his baptizing Lydia and the Jailer, with their households, at Philippi; also the persons at Corinth, and those at Ephesus. When we read to find out Paul's reason for thanking God, we find

that it was existing disputes there, producing parties, and these rallied under the names of Paul and Apolos and Cephas. If the conduct of his life illustrates his meaning, then the meaning is, Christ sent me into a guilty world, not for the purpose of administering baptism, which cannot save the soul, but for the purpose of preaching the gospel, which is the great, special, and paramount work of my life; for which Christ sent me. Baptism is subordinate; and other disciples may duly discharge that part of the will of my Lord. This was the case with Peter. He was sent to Cornelius to preach Christ to him and his friends. They believed the word, and Peter commanded others to baptize them in the name of the Lord.

With respect to the abrogated rites of the Old Testament, I will deny their authority respecting the New Testament, and by this easy method I shall demonstrate the invalidity of all reasoning in behalf of the observances of baptism and the Lord's Supper. If it were an error to observe the ordinance of baptism, the error does not seem to wholly rest with the apostles and disciples.

Who sent Philip with his views decidedly in favor of water baptism to go and meet the Eunuch? The angel of the Lord. Who said to Philip, "Go, join thyself to that chariot?" It was the Spirit of God. Who sent Ananias to Saul? "The Lord, even Jesus, that appeared unto Saul." Who directed Cornelius to send for Peter to instruct him and others? An angel of God, who said, "Send men to Joppa, and call for one Simon. He shall tell thee what thou oughtest to do." So when he arrived, Cornelius addressed him: "Now we are all present before God, to hear all things that are commanded thee of God." And at the close of that happy meeting, with the Holy Ghost shed richly upon them, Peter commanded them to be baptized in the name of the Lord. See from hence that the blame of sanctioning the observance of water baptism, (if blame there be), is not to be attributed to the apostles. It is ungenerous to attach it to them, but it reverts from them to the authorities by which they were sent on those solemn occasions. This circumstance alone carries overwhelming conviction to my mind, and contains, in my opinion, an unanswerable reply to every argument against the observance of baptism as a Christian ordinance; and is as necessary today unto all mankind as it was in the day our Lord commanded it.

In conclusion, if baptism does not spiritually profit the receiver, it is not the fault of the ordinance. The frequent allusions of the apostles to the spiritual gifts and blessings associated with baptism, do not prove that the baptism of the Holy Ghost was intended by them; as where they say "buried with Christ," "risen with Christ," "baptized into Christ," "one baptism," "not the putting away the filth of the flesh, but the answer of a good conscience towards God." In these cases we are to remember, that God joins the means and the end, as he does in the Scriptures in cases innumerable. Thus the gospel is "the

power of God"—"the letter killeth, the Spirit giveth life." Why should our friends be so anxious to put asunder what God has joined together. If this form of doing God's will through obedience unto him be more inconvenient, and a heavier cross, so much the greater is the honor of following the Redeemer in it. The service he will know how to appreciate. "He that is not ashamed of me, him will I not be ashamed of, before my Father's face in heaven," Amen

ELDER WM. KENDRICK.

SPIRITUAL GIFTS AND GOVERNMENTS.

DURING the Jewish dispensation the gift of prophecy was in the church; but on account of the corrupt state of the church, it disappeared for a time, but reappeared at the close of the dispensation to proclaim the coming of the Messiah. Zacharias, the father of John the Baptist, being filled with the Holy Ghost, prophesied of Christ. Simeon, a just and devout man, testified that Jesus had come as "a light to lighten the Gentiles, and the glory of Israel." There was no greater prophet than John the Baptist, who was chosen of God to show to Israel that Jesus, the Son of God, had come into the world to wash its sins away.

The Christian Dispensation opened with a great variety of spiritual gifts, and the outpouring of the Spirit. Paul, in the 12th chapter of his first epistle to the Corinthian brethren, gives a description of these spiritual gifts; and says that there are diversities of spiritual gifts. "But it is the same God which worketh all in all." "But the manifestation of the Spirit is given to every man to profit withal;" and explains that they are as necessary in the Church of Christ as the foot, ear, eye, is to the human body; and that "God set some in the church, first apostles, secondary prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." And in 1st Cor. 14: 1, he says: "Follow after charity, and desire spiritual gifts; but rather that ye may prophesy." Why should these gifts be so desirable in the church in the days of the apostles (and the gift of prophecy more desirable than all the others), when they had many living witnesses of the life, teachings, death, resurrection and ascension of Christ, when there was but one faith, one Lord and one baptism, and not be at all desirable or needed in this age of doubt, infidelity and many faiths, many lords, and four or five kinds of baptism.

But for many ages these gifts have rarely been manifested, and most Christians believe they were limited to the period of the primitive church. The gifts have ceased on account of the errors and unbelief of the Christian world; and if they wish these gifts, they must return to the primitive faith of Christ and his apostles. Is it reasonable that the Christian Dispensation, which, when compared with the Jewish Dispensation, is as the light of the sun, compared with the feeble rays of the moon—should commence in glory and sink

into darkness? If you are candid, you will say no. Since these gifts were needed in the early days of the church, how much more are they needed in these last days; for they were to be perilous beyond all precedent, and false prophets were to have power, so that if it were possible they would deceive the very elect. We read in Mark 16:15-18, Christ's commission to his apostles:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover."

It is here plainly seen, that these miraculous powers shall attend the believers, and were not confined to the apostles; but extended to the believers. There is no limitation to this promise. It runs parallel with the commission to preach the gospel, and reaches the last believer. It is said by some that this promise was only to the apostles and those who believe through their preaching; and that after the gospel was established, the gifts ceased. In Matt. 28:19, 20, we read: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even to the end of the world."

We can here see that the preaching of the gospel under this commission did not end with the primitive church; for Christ said, "I am with you always, even to the end of the world." He did not say, "I am with you apostles during your life-time." The apostles' commission belonged to the Christian age, and embraces the whole of it. I conclude that if we preach the same gospel that Christ taught, we will have the same spiritual gifts. The gifts were lost through apostasy, and will only be manifested again when the gospel is preached the same as it was in the days of Christ. We read in 1 Cor. 12:28, that God placed certain officers, gifts, and governments in the church, and as we can find no scriptural proof that he has abolished them, we must conclude that they were intended to remain. Where is there any proof in the Bible that they were removed?

But the objectors claim that they have evidence to prove that these gifts were to cease, and quote the following verses to prove they are right:

"Charity never faileth. But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but

then face to face; now I know in part, but then shall I know even as also I am known."—1 Cor., 13:8-13.

These verses certainly foretell the cessation of spiritual gifts. But the question arises, When are they to cease? The answer is, When that which is perfect is come, which is certainly Jesus Christ; and that is yet in the future. Satan has put it into the hearts of men to say that prophecies, tongues, and healing the sick, are done away; but they forget to notice that it reads, that knowledge shall also vanish from earth at the same time. As knowledge has not vanished from the earth (for all will acknowledge that the people of the earth are more enlightened than in olden times), neither have these spiritual gifts. Some claim that the revelation of St. John on the Isle of Patmos, was the last revelation ever given to man, or that ever will be given; and they quote Rev. 22:18, 19 to prove their point.

"For I testify unto every man that heareth the words of the prophecy of this book; if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

But that revelation itself proves the assertion false. In the 4th chapter of this revelation, 1st verse, John says:

"After this I looked, and behold a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, come up hither, and I will show thee things which must be hereafter."

Among the things that he saw, was an angel flying through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue, and people, saying with a loud voice, "Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountain of waters."—Rev. 14:6, 7. I would ask, how could this angel bring this gospel, and say with a loud voice, etc., without there being more revelation? It is also recorded by John in the 11th chapter of Revelations, that he saw among the things that were to come to pass after that time, two witnesses that were to prophesy a thousand and two hundred and three score days, and that they were to have power to do many mighty miracles; which proves that the days of miracles and revelations are not yet past. It is claimed by many eminent Bible students, that John wrote his gospel after he wrote the book of Revelations. It is evident that the caution against adding to or taking from, refers not to the Bible, but to the book of Revelations of St. John, separately; as it then existed. The same command is found in Deut. 4:2; and according to that way of reasoning, it would abolish all books written after Deuteronomy. In the Union Bible Dictionary, it says:

The first entire Bible in print, in any

language, bearing any date or place of publication, was the Latin Vulgate published in Mentz, Germany, in 1454."

The attempt to prove by Scripture the abolition of spiritual gifts is a failure; for God to-day has a people on the earth who are blessed with these gifts; and this people are called Latter Day Saints. We are warned that there would be false prophets in the last days; and the Bible gives us a test to try them. "To the law and the testimony; if they speak not according to this word, it is because there is no light in them." Jesus says, "Beware of false prophets." "Ye shall know them by their fruits". Matt. 7:15, 16. The only rule by which to determine whether their fruits are good or bad is the law of God. True prophets will speak according to the word of God, and boldly reprove sin, and warn of wrath. False ones will say, Peace when there is no peace. Prophesyings which contradict the plain and positive declarations of the Bible, are to be rejected. In Eph. 4:11-13, we read.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

These officers were to keep the Saints in unity, love, and at peace with one another. The pastors and teachers of to-day, claim that the apostles and prophets accomplished their work eighteen hundred years ago, and then their office ceased. Why then did not the office of pastor and teacher cease? There is just as much reason for one ceasing as the other. All these officers were placed in the church for a purpose, and that was to keep the Saints united and in the faith," "That they be no more tossed to and fro and carried about by every wind of doctrine." How much more pleasing it would be to God, if all Christians would consent to be governed in the same way at the present time, so that there would be but the "one faith, one Lord, and one baptism," instead of the multitude of faiths now presented by those who profess to be followers of Christ. If these gifts were necessary in the primitive church, how much more they are needed in the churches to-day, to keep them in the unity of the faith.

We read in 1 Thess. 5:19-21: "Quench not the spirit." "Despise not prophesying." "Prove all things, hold fast to that which is good." In Joel 2:28-32, we read: "And it shall come to pass afterwards, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the hand maids in those days will I pour out my Spirit."

Many claim that this prophecy was fulfilled on the day of Pentecost; but certainly that could not be, as Joel says that the Spirit of God shall be poured out "upon all flesh;" and on the day of Pentecost it

was only poured out upon a few Jews; besides Joel says, They shall prophesy, dream dreams, and see visions; and we have no record that they either dreamed dreams or saw visions, on that day. Besides, Joel fixed the time that his prophecy should be fulfilled, that is, after the Jews should be gathered back to Jerusalem, no more to be a reproach among the heathen; and since that time the Jews have been scattered and persecuted more than they ever were before, as predicted by the Savior, Luke 21:24. And they are still persecuted to this day, and are yet a reproach among the heathen, which is sufficiently proved by the late persecution heaped upon them in Russia. The true meaning of Acts 2:16, without doubt is, that this is the Spirit that was promised by Joel, that should be poured out upon all flesh in the last days, which has been poured out upon us, which has given us power to speak in other tongues, or in other languages than our own. Besides this, while so wonderfully under the influence of this Spirit, Peter pronounced the same blessings of the Holy Ghost unto all who would believe and obey the gospel of Christ, Acts 2:38, 39, which is sufficient proof that Peter did not understand that Joel's prophecy was that day entirely fulfilled, but only began to be fulfilled.

Let us "search the scriptures, for in them ye think ye have everlasting life, and they are they that testify of me," says Christ. And "there is none other name under heaven given among men, but the name of Jesus, by which we must be saved," says Peter, Acts 4:10-12.

"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any among you, and bring not this doctrine, receive him not into your house; neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds." 3 John, 9:12.

"But though we, or an angel from heaven, preach any other gospel unto you, than that we have preached unto you, let him be accursed. As we said before, so say I now again; if any man preach any other gospel unto you than that ye have received, let him be accursed."

Dear readers, if we embrace any gospel of which the spiritual gifts are not a part, which would include prophets and present revelation, it certainly is not the gospel taught by Christ and his apostles; and if not, will it bring to us blessings or cursings. Let us stop and reflect, and embrace the gospel of Jesus Christ as it was established by Christ and the apostles, with all its officers and ordinances, spiritual gifts and blessings; for we are told by Jesus, that if we seek first the kingdom of God, and his righteousness, all other good things shall be added unto us. Hold out faithful to the end, that you may be entitled to life everlasting in the celestial kingdom of God. This gospel in its fulness can be found with the Reorganized Church of Jesus Christ of Latter Day Saints, commonly called Josephite, or Anti-polygamy Mormons.

MRS. DANIEL JONES.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Original Poetry.

OUR DUTY.

'Tis not all in going to meeting,

Nor all in staying away;

'Tis not all in reading the Bible,

Nor yet in learning to pray.

'Tis not all to bear testimony,

And tell what we're willing to do;

'Tis not all to sit idly waiting,

For others our work to do.

We ought to be willing to labor,

As well as to watch and pray;

We ought to be up and doing,

And work while yet 'tis day.

We ought to bear testimony

In work, as well as in word;

That those who slumber in darkness

May hear the good news we have heard.

We ought to awake from our slumbers,

And sow with a liberal hand;

If we keep the whole law as 'tis given,

We'll dwell in the glorified land.

We shall neither grow weary, nor faint;

Shall be blessed in basket and store;

Hidden treasures of wisdom be ours,

As for me, I can not ask more.

ALEX. McCALLUM.

STEWARTSVILLE, MO., JANUARY 6th, 1884.

Selections.

A NEW CONGREGATIONAL CREED.

THE SAVOY DECLARATION WITH ITS CALVINISTIC LEANINGS SUPERSEDED.

THE National Congregational Council which met in St. Louis, in 1880, in response to memorials from the Congregational Association of Ohio, the General Congregational Conference of Minnesota, and the Congregational Central South Conference, and a careful paper by the late Hiram Mead, D. D., of Oberlin, appointed a committee of seven to select a commission of twenty-five "men of piety and ability, well-versed in the truths of the Bible and representing different shades of thought among" the Congregational churches, to prepare, "in the form of a creed or catechism, or both, a simple, clear and comprehensive exposition of the truths of the glorious Gospel of the blessed God, for the instruction and edification of our churches." The commission was duly selected, and has completed the work assigned it, and reports a statement of doctrine, and a form for the admission of persons to membership in the churches. The report is addressed, according to the instruction of the Council, "not to this Council, but to the churches and the world through the public press," and it is to "carry such weight among Congregationalists as the character of the commission and the intrinsic merit of their exposition of truth may command." The Council left the commission free to form their own plan, only suggesting the example of the revision of the Bible, and that the general aim be "not to prescribe, but to offer our

churches something which may be worthy of their adoption, and which may come, through such free and voluntary action, to stand by a general and common consensus as the exponent of our doctrines, the symbol of our faith." The following is the statement of doctrine with the names of the Commissioners attached:

I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in Jesus Christ, His only Son, our Lord, who is of one substance with the Father; by whom all things were made.

And in the Holy Spirit, the Lord and Giver of life, who is sent from the Father and Son, and who, together with the Father and Son, is worshipped and glorified.

II. We believe that the providence of God, by which He executes His eternal purposes in the government of the world, is in and over all events; yet so that the freedom and responsibility of man are not impaired, and sin is the act of the creature alone.

III. We believe that man was made in the image of God, that he might know, love and obey God, and enjoy Him for ever; that our first parents by disobedience fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace.

IV. We believe that God would have all men return to Him; that to this end He has made himself known, not only through the works of nature, the course of His providence, and the consciences of men, but also through supernatural revelations made especially to a chosen people, and above all, when the fulness of time was come, through Jesus Christ His Son.

V. We believe that the Scriptures of the Old and New Testaments are the record of God's revelation of Himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.

VI. We believe that the love of God to sinful men has found its highest expression in the redemptive work of His Son who became man, uniting His divine nature with our human nature in one person; who was tempted like other men, yet without sin; who by His humiliation, His holy obedience, His sufferings, His death on the cross, and His resurrection, became a perfect Redeemer; whose sacrifice of Himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and of reconciliation with Him.

VII. We believe that Jesus Christ, after He had risen from the dead, ascended into heaven, where, as the one mediator between God and man, He carries forward His work of saving men; that He sends the Holy Spirit to convict them of sin and to lead them to repentance and faith, and that those who through renewing grace

turn to righteousness and trust in Jesus Christ as their Redeemer, receive for His sake the forgiveness of their sins, and are made the children of God.

VIII. We believe that those who are thus regenerated and justified grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith, and that the believer's hope of continuance in such a life is in the preserving grace of God.

IX. We believe that Jesus Christ came to establish among men the kingdom of God, the reign of truth and love, righteousness and peace; that to Jesus Christ, the Head of this kingdom, Christians are directly responsible in faith and conduct, and that to Him all have immediate access without mediatorial or priestly intervention.

X. We believe that the Church of Christ, invisible and spiritual, comprises all true believers, whose duty it is to associate themselves in churches for the maintenance of worship, for the promotion of spiritual growth and fellowship, and for the conversion of men; that these churches, under the guidance of the Holy Scriptures and in fellowship with one another, may determine—each for itself—their organization, statements of belief, and forms of worship; may appoint and set apart their own ministers, and should co-operate in the work which Christ has committed to them for the furtherance of the Gospel throughout the world.

XI. We believe in the observance of the Lord's Day as a day of holy rest and worship, in the ministry of the Word, and in the two sacraments which Christ has appointed for His church. Baptism, to be administered to believers and their children as the sign of cleansing from sin, of union to Christ, and of the impartation of the Holy Spirit, and the Lord's Supper, as a symbol of his atoning death, a seal of its efficacy and a means whereby He confirms and strengthens the spiritual union and communion of believers with Himself.

XII. We believe in the ultimate prevalence of the kingdom of Christ over all the earth, in the glorious appearing of the great God and our Savior Jesus Christ, in the resurrection of the dead, and in a final judgment, the issues of which are everlasting punishment and everlasting life.

- Julius N. Seelye, D. D. Lyman Abbott, D. D.
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- Samuel P. Leeds, D. D. C. L. Goodell, D. D.
- David B. Coe, D. D. Richard Cordley, D. D.
- Wm. M. Taylor, D. D. George Mooar, D. D.

A very simple form for receiving persons into the church is also reported. The applicant agrees to accept the system of truth held by the Congregational churches, confesses his faith in the gospel, promises to consecrate his life to God and to God's service, and repeats the Apostles' creed.

The demand for a new creed comes from the general conviction that the Savoy Declaration of 1658, which has been the recognized symbol of the Congregational churches, is outworn and does not express the living faith of the present age. Though it was reaffirmed for substance of doctrine by the National Council of 1865, it is never used, and is "practically unknown." It is essentially an embodiment of the Westminster Confession, between which and the simple creed now recommended to the churches there is a radical difference. There is not a syllable of distinctive Calvinism in the new statement. No Arminian could find fault with it in that respect. The Savoy doctrine of "imputation" of the "Divine decrees," of "effectual calling," of "elect infants," of a "limited atonement," have no echo nor shadow in it. Congregationalists have been asking for a creed couched in the language of to-day, expressing the present faith, directed against the prevailing errors, and emphasizing correct religious belief. They want it to correct opposite tendencies—one toward no creed at all, the other toward nothing but creed. The Twelve Articles are intended as a fulfillment of that demand.

New York Times.

Miscellaneous.

BORN.

MATTHEWS.—At New Park, York county, Pa., March 13th, 1884, to Bro. Edward P. and Sr. Mary S. Matthews, a son, named Alma Nephi. Mother and son doing well.

AUSTIN.—At Shenandoah, Iowa, March 28th, 1883, to Bro. U. A. and Sr. Eliza Austin, a son. Blessed March 24th, 1884, by Elder Robt. M. Elvin, and named Delbert.

HALL.—At New Boston, Ill., to Bro. and Sr. C. A. Hall, January 19, 1884, twin daughters. Blessed March 22d, 1884, by Elders J. L. Adams and J. B. Larew, and named Mary Eva and Cora Martha.

MARRIED.

WINEGAR—THOMPSON.—At the residence of the groom's father, Montgomery county, Iowa, March 27th, 1884, by Bro. Levi Graybill, Bro. Marshall Winegar to Miss Electa Thompson.

May passing years give to them,
A clear, unclouded brow;
And peace and joy, and happiness,
Be with them then as now.

DIED.

GRAY.—At his home in Brooksville, Hancock Co., Maine, March 15th, 1884, of consumption, Bro. Edmund B. Gray. Bro. Gray was born November 26th, 1825; baptized April 19th, 1868, and ordained Teacher, which office he held as long as he lived. Bro. Gray was a private in the late rebellion. He was a lover of right, and in his last hours bore testimony to the truth. There was no dark valley for him to cross, and death had lost its sting, and the grave its victory. He leaves a wife and four children. Funeral sermon by Elder Wm. G. Pert.

HOLLENECK.—At Elmwood, Nebraska, February 11th, 1884, of erysipelas, or blood poisoning, Aurel, daughter of J. W. and Emma J. Holleneck, aged 8 months and 22 days. Blessed by Robert M. Elvin, October 14th, 1883. Funeral services by Rev. Shuman, of the M. E. Church.

HAYLOCK.—At his residence, eight miles east of Maquoketa, Iowa March 21, 1884, of old age, Bro. William Haylock. Bro. Haylock was born in the north of England, May 10th, 1802. Funeral services by Elder H. C. Bronson.

ZWICKER.—At Grand Manan, Me., March 4th, 1884, Elmira Caroline, infant daughter of Bro. Zwicker, aged 8 months. Bro. Graham had charge of the funeral services.

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JOSEPH SMITH EDITOR.

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"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
 "WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 571.

Lamoni, Iowa, April 19th, 1884.

No. 16.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, April 19th, 1884.

WE have received from the author, James Monroe, No. 1, volume 1, of *The Dream Investigator*, published at Peoria, Illinois, with a request to "review it." We have read the copy received, and reproduce an extract from the editorial, which we commend to the consideration of those who believe in dreams. The author seems to be a believer that the inspiration of the far past may find a repetition in these days, because that it was so designed. The *Investigator* is neatly printed and is a thirty-two page journal about the size of the original HERALD.

DREAMS.

THERE are comparatively few persons who do not occasionally awaken from sleep with mental impressions, or recollections of sights, sounds, words, thoughts, or experiences which were impressed upon their minds during their said sleep. Such sights, sounds, words, thoughts, or experiences, are called dreams. Men dream, women and children dream; even very young infants exhibit evidence of dreaming by the dimpling smiles upon their cheeks while sleeping; and at other times the evidence is equally convincing when they awaken in great fright.

Dogs yelp and move their limbs while sleeping, thus giving evidence that they are dreaming.

In accordance with the foregoing observations we must conclude that dreaming is connected with a general law of mind common to the human race, and extending to many of the lower species of animals.

Dreams, like the light of instinct, are the links which connect the material with the spiritual world.

Dreams have attracted much attention amongst mankind through all the ages, but much more in ancient than in modern times. During all the ancient ages all classes of people believed that dreams were prophetic; and of the nations of people who so believed we may name the Egyptians, Chaldeans, Assyrians, Babylonians, Israelites, Jews, Romans, and others. And although it is receiving less attention at the present day among some nations, yet we learn that Parsees,

Mussulmen, and large numbers of individuals interspersed through all the nations of the earth (probably a majority of all the living) now entertain a belief in the prophetic nature of dreams. And most assuredly a matter so simple as the observance of the fulfillment of dreams could not have maintained its claim to prophetic truthfulness through all those ages, and until to-day, without a substantial basis of truth to sustain it.

The great mass of persons who claim dreams to be prophetic probably have no well-defined opinion in regard to their inspiring cause; but among authors and writers who have formed and expressed an opinion, we observe a wide diversity, as may be noticed by the following:

Lactantius, Josephus, Bishop Cowper, Dr. Fred. Hoffman, and others, believed dreams to be prophetic and God-inspired.

Jews, and such Christians as Cyprian (or Cyprianus) Augustine, St. Bernard, Peter Martyr, Martin Luther, John Calvin, and a host of others, believed dreams to be prophetic, and both God-inspired and devil-inspired; and most inconsistently claimed the God-inspired ones to be limited to the age of biblical writers.

Bishop Bull, Bishop Ken, and others, believed dreams to be prophetic, and inspired by guardian angels.

Greeks, Romans, and the ancients generally, believed dreams to be inspired by both good and evil demons, and they were often governed in their conduct by them. Distinguished historical characters who held to these opinions are too numerous to mention.

Tertullian and others believed dreams to be prophetic, and inspired by God, devil, and exaltation of the human mind.

Philo Judeus and others believed dreams to be prophetic, and God-inspired and self-inspired (ignoring the devil).

Professor Joseph Haven believed dreams to be prophetic, and sometimes supernaturally inspired, but not necessarily so; but that the impressions of matters and things future may belong to some law governing the brain and nervous system. Others express substantially the same idea, by claiming a certain state of exaltation of the mind, in which it manifests powers superior to those known in its ordinary state, and that it is then enabled to see something of the future. The same opinion was also substantially held by Xenophon, Richard Baxter, Bishop Butler, Bishop Newton, Rev. Thomas Broughton, John Newton, Sir Thomas Browne, Leonard Euler, Dr. Priestley, and others.

Richard Baxter never awoke but from a dream. He believed the soul was ever active, but that a remembrance of its action was not always carried into the waking state. Dr. Watts entertained a similar belief.

Poseidonius, the stoic, believed that the mind, from its likeness to the Deity, looked into futurity while the body reposed in sleep. He also believed the mind to be affected by countless im-

mortal spirits which abound in the air, and which are stamped with certain signs of truth; and also that the gods themselves commune with mortals.

Strabo supposed the human understanding to be more sensitive in dreams than at other times.

Cyrus, the elder, claimed that sleep resembled death: that the soul could foresee and foreknow whilst the body slept.

Plutarch, Galen, Hippocrates, Dion, Cassius, Josephus, and others, attached much importance to dreams, and were guided by them in their conduct.

Aristotle believed that dreams might be supernaturally commissioned. He also believed that the mind possessed superior powers during sleep.

Plato believed dreams to be emanations of the Divinity.

Chaucer believed dreams to be divinely inspired.

Catherine de Medicis and her daughter received revelations through dreams.

Many artists, mathematicians, and others, have performed their greatest intellectual feats during sleep.

Those who deny the prophetic claim for dreams, have also theories for their inspiring cause, such as a gorged stomach, uncomfortable position, suffering from heat or cold while asleep, or from the action of the mind while uncontrolled by the will, and various others, the most plausible of which is, the action of a part of a plurality of faculties of which the mind is supposed to be composed, while the other part is at rest. This is the position taken by Gall, Spurzheim, Fowler, and other phrenologists, and also by Thomas Paine; Paine, however classified the faculties in a manner quite different from that of the other distinguished authors named. * * *

Who are they who so flippantly dispose of this most momentous subject? One class of them consists of Jews and Christians who inconsistently teach, that ancient dreams and visions possessed a prophetic truthfulness, but that none of modern times do. Another class consists of thoughtless persons, whose only desire is to drift on the tide of popularity. And still there is another class, which consists of a few pseudo-scientists, who, without investigation, publish conflicting theories in regard to the producing cause of dreams—the chief one being the gorged stomach theory. But their theories are all based on a soulless, materialistic belief, and have reference only to a certain class of mental irregularities, which no one should deny as being the result of a deranged state of the physical system. A careful observer, however, would never confound such mental irregularities with the class of dreams which are prophetic.

A true friend is one who will tell you of your faults and follies in prosperity, and assist you with his hand and heart in adversity.

We can hardly learn humanity and tenderness enough except by suffering.

WHATEVER may be said of the Utah Mormons the statistics of crime, as given in the Chicago *Times* of January 30th, 1884, are favorable to their morality, aside from polygamy. We give extracts from these statements as follows: In 1881 there were 18,500 Mormons and 5,500 non-Mormons in Salt Lake City. The convicts in the city prison were 29, in the county prison 6; of these 9 were Mormons. In the Territorial Penitentiary in 1881 there were 51 convicts, five of them Mormons, in for polygamy. Of 125 prisoners 11 were Mormons, some under arrest for polygamy. Arrests in Salt Lake City for the same year footed up 169 Mormons, 851 non-Mormons. For 1882 the arrests for crimes and misdemeanors, including those of all the populous districts were 2,198; of these 300 were Mormons, 1,898 non-Mormon; 78 per cent of the population furnishing the smaller number, and 22 per cent the larger. The following list shows the crimes making up the total.

	Mormon.	Non-Mormon.
Assault and battery.....	40	260
Assault with intent to kill.....	2	2
Assault with deadly weapons.....	7	7
Assault with intent to commit rape.....	1	5
Assault with threats.....	18	18
Murder.....	1	15
Manslaughter.....	1	1
Attempt to murder.....	4	4
Accused of murder.....	6	6
Threatening to murder.....	1	1
Mayhem.....	1	2
Duelling.....	1	1
Prostitution.....	95	95
Keeping brothels.....	27	27
Lewd conduct.....	6	6
Insulting women.....	3	3
Exposing person.....	9	9
Nuisance.....	2	5
Obscene and profane language.....	4	2
Forgery and counterfeiting.....	1	8
Drunkenness.....	68	307
Drunk and disorderly.....	29	151
Drunk and profane.....	12	136
Selling liquor without license.....	18	18
Gambling and keeping gambling-houses.....	1	52
Mail and highway robbery.....	1	6
Grand larceny.....	3	48
Burglary.....	1	8
Disturbing peace.....	34	111
Bigamy.....	1	1
Destroying property.....	15	26
Arson.....	2	2
Obtaining property under false pretenses.....	25	25
Opium-smoking, etc.....	16	16
Stealing railroad rides.....	19	19
Vagrancy.....	1	147
Violating prison rules.....	6	6
Total.....	208	1,578

In those pursuits having a demoralizing tendency, the distribution was as follows:

	Mormons.	Non-Mormons.
No. saloons and breweries.....	16	146
No. billiard tables and bowling alleys.....	1	46
No. Gambling-houses.....	1	10
Total.....	17	202

The number of brothels throughout the territory was 12, all kept by non-Mormons; number inmates not given.

THE HUMAN EAR.

BRO. GLAUD RODGER sent us a Reno, Nevada, *Gazette*, for December 27th, 1883, from which we extract the report of a lecture on the ear by Prof. Granville Foster.

Perhaps none of the scientific discoveries which have especially distinguished this century above all that have preceded it, can exceed in the element of the wonderful, such as have been made during the past quarter of a century, in consequence of the patient and thorough study of the complicated structure of the internal ear, and of the respective functions of its several parts. From the successful labors of such eminent anatomists

as Corti, Schultze and Kolliker, facts have been recently elicited that almost transcend human belief, and in the presentation of which the writer will rather appear like relating a story from the "Arabian Nights," than dealing with sober realities.

The internal ear is a wonder land, a diminutive one it is true, but really great—astonishingly great in its littleness—a fairy land, full of the realization of dreams, to be found in an Oriental story. In a space of less than one-half of a cubic inch, excavated out of the petrous portion of the temple bone, are to be found curiosities of the strangest and rarest kind. In the vestibule are miniature lakes; here, with pebbly otoconia or otoliths bathed in its depths; there, with whole forests of hair-like rods, looking like a cluster of reeds, growing in the shallow water of some pond, while the whole is almost constantly tremulous with wavelets of sound transmitted from the objective world without to the subjective world within. Here in one place are to be found peculiar winding canals, each swelling at one extremity into strange vase-like dilations or ampullae, while in another hangs a chain of miniature bones, curious caricatures of familiar objects, all united together by the smallest ligament, and moved by muscles so tiny that each will scarcely weigh more than a single grain. Here, in a recess of the bony cave, stands a wonderful snail-shell tower, with several pairs of spiral stairs or scalae, leading from the base, around a modiolus of bone to the helicobrema, at the summit. Nor does this tower lack for rooms, or windows, or door. Here within a peculiar spiral room, with a bony ledge for a floor, the basilar membrane for a carpet and the membrane tectoria for the ceiling, we find the most miniature, and yet one of the most exquisitely formed musical instruments in the world—a veritable harp or piano, with no less than 3,000 strings, so wonderfully formed, so delicately adjusted that it trembles in responsive action to the slightest sound—now vibrating with tremulous delight as the incoming waves of sweet and delicious music float over its strings; then grating with tremulous disgust at the passage of harsh and discordant noise. Ever faithful and true to its trust, it imitates perfectly every sound which comes to it from the outside world. Beneath the sounding-board of this delicate little instrument is a nervous arrangement, which far out-rivals the covers of the celebrated telephone. Here innumerable pearl-white threads or filaments, attached to the harp strings or cortian fibers, bear onward in some mysterious manner, a manner not so much as dreamed of as yet, all the music of the instrument above, in all its original accuracy and distinctness with all its variations in pitch and quality. Right to the foot of the throne of the Ego himself, who sits and rules within the palace of the brain, and here by a process imitated in the phonograph, the music is sealed up and properly labeled and stored away in some one of the secret recesses of the brain, to reappear again, it may be scores of years thereafter. In the structure of the human ear the great anatomists have certainly, by patient toil, discovered the very thoughts of God. Through long years of study and research, they have been led from structure to function and from function to the very audience chamber of the infinite, and here they have learned the conceptions which occupied His mind before they were embodied in actual realities in the creation

of man. In this delicate little organ which ministers so much to the pleasures of man, there appears in unmistakable characters the wisdom of God; for here, indeed, is to be found the most beautiful order and harmony, and here is displayed the most perfect and admirable adaptation of means to ends.

EDITORIAL ITEMS.

Bro. Geo. W. Benson, living near London Mills, Fulton county, Illinois, will board a "good" Elder as long as he will stay and preach in his neighborhood. Any one at London Mills can direct to Bro. Benson's house.

Correspondence.

MALAD CITY, Idaho Ter.,
March, 1884.

Bro. Joseph:—I desire to have on record my testimony according to my understanding, of the divine mission of the prophet, Joseph Smith. It is well known among Latter Day Saints, that Joseph Smith taught and restored, under the direction of the Almighty, the ancient order of the Church of Jesus Christ, including Apostles, Prophets, Evangelists, Pastors and Teachers, with laws and ordinances as found in the New Testament. The first requirement of the law as taught by Joseph Smith, is faith that Jesus Christ is the Son of the Eternal Father, the creator of heaven and earth. Then repentance from sins, and he that believeth and repenteth must be baptized in water, for the remission of sins, and receive the laying on of hands, by those having authority, for the gift of the Holy Ghost. The spiritual gifts that God bestoweth on his church, are named by Paul in first Corinthians, twelfth chapter. "But the manifestation of the Spirit is given to every man to profit withal; for to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh, that one and the self same Spirit, dividing to every man severally as he will."

Tens of thousands have been able to testify, that the mission of Joseph Smith did restore the many heavenly gifts that have been described by Paul. No other man among all the reformers since the days of Christ and his Apostles, has been able to accomplish anything like this. It has been a "marvelous work and a wonder." When the wise and the learned of the earth were united in their proclamation, that God did not reveal himself to man in this state of probation in these days. That all the spiritual gifts enjoyed by the ancients, were no longer needed. That all communication between earth and heaven was at an end. In the days of this great poverty of faith, there was one young man that had a different kind of faith, his prayers were answered, the heavens opened, and communication was again established between man and his maker, or creator. The gifts of the Spirit of God were freely given to the faithful. Through the spiritual gifts in the Church of Jesus Christ, is the

power of God unto salvation made manifest to men in the flesh.

It may be asked, how did all this come to pass? What manner of doctrine did that man teach? He taught that God is unchangeable, the same in all generations, giving the same general laws to one nation as he does to another; and willing to make himself known to all the nations of the earth, if they have faith in him, and obey his commandments. We believe that God is no respecter of persons; that he desires to bless us in the nineteenth century, just as much as any other people that had passed away before our time. We believe that God created the heavens and the earth, and all the inhabitants thereof; and that by his power he sustains them all. How then could we believe, that the great God of all, would make a difference between one portion of his faithful sons and daughters, and another? Our faith became so strong in God through the teachings of Joseph Smith, the prophet, that the heavenly blessings given to others anciently, could not be withheld from us. If I should pass over this subject, writing nothing of the love that we possessed, I would not do justice to the facts as they were; for as our faith increased, our love increased towards God and men. We did all that we thought that the Lord would have us to do. We kept his commandments according to the utmost of our power; we worked hard in the day, and would at times walk many miles at night to hold meetings for preaching the gospel to our fellow men. We worked all the week, and went around among the people on Sundays to teach them the gospel, by word and conduct, giving them printed tracts containing the pure principles of the gospel of Jesus Christ. I do not believe that it is hardly possible to speak or to write of all our joy, or to give a perfect description of all the blessings that we received from God. We rejoiced exceedingly in a knowledge, direct to ourselves from above. That class of blessings that comes direct to men in the flesh from heaven, is altogether different in nature and power, from the blessings that are commonly enjoyed by human beings. The gifts of the Almighty as we received them, had in them the nature of God and his power. We did willingly receive the conditions that the Lord offered to us through the mission of the prophet Joseph Smith, and we found that the Lord was willing and able to confirm the promises of the prophet, through our faith and obedience to the conditions given by him. Our faith was great, and our knowledge did reach to heaven in spiritual things; we did not have the class or kind of knowledge that is possessed by the wise men of the earth, neither did we care anything about that kind of knowledge, for the value or price set on it, by us at that time, was as much below our class of knowledge, as silver is below gold in quality. This was not taught to us by men, nor according to the power of men; but it was impressed, or engraven on our hearts, yea upon our whole being, by the influence and power of the Spirit of God. Our experience was as Paul's in spiritual things; we did not need to be guided by what Paul said, or what Peter said, for we had the Spirit that inspired Peter and Paul. The same spirit taught us, as them; we had the same kind of experience and power as they had, according to their writings. We had the same gospel restored to us through the mission of Joseph

Smith the prophet. Our love was pure in its nature, because it was consistent with righteousness, it was not partial towards friends or relations, we did justice to all alike. I do not write these things to boast, but with a desire that the truth may be known. I hope many others will write chapters of their experience in the work that was restored to the earth through the mission of the prophet Joseph Smith.

But there has been a great falling away in spiritual power since the happy times that have been named, and many are not satisfied with our present spiritual weakness. While much labor has been done in the way of investigation, searching and studying the scriptures, and some are trying to get a perfect understanding of the law of God; for we believe that his law is perfect, and that all would be well, if we could fully comprehend and practice it. The question may be asked here: Could the mission of Joseph Smith the Prophet be complete, or perfect, unless he had left us instructions, so that we could by observing and obeying them, have secured unto ourselves the perpetual abundance of the manifestations of the Spirit? We believe that his mission was from above, and perfect in its nature, to direct and lead us back to God. Then of necessity there must be a way and means pointed out by him for our safety and protection against the danger of again falling away from the high privileges that have been granted unto us. Joseph Smith wrote as follows: "There are many called, but few chosen; and why are they not chosen? because their hearts are set upon the things of the world, and are aspiring to the honors of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven; and that the powers of heaven can not be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or exercise dominion, or compulsion, over the souls of the children of men in any degree of unrighteousness; behold, the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man." The first reason given by Joseph Smith that many do not have the power of the priesthood after being ordained to it, "Because their hearts are set upon the things of the world, and are aspiring to the honors of men." This agrees with the sayings of the Savior, that "Ye can not serve God and mammon." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." And the reason why the Savior gave the above direct command against laying up the treasures of the earth, is given by Himself as follows: "For where your treasures are, there will your heart be also." If any man has his heart upon the riches of the earth, he can not serve God; because the Savior said, "Ye can not serve God and mammon." It would be unreasonable to expect that God would respect the authority of such a one, attempting to act upon things where his heart is not interested. This would be a kind of double dealing that the Almighty will not have; for he has plainly declared against it. People seek after earthly riches, because they "Are aspiring to the honors of men." For they know that without riches it is hardly possible to

be honored by men. When men strive with all their heart and strength for riches, to get the honors of men, this power works in opposition to the plain commandments of the Almighty, because they do not guard against this power, when it is pressing its way over the bounds of the law of heaven; the only care being taken is to avoid coming against the law of the land. The above evil is in direct opposition to the following commandments of God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment: And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—See Matthew 22. When men transgress these commandments, they try to tear down the foundation of all the law and the prophets. If men that do not profess religion venture out to this dangerous ground, in open rebellion against the sacred commands of Jehovah, men professing religion; yea, claiming the name of Christians, should fear and tremble at the thought of reaching forth their corrupt hands over the bounds of these holy laws. The unrighteous use of riches makes men able to "Exercise dominion or compulsion over the souls of the children of men; and when this is done, in any degree of unrighteousness; behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or authority of that man." The unrighteous use of riches has filled the earth with violence; it has been a power in the hands of men to press the poor classes down to the dust of the earth, according to the will and pleasure of their masters. It appears that the seeking after riches has been and still continues to be, the stronghold of apostasy, to lead people and nations astray from God. Earthly riches are dangerous even to the men that hold them, as shown by the words of Christ in the parable of the sower, "And some fell among thorns; and the thorns sprang up, and choked them." "He also that receiveth seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Men do often excuse themselves, by saying that they have so much to care for, and to look after; their property is so and so, they have no time to look after the things of God. Thus these men do virtually confess themselves, that the thorns have choked the good seed in them. All this on account of the pride and vain ambition of the human heart, craving for the honors of men, instead of respecting the command of God, to love him with all our heart. The love of God, and the honors of men can not be found in one path; we must reject one of these ways, and accept the other. Which is the way that we shall choose? Shall we serve God with all our heart, as he has directed? It is written, "Behold, the Lord requireth the heart and a willing mind, and the willing and obedient shall eat the good of the land of Zion in these last days." These are the words of the Prophet, Joseph Smith. Doctrine and Covenants, sec. 64. In the foregoing there is a perfect agreement between the sayings of the Prophet Joseph and Jesus Christ, on the evil effect of earthly riches.

DAVID M. WILLIAMS.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4: 18.

MANASSA, Conejos Co., Colo.,
March 31st, 1884.

Bro. Joseph.—Arrived here Thursday, February 28th; have held seven meetings in a fair sized room in a private house, which has generally been packed. Bro. Blair's labors were effective. None save those baptized by him have united. Brother Ball is away in Kansas. Many are anxious to get away. Many need help, and doubtless some are suffering, though I think reports have been somewhat exaggerated as to the number that are disaffected and suffering. Brighamism has not lost hold upon all hearts here yet, by any means, though this disaffection is giving it a shaking. It is a shame that poor people should be induced to leave their homes, under promises they were never to realize.

Yours in hope,

JAMES CAFFALL.

FITCHBURG, Mass.,
April 1st, 1884.

Bro. Joseph.—We are very glad that we have heard the gospel in its fulness preached in this place for the first time. We left the Boston Branch, and came here just one year ago. We have had much sickness and hard trials, often feeling our weakness; but realizing the loving presence of him who hath said, "I will be with thee," we have tried to do our duty in sowing the seed by the way-side, not knowing whether it fell on good ground, among thorns, or upon rocks. But the good Master has said by his Spirit to us that our labor should not be in vain in this place. That the honest in heart should come forth, and his servants should come here and a branch of his church should be established. That we should remain and bear our testimony in humility, and many should be saved; and though we should not rejoice with them in this life we should hereafter in his kingdom. Blessed be his name we have realized this promise in part, for Elder J. Gilbert came here on Saturday the 22d. Sunday following he preached twice in the Advent Chapel, and again on Monday evening. Tuesday evening our near neighbor, Mr. B. (a strong Adventist), wished Bro. Gilbert to come in and talk with him. During the conversation, Bro. Gilbert so shook his foundation for Adventism, that I think some of the stones began to fall out, and it made him tremble a little for his safety. He asked if Bro. Gilbert, or some one could not come again. I presume he felt as I did when the foundation of Methodism, upon which I had stood for thirty-five years, began to give way and the stones one by one, fell out; no rock was left upon which my feet could stand secure. I cried for help, thought I would write to my brothers and sisters, who were preaching the M. E. faith, and see if they could strengthen my hold; but on second thought I knew they could not; for I knew the ropes as well as they did. I thought of my pastor, but he would give the same advice. Where, O! where could I go for help. The last stone, baptism by sprinkling, had been taken away; I felt that I was lost. A Latter Day Saint brother came in; all he said was, "Take it to the Lord in prayer." I did so, and after being some three hours in earnest prayer and receiving no answer, I cried, "Lord, I will not let thee go until in some way thou answerest my petition." I then waited in silence. Very soon a voice said, "Look up." I looked, and saw a misty cloud just over the bed where I was kneeling. Directly

it parted, and a glorious brightness appeared. From it a hand stretched forth toward me. Then a voice from amidst the brightness said, "Clasp thine hand in mine and I will lead thee even into the water of baptism. With me shalt thou be buried, with me shalt thou arise, and thou shalt receive the baptism of the Holy Ghost. Arise and go in peace." I arose. My soul was filled with joy; no need of any further supplication. I walked the house singing praises to God. All was bright now, my way was clear. I told my husband all when he came home and he rejoiced with me. The following Sabbath we were both baptized by Elder T. W. Smith. From that day to this the promises of the Lord have been verified unto us. We have grown in grace, and in the knowledge of the truth. We will continue to labor in the vineyard, and may the seed here planted spring forth and bear much good fruit, to the glory of the Master. Pray for us that we may be faithful unto the end.

Your brother and sister in the gospel,

J. C. & V. A. HOXIE.

NEWTON, Kansas,
March 30th, 1884.

Dear Bro. Joseph.—I came here about twenty days ago, not knowing there were any Saints here. But upon inquiry, I heard of one, Bro. W. P. Brown, whom I soon made the acquaintance of. He is an Elder, but in poor health; also sister Brown his amiable wife, and two daughters, aged sixteen and eighteen, are members of the church, having been baptized at Wyandotte, Kan., I believe. Also, a son, Wm. Brown, who has almost full charge of Bro. Brown's grocery store. On Sunday the thirteenth, we had prayer and testimony meeting at sister Walton's house, and had a good time, the Spirit being present in power. If some Elder would call here, I think a good branch might be organized. There are seven members here, and some as noble Saints, I think, as I ever met; and they all seem to be zealous, and trying to hold on to the rod of iron. No doubt, if a branch was organized here, with Bro. Brown in charge, that much good would result from it. The sisters meet every Wednesday afternoon for prayer meeting. May God bless such noble efforts as those sisters are making, and crown them with an outpouring of his Spirit; and that it may be the means of bringing many honest souls to the kingdom, is the prayer of your brother in the gospel,

A. P. TREE.

VERMILLION, Oswego Co., N. Y.,
March 31st, 1884.

Dear Brother.—I think it due to you and to the church generally, that I should inform you that I am through the mercy and goodness of God yet alive; and it is also due to the cause that I represent here in the State of New York, that I have abundant reason to state my unshaken confidence in the latter work, as being the work of God; and very sorry that I have not been able to do much more in the cause; for we know it to be the work of God, and hence it calls for all we can do. I can do nothing here; for the churches keep a strong guard over the common people against my influence, and yet I abuse no one, but treat all with respect and endeavor to regard the rights of others. My age and health would not permit me to do much this winter; but I hope to preach some this coming season. I should

like very much to have an Elder call on us when passing to or from the Eastern Mission. We are on the direct route, only three miles from the village of Mexico, which is a station on the Rome and Watertown Rail Road, sixteen miles east of Oswego. We should be very glad to have an Elder stay with us a year, and preach; but would try to be thankful for a call, if nothing more.

Yours in hope of Eternal Life,

EZRA T. WHITEHEAD.

SHERIDAN, Douglas Co., Nev.,
April 4th, 1884.

Dear Herald.—You are ever a welcome guest, and I prize you more than gold; for the good instructions and ideas which you convey, are to me like the gentle dew drops to the green herbage; they cheer and comfort me; and as the bee gathers its rich food from the lovely and beautiful flowers, so does my human soul gather spiritual food from the grand, glorious and sanctifying doctrines and principles that are taught in your columns. I love to read the letters from the brethren in the field. They do my soul good, to know that the work of the Lord is onward to victory.

The work in Nevada has been at a very low ebb for a long time; for we have had but very little preaching, or meetings of any kind, until lately. We began to have meetings about three months before Bro. Rodger came. We thank our Heavenly Father and Brother Joseph for sending Bro. Rodger to labor amongst us. We love him, because he is a man of God. Jesus said, "By their fruits ye shall know them." He is doing much good among the Saints, by sowing the seeds of love and unity among us. Last Sunday we had sacrament meeting, and the Spirit was with us in power. At night Bro. Rodger preached, and also on Monday night, on the coming forth of the Book of Mormon; and the Spirit of the Lord was with his servant in power, though there were but few came to hear him. We have had such a long, stormy winter, that people would not turn out; but we think that ere long some will come into the fold. We have been for a long time as sheep without a shepherd. We hope that Bro. Rodger will continue with us for a long time; for we believe him to be the right man in the right place. We pray that all things may be ordered for the good of the work of the Lord in all the earth.

In bonds,

M. COOK.

St. LOUIS, Mo., April 8th, 1884.

Dear Herald.—I arrived here safe, on Saturday, the 5th. Found B. V. all alive in his mission. We expect to remain here a week or two, then go to Franklin county. Attended meeting at Cheltenham on Sunday last. B. V. preached. Will attend in the city on Sunday next. Do not know at present when I shall return home. Kindest regards to all.

Your sister in Christ,

MRS. B. V. SPRINGER.

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	15

Summary of News.

GENERAL NEWS.

April 3.—Holland seriously objects to the Congo treaty between England and Portugal, on the ground that it is framed merely in the interest of the former Power.

No orders have been issued to Gen. Gordon to retire from Khartoum; but he has the consent of the British Government to retire whenever he wishes.

The French, in support of their claim of indemnity, will hold Langson and Caoband passes, and will then enter China from the north side of the Gulf of Tonquin. Thence it is five days' journey to the Canton River and seven days to Canton City. The fleet will co-operate from the south. They can collect an indemnity for a few years from the Canton native customs. Those best informed in Chinese affairs regard the scheme as wholly feasible.

The "war" over disputed mining claims in the Idaho gold region commenced Friday last. Fifty shots were exchanged between rival claimants to the ownership of a lot. None of the disputants were injured. A bystander got a bullet in one of his limbs.

In boring for water near Snake River, about forty-five miles from Dayton, Oreg., recently, a stratum of frozen earth was encountered at a depth of fifty-five feet. Passing through this for five feet numerous cavities were found, from which cold air came in gusts. The escaping air at the bottom of the well can be heard roaring at some distance. It is not possible for any one to hold his hand over the well for any length of time without freezing it, and a bucket of water let down into the well was frozen over in a few minutes. Work on the well has been abandoned on account of the cold.

In the Ohio Legislature a bill passed providing for graded saloon licenses. According to this measure all retail liquor dealers have to pay a license fee of \$100. For saloons on which the sales are over \$3,000, 2½ per cent is to be levied on the surplusage in addition, and when the sales exceed \$11,000 the tax is 5 per cent.

Two deaths from trichiniasis occurred at Latrobe, Pa., yesterday.

A vein of coal five feet thick and seventy feet below the surface, has been discovered near Parma, Michigan.

April 4th.—The Gladstone Cabinet, after a long discussion decided against establishing a British protectorate over Egypt.

It is alleged that a conspiracy to blow up Mountjoy Prison, Dublin, by means of dynamite has been discovered. Several Invincibles are now confined there. They are understood to be in communication with agents of O'Donovan-Rossa on the outside, who proposed to introduce a dynamite machine into the prison, through the connivance of bribed warders. Some correspondence was recently discovered in the cell of one of the Invincibles, James Mullet, which goes to prove the existence of the conspiracy. As a result of this discovery several warders have been dismissed, the prisoners have been separated, and extreme precautions have been taken to prevent any sort of communication between the prisoners and the world at large.

Fourteen bombshells and ten rifles have been discovered in a house in the suburbs of Madrid, Spain. The occupants of the house have been arrested.

A new Anarchist journal has appeared at Geneva, Switzerland, entitled the Explosion.

There was a riot near Canton, March 7. Three thousand Chinese declared against the present dynasty and demanded the re-establishment of the Ming or pure Chinese dynasty.

At Pesh, Hungary, the Supreme Tribunal has confirmed the acquittal of all the Jews charged with murdering Esther Salomossy. It was alleged that they killed her to obtain her blood to mix with passover bread.

The St. Petersburg *Golos* tells of the long imprisonment in the Province of Vladimir of three distinguished prelates. They hold to a form of religion in which 5,000,000 of the Czar's subjects believe. It is older than the State religion of today. For refusing to accept the latter as orthodox, one of the three prelates has been in prison twenty-six years, another twenty-two years, and the third seventeen years.

A joint committee of both branches of the Nova Scotia Legislature has agreed on an address to the Governor-General of Canada which somewhat bitterly complains of the effects of confederation on that province. The taxation, it is claimed, has been increased since that event, and there is general discontent among the Nova Scotians.

A Universal Ornithological Exhibition was opened at Vienna.

The Connecticut Legislature adjourned *sine die* yesterday after a three-months' session. Before adjournment a bill was passed over the Governor's veto providing that Prosecuting Attorneys should be paid double fees in cases of convictions of violation of the liquor laws of the State.

Gustav Richter, a noted German painter, died yesterday.

April 5.—Gen. Gordon's position at Khartoum becomes more and more precarious. He has depended on English or Anglo-Indian troops. No aid is forthcoming, and no aid can be expected. The commanders of Egyptian garrisons in the Soudan are appealing to Gordon for aid, but he has enough to do to maintain his own position.

Gen. Norton has written to the British press proposing to open an exhibition of American art in London in May, 1885. He says leading American manufacturers and the Government of the United States, through the Smithsonian Institute, are prepared to co-operate with him.

The Salt Lake *Chronicle* says that the owners of mining claims in the Cœur d'Alene district have been buying up large quantities of quartz containing free gold, with which they plentifully "salt" their claims. It asserts that these men have agents buying such free-gold specimens in Portland and San Francisco, and it quotes the statement of a gentleman of the latter city, who says that he sold sixteen ounces of free-gold quartz to the agent of a Cœur d'Alene mine-owner, for which he was paid at the rate of \$30 an ounce.

April 6th.—Agrarian risings in some of the Russian provinces are reported, in which several policemen have been killed.

Nothing has been heard from Gen. Gordon in Cairo for a fortnight. The Arab tribes are in

complete possession of the country between Berber and Khartoum, and the English agents find it impossible to communicate with the latter city.

Nubar Pasha, the Egyptian Premier, has resigned on account of disagreements with Clifford Lloyd and other English officials and dissatisfaction at England's Egyptian and Soudanese policy. It is stated that there is great discontent in Cairo and Alexandria at the course of the European agents in those cities, and the lack of decision on England's part is said to threaten commercial and political paralysis.

Advices from Tonquin report that the expedition to Hunghoa has started. Troops are massed at Sontag. Gen. De Lisle's column will operate on the left bank of the Black River, and Gen. Negrier's column on the right bank. It is reported that Lionveloc will command the advance on Hunghoa, where there are assembled 3,000 Black Flags and 12,000 Chinese troops. Serious resistance is expected there.

The United States, Russian, and German Governments have sent a fresh and energetic note to the Porte protesting against the excessive dues charged for the storage of petroleum, and especially because depots have been introduced at Beyrout and other Syrian ports where greater extortion is practiced.

Richter, the recently deceased German painter, obtained \$15,000 for each work he produced.

Twenty-five car loads of corn and flour have been sent by the people of Butler County, Kan., for the relief of the sufferers by the Ohio River floods.

Thomas B. Lloyd was elected Mayor of Jamestown, Dak., Saturday, on a high-license platform.

April 7th.—An alleged agitator was arrested in Brunn, Austria, yesterday, on the charge of obtaining money under false pretenses. He was collecting it for Socialistic dynamite.

Mr. Gladstone made another of his thrilling speeches in the House of Commons in support of the Franchise Extension Bill. He said it was for the interest of the State that the largest number of people should enjoy the suffrage, and warmly defended the application of the bill to Ireland on the ground of right and justice.

Nubar Pasha offers to withdraw his resignation of the Egyptian Premiership if Clifford Lloyd is withdrawn from Cairo. It is thought that Nubar is acting in accordance with the advice of the French Consul-General. The feeling against England is growing both at Cairo and Alexandria.

Maj. Hunter has returned to Aden, having visited Berber, Harrara, and Zella, points in Somati, a Territory south of the Gulf of Aden. There has been some doubt as to the feeling of the tribes inhabiting that section, but Hunter reports them well disposed towards the Egyptian Government, although agitated over the condition of affairs in Soudan. There will be no danger of trouble, he believes, so long as a British gunboat is allowed to remain in the vicinity. There are also four French men-of-war lying in the Gulf of Aden.

Advices from Tonquin state that the French will attack Hung-Hoa April 11th.

An Havana letter says the filibusters in Cuba are securing recruits in many parts of the island.

A political party has been founded at Berlin with the object of supporting a strong German colonial policy and the extension of German colonies. Count von Behr Bandelin, a member of the Reichstag and leader of the Pomeranian aris-

ocracy, was elected President. Among the founders are Prince von Hohen-Lohe-Langenburg, Burgomaster of Berlin, and many other persons of note.

It is announced that the British naval commanders have been ordered to oppose any attempt of the Portuguese to extend their occupation of the Congo beyond Ambriez.

The arrest of Prince Andronikoff and of Sergheil, the overseer of the St. Petersburg powder mills, on a charge of Nihilism, has created a sensation. A police spy recently murdered at Petrokoff, Poland, was killed while in pursuit of the Nihilists.

All the stores in the City of Mexico and throughout the Republic were closed yesterday as a protest against President Gonzales' efforts to collect the stamp tax. A revolution is imminent should the demand be pressed. It is thought that a compromise may be effected if the merchants consent to pay a licence fee of \$100 in lieu of the tax, one-half payable in advance. Soldiers are under arms at the barracks, and inflammatory placards have been issued. The condition of affairs is quite serious.

Crow-king, the Sioux Chief, died at the Standing Rock Agency, Saturday. He was the first of the hostiles to surrender after the Custer massacre.

April 8th.—Three Orangemen were convicted at Dublin on the charge of assault in having fired into a national procession at Ballymote, Sligo, some time ago. They were sentenced to terms of imprisonment of five years, eighteen months, and three months.

The headquarters of the Anarchists in Switzerland are removed from Geneva to Basle since Kennel's expulsion. A man named Pfan, a Swiss, has become Most's agent, and distributes the *Treiheit* from Basle through Germany and Austria. The German police have arrested an Anarchist in Alsace for circulating the journal the *Rebel*, printed at Basle. Austria has demanded of the Swiss Government the surrender of Falk, charged with complicity in the murder at Stuttgart and Vienna.

One of the assassins of Col. Sudeikin has been arrested at Moscow.

The Roumanian Ministry have tendered their resignations in consequence of hostile vote in the Chamber of Deputies on the Premier's proposal to fix the date to commence the debate upon the revision of the Constitution.

The merchants of Mexico still maintain a determined attitude. The City is quiet, but business is almost entirely suspended.

The New York Methodist Episcopal Conference today unanimously adopted a resolution with reference to the liquor question. The ministers held that the overthrow of the liquor power was to be secured only by constitutional prohibition. They regarded the license system as wrong and an obstacle in the way of temperance reformation, and the high-license project as only calculated to divert attention from the only means of success. The members pledged themselves to support no parties or men who gave aid and comfort to their enemies, or who would not when in power, aid them to "destroy this great curse to American civilization."

According to a manufacturer of dynamite, "you might throw a box of it from the top of the public buildings to the street with no more effect than if you threw down a box of apples. You can

burn it, also, with perfect impunity." To prove this the manufacturer took a piece of the brown explosive from a shelf, and, lighting it with a match, held it in his hand while it burned slowly with a dull, yellowish flame. "In fact," he continued, "dynamite is much safer to transport than gunpowder. Many a time I have run over a car-load of it at the works. There is no risk in carrying it about in a satchel. It is a fact not generally known that a car of dynamite was once smashed in a railway collision and no harm was done. How is it made to do its destructive work? Well, it is safe only so long as it is kept separated from the materials used to fire it." The transportation of nitro-glycerine, unlike dynamite, is dangerous. It can be conveniently stored in earthen jars, with a layer of water on top. For transportation it is usually put into strong tin cans holding about forty or fifty pounds, and when possible frozen.

To-day was the first for the issuance of saloon-licenses in Chicago. Of the forty-four issued thirty-nine were \$500 licenses and but five were \$150 ones.

Typhus-fever has broken out among the Poles in tenements of the East Side of New York. The disease was introduced by recently-arrived emigrants.

April 9th.—Gen. Gordon has been ordered to withdraw from Khartoum as soon as possible. The question now with Gordon is how to get out. A dispatch from him was received at Cairo, March 30th, in which it is set forth that the General had disarmed 250 Bashi-Bazouks who had mutinied and that he had shelled the rebel camp on the Blue Nile, and killed forty of the "enemy." A force of Arabs shelled Khartoum the 27th ult., but was forced to retire after losing fifty-nine men. Gordon estimated the Mahdi's force around Khartoum at fully 20,000 men.

An attempt was made Tuesday night to destroy the magazine at Fort George, Inverness, Scotland, with dynamite. One of the plotters was bayoneted. The rest escaped in boats.

The Tories are chagrined over the majority which Mr. Gladstone obtained for his Franchise bill at last night's session of the House of Commons. They are making hopeless attempts to reduce the moral effects of the Liberal victory and break the force of their own fall by alleging all sorts of corrupt deals and unholy alliances on the part of the Government.

A new force has been ordered from France to Madagascar, to occupy several Madagascan ports, and otherwise enforce what are claimed as French rights.

It is reported from Madrid, Spain, that Aguero, the Key West filibusterer, has a force of 225 men in Cuba, of whom forty-three are ex-Chiefs. Four plantations, it is reported, have been destroyed by Aguero. Other filibustering expeditions have been organized in the British West Indies.

President Gonzales has made such concessions to the Mexican merchants—agreeing to require a tax on goods sold only, and to favor overburdened trades—that no further trouble is anticipated in the sister Republic. Matters have resumed their wonted quiet throughout the country.

Literary circles and the learned societies are excited over another discovery of sundry musty scrolls of parchment containing what is alleged to

be the original manuscript of the Mosaic books of the Old Testament. The scrolls are said to have been found in Arabia on the route that the Israelites must have taken after their flight from Egypt toward Palestine, and have been brought to St. Petersburg, where they are now being examined by Dr Harkavy.

A grand jury composed of prominent business men has been impaneled at Cincinnati. It proposes to investigate the circumstances which led to the recent riot.

April 10.—Zorilla, the Spanish revolutionist, has been expelled from Switzerland at the request of Spain.

Clifford Lloyd has submitted to Nubar Pasha, and the latter will retain the Premiership of Egypt. It is reported from Cairo that Osman Digma has accepted a pro-English Sheik as the intermediary for negotiations with the British.

At his late birth-day reception, the Emperor of Germany spoke as follows:—I am very little satisfied with the debate on the law against anarchy. The seriousness of the situation is unmistakable. Our domestic repose is only apparent. I know how serious is the state of things. I have bled owing to it; and I shall look upon a rejection of the measure for prolonging the Socialist law as directed against my own personal security. His Majesty spoke with evident emotion, and even excitement.

A positive proof of the connection existing between the Anarchists of Europe and their confederates in the United States has been obtained by the Swiss authorities. The Prefect of Berne recently opened a letter which had been received at the post office, addressed to the expelled Anarchist, Kennel. It proved to be from New York, and was without signature, except that of the "Comite." It promised to send to Kennel for "the friends of the cause," official and genuine sets of legitimation papers and passports, adding the instruction that it would only be necessary to change the dates of the documents to make them ready for the use for which they were intended, and which was evidently perfectly understood between Kennel and the writer. The authorities are now awaiting the arrival of the promised documents.

The Belgian Chamber of Representatives—61 to 21—has passed a bill forbidding soldiers to vote at elections, and allowing clergymen to vote only at places where they lived before entering the priesthood.

The latest advices from Hayti state that March 20th the Italian transport Comte de Cavour arrived at Port au Prince, to seek satisfaction for the taking from an Italian bark at Petit Goave of two insurgents and the shooting of them. The American Minister has demanded of the Haytian Government the payment of \$400,000 indemnity for American losses on account of the riots in September last and the surrender of the Mole of St. Nicholas as a guarantee that the money will be paid. The German claims amount to \$500,000, the French claims equal that sum, and the English claims are \$250,000. The number of persons killed during the revolution is officially declared to have been 7,000. The disappearance of persons implicated in the revolution is causing considerable emotion. At Cape Hayti a collision occurred between refugees inside the British Consulate and the guards around the Consulate. Both parties were intoxicated. The demolition of the Consulate was only prevented by the timely

arrival of the Consul. The Haytian Government has put into circulation the dreaded additional \$1,000,000 of paper money.

The mail and passenger service to the United States over the Central Mexican Railroad was inaugurated to-day.

A special from the City of Mexico says the feeling against the recently-enacted stamp tax is still very bitter, and the situation is critical. Business is suspended in many parts of the Republic and merchants generally are assuming a very determined attitude. It is reported that the Government intends to declare the acts of the merchants in closing their stores revolutionary, and that their licenses will be revoked and they be compelled to pay a heavy tax for the privilege of reopening their stores. On the other hand it is stated that the Mexican Senate has passed to second reading a bill repealing the Stamp act, but as the Government is not in sympathy with this move it is very doubtful whether the bill will finally pass. A dispatch from Matamoros says the condition of affairs of the Government are deplorable, charges financial rottenness, and intimates fears of a revolution if a greatly better state of things is not speedily brought about.

The *Times*' dispatch from Madrid speaks as follows: "The signs of the approach of a serious economical crisis in Cuba are daily increasing. The continuous fall in sugar is bringing ruin and disaster. Unless radical measures of relief are speedily adopted, the long-suffering Cubans will be driven to courses disastrous for all. If Cuba is to be saved the cost of living must be reduced, the system of administration and taxation improved, and freer markets obtained for her products.

There is much indignation at Forreston, S. C., because a colored Postmaster has been appointed there instead of a white man. The Confederate inhabitants of the town purpose not to have any intercourse with the new Postmaster.

Out of a population of 16,333,277 in Spain, 11,978,168 can neither read nor write.

There are in the Southern States 2,000,000 whites under 21, who have never attended school. In many States the schools, such as they are, are open only three months in the year.

An association of Kentucky distillers has been formed for the purpose of exporting whisky to Bremen, in Germany.

FIRES—STORMS—ACCIDENTS.

April 3.—Loss by fire at East Saginaw, Mich., the Michigan Saw Works, \$90,000. Muscatine, Iowa, lower Hershey Mill, throwing three hundred men out of employment, \$50,000. Rock Hill, S. C., freight and passenger depots, cotton platform, and Western Union Telegraph Office.

The greatest fire ever known has raged for forty-eight hours in the vast forest of yellow pine which stretch well nigh unbroken from Sanford, fifty miles from Raleigh, to points north-west, and South sixty miles, beyond the South Carolina border. The forests are what are known as Virgin, and from them comes nearly all the turpentine marketed at Wilmington, N. C. The trees are of enormous size, and at points where the turpentine "orchards" are located are blazed for miles. Covered with resin, these hundreds of thousands of trees offered a rare opportunity to four or five fires which broke out yesterday morning. The fires were caused by burning brush. Before noon a storm came up. The wind blew

nearly a hurricane. In half an hour after this high wind arose the flames were racing like demons through the woods. Vast masses of fire were actually forced through the air by the sweeping gales. The tops of half-burned pines were thrown great distances and fell in the middle of cleared fields. The fire towered to an amazing height, and so vivid was the glare that it made all objects plain at great distances. People were terribly alarmed. At Blue's Crossing and Keyser they gathered in large numbers and fought the flames with such energy and desperation that these places escaped with little damage. Many dozen turpentine-distilleries are completely destroyed, as well as large quantities of resin, turpentine, and other naval stores. The fire has extended beyond Hamlet into South Carolina. Its full sweep is over a distance of fifty or sixty miles. No news of any loss of life has yet been received. Many persons have lost clothing, and some were badly scorched by the fierce flames. It is by far the most disastrous fire ever known in the North Carolina turpentine forests.

The Raleigh & Augusta Air-Line Railroad runs fifty miles through the burned district. In the afternoon the wind rose yet higher, and at nightfall was blowing a gale. The scene then became awful. The fire extended for an unknown distance on each side of the railroad. The Town of Manly was in imminent danger of total destruction. The railroad warehouse caught on fire several times. The Methodist church, five storage warehouses for guano and cotton, the town guard-house, and the barn and stables of W. C. Petty at Manly were burned. The water tanks of the Raleigh & Augusta Railroad at Hamlet were consumed. At two o'clock this morning Hamlet was surrounded by a cordon of fire, and the lights of the conflagration could be seen for miles in every direction. Many farm houses have been consumed. Mr. Henderson, near Hamlet, lost his residence, together with all the out-houses on the premises. The whole community was busy during the night fighting fire. Hundreds of farmers lost all their fences and out-buildings, forage, etc. At Hamlet and other points the people threw their furniture, bedding, and clothing into the ponds and streams to save them from the flames. The people themselves took refuge in ponds and wells. For ten miles east of Hamlet everything is absolutely destroyed.

A fire in Paternoster row, London, destroyed \$6,250,000 worth of property.

A cyclone west and north of Dayton, O., April 1st did immense damage, almost destroying several small towns, killing one child, and seriously wounding a large number of people. Tuesday's cyclone denuded hundreds of farms of all their buildings in Indiana.

There was a terrific wind-storm near Lynchburg, Va., last night. Several houses were blown down in adjoining counties and great destruction caused in the suburbs. Two large tobacco factories were unroofed. Trees were uprooted and fences torn to pieces.

At Columbus, Ga., the steamer Rebecca Everingham took fire from an electric-lamp spark and burned to the water's edge. Eleven persons perished in the flames. All the passengers escaped without injury.

A colliery explosion has occurred near Cardiff Wales. Two men were killed and seventeen others entombed.

An earthquake occurred at Santiago, in Cuba, the 25th of March. Houses were slightly damaged.

A boiler on the marine dry-dock at New Orleans exploded. Robert Mathews, engineer, was fatally scalded. Several workmen were seriously injured.

April 4.—Loss by fire at Scranton, Ia., \$15,000.

The cotton-yarn factory at Hilversum, Holland, has burned. One person was killed and several wounded. Six hundred people are thrown out of employment.

Many wrecks of small craft have occurred in Chesapeake Bay recently owing to furious gales.

The steamer Daniel Steinmann, from Antwerp for New York, was driven on the rocks of the Nova Scotia coast Thursday night during a fog and wrecked. Of all on board only the Captain and five of the crew were saved. There were ninety passengers, mostly German emigrants, and there was a crew of thirty-four.

April 5.—Loss by fire at Petersburg, Ky., distillery, \$100,000. Bloomington, Ind., incendiary, \$2,000. St. Louis, Mo., \$50,000. Philadelphia, Pa., \$30,000. East Saginaw, Mich., \$12,900. Shreveport, La., \$30,000.

Forest fires have broken out in various sections of North Carolina through the attempts of the farmers to clear the planting grounds by burning the "brush." The fires have spread with alarming rapidity. Hundreds of farmhouses and outbuildings have been destroyed. Berkeley and Chesterfield Counties have suffered severely.

Three boys were struck and killed by a train, near Cincinnati, O.

A terrific explosion of powder occurred this morning at William Beury & Co.'s powder mill, at Shamokin, Pa. The report was heard within a radius of twenty-five miles. Houses within a mile and a half were shaken and their windows broken. William Young, the Superintendent, is burned beyond recognition, but is still alive. The other people escaped. The damage is \$7,000.

April 6.—The surviving three passengers of the Daniel Steinmann, now in Halifax, state that the vessel struck but lightly twice. The Captain then summoned all on deck and directed them to prepare to enter the boats if necessary. One boat was launched, and all made a rush for it, though good discipline was maintained among the ship's crew. The boat was well filled and attached to the steamer by a rope. When some of those on board were about cutting the line the steamer suddenly sunk, dragging the boat and occupants down with it. The boat turned over and over and every person in it was thrown out and drowned.

When the stern of the vessel sank the cries and screams of women and children were heart-rending for a few minutes.

A tug blew up near Cleveland, O., killing three men and wounding four others.

April 7.—Loss by fire at Marseilles, Ill., paper mill, \$60,000. Portland, Oregon, an entire row of wooden building, \$18,000.

Snow and wind storms prevailed at Cedar Rapids, Washington, and Des Moines, Iowa.

April 8.—A fire at Gernegan, in Moravia, last night destroyed fifty houses. One woman and two children were burned to death. Loss by fire at Athens, Tex., a whole block of buildings, \$64,000. Hubbardston, Mich., \$30,000. Eaton, Ind.,

\$5,000. Midland City, Ills., \$2,500. Burlington Ia., \$2,500. Churchill, Md., carriage factory, \$15,000. Waverly, N. Y., engine and sand house, \$20,000.

Advices from Armenia, state that the Euphrates Valley has been visited with a serious flood. Great damage has been caused about Diarbekir and Kharput.

April 9.—One-half of Mandalay, the Capital of the Kingdom of Burmah, British India, a city of 90,000 people, has been burned. Loss by fire at Hampton, Va., thirty buildings, \$100,000. Huntsville, Tex., one side of the public square, \$26,000. Pentwater, Mich., tile buildings and yard, \$15,000. Midland, Mich., hotel, \$3,000.

Thirty-five persons were injured in a railway collision near Dublin, Ireland, yesterday.

There was a heavy snowstorm throughout the Pennsylvania coal region. Travel was much interrupted.

April 10th.—Loss by fire at Marsfield, Wis., sawmill, \$25,000. Pensacola, Fla., freight depot, mills, and several other buildings, \$65,000. Winnipeg, Man., planing mill, \$15,000. Augusta, Ark., \$15,000. Northampton, Mass., the Elisha Graves house, over two hundred years old.

Six men belonging to a fishing schooner were drowned off our east coast, March 31st.

BUSINESS—FINANCE.

There were 178 failures in the United States and thirty-four in Canada during the week ending April 4, against a total of 204 for the two countries during the previous week.

At Yokohama the first quarter of the \$5,000,000 Japanese Government loan for railway construction was immediately subscribed.

Interest on the Mexican National Railway bonds, \$9,300,000, fell due yesterday. The company defaulted. It proposes to pay 6 per cent interest on the amount in ten years.

The United States of Colombia in South America seem to be in a bad way. During the last three Administrations the deficit amounted to \$11,000,000. The internal and foreign debts amount to over \$20,000,000.

The stone-cutters in the Fayette County, Pa., quarries struck yesterday for an increase of 20 per cent in their wages. They have notified their fellow-craftsmen to accept no employment in the quarries until the dispute is settled. The ironworkers at Douglas Furnace (Price & Co.), at the Spearman Iron Company's furnace, and at the Mabel Furnace (Parkins & Co.), have all struck because of a reduction of from 10 to 15 cents in the wages of the laborers, the iron-carriers, and the fillers. The ironmakers are firm, and allege that the condition of the iron market forced the reduction. The workers at Middlesex have accepted the reduction.

The total clearances of twenty-seven leading cities of the United States during last week aggregated \$982,048,084.

The *Marh Lane Express*, in its weekly review of the British grain trade, says: The outlook for the wheat crop is very good. Trade in wheat stands is depressed. Flour is lower, and maize easier, especially new mixed American. Barley is dull and in favor of buyers. Oats advanced three pence. The trade in cargoes off coast is slow. Four arrived, one was sold, and there were withdrawn. Quotations for cargoes on passage or for shipment declined six pence to one

shilling. Sales of English wheat for the week 48,101 quarters at 37 shilling seven pence the quarter, against 57,733 quarters at 42 shillings the corresponding week last year.

Serious trouble is threatened by the striking coal-miners of Park, Clay, and Vigo Counties, in Western Indiana. Some of the men struck about two months ago on account of a reduction in wages. The strikers have been peaceable up to Saturday, when they visited some men at work in Vigo County and induced them to quit work, and threatened with death those who would not. The Sheriff, on being appealed to to protect those at work, said he would not interfere until some one was killed. The mine-owners have sworn out warrants against the ringleaders, and a meeting of the grand jury has been called to investigate the cases. The miners are defiant and threatening, and it is feared there will be bloodshed.

Delegates from the French coal mines are coming to England to ask assistance for the strikers in the Anzin district. The English miners' associations are preparing to welcome the delegates. Delegates from all the mining districts in the north of France at a conference at Denain to-day resolved to maintain the strike until the old scale of wages is restored and the dismissed workmen reinstated. A riot has taken place at Kidderminster, directed against the employment of female labor.

The exports of domestic cotton goods from the United States continue to show a very decided increase. Since Jan. 1 of this year 45,862 packages have been exported, against 44,549 during the last year, when the exports were the largest then known.

According to the report of the London Corn Exchange there are in the granaries along the Thames at this time, 454,000 quarters of wheat more than last year. The London *Standard*, commenting on the report, says that the British wheat trade is over-done.

During the month of March of this year, Great Britain imported \$70,000,000 worth of goods, while her exports were valued at \$165,000,000.

T Robert Jenkins & Son, provision merchants, of Baltimore, failed. The liabilities are placed at \$185,000.

The Auzin colliers, of France, have decided to continue their strike until the masters accede to the following demands: First, that the former regulations be restored; second, that the imprisoned miners be liberated; third, that the dismissed men be reinstated.

A detachment of cavalry has arrived at Kidderminster Borough, Worcester, Eng., owing to the riot of the artisans. The masters have refused to yield to the men's demands. The strike is expected to spread elsewhere. An attempt has been made at Aberdeen to destroy the machinery in the Lowport Carpet Works.

It appears from late reports, that the area of spring wheat, sown in Illinois, Indiana, and Wisconsin is much less than in previous years, while there is a large increase in the area sown in Minnesota, Dakota, and Nebraska. The decline in prices in the Chicago market recently has not so much influenced the area in Illinois and the adjoining States as the fact that the tillage of other crops has been rewarded with less deviating success. It is the general impression that the total yield will show no falling off from previous years, the decrease in the acreage in

the older-settled States being fully compensated by the increase in Dakota, Nebraska, and the extreme Northwest.

A company has been formed to work the sugar-factory at Lavenham and revive the bee and sugar industry in England. An output of 17,000 tons is expected the first year. At the inaugural dinner given by the company, Sir Lyon Playfair, in a speech, said the company had nothing to fear from American competition.

The striking French colliers demand as a further satisfaction of their grievances that fines be abolished and wages paid daily during a strike.

According to the reports of the Washington Agricultural Department there are 27,000,000 acres in the United States under winter wheat. This area is about 2,000,000 acres more than last year.

GOOD HABITS OF BREATHING.

Good air is one of the first essentials in physical and vocal exertion. No one can keep the body and mind vigorous for any great length of time in impure air. And the most impure air is that which is filled with emanations from the human system. The lungs should be trained to free, full, and vigorous action. They are the very springs of vitality. The immediate importance of the lungs is realized by recollecting that a person may live for days without food, but to deprive him of air, even for a few moments, is to deprive him of life itself. If our breathing is imperfect, all the functions of body and mind are impeded. In fact, the manner of breathing at any particular time is almost as good a test as the pulse itself of the general state of the system, physical and mental. One of the commonest faults in the use of the lungs is the habit of breathing as it were, from their surface, not bringing sufficiently into play the costal and abdominal muscles. By watching the domestic animals—a horse or a cow for instance—we may learn a lesson in breathing. We perceive that there is very little motion near the fore extremities, but the breath is impelled from the flanks. So should we have the main action at the waist. Any form of dress or belt, therefore, which constrains the base of the lungs and presses upon the stomach and intestines must do serious harm.—*Educational News.*

MIKE AND THE BIBLE

Never was a better answer made than that by a poor Irishman to a Catholic priest, while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests and not for the likes o' you."

"Ah! but sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' and sure the priests have got no children."

"But, Michael," says the priest, "you cannot understand the Bible. It is not for you to understand it my man."

"Very well, your riverence; if I can not understand it, it will do me no harm, and what I can understand does me a heap o' good."

"Very well, Mike," said the priest, "you must go the church, and the church will teach you. The church will give you the milk of the Word."

"And where does the church get it from but out of the Bible? Ah! your riverence, I would rather occasionally milk the cow myself."

"Take heed that no man deceive you."—Jesus.

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Communications.

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THE GOSPEL OF JESUS CHRIST.

THE gospel, which Christ sent his Apostles to preach, "is the power of God unto salvation to every one that believeth." (Rom. 1: 16); be they Jews or Greeks,—English or French. As it was the power of God in those primitive days, it is the power of God to day. As it is the power of God to-day, it should be the same gospel now as then. To find out what the gospel was in those days, we must look into the Book—Bible.—The Book says, that after the death and resurrection of our Lord, and before his ascension into heaven, he commissioned his apostles "to go into all the world, and preach" his "gospel to ever creature" of the human race. He promised that "he that believeth and is baptized shall be saved."—(Mark 16: 15). And that these apostles might be properly qualified, he told them to "tarry at Jerusalem" until they should be qualified, or be "endowed with power from on high."—(Acts 1: 4; Luke 24: 49). Hence the power came to them on the day of Pentecost, which was the Holy Ghost. Under its direction they commenced their ministry. Standing before the people, they bore testimony that Christ Jesus was the Messiah. That he was crucified and risen, and that through his name remission of sins should be preached to "all that are afar off—even to as many as the Lord, our God shall call."—(Acts 2). These extend to earth's remotest bounds, wherever the sound of this gospel should go. The call is to all men every where, "to repent" and turn to the Lord. The testimony borne by the apostles, carried conviction to the hearts of those who listened, and they cried out, "Men and brethren, what shall we do?" to which Peter replied: "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and unto your children, and all that are afar off, even as many as the Lord our God shall call."—(Acts 2).

This was the first gospel sermon to the public, after the Lord's ascension, and was delivered by the power of the Holy Ghost; and it may therefore be relied upon with confidence; for we are informed, that all those who gladly received the word, were baptized. "And the same day there were added unto them about three thousand souls. Turn to the fourth chapter of Acts, and the 31st verse, where we are informed, that they all received the Holy Ghost, which confirms the promise made by Peter, that they that would obey his direction should receive the gift of the

Holy Spirit—confirms this as God's plan of salvation. We now inquire, What are we to understand by the words used by Peter? It will be borne in mind, that the people who heard Peter on the day of Pentecost, had heard his testimony that Jesus, our Lord, was the Christ; and that He was crucified and risen, and were thus induced to make the inquiry, "Men and brethren, what shall we do?" If we believe these testimonies, we occupy a similar position; and the same instructions of Peter are as applicable to our case, as they were to those he addressed on that day. Already believing, to repent is our next duty.

Here we ask, what is meant by the word "repent?" The Scripture informs us that a "godly sorrow worketh repentance." That is, it produces it. It is a forsaking of sins, and becoming righteous; turning away from the evil of our way, and learning to do well. We form a resolution that we will no longer pursue a course which we are informed and convinced is wrong; and thence adopt that which we understand to be right. We think this is sufficiently clear. We have an example in the case of Saul, (Paul), when convinced of the error of his way, he was obedient to the instruction given, and became a zealous advocate of the gospel which he had persecuted.

We will now consider the next term of Peter; "And be baptized in the name of Jesus Christ, for the remission of sins."—The word "remission," would imply a forgiveness; a blotting out, a washing away, a removing—all Scripture terms. The next is:—"And ye shall receive the gift of the Holy Ghost." Says one, "what benefit shall I derive from this promise?" or, "what will the Holy Ghost do for me?" This is an important inquiry, and claims our careful attention. If we ascertain what effect the Holy Ghost produced on those who received it under the direction of the apostles; and if we are so fortunate as to obtain the same blessing which they enjoyed, the same effects will be produced upon us as on them. This plan introduced by Peter was continued, and was preached by others.

We follow Philip down to Samaria, who also preached a crucified and risen Savior.—(Acts 8). "When they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip and wondering, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost; for as yet he was fallen on none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." We pass on to the conversion of Saul (Paul) of Tarsus, a zealous Pharisee, who, while traveling from Jerusalem to

Damascus, saw a light, and heard a voice saying, "Saul, Saul, why persecutest thou me?" He at once enquired, "Who art thou, Lord?" The answer was, "I am Jesus whom thou persecutest." He asked again, "What wilt thou have me to do?" He was instructed to go into the city, and it should be told him what he should do; and he was led, blind, into the city, and remained three days without sight. At the end of the three days, Ananias, having been instructed of God, came to him and said, "Brother Saul, why tarriest thou? Arise and be baptized and wash away thy sins." Paul (Saul) arose and was baptized, and was filled with the Holy Ghost; and hence Paul tells us in his letters, that he neither received the gospel of men, nor was he taught by men, but by the revelation of Jesus Christ. Let us see whether it agrees with the plan preached by Peter, Philip, and Ananias. If so, we have found the gospel of salvation. We follow this new convert in his preaching, and find him baptizing Crispus and his household, after the first sermon they heard. Also Lydia and her household, and the jailer and his household. He also baptized some twelve, supposed to be John's disciples, as recorded in the 19th chapter of Acts; and after baptizing them, he laid hands on them and they received the Holy Spirit, and spake in tongues and prophesied. That we can discover but one plan, whether preached by Peter, Philip, Ananias or Paul. All preached a crucified and risen Savior. Faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of Holy Ghost.—(Acts 16: 15-32; 18: 8; 19: 5, 6).

The Holy Ghost producing its evidences on the possessor. Paul says "If any man preach any other Gospel unto you than that ye have received, let him be accursed."

So then, let those who attempt to preach any other Gospel, take heed, lest that course rest on their heads.

Let us now examine the operation of the Holy Ghost, (Holy Spirit), its fruits. Speaking with new tongues was the first gift, manifested on the day of Pentecost; and the first gift of the gentiles who received the Gospel. Cornelius and those with him, likewise those whom Paul re-baptized. This agrees with the prophecy of Joel, as quoted by Peter (Acts 2:) Also with the promise made by Christ. (John 14:).

In the twelfth chapter of first Corinthians, the subject is made very clear. Paul says: "To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same spirit; to another, the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame spirit, dividing to every man severally as he will."

Paul then compares the church to a body; and shows the importance of each member; and that God hath set members in the body as it hath pleased him. The first officers in the church were apostles, after that prophets, thirdly teachers, then

miracles, then gifts of healing, helps, governments, and diversities of tongues." These compared to a perfect body, represent the Church of Christ in the commencement of the apostolic dispensation. And Paul says: "If one member suffer, all suffer with it; and if one be honored, all rejoice with it." As much as to say, If one disappear, all disappear with it.

If you compare the sectarian churches with this order, you will find a great difference. And if you ask the object for which these gifts were given, you will learn from the apostle Paul: "When he (Christ) ascended up on high, he led captivity captive, and gave gifts to men. And he gave some apostles, and some prophets; and some evangelists; and some pastors, and teachers. For the perfection of the Saints, for the work of the ministry, for the edifying of the body (Church) of Christ, till we all come in the unity of the faith, and to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive."—Eph. 4: 9-14.

The question is now: If apostles and prophets and spiritual gifts have ceased, what was the cause of the disappearance of these spiritual gifts? Suppose we ask the great apostle of the gentiles, why the church is destitute of these spiritual gifts, and divided into sects and parties. If he were here, he would direct us to his letters written to the various churches, as a reply to that enquiry. Commencing with his second epistle to the Thessalonians, second chapter, in which we read: "Now we beseech you, brethren, by the coming of the Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as [if] that day of Christ is at hand. Let no man deceive you by any means; for that day shall not come except there come a falling away first, and the man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; So that he, as God, sitteth in the temple of God, showing himself that he is God."

Here we have it distinctly stated, that the second coming of Christ shall not take place unless there come a falling away first. And to Timothy, the apostle says: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." "And they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 3: 3, 4.

Read also his words in 2 Tim. 3: 1-5, and in 1 Tim. 4: 1. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, fierce, despisers of those that are good, * * *

lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof; from such turn away."

"Now the spirit speaketh expressly, that in the last times [last days] some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

I have circumnavigated this world twice, and been in nearly every country called Christian, and in many called heathen; and in every Christian country so called, have I found those who say in their hearts, "There is no God." (Ps. 14.) But I have not found any among the so-called heathens. The heathens may not be as philosophic as the Christians are; yet they know that there is something, that is higher than man. That there is a supreme being. Nor have I ever seen any infidelity among the Heathens, as is among the so-called Christians. They all worship in humility something that they suppose to be their superior. If it is made of wood or stone, or some other substance, they do not believe that God is an immaterial nothingness as some Christians believe. Hence, it is not the heathens which have "defiled the earth," nor "transgressed the laws," nor "changed the ordinance," nor have they "broken the everlasting covenant." (Isa. 24: 5.) As they never have pretended to know the gospel of Jesus, they know nothing about the "law," the "ordinance, or the covenant."

I shall now compare the Gospel of Jesus to a tree which was planted into a good soil by the Master and his servants, (the primitive apostles). The branches of this tree grew and spread all over the earth. Its fruit was good, most excellent, and healthy, for it was "the tree of life." All they who ate of this tree did not die. But as soon as the servants, the first apostles left the earth, or as soon as they fell asleep, the new ones which came in their stead, were not so careful as the first to do their duty. The tree was neglected, so that it began to dry up and bear no more fruit. Its branches also rotted and fell off. They only became the source of manifold wild fruit, (false doctrines). But the root of the tree was planted by the Master so deep in the ground, that the enemy could not uproot it, nor could it rot, as the tree with its branches did.

The question is now: Will not the root of that tree grow any more?

The answer is yes. It is growing now. The root of the Gospel tree was found in the hill Cumorah. Now to prove that the gospel was once preached "to every creature which is under heaven." See Col. 1: 23. Rom. 10: 18. That the enemy cannot uproot this tree. See Mat. 16: 18. That its root was found in Cumorah. See Rev. 14: 6, onward. It is the Book of Mormon. The branches of the gospel are the Branches of the Church of Jesus Christ of Latter Day Saints. And as "the root which shall stand for an ensign," (Isa. 11: 10.), has been found in the hill Cumorah, it will never dry up any more; but will grow and spread its branches, until it covers the earth. The root of this gospel tree is the "stone cut

out of the mountain without hands," Dan. 2, and "became a great mountain [kingdom] and filled the whole earth." Vs. 34-35. It will therefore never more cease growing and spreading its branches, until it has covered the whole earth. For "the earth shall be full of the knowledge of the Lord." Heb. 2: 14. As "the Lord shall be king over all the earth." Zech. 14: 9.

HEALDSBURG, CAL.

J. A. STROMBERG.

RAMBLES IN THE DISTRICT.—No. II.

SUNDAY morning, March 16th, started by team for Little Compton, distance about twenty miles. The morning was cloudy with indications of a storm, and when about half way the snow began to fall in large and heavy flakes. Beautiful, beautiful snow! how pure and white in its appearance. Shall I be as pure, when "the secrets of all hearts are revealed?"

Bro. Algerine O. Tripp, of Westpoint, had previously arranged with me, that when on a visit to Little Compton, he would furnish a relief horse, from his home to the end of the journey and back; but the weather being so threatening, he had despaired of my coming, and had started for the place of meeting, in company with Bro. Andrews. Bro. Tripp's son, a kind and obliging young man, had also gone on a visit; but owing to the storm had returned; and hearing my situation, put his horse in harness, and took me to my journey's end. The saints' meeting was already in progress, and I was received with the same good will which has always characterized the people of this place towards me in my labors in the gospel. I was pleased to meet Bro. Charles A. Coombs, of Plainville, who was laboring there for the Master; and who the day previous had baptized Bro. Grinnelle and his estimable wife. During the progress of the meeting, these two were confirmed, and Bro. A. O. Tripp, who had previously been marked out by the Spirit for work in the ministry, and the Fall River Branch of which he was a member having given consent by vote agreeably to the law, was ordained to the office of a Priest by the Elders present. Good, earnest testimonies of the truth were given, and arrangements were made that in two weeks from the present, the Saints should come together and be organized into a branch. Partook of supper at the hospitable board of Bro. and Sr. Crosby; after which started for home, still willing to labor for the Master, and thankful that I was able to do so. Arrived home safe in the evening, after going over a stretch of forty miles in the day's labor; quite long for a "Sabbath day's journey."

Sunday, March 30th came, and with it the prospect of another journey to Little Compton. When I awoke, the wind was blowing hard, and the snow was falling and drifting, and Mr. Frost made another call upon us. A journey of twenty miles in such a storm seemed gloomy, but there was the promise to meet and do a certain work; so after a season of secret prayer,

I mustered courage, and started. It was bad both for horse and rider; but on we sped; met no harm save a little chill, and reached Bro. Tripp's in safety. Here I met Bro. Gilbert, who had come from Fall River to assist us; also Bro. Andrews, of Westpoint. This being the relief station, changed horses, and again started, the wind still blowing and the snow falling. The time passed pleasantly, as we conversed on the future of the kingdom. Arrived at Bro. Crosby's, where some were in waiting for the meeting. All the Saints were present, except one, who was detained at home by sickness. Meeting was opened, thanks offered to the giver of all good; and while the storm raged without, we felt that peace reigned within. The work was started by choosing the writer to preside, and Bro. Gilbert clerk, and proceeded to organize by naming it the Little Compton Branch. Bro. Smith was requested to exercise supervision over the branch. Bro. A. O. Tripp, who had brought a letter of removal from the Fall River Branch, was appointed Priest. Bro. J. L. Crosby was ordained a Teacher, and appointed to fill said office in the branch. Bro. Joseph Pierce was ordained a Deacon, and appointed to fill said office in the branch; and was also appointed Clerk. Thus was organized a branch of eleven members, after a labor of sixteen years. When the gospel was first preached there, the Lord said that he would establish a branch in that place; and to-day I praise him that he has not forgotten his promise, nor the labors of his servants. I express my gratitude to all the brethren and sisters, who, during these long years of labor, have aided in bringing about this good work in behalf of the Lord, and to the glory of his name. To the friends of the cause in Little Compton, I extend my sincere thanks, for their kindness in ministering to the wants of my brethren, whilst laboring among them; and I pray God that they may be led to understand the truth as it is in Jesus.

The people here are also striving to build a chapel for the Saints, and the writer was permitted to read a deed, wherein, on March 17th, 1884, Rouse Pierce and his generous wife deeded to the church, "for their use and behoof forever," a quarter of an acre of land for the purpose of building a chapel for the Reorganized Church of Latter Day Saints. The site is a corner lot, where two roads meet, and to me appears to be a splendid location; and is certainly a sacrifice on the part of the givers. May God in his mercy multiply unto them blessings. The sister who signed the deed realizes that God's blessing has been upon them ever since she first opened her door for the servants of God. Many friends are aiding by money and labor, and the foundation for the chapel is already laid; and I pray that the favor of the Almighty may follow the undertaking, that it may give the lie to the slanders of our enemies, who say our object is to carry the people to Salt Lake. I now feel amply repaid for all my prayers, tears and labors, through these years of toil, in seeing the

work of God firmly planted in this place; and I thank my Heavenly Father for having given me strength and courage to labor to the glory of his name. After meeting partook of supper with Bro. Sowle and his loving wife, who were the first to obey the gospel in this place. Arrived home safe, and met the greetings of a good wife. The wise man said, "He who getteth a good wife, getteth a good thing." I wish every Elder had that good thing.

JOHN SMITH.

THE ATONEMENT.

It is believed by many quite intelligent men, (and some Elders) of the Church of Christ, that Jesus was not slain, or killed, as is generally supposed and taught; but that as an independent act of his own, he laid down his life, without any reference to, and uninfluenced by the act and inflictions commonly known as his crucifixion. The effort to establish this theory, as we believe, originated in a desire to evade the charge, made by opposers of the current theory of Redemption, that murder would under God's economy be a necessity if Christ was really slain, and that thereby also God made it necessary that some men must do that which would damn them, that others might go free. Much confusion has attended the introduction of this theory; for that it is altogether contrary to that which the Saints have always been taught, and understood the Scriptures to teach. Without stating whether the "murder" of Christ was a necessary part of God's plan, we would call attention to the real fact involved; viz., was Jesus slain; and after this is settled, then if Elders or infidels desire to question the justice of God, or the propriety of the plan, we are ready for the issue, believing that whatever God did, or caused to be done, was right, just and good; and that although it may appear otherwise to the superficial observer, yet he who will read carefully the word, being led by the Spirit, will be able to see the wisdom and truth of God, manifested in all his works.

First. Did Jesus himself teach that he must or would suffer death at the hand of man, (see Luke 18: 32, 33). "For he shall be delivered unto the Gentiles, * * * and they shall scourge and put him to death."

Is Jesus as a prophet creditable? Was this prediction fulfilled? See Peter's testimony, while "filled with the Holy Ghost," and "speaking as the Spirit gave utterance," Acts 2: 23-36. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain. * * * That same Jesus, whom ye have crucified." Here Peter unequivocally says, Jesus was slain, was crucified. Are we to believe him? If not, why believe any statement in the inspired volumes as true. No statement ever made or penned has more right to credence than this, since he, (Peter), was confessedly under the influence of the Holy Spirit, and spake by its dictation; and if in this instance the Spirit testified falsely, what assurance have we of the truth of any matter given by it.

If Peter was in an error about the Christ being slain, he may have also been mistaken about the ordinance of baptism for the remission of sins, as also the continued gift of the Spirit to "all that are afar off." If the idea that Jesus was "slain," only came down through the ages by mere tradition, it may be equally urged that all that Peter said in his entire sermon, was of the same nature. It looks to us like unsafe and unreasonable grounds, to assume that just such parts of this noted sermon, (so noted for its convincing power), as suit our notion of things, were inspired, and the remaining ones were not only uninspired, but untrue. How inconsistent for a Latter Day Saint Elder to take the position, that Jesus was not slain (or killed), thus denying the inspiration of Peter on this occasion; and still in preaching a sermon on baptism and the gift of the Spirit, urge that he was "filled" with the "Holy Ghost," and "spake as it gave utterance;" that he was one of those whom Jesus called and sent out, saying, "Whosoever ye bind on earth shall be bound in heaven." O yes, he is now a very good witness; not only qualified by the "Holy Priesthood of Melchisedec," but inspired to the remarkable degree of preaching a sermon "in tongues," with a "cloven tongue of fire!" What eloquence the Elder now uses in eulogizing the "ardent Peter." He is sublimely endowed with wisdom, truth, and light, in those two points; but was a little excited when he said Jesus was "slain." Though the Elder has impeached his witness as being at least ignorant, and therefore incompetent as a witness in so important a matter; yet when it suits his purpose, he introduces him as Simon pure, as well as Simon Peter. "O consistency, thou art a Jewel."

We will now examine the testimony of a glorified host, who had reached that condition in which "we shall know as we are known." John, the beloved, declares that he heard ten thousand times ten thousand, &c., singing "round about the throne." (Rev. 5: 9-12). "And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hath redeemed us to God by thy blood. * * * And I beheld and heard many angels round about the throne, and the beasts and the Elders, * * * saying, worthy is the lamb that was slain." Surely if angels and redeemed Elders, who worship before the throne are to take up the glad refrain, "Worthy is the Lamb that was slain," it is quite strange that we should refuse to do so. Is it not more strange that such perfect beings should make such a mistake in this glorious song of victory, by making use of the sentence, "The Lamb that was slain." Stranger yet, that some of our Elders know more now than they will when glorified, or than the angels will then. Will not those who have learned so rapidly as to get beyond the anticipated knowledge of the two coming states of reward and glory; viz., the "millennium" and the "celestial glory," have some compunctions of conscience in singing the song of victory with the glorified throng, since they have

learned more in mortality than all heaven's children know in glory; namely, that "The Lamb was not slain," but only apparently so. That he simply quit breathing when he got ready, without reference to, and altogether independent of, his great suffering on the cross. Query: Will the joys of our redemption, and the establishment of universal peace and praise, cause men and angels to usher in the age of ultimate victory for the Lamb, by chanting an untruth? I am informed that nothing that loveth a lie can enter the holy place, much less those who sing a lie before the throne.

We will now hear Jesus, and see if he feels that he was crucified, killed on the cross. Doctrine and Covenants, sec. 53: 2: "I, the Lord, who was crucified for the sins of the world." Again 45: 9: "I am Jesus Christ, that was crucified." Also 34: 1; 30: 9.

Now, brethren, we are anxious to hear your strong reasoning. We are willing to stand in the gap. We believe Jesus was slain, and his blood atoned for sins, and sanctifies the church. If you are afraid of the theory of atonement by blood, we are not; and if you can crucify our idea herein, we are willing you shall shed its blood to atone for our ignorance, and belief in things that are written. Let the unwary as well as the thinking, hear both sides, that we may see where the truth is. We think you have cried *Eureka*, *Eureka* too soon; and that your adherents have cried *ex homo* before they have weighed the cost of the gloved-fingered compromise with human opinion against the divine word.

T. RUTH.

THE KINGDOM OF HEAVEN.

WAS this kingdom in existence in the days of the personal ministry of the Savior and John the Baptist. We are inclined to think from the following evidences, that the kingdom of heaven exists in a form sufficiently developed in order to salvation, whenever and wherever there is an individual called of God to administer its laws. Hence the position assumed by some, that it was not, is not, and will not be set up until Christ's second coming, to our mind is inconsistent. That the kingdom was in existence prior to Pentecost, and that the Master so understood and taught it to the people, is evident: "From the days of John the Baptist until now, the Kingdom of Heaven suffereth violence, and the violent take it by force."—Matt. 11: 12. Again: "Verily I say unto you, [the chief priest], that the publicans and harlots go into the Kingdom of God before you."—Matt. 21: 13. Will any one assert that the Master misrepresented the facts to those priests and elders, in telling them that the kingdom was then in existence, and that the publicans and harlots were entering into it. Will some one tell us how those publicans and harlots went into that which was not in existence, and would not be until Pentecost, or his second advent. If either of the above positions is true, then was not Jesus a deceiver by telling the people that the kingdom was there, and

individuals were entering into it, at the same time knowing, if the above position be true, that it was not yet set up, and would not be, probably, for eighteen hundred or two thousand years. Jesus said again: "Wo unto you scribes and pharisees, hypocrites, for ye shut up the kingdom of heaven against men."—Matt. 23: 13. Is it possible that men could shut up that which had never been opened? Again: "The kingdom of heaven is like [not will be like] unto a net that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world."—Matt. 13: 47.

That the end referred to is at his second coming, is evident from the following: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Matt. 24: 14. Then the net shall have accomplished its work. Drawn to shore, the good will have been put into vessels, and the bad cast away. Jesus having preached the gospel to those spirits who were once disobedient; and his ministry preaches it in all the world for a witness unto all nations, we don't see the necessity for the kingdom to be set up *then*. But we do see the necessity of its being drawn to shore; for both living and dead having heard its tidings, all nations, (if all means all), there are no other nations to hear. We think the evidence introduced sufficient to show, that the kingdom existed prior to Pentecost; and there is not one word to show, so far as I know, that it was set up then. That the kingdom will exist prior to Christ's advent, is also evident from the following: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the Bridegroom."—Matt. 25: 1.

"In the days of these kings, [represented by the toes of the metallic image], shall the God of heaven set up a kingdom, which shall never be destroyed."—Dan. 2: 44. Says one, That is to be set up at Christ's coming. But unfortunately it don't say so. We find one in existence at his coming; and if he sets up another, he will have two. There is nothing said about Christ's setting up a kingdom at his second coming. And that this same kingdom, which we find existing at his coming, will continue to exist after he does come is evident: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. 26: 29. Instead of Christ at his coming introducing a gospel dispensation, it seems from the Scriptures, that he is coming as an executor of a judgment already past. He that believeth not, is condemned, and Christ comes to execute that sentence. "And Enoch, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh, with ten thousand of his Saints, to execute judgment upon all."—Jude 1: 14, 15.

M. R. SCOTT.

The motives which a mean man attributes to the actions of another, are the measures to the actions of his own bigotry.

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EXTRACTS FROM A SERMON DELIVERED BY REV. DR. RYLANCE, RECTOR OF ST. MARK'S CHURCH, NEW YORK.

I. TIMOTHY 1: 15.

In the reign of Augustus Cæsar, about 750 years from the foundation of Rome there appeared in Palestine a wonderful personage, who claimed to have come from God to speak with men about love, righteousness and eternal life. He called God his father, told men they were brethren, and set them an example of a wonderful and many-sided goodness. He called disciples, taught publicly, wrought wonders; but, provoking the wrath of the Jewish authorities, he was put to a shameful and cruel death. The record relates, however, that on the third day he rose again, and ascended into heaven, and that his disciples, inspired with a strange enthusiasm, perpetuated and extended the system overwhelmed by the crucifixion of the founder. The movement rapidly enlarged itself, men of all tribes and grades submitting to it, until social and political influence came under its sway, and the civilized world came to be called after a man who had been put to death on a little hill just outside of Jerusalem. Such is an outline of the story told in the New Testament and handed down through later Scriptures and oral tradition. But the question is: Has Christ any other witnesses than evangelists and apostles? Let me cite certain witnesses, then, in confirmation of the truth of Christ's advent, and of the historical credibility of the Christian faith, and a Jew shall speak first.

Josephus was born about the year A. D. 37, four or five years after our Lord's ascension, and lived until he was twenty-six at Jerusalem, and must have known substantially the whole story of the life and death of Jesus of Nazareth. That he was aware of it is manifest from the little he gives us of it. He sketches the career of John the Baptist; says he was a preacher of virtue; that he baptized his proselytes; that he was imprisoned and put to death by Herod Antipas. He tells us also of James, the brother of him who was called Jesus, and of his being put to death. But the great testimony of Josephus is explicit and full as to Christ himself; and we are now permitted to quote without question, since even Mons. Renan concedes, in his *Life of Jesus*, that the substance of it at least is genuine.

"At that time," says the author of the *Antiquities*, "lived Jesus, a wise man—if he may be called a man, for he performed many wonderful works. He was the teacher of such men as received the truth

with pleasure. He drew over to him many Jews and Gentiles. This was the Christ. [M. Renan says called *eleto* Christ]. And when Pilate, at the instigation of the chief men among us, had condemned him to the cross, they who before had conceived an affection for him did not cease to adhere to him, for on the third day he appeared to them alive again. And the sect of Christians subsists to this time." * * *

We have heard the Jew. Let us, in the next place, hear what a Pagan can tell us of these things. Tacitus was born in about the year sixty of our era. He must not only have known of Christianity from the rumors and reports that came to Rome of its doings in the East, but he doubtless knew of it through its presence and growing strength in the metropolis itself. Yet he makes no direct and formal allusion to it. It is merely incidental to the order of his narrative that he condescends to notice at all what he probably esteemed another outburst of Hebrew fanaticism; and therefore his testimony, like that of Josephus, is the more valuable. Let us see how he came to give it.

Twenty-seven years after the crucifixion of Christ, Nero burned Rome in a fit of reckless pleasure. To temper the horrors and hide the guilt of that atrocity he caused to be seized, says Tacitus, "an immense multitude of men." Who were these men? The historian tells us. They were men, says he, "whom the common folks called Christians." Mark what is implied in this: that in less than thirty years after the death of Christ His followers were multitudinous in Rome. But who or what were these Christians, according to Tacitus? "The author of the name," he says, "was Christ, who, in the reign of Tiberius, suffered death by the sentence of the Procurator, Pontius Pilate." * * * "This pernicious superstition," says he, "thus checked for a while, broke out again and spread not only over Judea, where the evil originated, but through Rome also. Accordingly the first who were apprehended confessed, and on their information a vast multitude were convicted. And when they were put to death, mockery was added to their sufferings, for they were either disguised in the skins of wild beasts and worried to death by dogs, or they were crucified, or they were clothed in some inflammable covering, and when the day closed were burned as lights to illuminate the night." It is a fearful, tragic story, which we may read not only in ancient manuscripts, but in monumental evidences, which admit of no interpolation or perversion. As we tread the dark, sepulchral avenues which stretch for hundreds of miles beneath the city and suburbs of Rome, to which the early Christians fled for shelter in times of persecution, and where they buried their dead, there we may read as we walk, by the glimmering torch, the testimonies of martyrs and confessors in multitudes, which the rocks have preserved as a witness for later times. Tombs, tier upon tier, line these gloomy labyrinths, with their inscriptions and symbols of Christian faith and hope going

back to the days of primitive simplicity, testifying to the truth as it is in Jesus, affirming, with a pathos and power beyond all other witnesses, "that it is a faithful saying," etc. Here are credentials beyond all possibility of contradiction or suspicion, which the victims of Nero's atrocities or Diocletian's wrath unconsciously left as a legacy for all time, which all who doubt the historical truthfulness of Christianity may read for themselves to-day and doubt no more.

I have said that much of the testimony of antiquity has been devoured by the hungry teeth of time; but in the Roman Catacombs death and the grave are eloquent in their attestation of the gospel which Christ preached, and which apostles proclaimed to the very confines of the then known world. But for the ravages inflicted by the past we might have had to-day an authority more full and emphatic than even the testimony of Tacitus, for we read in early Christian apologists of a state paper then preserved in the archives of Rome, called the "Acts of Pontius Pilate," being a report made by the celebrated Procurator to his imperial master of his administration of affairs in Judea, in which were explicitly mentioned, it would seem, the miracles and crucifixion of our blessed Lord. To this paper Justin Martyr appeals in his apology to Antoninus Pius, about 140, A. D., where he says: "That these things were so done you may know from 'the Acts' made in the time of Pontius Pilate." This document has perished, however, and its direct value to us is lost; but we have such a document in the memorable letter of the younger Pliny, which he addressed while Governor of Pontius and Bithynia to the Emperor Trajan, asking counsel as to how he should deal with those who were charged with neglecting the Pagan temples and gods. "I have never had to deal with cases of this kind before," says he, "and I know not what is the custom to pursue—whether any distinction is to be made in respect of age, or whether those of tender years are to be treated the same as adults; whether pardon is to be granted on repentance, or whether it is useless to cease to be a Christian; whether it is the *name* that is to be punished, even when exempt from crime, or the crime attached to the name." What a strange question, my friends! A *name* criminal! Crime attached to a *name*! How vividly we are reminded of words which the New Testament has made familiar to us: "Ye shall be hated of all men *for my name's sake*." "The guilt of these Christians," Pliny goes on to say, "they confessed to be this: that they were accustomed to meet on a stated day, before light, and to sing in concert a hymn to Christ as God, and to bind themselves by an oath, not for the perpetration of any wickedness, but that they would not commit any theft, robbery or adultery, nor violate their word, nor refuse to restore anything committed to their trust." While such were the numbers of Christians, even in that early age, that, as Pliny complains, the heathen temples were empty and desolate, their sacrifices and solemnities all but ceased. What a mar-

velous revolution in a brief space of years! Who was its author? In whose name and by whose power was it accomplished? These early Christian believers have told us, through the lips of a Pagan philosopher: "They were accustomed to sing a hymn to *Christ as God!*"

These are merely specimen citations in proof of the divine reality of the life and work of Christ upon earth; they are familiar and trite to scholars, but they are also unanswerable. I might have marshaled many more into the line of my argument, from Jewish Targums, from Juvenal, Suetonius, Epictetus, and Aurelius, from the early enemies of Christianity: Lucian, Celsus, Porphyry, and the apostate Julian—all of whom are witnesses to the facts of our holy religion; and I have appealed to none but those who were the enemies of or aliens to the cause of Christ. These evidences are gathered from the cold, critical history of the times in which the writers lived, or in which monuments had their origin, or in close chronological proximity; and the testimony is to *facts*, you will observe, not to legends, or to the reveries of fanaticism, but to *facts* which involve the whole origin and constitution and history of the gospel, the existence of Christ, with the time, place and characteristics of His ministry and that of His associates; His death: when, why and through whom; His resurrection, affirmed as a fact even by His enemies, and confirmed by the faithfulness of His followers even unto death. There is abundance of other evidence, of course, to the advent and life of our Lord—the literature which Christianity produced, the new life it created, the institutions it built up, the victory it won over hoary superstitions and false philosophy and corrupt system of morals, all the conspiring probabilities of which run together into a perfect conviction.

New York Witness.

WHO GETS THE MONEY?

THE following is gleaned from the New York *World* for Sunday March 2d, 1884. It gives the names of some of the prominent clergymen and their salaries:—Right Rev. Bishop Horatio Potter, D.D., preaches at Garden City, L. I., Protestant Episcopal, salary \$15,000 a year. Rev. Henry C. Potter, D. D., Rector of Grace Episcopal Church, New York City, salary and income \$12,000. Rev. Stephen H. Tyng, D. D., Rector of St. George Protestant Episcopal Church; salary \$5,000, income \$5,000, total \$10,000. Rev. Henry Ward Beecher, Plymouth Church, Brooklyn; salary \$25,000, lectures \$25,000, total \$50,000. Rev. S. Ireneus Prime, D.D., editor of New York *Observer* and minister, salary \$10,000. Rev. Thomas Armitage, D.D., Pastor of Fifth Avenue Baptist Church, salary \$10,000. Rev. J. O. Bache, Episcopalian, income \$7,500. Rev. Morgan Dix, D.D., Rector of Trinity Church, New York, Protestant Episcopal, salary \$20,000. Rev. Howard Crosby, D.D., Pastor of Fourth Avenue Presbyterian Church, salary and income \$10,000. Rev. John P. Newman, D.D., Methodist; salary \$10,000, lectures \$10,000, total \$20,000.

Rev. John Hall, D.D., Fifth Avenue Presbyterian Church, income and salary \$10,000. Rev. Justin D. Fulton, D. D., Continental Baptist Church, Brooklyn, salary and income \$10,000. Rev. George H. Houghton, D.D., Pastor of Protestant Episcopal Church, New York, income \$10,000. Rev. Richard S. Storrs, D.D., Pastor of the Church of the Pilgrims, Brooklyn, salary and income \$15,000. Rev. Stephen H. Tyng, D.D., Rector of Holy Trinity Church, New York, income about \$20,000. Rev. Theodore L. Cuyler, D.D., Presbyterian Church of Brooklyn, income and salary \$10,000. Rev. John White Chadwick, Pastor of Second Unitarian Church, Brooklyn, income and salary \$10,000. Rev. Doctor Gustav Gottheil preaches on Fifth Avenue Temple Emanuel, income \$10,000. Dewitt Talmage, D.D., Brooklyn Tabernacle, salary \$13,000. Rev. Charles F. Deems, Pastor of the Church of the Strangers, Mercer street, salary and income \$10,000. Rev. R. Heber Newton, Pastor of All Soul's Church, income \$10,000. Rev. William M. Taylor, D.D., Pastor of Tabernacle Congregational Church, New York, salary and income \$10,000. Rev. Robert Collyer, D.D., Pastor of the Unitarian Church of Messiah; salary \$7,500, total income \$12,000. Total three hundred and fourteen thousand five hundred dollars per annum.

W. H. K.

COLDWATER, Mich., March 19th, 1884.

H O M E .

FROM "THE ROYAL PATH OF LIFE."

(Selected by Joshua Armstrong.)

WHAT a hallowed name! How full of enchantment, and how dear to my heart! Home is the magic circle within which the weary spirit finds refuge. It is the sacred asylum to which the care-worn heart retreats, to find rest from the trials and inquietudes of life. Ask the lone wanderer, as he plods his tedious way, bent with the weight of age, and white with the frost of years. What is home? He will tell you, it is a green spot in memory, an oasis in the desert, a center about which cluster the fondest recollections of his youth's first love. It was once a glorious, a happy reality; but now it remains only as an image of the mind.

Home! That name touches every fiber of the soul, and strikes every chord of the human heart with its angelic fingers. Nothing but death can break its spell. What tender associations are linked with home. What pleasing images and deep emotions it awakens. It calls up the fondest memories of life, and opens in our nature the purest, deepest, richest gush of concealed thought and feeling. Home has an influence which is stronger than death. It is law to our hearts and hands. Its spell neither time nor change can break. The darkest villainies which have disgraced humanity, can not neutralize it. Gray haired and demon Guilt will make his dismal cell the sacred urn of tears, wept over the memories of home; and these will soften and melt into tears of penitence even the heart of adamant.

Ask the little child: What is home? You will find that to it it is the world—he knows no other. The father's love, the mother's smile, the sister's embrace, the brother's welcome, throw about his home a heavenly halo, and make it as attractive to him as the home of the angels. Home is the spot where the child pours out its complaints, and it is the grave of all its sorrows.

Was paradise an abode of purity and peace, or will the New Eden be one of unmingled beatitude? Then, "the Paradise of childhood," the "Eden of home," are names applied to the family abode. In that Paradise all may appear as smiling and serene to childhood, as the untainted garden did to unfallen man. Ever the remembrance of it amid distant scenes of woe, has soothed some of the saddest hours of life, and crowds of mourners have spoken of

"A home, that paradise below
Of sunshine and of flowers,
Where hallowed joys perennial flow,
"By calm, sequestered bowers."

Childhood nestles like a bird that has built its abode among roses. There the cares and the coldness of earth are as long as possible evaded.

Flowers there bloom, or fruits invite on every side; and there paradise would indeed be restored, could mortal power ward off the consequences of sin. This new garden of the Lord would then abound in beauty unsullied, and trees of the Lord's planting leaving fruit to his glory, would be found in plenty there. It would be reality and not mere poetry, to speak of

"My own dear, quiet home,
The Eden of my heart."

Home of our childhood! What words fall upon the ear with so much of music in their cadence! How fond recollection delights to dwell upon the events which marked our early pathway, when the unbroken home circle presented a scene of loveliness! Intervening years have not dimmed the vivid coloring, with which memory has adorned those joyous hours of youthful innocence. We are again at home on the wings of imagination—to the place made sacred by the remembrance of a father's care, a mother's love, and the cherished associations of brothers and sisters. Home! How often we hear persons speak of the home of their childhood. They seem to delight in dwelling upon the recollections of joyous days spent beneath the parental roof, when their young and happy hearts were as light and free as the birds that made the woods resound with the melody of their cheerful voices. What a blessing it is when weary with care and burdened with sorrow, to have a home to which we can go; and there, in the midst of friends we love, forget our troubles, and dwell in peace and quietude.

Peace at home, that is the boon. "He is happiest, be he king or peasant, who finds peace in his home." Home should be made so truly home, that the weary tempted heart could turn toward it anywhere on the dusty highway of life, and receive light and strength. It should be the sacred refuge of our lives, whether rich or poor. The affections and love of

home are graceful things, especially among the poor. The ties that bind the wealthy and the proud to home may be lodged on earth; but those which link the poor to their humble hearths, are of the true metal, and bear the stamp of heaven. These affectionate and loves constitute the poetry of human life; and so far as our present existence is concerned, with all the domestic relations, are worth more than all other social ties. They give the first throb to the heart, and unseal the deep fountains of its love. Home is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes and solitudes, form the chief interest of human life.

There is nothing in the world which is so venerable as the character of parents. Nothing so intimate and endearing as the relation of husband and wife. Nothing so tender as that of parents and children. The little circle is made one by a singular union of the affections. The only fountain in the wilderness of life, where man drinks of water totally unmingled with little impure ingredients, is that which gushes for him in the calm and shady recess of domestic life.

Pleasure may heat the heart with artificial excitement; war may eradicate its fine fibers and diminish its sensitiveness; but it is only domestic love that can render it truly happy.

Even as the sunbeam is composed of millions of minute rays, the home life must be constituted of little tenderesses, kind looks, sweet laughter, gentle words, loving counsels. It must not be like the torch blaze of natural excitement, which is easily quenched; but like the serene, chastened light which burns as safely in the damp east wind, as in the driest atmosphere.

Let each bear the other's burdens. The while let each cultivate the mutual confidence, which is a gift capable of increase and improvement; and soon it will be found, that kindness will spring up on every side, displacing constitutional unsuitability, want of mutual knowledge, even as we have seen sweet violets and primroses dispelling the gloom of the gray sea rocks. There is nothing on earth so beautiful as the household, on which Christian love forever smiles, and where religion walks a counselor and a friend. No cloud can darken it, for its twin stars are centered in the soul. No power can make it tremble, for it has a heavenly support and a heavenly anchor. Tossed day by day upon the rough and stormy ocean of life, harassed by worldly cares, and perplexed by worldly inquietudes, the weary spirit yearns after repose. It seeks and finds it in the refuge which home supplies. Here the mind is at rest. The heart's turmoil becomes quiet, and the spirit basks in peaceful delights of domestic love.

Yes, home is a place of rest—we feel it so when we seek and enter it after the busy cares and trials of the day are over. We may find joy elsewhere, but it is not the joy, the satisfaction of home. Of the world the heart may soon tire. Of home never. In the former there is much of cold formality, much heartlessness under

the garb of friendship; but in the latter it is all heart, all friendship of the purest, truest character. Happy is the man who can find that solace and that poetry at home. Warm greeting from loving hearts, fond glances from bright eyes, the welcome shouts of children, the many thousand little arrangements for comfort and enjoyment, that silently tell of thoughtful and expectant love. The gentle ministrations that disencumber us, and force us into an old and easy seat, before we are aware of it. These and like tokens of affection and sympathy, constitute the poetry which reconcile us to the prose of life. Think of this ye wives and daughters. Think of the toils and anxieties that fathers undergo, to secure for you comfortable homes; and compensate them for their trials by making them happy by their own firesides.

Is it not true, that much of a man's energy and success, as well as happiness, depends upon the character of his home. Secure there, he goes from his home bravely, to encounter the trials of life. It encourages him to think of home. It is his point of rest. The thought of a dear wife shortens the distance of a journey. It is a reserve power to fall back upon. Home and home friends! How dear they are to us all. Well might we love to linger on the picture of home friends. When all other friends prove false, home friends removed from every bias but love, are the steadfast and sure stays of our peace of soul—are best and dearest when the hour is darkest and the danger of evil the greatest. But if none care for him at home, if there be neglect or love of absence, or coldness in our home, then it is dark indeed within. If no wife, or sister, or children care for him who returns from his toils and travel, well may he despair of life's best blessings. Without home friends, home is nothing but a name.

Home in some form is the great object of life. It stands at the end of every day's labor, and beckons us to its bosom. Life would be cheerless and meaningless, did we not discern across the river that divides us from the life beyond, glimpses of the pleasant mansions prepared for us. That land of quiet rest, toward which those who, worn down with the toils of earth, direct their frail barks over the troubled waters of life, and often a long and dangerous passage, find it safe in the haven of eternal bliss. That home beyond the grave—there the friendships formed on earth, and which cruel death has severed, are never more to be broken; and parted friends shall meet again, never more to be separated. It is an inspiring hope, that when we separate here on earth at the summons of death, and when a few more years have rolled over the heads of those remaining, if faithful unto death we shall meet again in that eternal home, there to dwell in the presence of the Father, and be no more separated. At the best estate we are only pilgrims and strangers here. At that eternal home death will never knock. In all that land there will not be a single grave. How brothers and sisters will be glad to meet each other there, never more to separate. Perhaps a score of years or more

ago they parted at the tomb; but now we look through a glass darkly, but then face to face. This corruption will put on incorruption. Once there, our home and friends will be eternal. No sorrows, no crying, no tears, no death. But home, sweet home, beautiful home, glorious home, home with each other. Home, home! Through the rich grace of Christ Jesus, may we all reach it.

VERBAL PEDIGREE.

A study of the pedigree of many words which are in daily use would prove more fascinating than any other kind of mental recreation. "Jet" derived its name from the Gagetes, a river of Lycia, where was found the black stones which the French called gagate or jaet, which we abbreviate into jet. Pamphylia, a Greek lady who compiled a history of the world in thirty-five little books, has given her name to the "pamphlet." "Punch and Judy" are the relics of an ancient mystery play, in which the actors were Pontius Pilate and Judas Iscariot. "Dollar" is from the German thaler, which is derived from Thal, the Valley of Joachim, in Bohemia, where the silver works were situated that made this coin. "Humbug" is from Hamburg; "a piece of Hamburg news," was in Germany used as a proverbial expression for false rumors. "Exhort" and "yeast" are from the same root, which signifies something boiling or overflowing. "Gas" and gust have the same parentage. "Blue Jeans Williams" probably does not know that the fabric from which he gets his name was originally made by Moors, at Jean, in Spain. "Gauze" derives its name from Gaza, where it was made. Damask silk was made first at Damascus. The word "panic" has a curious origin. According to Herodotus, the god Pan was supposed to have assisted the Greeks in the battle of Marathon, 490, B. C., striking such a terror into the Persian host that they fled to their ships in perfect dismay. From that time the Greek word *panicon* was used to describe sudden and overpowering fear. "Tabby cat" is all unconscious that her name is derived from Atab, a famous street in Bagdad, inhabited by the manufacturers of silken stuffs called Atabi our taffety; the wavy markings of the watered silk resembling pussy's coat. "Old Scratch" is the demon Skaratti, who still survives in the superstitions of Northern Europe. "Old Nick" is none other than Nikir, the dangerous water demon of the Scandinavian legend. In the phrase "Deuce take it" the deity continues to be invoked. The lemon takes its name from the city of Lima. Loadstone is a corrupt translation of *Lydius lapis*, the stone of Lydia. The word money reminds us that the coinage of the Romans was struck at the temple of Juno Moneta, the goddess of counsel.

JONAH AND THE GREAT FISH.

The "great fish," called *ketos* in the Septuagint and in the Greek of Matt. 12:40, was probably not a *whale*, as our version renders *ketos* in Matt. 12:40, for the whale is extremely rare in the Mediterranean, and has too small a throat to swallow a man. The word *ketos* is a general term for any large fish. It here probably refers to the large white shark, which is found in the Mediterranean, and which has been known to swallow a man whole. Muller, a natural historian of repute, relates that in 1558, a sailor fell from a frigate sailing in that sea. A shark took him into his wide throat so that he disappeared. The captain ordered a gun discharged at the fish, and the ball struck it so that it vomited up the sailor, who was picked up by his comrades alive and very little hurt. The shark was captured and exhibited by the sailor in many cities of Europe. It was twenty feet long, and weighed three thousand nine hundred and twenty-four pounds.—S. S. World.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Conference Minutes.

SOUTH-EAST ILLINOIS DISTRICT.

Conference convened at Springerton, Illinois, March 14th, 15th, and 16th, 1884. Friday evening consultation. Preaching at night by Elders Thomas and Brown. Convened at ten o'clock Saturday. I. A. Morris president, J. W. Stone clerk.

Branch Reports.—Tunnel Hill 83; baptized 1. Brush Creek 86; 7 added by baptism, 1 removed by letter, 2 dropped from the list. Springerton 63; 1 removed by letter, 1 by death, 1 by joining another church, and 1 withdrawn. Dry Fork no changes since last report, except a better feeling among the Saints. Alma 15.

The following Elders reported: I. A. Morris, visited all the branches in the district, excepting Dry Fork; thinks the Saints are doing well, with few exceptions. J. W. Stone, I. M. Smith by letter (baptized 1), Henry Walker, Brown, and Thomas.

Afternoon session.—T. P. Green, High Priest, G. H. Hilliard, reported.

Bishop's Agent reported. Received \$15.25. Paid out \$20.60.

Elders Brown, Thomas and Walker, were appointed to audit the book account of the district missionary.

Resolved, That John Henson visit Hazle Dell, once each month during the next quarter. Also that Henry Walker visit Hazle Dell, if his official duties in his home branch will permit of his doing so. That all the Elders in the district preach as circumstances will permit.

J. Henson reported through the district missionary. Had baptized 7.

Elders Hilliard, Stone, and Brown, were appointed to investigate the action of the Dry Fork Branch, at the request of Lydia Tappine.

Preaching in the evening by T. P. Green.

Sunday forenoon, preaching by Elders Thomas and Walker. Sacrament and testimony meeting in the afternoon, in which the power of the Spirit was clearly manifest.

Sunday evening session.—The committee to audit the book account of Elder J. W. Stone, reported: "We, your committee, appointed to audit the account of J. W. Stone, which stands corrected as follows: Received \$69.25; traveling expenses \$12.83; balance \$56.42.

Preaching by Elder G. H. Hilliard.

On motion John W. Stone was chosen district clerk for the next quarter, and I. A. Morris president.

Adjourned to meet at Brush Creek, on Friday, the 8th day of June, 1884.

EASTERN MAINE DISTRICT.

Conference was held at Jonesport, 8th and 9th of March, 1884; Elder Joseph Lakeman president, J. S. Walker clerk.

Elders Joseph Lakeman, John Benner, Samuel O. Foss; Priests John J. Huntley, J. S. Walker; Deacons C. H. Hinkley, George R. Bryant, reported.

President of District empowered to regulate the committee to settle difficulties. Elder Joseph Lakeman chosen president of district.

Prayer and testimony Sunday forenoon. Preaching by Elder J. Lakeman Sunday afternoon and evening.

Adjourned subject to call of president.

NAUVOO AND STRING PRAIRIE DISTRICT.

Conference convened at Farmington, Iowa, March 1st and 2d, 1884; S. J. Salisbury presiding, O. Owen secretary.

The resolution touching J. A. Crawford, passed last session was corrected to read, that it would be unwise to ordain him until a more full restoration for past offenses has been made; instead of a "full restoration," etc.

Resolved, That a committee of two be appointed, to investigate the credentials of delegates, and basis of representation at this conference and of complaints. Brn. B. F. Durfee and J. McKiernan were appointed said committee. The report of committee on representation was received.

Branch Reports.—Burlington 65, 1 expelled. Keokuk 46. Montrose 46. Rock Creek 43.

Resolved, That H. C. Bronson be appointed to go to Burlington and Rock Creek and see if the branch at Burlington can not be more fully organized and set in order; and settle the existing difficulty in Rock Creek Branch; and to call such help as he may have need. The president of the district to cooperate in this matter.

Bishop's Agent's report was read. Collected \$10.27, which includes the balance in hand for last quarter. Paid out \$5.10, leaving a balance of \$5.17 in hand. Approved. Sacrament service was appointed for Sunday afternoon.

Resolved, That we as a conference, ask the General Conference to continue Brn. H. C. Bronson and M. T. Short in their present field of labor. Brn. J. McKiernan and B. F. Durfee, were appointed as district delegates to Annual Conference.

Resolved, That the next session of conference be held at Rock Creek, Illinois, on Saturday before second Sunday in June. Bro. J. McKiernan was chosen district president for the next quarter. Bro. Owen was sustained as secretary. The official strength of the house was: 2 Seventies, 4 Elders, 1 Teacher. Resolved, That we sustain the spiritual and temporal authorities of the church in righteousness. That the president appoint two days' meetings in this district, and have the privilege of appointing help. That Brn. Salisbury and McKiernan occupy the stand to-night. It was requested that ministerial duties be performed in Van Buren and Jefferson counties. Approved. Bro. Durfee was requested to labor in aforesaid counties.

Bro. M. T. Short preached two stirring discourses on the Sunday, and thus closed a profitable and peaceful conference.

Miscellaneous.

NEWTON BRANCH.

To all scattered members of the Newton Branch of Des Moines District, of the Church of Jesus Christ of Latter Day Saints: You are hereby requested to report to said branch, either in person or by letter, on or before June 1st, 1884, as to your desire for future perseverance in this latter day work. By so doing, you may save the branch much trouble. Moses N. Eastman, Henry Z. Smith, Sarah Smith, Sarah A. Dake, Elizabeth

Bradway, John P. Smoker, Harriet Griffith, Mary Griffith, Louisa Berry, Elizabeth Sheller, Mary E. Myer. Most of you whose names appear above have not been heard from for years. We therefore request you to report, and if you can not meet with us any more, take your Letters of Removal, and unite with some branch near you.

Yours in the faith,

GEO. WALKER, Pres. of Branch.

WM. E. COINER, Clerk.

Address: William E. Coiner, Newton, Iowa.

BORN.

LUNDWALL.—At Bozeman, Montana, February 26th, 1884, to Bro. and Sr. Martin and Hannah Lundwall, twin boys, named Magnus Joseph, and Nels Benjamin.

MARRIED.

BOOTH—HALL.—At the residence of the bride's parents, Council Bluffs, Iowa, March 31st, 1884, by Bro. C. A. Beebe, Mr. W. B. Booth, of Carson, Iowa, to Sr. Annie L. Hall, of Council Bluffs, Iowa. May the blessings of the Lord attend them all the way along life's journey, and bring them the kingdom of God in peace.

DIED.

LUNDWALL.—At Bozeman, Montana, March 20th, 1884, Magnus Joseph Lundwall, aged 22 days.

BUCKINGHAM.—At Lamoni, Iowa, April 1st, 1884, Sr. Jane Buckingham. Born January 13th, 1822, in Norfolk Co., England; baptized October, 3d, 1875, at Grant Co., Oregon, by Elder J. C. Clapp. In the middle of the night, about a week before her death, a sister twice sang hymn 1057, at the request of Sr. Buckingham. Funeral services by Elder Joseph Smith.

McKEE.—Near the town of Persia, Harrison Co., Iowa, March 29th, 1884, Bro. Thomas McKee, son of Bro. Jonathan McKee. Departed this life in peace and hope, aged 29 years, 10 months, 9 days. He was born at Spanish Fork City, Utah, May 20th, 1854. He leaves a father, mother, and many friends to mourn his loss. Funeral sermon by Elder George Sweet. Utah papers please copy.

BASS.—At Kinmundy, Marion county, Illinois, March 27th, 1884, Bro. Jacob Bass, aged 61 years, 6 months, 19 days. He said he was ready and willing to go. Died in full faith of the latter day work. He leaves an aged and lonely companion to mourn his loss.

BROOKS.—Near Painesville, Lake county, Ohio, March 31st, 1884, of chronic paralysis, Benajah Brooks, aged 72 years. Funeral at the Black Brook M. E. Church, Thursday, April 3d, 1884; remarks by Elder C. Scott. Deceased was baptized into the Reorganization some years ago, at Kirtland, by J. F. McDowell.

Z. H. GURLEY, NOTARY PUBLIC, REAL ESTATE BROKERAGE AND EXCHANGE,

PLEASANTON, DECATUR CO., IOWA.

Has on hand a number of fine farms ranging from \$12.50 to \$20 per acre, some of which are convenient to Lamoni. Also fine stock of goods with store house well located; good trade established. Correspondence solicited.

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C. A. WICKES, REAL ESTATE AND INSUR- ANCE AGENT,

LAMONI,.....IOWA.

Prompt attention given to all communications.

I have a fine list of

Lands for Sale, also desirable Village Property.

Conveyance furnished to parties wishing to buy.

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JOHNS & ORDWAY, Manufacturers of HOUSEHOLD NECESSITIES, 605 ILLINOIS AVE., PEORIA, ILL.

THIS IS NO HUMBUG, BUT PLAIN FACTS!

Read what the following Brothers say, some of whom have dealt with us for over a year, and if you are out of employment, or wish to better your condition, write to us and tell us exactly how you are situated. If you can not pay all cash down for our goods, send us references, and we will investigate, and if we find you are *trustworthy* (though poor), we will give you a limited amount of credit. But if you can send the cash with order, we of course can do better by you, as we have to pay large interest on the money we use to enable us to give credit. The credit includes Springs and Portraits, which we know to be the fastest selling agents' goods on the market.

TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.

I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.

Very respectfully,

N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.

Yours in bonds,

J. C. CLAPP.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.

JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.

Your brother in Christ,

O. WILDMAN.

MAGNOLIA, Iowa, Jan'y 15th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,

GEO. MONTAGUE.

LANCASTER, Ind., Jan'y 1st, 1884.

Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.

Yours,

V. D. BAGGERLY.

HEBER CITY, Utah, Jan'y 7th, 1884.

JOHNS & ORDWAY: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.

Yours in bonds,

WM. AIRD.

MILLERSBURG, Ills., Dec. 27th, 1883.

MESSRS. JOHNS & ORDWAY: Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,

W. F. CLARK.

MOBILE, Ala., Jan'y 23d, 1883.

BRO. JOHNS & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.

Yours in gospel bonds,

E. W. CATO, SEN.

BRO. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our Bed Springs by Express for only 97 cents, (Iron Heater included for \$1.30) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a Picture Outfit, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only 98 cents.

ILLUSTRATED CATALOGUE FREE.

In writing, mention this paper. Yours in bonds,

JOHNS & ORDWAY.

LAND FOR SALE.

I am prepared to offer a thousand acres of land lying within five miles of Lamoni, in Iowa and Missouri, for sale, either as a whole, or in lots of 40 acres and upwards.

JOSEPH SMITH, Agent,

Lamoni, Iowa.

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THE SAINTS' HERALD.

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"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 572.

Lamoni, Iowa, April 26th, 1884.

No. 17.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, April 26th, 1884.

THE attendance at the Conference at Stewartsville, was all that was anticipated, and better under the circumstances than many thought it could be. The arrangements of the committee were quite perfect, and the members of it were competent and diligent; so that no one was neglected that we heard of, from first to last. The committee did literally keep the old Virginian adage, "welcome the coming; speed the parting guest;" for they waited on those who came and those who went, as the trains arrived and departed.

The assembly was held in Buck's Opera Hall, capable of seating from five to seven hundred persons. It was a reasonably fair hall to speak and be heard in; and was well taken care of by a brother janitor, who took every pains to keep it in good order. Rain and snow made quantities of mud, which was tramped into the stairways and hall making plenty of work, but as no complaint was heard, it was evident that the utmost good nature prevailed with those on whom the burden fell. The hall was well lighted and for the most part well warmed.

The citizens received and entertained a large number of the delegates, hospitably and courteously; the most cordial and friendly feeling seemed to obtain between the entertainers and their guests, as the time of their stay wore away to its close, so that at the parting, good cheer and greeting were exchanged as between those who had sojourned in kindness together. We all left feeling assured of the regard of many of the citizens of Stewartsville; no effort having been spared to make the occasion of the conference a pleasant one.

The morning sessions for prayer and preaching service were well attended by the Saints, and a few of those not of the church; while the evening and Sunday preaching services were fully attended. Those brethren who filled the stand as appointed, from time to time, responded with cheerfulness, and did remarkably well, the exception being against the so called "abler

elders," the younger portion of the ministry doing the better service; "old men for counsel, young men for war," proving true again.

Among those present we were pleased to note Brn. John Landers, (in his ninetieth year), Josiah Ells, Ebenezer Robinson and Jason W. Briggs. Bro. Landers occupied the morning hour on Monday, the day of adjournment, with freedom and fervor and with great acceptability to the Saints who heard him. Bro. Ells was able to attend all the business sessions without suffering from it; and Brother Robinson, though feeble from recent illness, did the Saints good by his presence and quiet, serene testimony. Bro. Jason Briggs was in better health than we had seen him for years, and bore the burden of the continued sessions of council and conference business well, bearing his years fairly.

The younger men of the ministry bore themselves with marks of decided improvement and ability. The active work of the field is a wonderful sharpener of the wits; and the constant attitude of defense has given a ready answer for the many objections urged against the work, so that these younger men are getting to be "instant in season." Care and study will aid largely, and these the majority are willing to give.

In one thing there has been a decided advancement. The moral and mental standard has been set high and it is certain that a far better unity of thought and belief has been attained, and the grounds for division are gradually growing less and less, and there is reason to hope that it will not be a great while until there will be a grand seeing "eye to eye" among the travelling ministry.

There was from first to last a very great unanimity of good feeling and pleasantness between all parties present; and this was disturbed on but one or two occasions; and then there was but a transient clouding of the sunny skies which cleared without rain. An impression seemed to be general that a time of good to the church had come. Our own opinion is that a better session of conference has seldom been had.

The singing was under the charge of Bro. John T. Kinnaman, who with his band of Stewartsville singers made melody before the Lord. A strong argument in favor of the publication of the music book now waiting the printer's type and ink was offered, by the manner in which this choir sung the cheering songs of the children of peace. One Elder enthusiastically said: "Is not that singing just heavenly?"

The elders left the conference happy and refreshed: and will enter into the field with renewed energy. Some of the labor-

ers were not reappointed a few for causes not specially necessary to name, and some because the early close of the session, made unavoidable by the impending departure of many of the delegates prevented the reaching of the names by the twelve, who did all they could to give each its proper care and consideration.

Those brethren who can do more or less labor in their respective localities may consult or correspond with the one in charge.

No one who can tell the gospel story, whether "in the field," or "abroad," should let an opportunity slip, to offer the Word of Life to those who would hear. The terms "in the field" and "abroad" are some times used in a manner to draw improper distinctions between those laborers who are appointed by the conferences and those laboring locally as the way opens. The Elder who is doing what work he can consistently with his care of family and self, winning souls to Christ, is as much "in the field," so far as reward is concerned, as is the one who does nothing else, who is by his calling under necessity to travel. The word "abroad" has improperly been made to mean away from the United States, in foreign countries; when the fact is that the Elder who is at work for the Master, away from his home, in the United States, or out of them is "abroad" nor is it essential that he should be in a foreign country to be in the world.

EDITORIAL ITEMS.

BRO. W. W. BLAIR was at Watsonville, California, April 9th *en route* for San Francisco after the 14th. He had been in attendance at the conference at San Benito, where the Saints had a pleasant session. He reports crop prospects as fair, though the spring was late and cold. Bro. Blair would hold meetings at Watsonville from the 9th to the 14th. He thinks the prospects are good for church work.

An Elder passing through Everest, Brown county, Kansas; or who may be laboring in that vicinity, will confer a favor on Sister Carrie Dickinson, by calling on herself and her husband. The impression has been created there that the only Latter Day Saints in existence are the Utah Mormon Church; and were an Elder to go there he could correct this impression, if he can get a hearing. Try it, whoever may have a chance, or disposition.

Bro. John H. Hansen, formerly of Crescent City, Iowa, a graduate of the Kentucky School of Medicine, of Louisville, Kentucky, has removed to Lamoni, and is in charge of the drug store of M. Walker & Co.; and will in connection with the business, engage in the practice of med-

icine. He has been practicing for the last two years.

On page 210 of current volume of *Herald*, first column, read Gage County, Neb., instead of Osage Co., Kansas.

EXTRACTS FROM LETTERS.

Bro. J. H. Peters writes:

I have been lending the Voices of Warning I got of you some time since, and it has caused a terrible ransacking of old Bibles. They also want to see the Book of Mormon. I think there can be a good work done here. I intend to stir them up sufficient to cause them to brush the dust off the Bible, and look inside and see what it contains.

We are glad of this; for if by legitimate means people are incited to search the Scriptures with a view to discover its truths, they will certainly get great good from such search.

Bro. W. W. Thornton writes from Westerville, Nebraska, April 14th, 1884.

If you know of any of the brethren that are in want of cheap lands that can be bought for from two to ten dollars per acre, good for farming or grazing purposes, and they want any information, if they will address me I will send them any news they may ask for.

The following friendly notice we clip from the New Bedford (Mass.), *Signal*, of April 5th, sent us by Bro. John Smith:

The Reorganized Church of Jesus Christ, of this city, which shows the march of progress on their part, have removed to more spacious and central quarters, having their meetings now in Waite's Hall, William St. Our worthy citizen of the north end, Elder John Smith, is prominently connected with this church, which has no fellowship with Brigham Young's dispensation, and is most assuredly opposed to polygamy. The seats are free, and no collections from the audience.—Like the Quakers they have no salaried ministry or music. Elder Smith is the principal preacher, attending to his avocation as a merchant on secular days of the week. Their form of baptism is by immersion. A prominent feature in their church creed is temperance which they strictly require for membership.

Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

GLEN EASTON, West Va.,

April 14th, 1884.

Brother Joseph Smith:—I love to read the *Herald* especially the letters, to hear of this good work prospering over the land. I am still trying to keep the faith, and every day the gospel is dearer to me; and the closer I live, the more of God's love is manifested in my behalf. I am thankful the *Herald* has become a weekly.

We have had no preaching here for some time; and would love to see an Elder. We would like to hear the Gospel again preached by a servant of God. We have our prayer meetings twice a week, and most of the Saints here are trying to be faithful. We have seen the power of God manifested in various ways, and I feel determined by the grace of God, to continue faithful in this good work to the end of my days.

My greatest pleasure in this life is to be with the Saints, and talk of the things of God; and with an eye of faith look down into the

future, when the faithful will all be together. I long for that time; for many times I fear for myself, that I won't be able to overcome the trials of this life, which are many that I have to bear; yet I thank the good Father for his grace thus far; I shall try to do my part. It did me good to read the report of the debate at Kirtland. Truth is mighty and must prevail, and ere long the honest in heart that hear will come to a knowledge of this glorious work. May God bless all his Saints, and keep them faithful, is my prayer.

Any Elder passing through this way, will find a home at our house; and we will be glad to see one come. We would all be glad to have Bro. Griffiths pay this branch a visit. Saints pray for me, that I may be gathered with the Saints.

Ever yours for truth,

MRS. CAROLINE WAYT.

LONDON, Ont.,

April 11th, 1884.

Dear Brother:—We are having quite a time here. The Rev. L. W. Wickett, of the B. C. Church, has tried to inform the people about the Book of Mormon and Joseph Smith, and Joseph's mother. We tried to get him on the platform with us, so that the same audience might hear both sides of the story. He thought discussion would do no good. I presume he was right there, as the B. C. Church preachers generally come out second best when they have public debate with Latter Day Saints. We have tried to keep time to his music, both in the papers and on the platform. We trust the cause has been advanced by the efforts. I am feeling strong in the work.

Your brother in the bonds of truth,

RICHARD C. EVANS.

PERRY, Dallas Co., Iowa,

April 13th, 1884.

Brother Joseph:—I have long wished to bear my testimony to this latter day work. I know that it is the work of God; but as it has fallen to my lot to live where there are none of the church. I rejoice to read the *Herald*, as it brings glad tidings to my heart. I can testify that God is spreading the work in this the last dispensation; and I think it is the last time for the Gentiles to hear the gospel. Pray for me and my household, that we may be found worthy when we shall stand before the great judge.

Your sister in the one faith,

HULDAH BATCHELDOR.

CLARINDA, Iowa,

April 16th, 1884.

Brother Joseph:—I am thankful that we have an organ like the *Herald*, through which the Saints can write of the goodness of God, and how the work is progressing in different parts; and also to write their understanding of different parts of the sacred books. All things go to show that we are living in the most momentous age of the world's history. Not only the standard church books, but the Apocryphal books are lined with prophecies concerning the things that shall happen in these days. But the Saints need not fear if prepared, for as the Lord has promised that "All things shall work together for good to them that walk uprightly," so shall it be. Great are the promises which he has made to those that love and serve him. I would like if Brother Springer would tell us how he harmonizes his

article on the Godhead with 2 Nephi, 11:12; Mosiah 8, and the first thirteen lines of fifth paragraph; also Ether 1, and the last thirteen lines of the eighth paragraph. If any of the Elders while passing through this place, will come up by the City Schools, and inquire for our place, we will try and make it as comfortable for them as we can, and also do what we can toward getting them a place to preach in. If no one else needs instructions here, we do. Hoping and praying that one or more elders may come soon to our spiritual relief, I remain your brother in the cause of Christ,

B. W. DEMPSTER.

MEDOC, Jasper Co., Mo.,

April 8th, 1884.

Brother Joseph:—As I receive the *Herald* regularly every Saturday, and it is a great pleasure to me. I have very often found a man's name in the *Herald*, James Prettyman. I have an old acquaintance that married a man by that name, and I wish Mr. Prettyman to have the chance to read this, and answer through the *Herald*, or by letter. May God help us to be faithful.

Your brother in hope of eternal life,

T. T. GILLMORE.

BON, Richland Co., Wis.,

April 11th, 1884.

Brother Joseph:—I hold "Mormonism" to be an abbreviative term expressive of that "marvelous work and wonder"—The Kingdom of God, Church of Christ, Zion's latter day work, etc., established according to the predictions of the prophets of old, in these the latter days, by Joseph the Martyr, through the bringing forth of the Book of Mormon, containing the fulness of the everlasting gospel, without which the church of Jesus Christ of Latter Day Saints could not have been established, nor exist. The Elders, Priests and teachers, are commanded to teach the principles as contained in the Bible and Book of Mormon, in the which is the fulness of the gospel. Doctrine and Covenants, 42:5. The Saints are reproved, (by the Lord), for their darkness of mind and unbelief in treating lightly the things received from him; the church therefore being under condemnation, until they repented and remembered the Book of Mormon, even the new Covenant. * * * Doctrine and Covenants, 85:8. Will the Book be remembered and accepted as the new Covenant by those ashamed of its name? Does not the contempt for the name imply the same for the Book also? The very definition of the word Mormon, "more good," and the Book, vindicate themselves by containing all the constituents for the formation of Saints in accordance with the wisdom and economy of God, although contrary to the ethics, or conceited and perverted notions of the world.

If the name of Mormon has to be dropped as a distinction between the Reorganization and the Utah Church, why not discard the name of Saints also, to which, and also the name of Mormon they cling most tenaciously, although condemned by the same for their anti-Mormon practices.

What was the true cause of the persecutions of Joseph the Martyr and the church in its early rise before ever Polygamy or the Utah Church were thought of? Or why were the primitive Saints persecuted, slain and evil spoken against? Not for the name of Mormon, but for the name

of Christ; therefore, if the name is to blame, the name of Christ has to be discarded also. But the real cause of persecution is not the name, but the source and doctrine represented by the same, (name), as defined by St. Paul, 1 Timothy 3: 12. "Yea, and all that will live Godly in Christ Jesus, shall suffer persecution." Christ declares that his servants shall not fare any better than he, their Master, (verified to the very letter); therefore the only sure escape from persecution is: "to reject Christ and the true plan of redemption."

Various plans and means are employed by Satan to deceive the Saints, and destroy the Church of God; therefore the necessity of being on their guard, trying every spirit, whether it be of God or not, so they may not after much patience and long years of suffering, lose their reward. The veracity of God was first brought into question by the devil, in the Garden of Eden, which has ripened into a total rejection of a Supreme Being by many, in these latter days; so likewise the name of Mormon is denounced, to be first followed by the renouncing of the very book bearing that name, to please ethics, etiquette and the devil.

Controversies are well enough, and under certain circumstances, in their proper order; but consistency requires that those preaching a unity of the Spirit, should be in possession of the same for the avoidance of casting stumbling blocks before the unbelievers and those weak in the faith. This union could be obtained, (pre-eminently needed for the growth and strength of the body, Church), by adhering more closely to the written word of God, when a speedy redemption of Zion would be the result, and the *Herald* cease to be the cudgel to thrash each other with.

I was the first one that presented, (under great obstacles and difficulties), the claim of the Reorganization through San Pete valley, in 1864 or 5, travelling also with Brn. G. M. Rush and A. McCord, north and south in Utah territory; preached some in Montana also. Getting old and broken down (physically), I am only a poor excuse of my former self, which wasn't much at any time; yet I am striving for the crown.

With love and respects to all the Saints, I am their fellow laborer for the cause of truth,

CARL W. LANGE.

CABOOL, Texas Co., Mo.,

April 11th, 1883.

Brother Joseph Smith:—We would be glad to have an Elder come into this part. Bro. Atwell is the first and only one that has ever preached in this part. Ever praying for the prosperity of Zion, with love to all the Saints. May the Lord ever guide you by his Spirit.

Your sister in the gospel,

WINNIE F. CAMPBELL.

SWEET HOME, Missouri,

April 12th, 1884.

Dear Brother Joseph:—I love to read the *Herald* and *Hope*. I belong to the Church of Jesus Christ of Latter Day Saints. I was baptized two years ago last September. There are many temptations in the path, but pray for me that I may overcome them. I wish some Elder would come here and preach, as I believe some good would be done.

Your sister in the gospel bonds,

MATTIE A. POWELL.

MIDDLETOWN, Butler Co., Ohio,

April 11th, 1884.

Bro. Joseph:—Bro. T. W. Smith was here last fall, and did some good preaching, which I think will result in good to the cause. We would be glad to have him come this way again. We have been called upon to part with a good and faithful member of our branch. Death claimed for his victim Sister Lucy Wren, daughter of Bro. Thos. Wren. She died on the fourth of April, after an illness of nearly a year. She was faithful to the latest hours of her life; bore her testimony to the truthfulness of the gospel of Christ, and departed with a prayer for all, and a smile upon her lips. She did not fear to go, but longed to see the end; for her hope was bright, and her joy in the gospel was constant; and she now awaits the glories of the resurrection of the just, which she expected to share. I preached her funeral sermon to a large crowd of attentive listeners.

In a trip to Missouri last November, I had the pleasure of meeting Bro. B. V. Springer, and hearing him preach. I spoke eight times, and baptized and confirmed two. May gospel truth continue to find its way to the honest in heart.

Yours in hope,

M. B. WILLIAMS.

DENVER, Colorado,

April 12th, 1884.

Dear Brother Joseph:—We still rejoice in the work of the Lord, and we hope the time will soon come when we will get back among the Saints, and hear the gospel preached in its purity. The *Herald*, *Hope*, and *Advocate* are all the preaching we have. Ever praying for the welfare of Zion, I remain your sister in the gospel,

ELLEN PLATT.

SACRAMENTO CITY, Cal.,

April 7th, 1884.

Dear Brother Joseph:—I have been in this vicinity since the 21st of March, searching diligently for the "lost sheep of the House of Israel," and endeavoring and greatly desiring to do some good for the cause of the Master. God's precious promise through you to me, "Be thou faithful, * * * and I will stand by thee in thy ministry," has been literally verified. God has given me favor on every hand, both in the eyes of his Saints and those who have not yet obeyed the gospel; so that I have found friends everywhere. And best of all, God has already given me precious souls for my hire. Yesterday I had the great pleasure of inducting two into the fold of Christ, whom I have much reason to believe will make faithful and useful members.

The Sacramento Branch seems to be in a healthy condition. There is a noble band of Saints here, and the president of the branch, (Bro. Parr), is a zealous, wise and good man; and well worthy of their confidence. There is also a fine corps of local officers, among whom is Bro. Geo. H. Harlow, vice president of the district, a worthy man of God. J. R. Cook is also here, a man of good ability, and a very successful missionary in past years, and who has recently been instrumental in bringing into the Church a Campbellite minister, a humble, devout Christian, and a man of no ordinary ability; and is willing and ready, God directing, to devote his time and talents in the ministry, without expense to the Church.

I shall leave here to-morrow, for Stockton,

where I intend laboring for a week or ten days, and then on to Oakland, to meet Bro. W. W. Blair. Then if God will and I am sustained by the General Conference, I intend to make a diligent and persistent effort for the work's sake, in Sonoma, Lake, and Mendocino counties. Please do not forget me in your prayers.

Yours in the covenant,

J. B. PRICE.

Summary of News.

GENERAL NEWS.

April 11th.—James Egan was arrested at Birmingham, England, on the charge of being a dynamite conspirator and having explosives in his house. Another dynamiter named Daly was arrested at Birkenhead. Three explosive bombs were found in his possession.

The latest advices from Shanghai report a Serious political crisis at Peking. The Empress has publicly degraded Prince Kung and four members of the Privy Council. They were stripped of all their honors because of the dilatory manner in which they have dealt with Tonquin affairs.

Serious accounts from the interior of Cuba as to the movements of large parties of bandits and Government troops continue to come in. Yesterday a battalion of regular troops was sent from Havana to Vuelta Arriba, and for a few days the coast in the neighborhood of Havana has been occupied by detachments of troops. The Government is apparently waking up to the situation. Private accounts from St. Domingo say that Cuban refugees there are in possession of large amounts of money and are preparing for a landing in Cuba in combination with parties at Havana. This is probably the cause of the extraordinary movements of troops. The Government, in spite of all these facts, pretends to ridicule all reports of a threatened invasion. The Minister of Colonies has made a new loan of \$3,000,000 with the Hispano-Colonial Bank of Barcelona for account of the Cuban Treasury, pledging in return the daily payment of \$15,000 from the income of the Cuban custom-houses.

The Cuban Treasury will pay 1 per cent commission on the loan and interest at 9½ per cent per annum. This measure has caused the greatest indignation, and added to the state of profound alarm and general discontent prevailing, as the loan and contract made with the same bank in 1880 was considered one of the calamities which brought about the present state of affairs. By virtue of the former loan, through which the Banco Hispano-Colonial is realizing an immense profit, the burden of which Cuba alone has to bear, the bank is already receiving \$33,000 daily from the income of the Cuban custom-houses. A perfect panic is reigning in the markets. Merchants, in order to sell their drafts, have to submit to large loss on current rates of exchange, which are continually declining. Some of the larger houses cannot sell their bills of exchange at any rate.

The trouble between Mexican merchants and the President of the Republic, seems to be over, the Government having agreed to a modification of the act so that only goods actually sold shall be stamped.

Maj. Thomas E. Moore, a leading member of the Salvation Army of America, was arrested in

New York on the charge of grand larceny. It appears that he is charged with using the funds of the New Brunswick, N. J., branch of the organization, with which he is connected, for such purposes as he personally thought proper.

Gov. McLane, of Maryland, has appointed Benjamin F. Ulman, a well known Hebrew citizen of Baltimore, an aid on his staff, with the rank of Colonel.

April 12.—Mr. Parnell's proposition that Irish constituencies should subscribe for the payment of salaries to their representatives in Parliament has been received with much favor and will be generally acted on by the people of Ireland.

The London *Times* and other English newspapers are much angered against America for tolerating alleged dynamite conspirators. They assert that the persons recently arrested at Birmingham and Liverpool, and in whose possession explosives were found, are American citizens of Irish birth.

It is settled that there will be no attempt to relieve Khartoum during the summer months. The climate of the country is too fatal to the British soldiers. An attempt will be made, however, in the autumn, unless the Soudan difficulty is settled before then, to relieve or rescue Gordon. Such an effort will be quite hazardous and expensive even then.

April 13.—The Chinese have abandoned Hong-hoa to the French after setting fire to the town. The victors occupied the town Thursday last.

A Cairo dispatch says that the British communications with Berber by land and water have been cut. The Arabs have raided environs of the town.

The London *Observer*, the organ of the clubs, says that if American law cannot reach the dynamiters it ought to be altered so that it may. It urges the British Government to make a demand in this direction, and says that Americans should be held to the doctrine urged by them at the time of the Alabama claims—that it is "the duty of every Government to have such municipal law as will prevent injury to citizens of friendly States."

The Paris *Liberte* publishes the conditions of peace between France and China, which Patenotre, the French Minister, is charged to offer at Peking. It is stipulated that China shall accept a limited French protectorate over Tonquin. No demand for indemnity is mentioned.

Granville has received petitions from the Chamber of Commerce at Hong Kong and Shanghai against the threatened French seizure of Chusan for indemnity. Granville advised the French Minister at London of England's intention to adhere to the Anglo-Chinese treaty of 1846 securing Chusan against occupation.

A dispatch to London from Paris says the belief in the existence of a group of foreign Anarchists, including Germans, connected with the dynamiters in England and Ireland is confirmed.

The Porte having decided to put a new tariff into execution June 6 the Governments of England, France, Germany, Russia, Belgium, and the United States have informed the Porte that they will not consent to the abolition of their commercial rights under the capitulation.

An official dispatch from Cuba reports that a band of forty-two insurgents under Duran, who intended joining Agüero, were attacked by troops and thirty-eight men killed.

The skull and other portions of the skeleton of

a mastodon have been discovered near Buchanan, Mich. The skull measures eight feet in length by three and a half in width. Two teeth found weighed five pounds each.

According to the Paris *Gaulois*, the Pope is preparing an encyclical letter against the Freemasons and other secret societies.

Eight persons confined in the jail at Gainesville, Green County, Ark., escaped Saturday night, having overpowered the jailer. A posse of citizens started in pursuit. One of the prisoners, a burglar, was killed, and three were secured after they had been severely wounded. The jailer was dangerously wounded by his assailants.

Fifteen prisoners in the Milwaukee County Jail attempted to escape this morning while divine services were being conducted. They assaulted Jailer Walsh and tried to overpower him. He managed to get away from them, and his wife, hearing the scuffle, called the police. The prisoners concerned in the attempt are mostly highwaymen and burglars. Walsh received serious injuries.

Fifteen others escaped yesterday from the Des Moines, Iowa, jail.

April 14.—Advices from Berber make no mention of the fall of Khartoum. The Bishareen Arabs are plundering in the vicinity of Berber. The Governor asks that a small detachment of English troops be sent to the assistance of the town. It is stated that England has submitted proposals to the Powers for settling the financial troubles of Egypt. The proposed scheme contemplates the disbanding of Sir Evelyn Wood's Egyptian army.

Col. Majendie, of London, Eng., in his report on the recent dynamite attempts, says the agent used was lignin dynamite, a substance made in America, the manufacture of which is not licensed in England. Slabs of the material were discovered in paper wrappings which were marked "Atlas Powder Company," an American corporation. The clocks in the infernal machines are American, and also the pistols. Lignin dynamite was a component of the infernal machine imported into Malta from Bavaria in 1881, was the agent of the explosions at Possil Park, Glasgow, and the office of the London *Times* in 1883, and it was a component of the machine found in Liverpool in April, 1883, and of the cartridges found in the Primrose Hill tunnel in January last.

An attempt was made yesterday to assassinate the President of Guatemala. He was slightly wounded.

At Naples yesterday a drunken soldier fired at a number of his comrades rooming in the same dormitory, killing five and wounding three.

A free fight between rival factions of Hungarian miners occurred at a place called Ross Hill, near Wilkesbarre, Pa., during the celebration of Easter festivities. The affair grew out of an attempt at robbery by one Hungarian of another. Stones, knives, and clubs were freely used. Several men were injured, some it is thought, fatally.

Gov. Hoadly has appointed a commission of four to rebuild the Cincinnati court-house. It consists of two Republicans and two Democrats.

The Manitobians are still defiant, and threaten their representative with political death, if he does not make vigorous efforts to secure their rights from the Provincial Government.

April 15th.—Mr. Parnell was presented with the freedom of the City Drogheda. He said that in the prosperity of the town he saw some of the

results of the Land-League agitation, expressed himself satisfied with the progress of the nationalistic idea in Ireland, and hoped that the extension of the franchise to that country would eventuate in the return of a sufficiently large number of patriotic members of Parliament to vindicate Ireland's right to self-government.

Several English detectives have arrived in Paris for the purpose of tracing the dynamiters. In spite of Col. Majendie's report it is declared that the dynamite used at Victoria Station was made at a factory between Amiens and Boulogne. A rumor is afloat that an attempt will shortly be made to blow up one of the public buildings in London. The activity of the dynamiters continues unabated. They meet twice every week for the purpose of making plans and preparations for future outrages. It is believed that the English and French police are fully acquainted with their movements, and that every effort will be made to counteract their plots. It is also believed that one of the most trusted dynamite leaders keeps the police fully informed of all their plans. The dynamiters are receiving valuable aid from the French Socialists.

The following dispatch has been received from the French Gen. Millott; "Hung Hoa is ours. The First brigade turned the enemy's position, while the second cannonaded from the front. Our artillery terrified the enemy. A fall of water prevented most of the flotilla giving assistance. Both soldiers and sailors behaved gallantly." The latest advices from Shanghai indicate that the Chinese Government is greatly exercised at the recent French successes in Tonquin. Persons in any way responsible for the reverses are being degraded and punished. Active measures are being taken to prevent further loss of prestige. The Viceroy of Canton has been publicly degraded for failing to obey orders. The officers answerable for the loss of Bacninh have been condemned to be beheaded. The Governor of Yuuman has been summoned to Peking to receive punishment. A general levy of men for the Chinese army has been ordered. Affairs at Peking are represented to be in an extremely critical condition, and administrative changes of great importance are imminent. The Viceroy of Canton has confessed his fault and begged to be punished. The Empress, as an act of grace, has postponed judgment and instructs Prince Li Pu to inquire into the Viceroy's conduct. Meanwhile the Viceroy will retain his office. Prince Chun, the Emperor's father, will regulate important matters in the Grand Council of the Empire until the Emperor assumes the Government.

The French Government is undecided in regard to the amount of indemnity to claim from China. Reports from Shanghai say that in the new Administration the peace party form a strong element, and no decisive steps toward war will be taken until it is known what terms Patenotre the French representative is empowered to offer. It is expected Patenotre will reach Peking about the end of June.

Advices from Havana, Cuba, of the 10th inst. say: The landing of Agüero has caused a feverish state of excitement all over the island. On account of the censorship of dispatches the knowledge of the departure of Agüero from Key West and the landing of the insurgents was withheld from the public for some time. The Government was misled and sadly duped by those sympathizing with Agüero, and sent the bulk of

the troops in the wrong direction, and is now hiding from the public the disastrous encounters between Aguero and the few troops he met, and the rapid increase of the number of insurgents. It is said the partisans of those Cubans favoring annexation to the United States are endeavoring to organize a league to work in favor of that idea as a great many Spaniards are becoming converted to it, especially the Catalans, who in intelligence are superior to most of the Spaniards who come here.

Riots between Orangemen and Roman Catholics have occurred at Carbonnear, Newfoundland, growing out of the attack on some Protestants returning from church Sunday night by the Roman Catholics. Several persons on both sides have been seriously injured. One man has been killed. Several arrests have been made. A British gunboat has arrived at the scene of the disturbances.

A meeting of the Executive Committee of the Irish National League of America, at which thirteen members, barely a quorum, and Mr. Patrick Egan, ex-Treasurer of the Irish Land League, attended, was held in the Palmer House Chicago. It was decided to call the next convention of the League to meet at Boston, Mass., the second Wednesday in August, or such other date as Mr. Parnell, who is expected to attend, should name. A resolution indorsing Mr. Parnell's advice to the Irish farmers to refuse to pay the police tax imposed under the Crimes act was passed.

The Canadian Roman Catholic Bishops have joined in a petition to the British Government to use its influence to protect the property of the Propaganda in Italy.

Yellow-fever is raging in Vera Cruz, Mexico. There were thirteen deaths in one day last week.

April 16.—Patrick Joyce, Secretary of the Fenian Brotherhood, has issued a manifesto addressed to all Irishmen. He says: "The brotherhood has good cause for rejoicing at the discomfiture of John Bull. England has never before felt the vengeance of the expatriated Irish with such crushing force. The honor of inaugurating scientific warfare is due to the brotherhood. We have convincing proof of the efficacy of science when handled by brave and intelligent men. We summon all to help us. We advise our brothers to persevere in the glorious war and we will live to witness a free and regenerated Ireland. We are resolved to push the work with redoubled energy, and we recommend Prof. Mezeroff to all Irishmen as the exponent of the resources of civilization."

At Prague the Socialist Pokorny has been sentenced to six months' imprisonment for belonging to a secret society.

In an encyclical letter of the Pope, which will be published next week, Leo XIII. lays special stress upon Freemasonry and the means to be employed to defend "the City of God" against "the city of Satan." The following is a resume of the letter: The plan of the secret societies is no longer a mystery. It is a struggle against the church, and the various Popes have very properly excommunicated Freemasons. Since one hundred and fifty years the secret societies have increased frightfully. A grave peril thus threatens society. The Socialist has his source of strength in Masonry. The Papacy is placed in an intolerable situation. Masonry does not avow its real object; it deceives the in-

nocent by a varnish of toleration. The press, marriage, education, the sovereignty of the people, the atheism of the State, radicalism, communism, all tend toward a return of Paganism. Masonry flatters princes in the hope of having them for auxiliaries. Governments should choose between Masonry and the church, which sustains authority and inculcates obedience. The Pope thus prescribes to Bishops their duties: First, by pastoral letters unmask secret societies and make people abhor them; second, extend Christian education; third, urge agriculturists and workmen to organize Catholic associations and conferences of St. Vincent de Paul; fourth, watch schools and exhort the youth never to become members of any society without first consulting their priests. The Pope ends his encyclical by imploring the aid of the blessed Virgin.

The Governor-General at Havana telegraphs the Government to-day: "Aguero's band is the only one on the island and numbers eighteen men. Fraccione has escaped. Cienaga is demoralized. The tranquility is perfect. The revenue of Cuba for the month of March was \$3,100,000, being the largest since July."

Dispatches of April 8th from Gen. Gordon state that Saleh Pasha, who is coming down the Blue Nile with 500 horsemen and fifty-seven boat-loads of grain, is safe. Internal dissensions at Kardofan have caused the abandonment of the expedition which the Mahdi was preparing against Khartoum. The condition of affairs at Kassola and Sennaar is such that no apprehension is felt for their safety.

Queen Pomare, of the Tahiti Islands, arrived at New York yesterday from Havre. She will proceed immediately to San Francisco, from whence she will sail May 1st for her dominions.

Father Curci's book, in which he sets forth the evils accruing to the church from the *non possumus* policy of the Vatican, is to be soon translated into English. It advocates the complete abandonment of the temporal-power theory by the Papal Court. Father Curci is under censure for it, but has not been excommunicated as generally believed.

April 17th.—A dispatch to the *Times* from Khartoum dated April 7th says: The people are heart-sick hoping for English relief. The town is now in the center of an enormous rebel camp. Our Krupp munitions are rather short. The situation is critical. The rebels frustrated an attempt to send a steamer to Berber. Gen. Gordon will probably be driven to retreat by Central Africa. A retreat to Berber is impossible.

The activity of the Irish Anarchists in France continues unabated. Fenian agents in Paris during the last week received \$3,000 from America. Small packages of dynamite have been recently forwarded from France to England. Among the members of the Clan-na-Gael are a number of Russian Nihilists and four French Communists.

The City of Junin, South America, was attacked by 1,000 of Cacere's Montoneros. The Prefect of the city with 200 men opposed them and they retired. After their departure the Prefect seized two citizens—Vera and Jurado—whom he accused of intrigues with the rebels and both were shot. Jurado he killed with his own hand. This action of the Prefect causes great excitement in the interior, as both victims were well known and believed to have been innocent of political designs.

The war-ships Alliance and Tennessee, two revenue cutters, and steam-launches form a cor-

don around the island at Key West, to prevent the departure of any Cuban expedition.

A death from cholera occurred on board the British troop-ship, Crocodile, in the Suez Canal yesterday.

Advices from Jackson, Ky., say that William Strong and a posse of his "gang," some seventy-five in number, are in possession of that town, and says he will hang seventy-five of the best citizens in retaliation for the hanging of Ben Strong and Henry Kilbourne, one of whom was a member of Strong's backers. It is also reported that he refuses to let Judge Riddle hold court there.

FINANCIAL AND CROP REPORTS.

In the United States, during the week ending April 11, there were 175 business failures, and in Canada thirty-nine. In both countries the previous week the failures numbered 212.

About \$1,000,000 in gold was shipped from New York to Europe April 12.

Seven hundred and ninety-five reports from 609 townships of Michigan indicate that the winter-wheat crop and the clover crop will be about 97 per cent, apples about 90 per cent, peaches but 50 per cent of an average.

There has been a strike by the miners in the coal districts of France. Violent speeches have been made by the leading strikers and trouble is apprehended.

Advices from the Idaho gold-regions, state that the snow is disappearing along the creeks, but in the side gulches it is deep enough to prevent thorough prospecting. The greatest activity is in the vicinity of Murraysville, where it is claimed that one man washes out \$25 worth of gold per day. On another claim there is a yield of \$18.55 per man per day. On the celebrated "Widow" claim ten men are washing out a tin-cup full of gold each day. It will be a month yet before active mining will have fairly commenced.

The Mark Lane Express, in its review of the British grain trade for the last week, says: The condition of the wheat crops is not changed. Trade in breadstuffs is depressed. Wheat and flour have declined one shilling. Foreign wheat off stands has further declined one shilling on finest and one shilling to two shillings on American grades. Maize has fallen one shilling and barley sixpence. Oats have risen one shilling. Four cargoes of wheat have arrived; withdrawn, four. Cargoes on passage or for shipment are much neglected.

There is a paralysis of the shipping industry of Great Britain. At Shields, in the North of England, 4,000 seamen are out of work, 100 steamers are lying idle on the Tyne side, and 10,000 ship laborers in that region cannot find anything to do. A similar state of things prevails on the Clyde and in other shipbuilding localities.

There are serious strikes in various parts of Germany. In Saxony most of the stone cutters, masons, and glassworkers have struck. There is general dissatisfaction among the carpenters also. The spread of the strike movement seriously alarms the capitalist classes throughout the Empire.

Henry's bank at Mineral Point, Wis., in which the public funds there were deposited, closed its doors April 12. The assets are placed at \$100,000 and the liabilities are unknown.

During the month of March \$10,458,466 worth of breadstuffs was exported from the United

States. The exports for March, 1883, were valued at \$17,841,882. During the nine months ending March 31 there has been a falling off as compared with the corresponding nine months of the previous fiscal years amounting to over \$48,000,000.

The most important events of a business sort last week involved the insolvency or embarrassment of a number of banks. The suspension of the First National Bank of Monmouth, Ill., and the First National Bank of St. Albans, Vt., and the run on the National Union Bank of Swanton, Vt., were the cases of chief interest.

Representatives of the French miners assembled at St. Etienne yesterday rejected a resolution favoring a strike. It was resolved to ask the Government to alter the laws so as to protect workmen against the exactions and tyrannies of monopolists.

The new Russian gold loan of \$1,500,000 will be devoted to railway construction.

The effect of the high prices of grain upon the shipping interests has been most disastrous. The so-called tramp steamers are for the most part laid up in England, and the regular lines between New York and Liverpool are unable to make two ends meet. The Cunard Line last week passed their usual dividend, and the steamers which left New York during the week are all losing a great deal of money. Grain at fivepence freight just pays expenses, and any lower rate is a dead loss to the companies. Yet three of the best and fastest steamers left New York last week, one carrying grain at one penny half-penny, another at three pence three farthings, while the third went in ballast, unable to obtain anything worth carrying.

Exports of cotton goods continue to show a decided increase over all previous periods. During the last week 6,023 packages were sent. The excess of the exports for the first three months of this year over the exports for the corresponding period of last year is 57,000 packages.

April 12 Chicago elevators contained 10,801,558 bushels of wheat, 6,789,592 bushels of corn, 1,072,260 bushels of oats, 1,239,413 bushels of rye, and 189,228 bushels of barley, making a grand total of 20,092,051 bushels, against 20,976,223 bushels a week ago, and 16,241,699 bushels at this period last year. Vessels in the harbor are laden with 1,360,262 bushels of grain. Total stock of grain in store and afloat in Chicago, 21,452,313 bushels, against 22,336,485 bushels a week ago. The visible supply of grain in the United States and Canadas at the same date was 29,215,694 bushels of wheat, 16,449,786 bushels of corn, 3,987,249 bushels of oats, 1,742,353 bushels of rye, and 1,072,265 bushels of barley.

The Mexico & Tuxpan Railway, regarded as one of the most valuable concessions in Mexico, a narrow-gauge line partly built from the Mexican end, has just been sold to English parties, who will make an important port of Tuxpan. After the bar is cut at Tuxpan they will connect with the Telfer Railway from Matamoros along the coast, making the shortest line from New York.

The appropriations for pensions during this fiscal year amounted to \$126,000,000. It is believed that not one-half of this sum will be needed to pay the claims. During the first half of the year only \$25,673,000 were paid.

What promises to be a valuable tin mine has

been discovered about three miles from Glenwood, W. Va. Assays shows 8 to 10 per cent. tin, and \$90 silver per ton. A company has been formed to develop the mine.

A special from Silver City, a new mining town in the Rocky Mountains on the Canadian Pacific, says there is great excitement there over the finding of placer diggings two miles from town on Johnson's Creek. Old miners pronounce the find equal to any yet discovered in America. Hundreds are leaving town to stake claims.

The strike of factory operatives at Tetschen, in Bohemia, has ended.

The economic crisis in Cuba is the subject of serious consideration by the Spanish Government.

The situation of the strike on the Toledo, Cincinnati and St. Louis Road hourly grows more complicated. Over 200 men have struck at Toledo, Ohio, and April 17th the firemen left the engines and refused to return until they are paid.

FIRES—STORMS—ACCIDENTS.

April 11.—Two men were killed at Pittsburg yesterday by the caving in of a bank over a sand-pit.

A blast in the Calumet & Hecla mine of the Lake Superior (Mich.) region yesterday killed Thomas Trembreth and seriously injured Nicholas Johns.

Mrs. Hannah Dooley and her servant-girl were asphyxiated at Oconomowoc yesterday by the gas which escaped from a leaky stove. Mrs. Dooley may recover; the servant will probably die.

Heavy rains have fallen in California recently. The rivers are swollen and there have been many washouts. It will take four or five days to repair the damages done to the railroads by the floods. At Frisco, Cal., yesterday a cyclone demolished several buildings.

A terrible railroad disaster on the Pan-Handle is reported at Beaver Station, O. The engineer, fireman, baggageman, and others are reported killed and others wounded.

April 13.—A boiler explosion in a flouring-mill at Ford, Iowa, near Des Moines, killed two men.

April 14.—Loss by fire at Salem, N. J., \$75,000. Vincennes, Ind., \$40,000. Marshall, Mo., \$15,000.

Details from Dooley, Taylor, Webster, Sumter, Jefferson, Glasscock, and other sandy counties of Georgia, of recent forest fires, present a harrowing picture of destruction. The path of the fire took in the town of Gibson, and it was only by heroic work that 200 men fought the fire back. The loss is perhaps \$20,000. Since the fire has passed over the fact has been discovered that the huge sand-drifts blown about by the winds have covered the ground which had been prepared for planting, rendering a renewal of work necessary.

New Orleans and Shreveport La., and Vicksburg, Miss., were visited by heavy wind and rain storms, doing considerable damage.

The steamer Reliance, of the United States & Brazil Steamship Company, went ashore off Bahia, Brazil, and is a total wreck. The passengers, crew, and mail were saved. The cargo consisted principally of 7,000 bags of coffee and 1,000 hides. The ship was fully covered by insurance.

An explosion of fire-damp in a mine at Elizabeth, Pa., about eighteen miles from Pittsburg, killed two men and severely injured several others.

April 15.—Loss by fire at Newark, N. J., buildings of celluloid brush company, \$200,000. Pittsburg Pa., box factory and planing mill, \$100,000. Louisville, Ky., paper mill, \$26,000.

A cyclone swept over the town of Blackhawk, fifteen miles from Vaiden, Miss., Monday, demolishing several stores and residences and seriously injuring many of the inhabitants. A violent wind and rainstorm visited the country in the vicinity of Columbus, Ga., to-day. The rainfall in three hours was three and one-tenth inches.

April 16th.—At Carlisle, Ky., almost an entire block of buildings was destroyed by fire. Loss \$38,300. Loss by fire at Peoria, Ill., plow works \$50,000. Kenosha, Wis., Apollo Hall, \$5,000. Litchfield, Ill., flouring mill, \$10,000. Ludlow, Ky., \$6,000. Anamosa, Ia., livery stable and eleven horses, \$7,000. Wadsworth, Nev., \$85,000.

April 17th.—Advices from from the Far East state that a great fire is raging at Rangoon, the Capital of British Burmah, and that Mandalay, the Capital of Burmah proper, recently half destroyed by a conflagration, has been afflicted with another extensive fire.

All the business places in the Village of Monroe, La., except three were destroyed by fire yesterday. Loss, \$38,000.

At five o'clock this morning the inhabitants of Leon, Iowa, were aroused from sleep by the cry of fire. At 8:30 a. m., the fire was under control, but not until Union Block was mostly in ruins. Francis Varga, losses \$3,000; S. P. Nott, \$8,000; Stephen Varga, \$600; Johnas Hoffhines, \$2,000. These, with other minor losses, make a total of about \$18,000. This is the most serious fire Leon has experienced for four years.

ELECTRICITY AND STORMS.

AN article printed in the *Tribune* of May 21st on the storms of the preceding Friday has excited some interest. The conclusion there announced that electricity is an effect of the storm movement in the atmosphere, and not its cause, has induced several correspondents to express a desire for more light on the subject. The idea is not exactly new, but it is strange to a great many, and is especially opposed to certain views that have been industriously circulated during the last few years in connection with weather theories which not only lack demonstration but will not bear the test of intelligent comparison with the observed facts of storm movement in our atmosphere.

Modern scientific research tends irresistibly to the conclusion that light, heat, and electricity are forces, not substances. The most delicate balance fails to detect the slightest change of weight due to variations in luminosity, temperature, or electric excitement. These phenomena are always accompanied by intermovement of the atoms which compose the mass of matter exhibiting those variations, and often there is a transfer of material in the grosser sense of the term "motion." In the latter case one substance may gain or lose in weight; but that is simply because a part of its material has moved, perhaps assuming other forms, and presenting apparently different physical characteristics. Examples of this are found in the familiar phenomena of combustion, as well as in the less commonly understood processes of the laboratory. It is one of the surest of the deductions of modern science that the above noted forces are results of the movements of material atoms or masses, or both.

Conclusive proof of the existence of this law is presented at a glance by all, save one, of the modes by which we can induce manifestations of electrical energy. In the battery, of which the Voltaic pile is the type, we have a change of form and place, in the carrying over, from the negative to the positive pole, of a quantity of material (zinc) which is always proportional to the intensity of the electric current. It may be argued that the chemical change in this case is just as likely to be caused by electricity as the contrary: but certainly not more so. On the other hand, consider the oldest form of machine, in which electricity was accumulated by friction against a glass cylinder; the electro-dynamic machine, in which work is converted into electricity by simply causing relative motion between the inductor and the armature; and the thermo-electric battery, in which a current of electric force is generated by maintaining widely different temperatures at the opposite extremities of a pair of connected elements. In all these cases there is a direct, unequivocal, and overwhelming proof that the manifestation of electric energy results solely from the apposition of material substances under conditions favorable to the evolution of the force. The candid mind can scarcely avoid the inference that the first case exhibits the same law operating under different conditions, certain phenomena being unmasked in the one instance, but concealed in the others.

And these modes of inducing energy are all suggestive of the way in which Nature works on a grander scale than can be reached by the puny efforts of man. The different strata of earth and air have a suggestive analogue in the Voltaic pile. The rapid motion of air and water over stationary objects gives us in a single storm movement a volume of power compared with which the aggregated result of friction against all the glass cylinders in the world would be but microscopic. The whirling motion near the center of a storm presents a mammoth armature, circling in an electromagnetic field so vast that it may waken up more energy in an hour than the most potential of the artificial dynamo-electric machines can evolve in a lifetime. Then, in the differences of temperature in opposing atmospheric currents, we have the conditions of the thermo-electric battery on a scale far more imposing than can be achieved by artificial means, lastly, the distribution of water in the atmosphere appears to furnish the only adequate explanation of accumulation in the skies, similar to that performed by the long line of apparatus which has the Leyden jar at one end and the Faure storage plates at the other. As hinted in our previous article, the electric energy seems to reside on the surface of the unit of water volume. Distributed over the surface of the vapor specks which are suspended numerously in a hot atmosphere, and more sparingly in cold air, it is normal in condition. That vapor is condensed on the mingling of air masses caused by storm movements. The resulting union of vapor specks to form raindrops enormously reduces the combined surface presented by a given quantity of water material. Each forming raindrop is charged with all the energy that had been carried in comminuted form by thousands of vapor particles. One or more lightning flashes restore the equilibrium by effecting a redistribution of the mighty force in precisely the same way that our mimic machines throw off sparks under appro-

prate conditions, and only when those conditions are supplied; or the accumulation may pass off silently from the surcharged clouds if the distribution of energy vary gradually instead of abruptly in the aerial vault.

The parallel is complete—at least so far as a straight line one inch long can be regarded as parallel with the curved line that spans a continent. We cannot doubt that the minor arrangements invented by human skill for obtaining exhibitions of electrical energy from a multum in parvo of the grand operations carried on in the laboratory of earth and skies, as an image of the vast sun can be condensed on a little piece of glass by the skill of the photographer.

Of course this energy, when once collected, is itself capable of doing work; because it is force. It can disintegrate clouds, rive asunder the trees of the park and forest, or strip them of their bark by instantaneously expanding the vegetable juices that circulate within the structure. It can kill the animal unfortunate enough to be in the path of the force current as the store of surcharged energy is flashed out in the efforts to restore an equilibrium. But an attentive consideration of the phenomena will show that, as a causative agent, it is secondary, not primal. It has its origin, as an entity, with the Great First Cause; but as a force recognized by us, in consequence of unequal accumulation and redistribution, it can only be regarded in the light of a product of purely mechanical causes—one of the phenomena of motion.

THE TRAVELER AT SUNSET.

The shadows grow and deepen round me;
I feel the dew fall in the air;
The muezzin of the darkening thicket,
I hear the night-thrush call to prayer.

The evening wind is sad with farewells,
And loving hands unclasp from mine;
Alone I go to meet the darkness
Across an awful boundary-line.

As from the lighted hearths behind me
I pass with slow, reluctant feet,
What waits me in the land of strangeness?
What face shall smile, what voice shall greet?

What space shall awe, what brightness blind me?
What thunder roll of music stun?
What vast processions sweep before me
Of shapes unknown beneath the sun?

I shrink from unaccustomed glory,
I dread the myriad-voiced strain;
Give me the unforgotten faces,
And let my lost ones speak again.

He will not chide my mortal yearning
Who is our Brother and our Friend,
In whose full life divine and human
The heavenly and the earthly blend.

Mine be the joy of soul-communion,
The sense of spiritual strength renewed,
The reverence for the pure and holy,
The dear delight of doing good.

No fitting ear is mine to listen
An endless anthem's rise and fall,
No curious eye is mine to measure
The pearl gate and the jasper wall.

For love must needs be more than knowledge:
What matter if I never know
Why Aldebaran's star is ruddy
Or colder Sirius white as snow.

Forgive my human words, O Father;
I go Thy larger truth to prove,
Thy mercy shall transcend my longing,
I seek but love, and Thou art Love!

I go to find my lost and mourned for
Safe in Thy sheltering goodness still.
And all that hope and faith foreshadow
Made perfect in Thy holy will!

J. G. WHITTIER.

"HE SENT HIS PRAYERS."

Spurgeon tells the following story: "A poor man, who had a large family, gave them a very comfortable support while he was in health. He broke his leg, and was laid up for some weeks. As he would be for some time destitute of the means of grace, it was proposed to hold a prayer meeting at his house. The meeting was led by Deacon Brown. A loud knock at the door interrupted the service. A tall, lank, blue-frocked youngster stood at the door, with an ox-goad in his hand, and asked to see Deacon Brown. 'Father could not attend this meeting,' he said, 'but he sent his prayers, and they are out in the cart.' They were brought in, in the shape of potatoes, beef, pork, and corn. The meeting broke up without the benediction.

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THE GOSPEL OF JESUS CHRIST.

BY ELDER H. P. BROWN.

"FOR I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."—Rom. 1: 16, 17.

Much has been written and preached in different ages respecting the gospel of Christ. What I purpose to write on the subject, I trust will be in strict harmony with the teachings of Christ and his apostles, as left of record in the Scriptures of divine truth. It is a subject to which I have given the closest attention for more than forty-one years, and one of great interest to me.

Gospel, in its limited signification, is simply good news, or tidings, without regard to the subject matter. But the gospel of Jesus Christ means something more. It has a more extended signification. So important is it that we have a perfect knowledge of its elements, that we run the risk of coming under the anathema of the apostle Paul, if we should through a lack of knowledge, or design, fail to preach the fulness of the gospel, or should pervert it. Paul says: "But though we or on angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." He also said, that there were in his day, "some that troubled you, and would pervert the gospel of Christ."—Gal. 1: 7-9.

Thus we see, that it is not only possible to "preach another gospel," but also to "pervert the gospel of Christ." And if we do either, then the curse of God follows. Therefore, not to come under said anathema, we will examine the record, and see if there has been enough written to give us to understand what the gospel was anciently; for if we can arrive at a correct conclusion as to what it was then, we may know what it is now; because it is like its author, "the same yesterday, to-day, and forever. Paul, to whom a dispensation of the gospel of Christ was committed, and who came not a whit behind the chiefest of the apostles, gives us a definition, the most perfect in the English, or indeed in any other language. He says:

"For our gospel came not unto you in *word only*, but also in *power*, and in the *Holy Ghost*, and in *much assurance*."—1 Thes. 1: 5.

From this statement of fact, we learn that the gospel of Christ consists of four elements, namely: the *word*, the *power*, the *Holy Ghost*, and *much assurance*.

Take awake either one of these elements, and we have less than the gospel, or a "perverted gospel;" for a part is less than the whole. If a person should present himself to you, and say to you that he was qualified to teach English Grammar to your children by teaching them orthography, or "the nature and power of letters, and the just manner of spelling words," and seek to be employed as a teacher, you would be very apt to say, "My dear teacher, English Grammar is divided into four elements, to wit: orthography, etymology, syntax, and prosody, without a knowledge of all of which, you are incompetent to instruct my children in this important branch of education. Bat how are you in arithmetic? "O, I can teach your children all that is necessary to know, in fact make them good arithmeticians, by teaching them simply to add numbers." What about subtraction, multiplication, and division? "O, those to be sure used to be taught in the old schools; but they are no longer necessary in these enlightened days. We find they are no longer needed, and our modern teachers have entirely done away with those branches. They were taught anciently among the Arabians, Romans, and Greeks; but by means of our educational advantages, and the enlightenment of this age, we find those other elements of arithmetic entirely superfluous, and they are consequently done away.

What would you think of the qualifications of such an applicant for the honorable calling of instructor to your children in the common branches of education? But would such a pretender be a greater imposter, than the man who comes to you, and says the Bible contains the fulness of the gospel of Jesus Christ? Did God or Christ ever send the Bible to preach the gospel of Christ? If so, when and where is the commission given? Did he not send men? I answer he did, "For the gospel came not in word only, [the only part that was or can be written], but also in power and in the Holy Ghost, and in much assurance." The word "and" was anciently written "add;" consequently the foregoing text read: "The gospel came not in word only, but also in power, add the Holy Ghost, add in much assurance." These elements are all added together, and in the concrete, they constitute the fulness of the gospel of Jesus Christ. And as I said before; take one element from this addition, and you have less than a fulness; to wit, a perverted and an imperfect gospel; which, if any man, or angels from heaven preach the anathema of the Apostle Paul will rest upon him or them, and he or they will grope in darkness at noon day, "ever learning and never able to come to a knowledge of the truth."

But we are told that the canon of scripture is full, and we need no more revelations. Who canonized the scriptures? The Catholics. The Protestants never. Besides, the Catholics who were the repositories of the divine oracles, for fifteen hundred years before a Protestant Church existed, have several books which the Protestants have rejected, and have not in

their pretended canon. Which is the canon? But the Bible does not contain all that God has revealed unto the human family, taking the Bible for the proof. For itself shows that there were between twenty and thirty books, gospels and epistles as much inspired as any which we have, which have been lost and are not in the Bible, either Catholic or Protestant; and therefore, if such a thing could exist, as the full canon of the scriptures, such is not the fact and whoever asserts such thing, asserts that which the Bible, both Catholic and Protestant, flatly contradicts.

The gospel of Jesus Christ was designed in the beginning to be preached by divine revelation, and can not be in its fulness and entirety without it. The very "rock" on which the foundation of the Church of Christ is laid, is direct revelation; or the word of God as given by the Holy Ghost through the servants of God. "For holy men of old spake as they were moved by the Holy Ghost." The word of God, therefore, constitutes the first element in the gospel of Christ. The second element of the gospel of Christ, is the "power." This element is contradistinguished from the Holy Ghost, because "our gospel came not in word only, but also in *power*, and in the Holy Ghost." "Power" is synonymous with authority, and is contained in the commission of Christ to his apostles, as recorded in the four evangelists. Matthew records that Christ, after he arose from the dead said unto the apostles:

"All power [authority] is given unto me in heaven and in earth; go ye therefore, and teach all nations, baptizing them in the name [authority] of the Father, and of the Son, and of the Holy Ghost; teaching them to observe *all things* whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

Here is the second element in the gospel. It is the power, or authority, to teach, or preach, and baptize, *legally*. But this element is not complete merely with the bare words of the commission. There is of necessity an *inspiration* to be enjoyed by those who legally preach the word; or there must be an "endowment" accompanying the commission, to make it complete and effectual to accomplish the desired end. This "endowment," or the spirit of the priesthood and commission, is brought to light in the testimony of St. Luke, which was omitted in the testimony of Matthew. Luke has it as follows:

"And he said unto them: Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. * * * "And that repentance and remission of sins, should be preached in his name, [authority, power], among all nations, beginning at Jerusalem. * * * And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be *endued* with *power* from on high."—Luke 24: 46-49.

Here is brought to light the "endowment" of *power*, as a necessary prerequisite to the apostles going to teach all nations. They had no authority to teach any nation now, until they fulfilled the commandment to "tarry in the city of Jerusalem until they received "the endowment" of power; which fructified, or quickened the

said commission, and qualified them then, and not before then, to teach all nations, and to baptize in the name of the Father, the Son, and the Holy Ghost. Had they presumed to act before their "endowment," they would have violated the commandment of Christ, the great head of the Church, and instead of being Saints, they would have been disobedient sinners; for "sin is the transgression of the law."—1 Jno. 3: 4. "For he that saith I know him and keepeth not his commandments, is a liar, and the truth is not in him."—1 Jno. 2: 4. But that the careful enquirer after truth may know the measure of said power, I will quote the testimony of the beloved disciple John upon the subject:

"Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain, they are retained."—John 20: 21-23.

Here then is disclosed the measure of power, the second element in the gospel. It is not only to teach and baptize in the name of the Father, the Son, and the Holy Ghost, but that repentance and remission of sins in his name were to be preached, beginning at Jerusalem; and they had the power to remit sins in the name of Jesus Christ on earth, with the assurance that they would be remitted in heaven, because they had the power; and while acting within its scope and jurisdiction, it was the same as if Jesus Christ himself, personally, had done the deed on earth; because they acted legally in the name and by the power and authority of the Father, Son, and Holy Ghost, the Spirit of their calling energizing their work, and making it acceptable to God by Jesus Christ, in whose name and stead they acted.

But it was necessary for them to know that their works were acceptable to God, and that he recognized and confirmed their administrations on earth. Therefore, Mark informs us a little more about the second element of the gospel of Christ: "For it is the power of God unto salvation, to every one that believeth." He says: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Why will those who believe and are baptized by these authorized servants, and legally commissioned officers of Christ's Church, be saved? Because the gospel of Jesus Christ is the power of God unto salvation, to every one that believeth and obeyeth the same. Because they are baptized by those who are duly authorized and empowered to preach and administer the baptism unto repentance, for the remission of sins. Because they have the power to remit sins in that ordinance upon the conditions of faith and repentance. Because they are "endued with power from on high for this express purpose." Because as the Father sent Jesus Christ with power and authority on earth to remit sins, even so he sent them into all the world, with the same power and authority, to do so in his name, he legalizing and

ratifying their acts in heaven, according to his promise unto them. But that there should be no mistake about their acceptance, and the legality of the acts of those whom he sent and commissioned, he said:

"These signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents: and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."—Mark 16: 16-20.

Here we see the word confirmed, acknowledged, ratified in heaven, approved by blessing the believer with the signs of the gospel. The first and second elements of the gospel were present, working together. They knew that their works were ratified and approved by the Great Head of the Church. Where was there room for doubt? It had fled. They stood confirmed, approved, and had the witness. Their sins were washed away in the waters of regeneration, and the renewal of the Holy Ghost. Christ had come in the flesh and had lodged his power and authority among men. They were born of the water and the Spirit. They were new creatures in Christ. The body of sin had been destroyed. The old man was crucified with Christ. They were dead unto sin, and alive unto Christ.

"And being then made free from sin, they became the servants of righteousness. * * Buried with Christ by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. * * * For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6: 4-6.

Christ said to his disciples:

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask the Father in my name, he may give it you."—John 15: 16.

Unto what power did he ordain them?

"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick."—Luke 9: 1-2.

"And said unto them, He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."—Matt. 10: 40.

HOLY GHOST.

We will now pass to notice the third element in the gospel of Jesus Christ, the Holy Ghost. Christ promised the disciples just before his ascension, that they should be "baptized with the Holy Ghost not many days hence."—Acts 1: 5. He had previously instructed them fully as to the nature and powers of the Holy Ghost, and shown them that its office-work through them would be two fold, or dual. One division of it being unto the world through their preaching; the other among the disciples and Saints, and not unto the world, for the reasons which he gave, and as will hereafter appear. He said:

"Nevertheless, I tell you the truth. It is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And

when he is come, he will reprove [convince] the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."—John 16: 7-11.

To understand the foregoing, let me call your attention to the distinction Christ makes between himself, his Saints, and the "world." Christ said in his memorable prayer recorded in the 17th chapter of John.

"I pray for them, [the saints], I pray not for the world, but for them which thou hast given me; for they are thine; all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee." * * * I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world."

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world; therefore the world hateth you."—John 15: 18, 19.

Here is the distinction between the Saints and the world. The comforter was promised to reprove, or convince the world of sin, &c. Consequently the comforter must operate upon the world, and the world must feel its power, in order to be reproved by it, or convinced of sin, and of righteousness and of judgment. It is the world-reprover, sent for the benefit of the world. This principle is illustrated by what occurred on the day of Pentecost. The Holy Ghost came as promised. The disciples were all filled with it. The evidence was at hand. By its power they spoke with new tongues in no less than seventeen different languages, and Peter preached the gospel to the multitude. The Spirit energized the word spoken. The world, or that portion of it who heard his words, felt its power and operation. "They were pricked in the heart, and cried out, Men and brethren, what shall we do?" Here the Spirit through the word convinced the "world" of sin, and of righteousness, and of judgment. It showed them they were sinners. But it was not the gift of the Holy Ghost, or the Spirit of truth, which they then had, and which was enjoyed among the Saints; for in answer to their inquiry, "what shall we do," Peter immediately said:

"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2.

Here they were pricked in the heart by the energized word of God, or in other words, the Spirit, through the word spoken by the Holy Ghost, convinced those men of "sin, and of righteousness, and of judgment." And being thus convinced, they were promised the "gift of the Holy Ghost," by repenting, and being baptized by those who had the word, the power, the Holy Ghost, "and much assurance." Because those were the terms of salvation in the gospel. This is further illustrated by the words of Paul to the Hebrews:

"For the word of God,—[energized by the Spirit], is quick and powerful, and sharper than

any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. 4: 12.

Therefore it showed them that they were sinners, without hope and without God in the world; and that they must leave the "world" and its sinfulness, and take upon themselves the righteousness of Christ, in order that they might in the judgment to come, receive the applaudit, "Well done, good and faithful servant, enter into the joys of thy Lord."

"And then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."—Acts 2: 41.

Then according to promise, they were entitled to the "gift of the Holy Ghost," which they could not receive while they "were of the world," before they became children of the kingdom, and members of the church, the body of Christ.

I will now introduce more evidence of the dual operation of the Holy Ghost, as it is manifested to the saints and not unto the world, that all may see the distinction Christ has made in its office work among the children of men. Christ said unto the disciples, the saints, members and officers of his church, those who were "chosen out of the world":

"If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you, [his Church], forever, even the Spirit of Truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you,—in the person of Christ, and shall be in you—[which was literally fulfilled on the day of Pentecost, for they were all filled with the Holy Ghost]."—Acts 2.

Here is the promise of another Comforter, "which the world could not receive." This Comforter was to abide with God's people, wherever and whenever Christ had a church on the earth, forever. Its office-work was not with the "world;" for the world neither had it, nor did it know anything about it. It was to abide with and in the Church of Christ, in which Church were apostles and prophets, having the authority that Christ conferred upon them, the powers of which I have before shown, for the objects and purposes of "perfecting the Saints, the work of the ministry, and for the edifying the body of Christ, his church, until we all come, in the unity of the faith, and the knowledge of the Son of God, unto a perfect man in Christ Jesus."—Eph. 4; 1 Cor. 12: 28.

Its office-work was different from the Comforter, which was to "reprove the world of sin, and of righteousness, and of judgment." Let us then enquire, What was the office work of this other Comforter, the Spirit of Truth? Christ said;

"Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come."—John 16: 13.

Now, therefore, as soon as the Saints of God receive this Spirit, it commences work

with them. He guides them into all truth. By this Spirit the church is edified, instructed, comforted; and as long as it abides in the church it can not materially err. If it shows its recipients things to come; if it opens up to them the visions of eternity; if it unfolds to them future events, it makes them prophets, or prophetesses. It has manifested itself in this way, in all ages, when it was enjoyed by the Saints of God. Again Christ said:

"He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore, said I, that he shall take of mine, and shall show it unto you."—John 16: 14, 15.

If it takes of the things of the Father and Son, and shows them unto the Saints; and if the Saints reveal the things shown them by this Spirit, then it makes them revelators in the proportion to the things revealed. Again Christ said:

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."—John 14: 26.

Here we find that the office-work is not only to teach all things pertaining to life and salvation; but it is also the means of strengthening the memory of the Saints, by bringing all things to their remembrance, whatsoever Christ had said unto them, either by his own voice and teaching; and also what he had spoken by the mouth of all his holy prophets and apostles, in all ages. It is no wonder then that a man endued with this Spirit, can quote the Scriptures readily, and fortify the doctrines of the gospel by proof texts drawn from the ancient writings. It is the great teacher of the Saints of God. It not only fills the office occupied by the Great Head of the Church, while tabernacled in the flesh, but it does more. It brings to remembrance what God has caused to be written for our edification and comfort, and qualifies his servants for the important duties of their calling; and enables them to take no thought what they should do or say, when brought before kings and rulers; for at the very moment they are filled with "the Spirit of wisdom and revelation in the knowledge of Christ."—Eph. 1: 17. Again Christ said:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning."—John 15: 26, 27.

Here again we see the office-work of the Spirit of Truth which the Saints enjoy, but which the "world can not receive." It is to be a witness of and for Jesus Christ. The Saints also were witnesses, thus making two distinct classes of testimony to mankind. He shall testify of me. Why was this? Because the world by wisdom knows not God; therefore "it pleased God, that by the foolishness of preaching, [the gospel], to save them that believed."—1 Cor. 1: 21. As the world with all its wisdom could not attain unto a knowledge of God, He has ordained that man can only attain thereto by direct revelation to himself. Therefore Christ said:

"All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. 11: 27.

Hence it is ordained that the Holy Spirit of Truth, shall testify and bear witness that Jesus is the Christ; and "the testimony of Jesus is the spirit of prophecy."—Rev. 19: 10.

From the foregoing we learn that the Holy Ghost in one of its office-works, is "to reprove the world of sin, and of righteousness, and of judgment." In the second place; that his office-work among the Saints who are chosen out of the world, is to guide them into all truth. Bring to their remembrance all things whatsoever he has said unto them. To take of the things of the Father, and show them unto them. To testify and bear witness of Jesus, and show them things to come; and thus make them, some prophets, some seers, some revelators, and some prophetesses; and give them a knowledge of God, which is Eternal Life. And as the wisdom of man alone is inadequate without revelation to find out God, it would be impossible for man to attain unto Eternal Life without direct revelation. Christ said: "And this is Life Eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent;" which as we before have shown, can only be attained by direct revelation to each individual. (John 17: 3.)

In view of the foregoing, it is no wonder that John, who understood what a great teacher the Holy Ghost was to the saints, wrote unto them:

"But the anointing which ye have received of him, abideth with you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it has taught you, ye shall abide in him."—1 John 2: 27.

Hence, "the gospel is the power of God unto salvation, unto every one that believes; for therein is the righteousness of God revealed, from faith to faith." Each obedient son and daughter has the promise of the gift of the Holy Ghost, which gives them a knowledge of God and of Christ. Therefore, the apostle Paul says, "that no man can say [knowingly] that Jesus is the Lord, but by the Holy Ghost."—1 Cor. 12: 3. It is no wonder that our apostle says: "Our gospel came not in word only, but also in power, and in the Holy Ghost, and in much assurance." And it is no wonder that the learned Paul could truthfully say: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth." Who would be ashamed of such a gospel. Who would not, like him, count all things but dross, for the excellency of the knowledge of Christ, revealed in the gospel. Who would not like to hear such a gospel preached by such authority, blessed with such a Spirit and power, and manifesting the gifts and fruits of the Spirit of the gospel of Christ.

We now pass to notice the fourth element of the gospel of Christ, the

"MUCH ASSURANCE."

Webster defines assurance to mean, primarily, "sure, certain, to make firm, to con-

firm, to verify." One of the elements of the gospel of Christ is, therefore, to make sure, certain, to make firm, "to verify," "to confirm." Hence Christ said to those whom he sent to preach his gospel in all the world:

"These signs shall follow them that believe [the gospel]: In my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16: 16-18.

These signs were to follow, not go before the believer in the gospel; they were to make sure, certain, to make firm, to verify, to confirm the believer, who should obey the gospel. Therefore, the record adds:

"And they went forth and preached [the gospel] everywhere, the Lord working with them, and CONFIRMING the word with signs following." Amen.—Mark 16: 20.

What assurance, what confirmation it was to the believer, when Peter and John said to the lame man at the beautiful gate of the temple, "Silver and gold have we none, but such as we have freely give we unto thee; in the name of Jesus Christ of Nazareth, rise up and walk; and instantly he was healed; and he, leaping up, stood and walked, and entered into the temple, walking, and leaping, and praising God." Acts 3: 1-8.

Here was "confirmation stronger than holy writ." Here was the fourth element of the gospel, "much assurance." Here was something "sure, certain, firm," a true verification of the word of the gospel; a confirmation of the truth of Christ's promise. What an assurance that Jesus lived, that he had risen from the dead, when Stephen, "being full of the Holy Ghost, looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; and said, I see the heavens opened, and the Son of Man standing on the right hand of God."—Acts 7: 55, 56. What assurance, what confirmation it was to the Samaritan brethren, when Peter and John laid their hands upon them after they believed the gospel, and were baptized by Philip, and "they received the Holy Ghost."—Acts 8: 14-20. What an assurance it was to Philip, after he had baptized the Eunuch, when the Spirit of the Lord caught him away and carried him away through the air, and sat him down without injury at Azotus. (Acts 8: 38-40.) With what certainty, what firmness, the apostle Paul was assured that the Lord lived, when smitten to earth with the brightness of his glory, while on his way to Damascus; and what an assurance to him of the gospel preached by Stephen while he held the clothes of the young men who stoned him to death at the time, he testified that he saw Christ at the right hand of God. (Acts 7: 55-56; 9 ch.) With what assurance he received the testimony of Ananias, who came to him in the house of Judas in Damascus, and informed him that the Lord Jesus, who met Paul, on his way there, had sent him unto him, that he might receive his sight and be filled with the Holy Ghost; and when he laid his hands upon him in

the name of Jesus Christ, and the scales fell from his eyes, with what assurance did he obey the mandate, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 9: 22.)

How greatly were the saints confirmed, and assured of the truths of the gospel, when good old Sister Dorcas, had died, and was raised to life again, under the hands of Peter. (Acts 9: 36-41. What a grand confirmation of the "word of the gospel" spoken by Peter, when revealed by the angel to Cornelius, and afterwards made certain and verified by the gift of the Holy Ghost to himself and all in the house, when Peter, who had the "power," preached the word of the gospel, in obedience to the angel-message and the voice of God to him before received at Joppa. How were the Jewish brethren confirmed, that the gospel is the power of God unto salvation to every one that believeth, to the Jew first and also to the Gentiles. (Acts 10.) With what assurance, with what verity, with what firmness, those twelve brethren were made certain of the gospel, when they received the word of God by the power and authority of Jesus Christ, which Paul held; and they received the Holy Ghost, under his hands, and they spoke in tongues and prophesied at Ephesus. (Acts 19: 1-7.)

How greatly were the Saints comforted, confirmed, assured, made firm and certain of the truth of the gospel, when, after the young man fell from an upper room where Paul was long preaching, and he went down, and in the power of the gospel restored him to life, and presented him to his rejoicing friends. Was not this much assurance of the truth of the gospel, an evidence which brings confirmation and verity? Did not such manifestations following the promises in the gospel, "confirm," "make firm," and give verity to the gospel, which is the power of God unto salvation to every one that believeth?

But the time would fail me to enumerate the much assurance, vouchsafed in the gospel of Christ. How Peter was delivered by the angels from the prison. How Agabus foretold the famine which came to pass in the days of Claudius Cæsar. How by the Spirit he foretold the imprisonment of Paul. How Paul was assured by the angel of God of his safety, and his final escape with all on board. How he was bitten by the viper, and received no harm. How Publius was healed under his hand. How he was caught up to the third heavens, and saw and heard unspeakable things. And how he spake with divers kinds of tongues by the Holy Ghost. How he "was filled with the spirit of wisdom and revelation in the knowledge of God," and by the same spirit foretold future events. I will therefore summarize them in the manifestations of the Spirit given to every man to profit withal, who obeys from the heart that form of doctrine, which Christ has given in the gospel. The office-work of the Spirit given to the Saints, is divided into two classes; viz: The gifts of the Spirit, and the fruit of the Spirit:

"For to one is given by the Spirit the word of

wisdom; to another the word of knowledge by the same Spirit; to another faith, to another the gifts of healing; to another the working of miracles, to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh, that one and the self same spirit, dividing to every man severally as he will."—1 Cor. 12: 1-19.

Here is "much assurance," the fourth element of the gospel, and one of the signs and means of knowing that the gospel, preached and received, is the gospel of Jesus Christ. By these "gifts" of the Spirit the Saints may know that Christ dwells richly in them by faith; and that they have the Spirit of Christ, without which they are none of his. By these evidences they know they are "sealed with the seal of their adoption;" which is an "earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1: 13, 14; 4: 30.

The other class of "much assurance" in the gospel, is the *Fruit* of the Spirit.

"But the *fruit* of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law. And they that are Christ's, have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit."—Gal. 5: 22-25.

These are the elements of the gospel of Jesus Christ. They are a unity, a perfect whole. As we said before, leave out one element, and we have a perverted gospel. With all the elements in unity, we have the fulness of the blessed gospel of Jesus the Christ, which in deed and in truth, is the "power of God unto salvation to every one that believes," and obeys it from the heart. What sane man would not rejoice in such a gospel? Who would be ashamed of the gospel of Jesus Christ, thus manifestly set forth?

Who that reads the Bible, is so blind as not to see, that such was the gospel which Christ and the apostles taught. Can any man preach less and claim that he is preaching the fulness of the gospel? Can any man add thereto, or diminish therefrom, and escape the anathema of Paul? Who so bold as to assert any such things.

If such was the gospel which Christ commanded to be taught to all nations as a witness unto them, will anything less amount to a witness for Christ, and condemn the world for rejecting it? If such was the gospel authorized by the Great Head of the Church, to be preached in his name, beginning at Jerusalem over eighteen hundred years ago, has Christ in anywise changed it? Has he revoked the commission? Has he in any revelation given to man since the days of the apostles, abrogated, modified or changed the gospel in any particular? If so, when where, and in what particular? Has he given any man or set of men any authority to preach any other gospel? Is it possible in the nature of things, that the gospel can be changed in any respect, and yet be the gospel of Jesus, the Christ? Must not the gospel today come as it did anciently, "not in word only, but also in power, and in the Holy Ghost, and in much assurance? If it can

come with less elements than anciently, what elements have been, or must be, eliminated from it? If none, then how can man be saved by a perverted gospel? How is such a gospel the "power of God unto salvation, to every one who believes" in, and obeys such a perverted gospel? If the Bible was sent to preach the gospel, can it baptize the believers? Can it lay hands on them for the reception of the Holy Ghost, or to heal the sick? Can it administer the Lord's Supper? If it can not do any of these things, then it was never sent to preach the gospel; for those who were sent to preach, had the power and authority, and duty to do all of those things. The Scriptures were given for our comfort and learning; not to preach the gospel, but to give a record of what the gospel was, that the man of God, not the world, may be thoroughly furnished unto every good work. They are the testimonies of those sent to preach the fulness of the gospel, the word of the gospel, one element of the same; and as such are filling the place ordained for them in the economy of heaven; but not to supersede the powers and authority of the man in Christ Jesus, our Lord, whom he has called and ordained, and commanded to preach, teach, baptize, and administer in all the holy ordinances of God's house, the Church of the living God, the pillar and ground of the truth. Said John:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."—2 Jno. 9 v.

With these reflections we will leave the subject with the reader for further investigation, ever praying that the Father of light may guide you into the "present truth" as it is in Jesus; and that you may walk in the light as he is in the light, and by obedience to the glorious gospel of Jesus Christ, you may learn with the apostle Paul, and all Saints, that the gospel of Jesus Christ, "came not in word only, but also in power, and in much assurance."—Amen.

TEMPERANCE.

BRO. JOSEPH:—I have thought to give a little of my experience as a medical practitioner. When I first began practice, it was customary to prescribe ale for invalids as a tonic, and I had often done this by custom, and frequently without thought, because at heart I was utterly opposed to any alcoholic stimulants whatever. But in those days almost every body drank more or less, and I naturally fell into the habit of prescribing the all-prevailing panacea ale, while with my whole heart I hated the accursed stuff, and knew within my inmost soul, that I was only pandering to their appetite; and finally positively refused to prescribe anything that had the pre-dominant feature of alcohol in it. The consequences were, that I lost my practice and my friends. The druggists thought me a crank. In course of time I came to Chicago, and commenced my present business, dealing in optical goods. Having formed an acquaintance with the Woman's Christian Temperance Union, I

made an engagement to deliver a course of lectures. It happened that I was sent in the same locality, where I had previously practiced as an M. D. There I was to deliver a lecture. Time arrived, lecture commenced on time, full house. While I was trying to prove that there were no stimulating properties in these so-called stimulants, such as ale, beer, and so-forth, an old patient, or one who had been my patient when I was practicing there, rose up in the audience and yelled out, "How about the ale you used to prescribe for us?" You may imagine my embarrassment. But what could I do under the circumstances, but to yell back in return, Let it alone, as you ought to have done when I prescribed it for you in the first place; and if you had done so, you would have been a well man sooner than you was, and I would not have held your note to-day for thirty-three dollars, and have saved yourself the disgrace you have brought upon yourself to-night, by being publicly known as my debtor to that amount, which I never expect to get. So the temperance lecturer's path also has its thorns, as well as the Mormon preacher's.

Now, brethren, I want to say, that it is in vain every engine is set to work which philanthropy can devise, when those whom we seek to benefit are habitually soaking their brains with ale, whisky, beer, wine, or in some way are influencing themselves with ardent spirits. The struggles of the lecturers with the printing presses and the Church, all uniting against the habit of drunkenness, and the visiting of those places of sin, seems but to heighten the enormity of the increase of opposition. The more we do in this direction, the louder the yells of the imps of hell. I was at one time a temperance man; but I have progressed out of that easy manner of pulling the trigger to shoot *asey*, and publicly announce myself an uncompromising prohibitionist; and I am sorry to see so many of our brethren, that either tamper with it, or in some way cater more or less to saloon men. This is not what it should be, for the world is watching us, and what one or two does is taken for the consent of the Church at large, and we are charged with being of easy morals when the majority of the Church are total abstainers, in principle at least.

If the rum traffic is not a cause for war equal in importance to slavery, then I have made a mistake in my politics. Is it not sweet and glorious to live for our country, and do some good that will live after we have passed away, that we may be sweetly remembered by those we have sought to benefit while we were in life. I am aware that our best friends may oppose us, but this only tends to hold us steady, and sometimes to cool our heated brain, that has become over zealous in combating error, until warmed into vigorous action against those we love; and for this reason we need to be checked by some seeming opposition from our friends.

What can be said further in remonstrance against the liquor traffic. First it is an unmitigated fraud. It patiently

tracks the unthinking youth, until he falls into its hungry maw. It has devastated a larger area than war, famine, or pestilence. It has blasted more homes and broken more hearts than all these combined. It has claimed freedom from regulation, and intrenched itself behind decisions of law. It has increased its force, multiplied its attractions, and widened its avenues of infamy, until they are the unsightly gildings of every street, and the blazing attractions of every corner. Who make up good society. The dram drinker fills the almshouses, the work houses, the prison houses, supplies the victims for the hangman; and at last requires us to put locks upon our doors. Take this one curse from us, and we would be a free people indeed.

Yours in bonds,
CLARENCE STCLAIR.

MEDITATIONS.

THAT prophetic Scripture is given by inspiration of God, is very evident from various reasons, aside from the witness of the Spirit of God, which giveth inspiration to the spirit of man. Different writers living in different ages of the world teach the same, and testify of the same things. Skeptics say the Bible can not be of God, who is perfect and can not err, for it contains contradictions in doctrine, etc. But if one will candidly consider, and admit to aid reason that the original was inspired of God, and in a different language than now; and was translated into the present languages by uninspired men of various understanding, who decided by vote the many sentences of the Old and New Testaments, he will see that man has made the mistakes; for God being perfect never makes any mistakes.

The Bible gives an account of many bad men, but the skeptic can not prove that the writers of the Scriptures were bad men when they wrote the manuscripts from which the Bible is compiled. And if consistent, they must acknowledge that they were good men, and inspired of God, for the following reasons: They taught all that is good, and nothing bad. They declared prophecies as in the stead of God, saying, "thus saith the Lord," &c. Many of these prophecies are known to have had a fulfillment since the Bible was published to the world. They declare in their writings that they were inspired of God to so write and teach. Then as bad men could not, and never have taught such principles, they must be good men, and being good men, they must have been inspired of God to so write, teach, and declare: for if it could be proved that they were not inspired of God, it would prove them to be the worst set of men that ever lived on the earth; and any one to believe that the writers of the Bible, who foretold events at least generations before they transpired, and wrote so many wise sayings, and taught such pure principles, such as the best of all ages since have quoted from, I think any to believe such men to have been the most wicked characters that ever defiled the footstool of God, would be the extreme of absurdity.

It seems to me that when we consider the many proofs there are that there is a God; and that the prophetic and doctrinal testimonies of scripture were given of God for the good of man in all ages to the end of time, notwithstanding contradictions there are by mistakes of erring man, that it is unwise, unsafe and unneedful for us to say, "If there is a God so and so is true," or "if the Bible is true, so and so is correct." But with such a wall of evidence around us, and with such solid reasons to stand upon, we can say that there *must* be a God, the Bible *must* be true, it *contains* truth from heaven, from God to man, and the ifs are altogether needless. And when we so accept, and do as James exhorts, "Ask God for wisdom," battling against fear and doubt; and a ray of light from heaven shines into our minds, and His Spirit of love glows in our hearts, the "inspiration of the Almighty which giveth understanding," then we not only believe but know in part because of the assurance that these things are true and we realize with the poet who wrote, "There is more joy in believing than unbelieving," and the inspired texts "Fear hath torment," "Perfect love casteth out all fear."

INFERIOR.

INFANT RESURRECTION.

AN article appeared in *Herald* No 46, vol. 30, under the caption of "Infant Resurrection," criticising a letter published in *Herald*, No 24, vol. 30, written in answer to the questions, "will they be permitted life who never had the privilege of breathing? Shall such children come forth in the resurrection?"

The criticism is worthy of some note, because it shows how easily man is carried to extremes in his zeal, and how eagerly he lays hold of his subject, and draws from his fountain, all the keen, sharp, cutting sayings, he has gathered up during his life, and arranges them as evidence; supposing by mixing in a little sophistry, it will suffice. On the real question at issue, but little is offered as evidence, either in support of his hypothesis, or in refuting what has already been stated. I ask the privilege to state more plainly my views on this subject, and at the same time will endeavor to answer some of the fundamental points, of the brother's non-acceptance. I have claimed that germ-life, composed of spiritual and physical principles, existing in the loins, and from the time the germ assimilates with the ovule, until birth, we term, "life in process." All vegetable as well as animal life, evolves from the germ. When vegetable seed is deposited in the proper element, it germinates, and if possessed of sufficient strength, it reaches the surface and obtains air, and lives; but if it fails, it turns back. So also with animal life. As it is written, "Or as an hidden, untimely birth, I had not been; as infants which never saw light."—Job. 3: 16.

The question inferred in the hypothesis of "life in process," is at what period of development does the immortal spirit take possession of the body. It is written, "For I, the Lord God, created all things

of which I have spoken, spiritually, before they were naturally upon the face of the earth."—Gen. 2: 5. What spirit of man was created? If created, what were the conditions of that creation? Was that created spirit a conscious, intelligent entity? If created, it had a beginning and existed independently of the body. Was a puff of breath from the Lord essential to its physical existence? It is written, *Times and Seasons*, Vol. 5, P. 615.

"I must come to the resurrection of the dead. The soul, the mind of man, the immortal spirit, all men say God created it in the beginning. The very idea lessens man in my estimation; I do not believe the doctrine, I know better. Hear it all ye ends of the world, for God has told me so. The mind of man is as immortal as God himself. I know that my testimony is true. Their spirits existed co-equal with God. Is it logic to say that a spirit is immortal, and yet has a beginning? God never did have power to create the [immortal] spirit of man at all."—*Joseph Smith*.

Again:

"Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. And every man whose spirit receives not the light, is under condemnation; for man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy."—*Doctrine and Covenants*, 90: 5.

Again:

"If there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are *gnolam*, or eternal."—*Book of Abraham*.

If the spirit of man "which God created" is the immortal spirit, please harmonize these quotations, and render them consistent with the hypothesis of eternal existence. Again it is written:

"And the Gods formed man from the dust of the ground, [an organism consisting of bones, heart, lungs, stomach, kidneys and liver, with all their essential functions complete], and took his spirit [that is, the man's spirit], and put it into him, and breathed into his nostrils the breath of life, and man became a living soul."

The heaven-created spirit that was put into the earthly-created body, was united as a conscious, intelligent entity, by this special act of God, breathing into his nostrils (through the only channel to the seat of life) the uncreated and eternal principle, by which he became dual, or a living soul.

After this miraculous creating of the spirit of man, and his physical organism after his own likeness, nature's law was enforced, and each specific pair was endowed with the capability of transferring a germ of the spiritual, as well as physical being, to their offspring, by which each descendant became a substantial duplicate of its progenitors, with equal powers of reproduction, with this injunction, "multiply and replenish the earth." No one will question that man possesses the power of transferring a germ of his physical organism to his offspring; but transferring his spiritual organism is what incites criticism. But surely evidence is in abundance, to establish this hypothesis.

Parents are the natural vicegerents and custodians of the Creator for the imparting of these specific and perfect, spiritual germs to their offspring. If the parents have not this power, why the children resembling the father as well as the mother, when not one thousandth part of his nature enters into their organism. If the physical body is the counter-part of the spiritual in form, features, and disposition, how then comes the resemblance of the parents; and how come birthmarks, if not transmitted spiritually. Is it possible for the immortal spirit to bear a family resemblance, unless by kindred ties. The spiritual man is a real entity, and the only unchangeable part of man. Otherwise there is nothing through which character, or disease, or peculiarities, can find conductions from generation to generation.

Dr. Dunglison says, and many eminent writers confirm his sayings:

"The human body, from the moment of its formation to the cessation of existence, is undergoing constant decay and renovation, decomposition and composition,—so that at no two periods can it be said to have exactly the same constituents."—*Human Physiology*, pp. 73, 450.

As Christ became the prototype of all resurrected beings, by the act of raising his body from the dead; so by a parity of reasoning, he established his duality, and states the time when the immortal spirit took possession of the body. See 3d Nephi 1: 3:

"And it came to pass that he [Nephi] cried mightily unto the Lord, all the day; and behold, the voice of the Lord came unto him, saying, lift up your head and be of good cheer; for behold the time is at hand; on this night shall the sign be given, and *on to-morrow come I into the world*, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouths of my holy prophets."

Again:

"Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me."—*Heb. 10: 5*.

Please tell us what spirit animated the embryo body, while Christ was speaking to the Nephites; as it is written:

"The body without the spirit is dead."—*James 2: 25*.

From these extracts of history, it is evident that the immortal spirit, united with the spirit entity of man at birth.

"And [God] formeth the spirit of man within him."—*Zech. 12: 1*.

And Christ, our elder brother, was made like us.

"Wherefore, *in all things* it behooved him [Jesus] to be made like unto his brethren."—*Heb. 2: 17*.

Again:

"But there is a spirit in man; and the inspiration of the Almighty giveth them understanding."—*Job. 32: 8*.

Does the body form a part of the understanding? The evidence presented at death, confirms the fact, that then it is inert matter, is not susceptible of intelligence, and never was. It was only the machinery through which the spirit operated. Liken it unto the locomotive; the physical body the engine, the spirit of man the steam, and the immortal spirit the engineer.

When this dual principle is more diffus-

ed and better understood, the misrepresentations of the brother concerning my advocacy of feticide, infanticide, or abortion, and his scathing rebuke he extends to me, will only stand as evidence of his own puerility.

I believe I have noticed the points of the brother's article briefly, and will conclude by noticing his quotation from Webster, "A rising again, a resumption of vigor." Has a still born ever risen? If not, can it rise *again*? "The resumption of vigor," (force of body or strength of mind). What strength of mind and force of body can a still born resume? Are these some of the brother's "plain facts?" The principle of the resurrection is a restoring to life, where life left the body. The still born, is born into death, "(*Ye must be born again.*)" and not unto life; hence has no claims on the resurrection.

I submit these few ideas as explanatory of the private letter that found its way into public, not as axiomatic, but as evidence presented by the written word, in a correlative sense. Hoping for the right, I am as ever, your brother in Christ,

WM. ANDERSON.

DUTIES OF PRIESTS, TEACHERS, AND DEACONS.

NEAR five months ago a brother wrote, requesting me to write for the *Herald* my views in regard to the duties of the above named officers.

In the first place, it is evident from Doctrine and Covenants 16: 5, and 42: 5, that both Priests and Teachers should preach the gospel. Their duties in this are equal and alike. The Priest "shall travel" and preach, (Doc. and Cov. 83: 22), "but the Deacons and Teachers should be appointed to watch over the church, to be standing ministers unto the church."—*Ibid.* By the latter quotation, we learn that neither Teachers nor Deacons are traveling ministers. Their duties are limited to their respective churches and localities.

The Priest may also "baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may also ordain other Priests, Teachers, and Deacons."—Doc. & Cov. 17: 10. "But neither Teachers nor Deacons have authority to baptize, administer the sacrament, or lay on hands. They are, however, to warn, expound, exhort and teach, and invite all to come to Christ."—Doc. & Cov. 17: 11.

The special duty of the Teacher "is to watch over the church always, and be with them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest, [this evidently alludes to "the Elder or Priest" chosen by and for an organized branch], and is to be assisted

always, in *all* his duties in the church, by the Deacons, if occasion requires."

To fulfill this, in all its parts, the Teacher must be familiarly acquainted with each member. And to "see that the church meet together often, and also see that all the members do their duty," will require his personal visitation to each member. He and the Deacon are preeminently the local "watchmen," and local "shepherds" of the church. The very nature of their ministrations clearly indicate that they must be brought into the closest personal nearness, as ministers, with each and all the members.

While it is expressly declared to be "the Priest's duty * * * to visit the house of each member," the Teachers can not fulfill their appointed duties only by personal visitation. There was no occasion to define this, as it necessarily grows out of the ministrations required of them.

Some have doubted the propriety of the Teacher's accompanying the Priest in his personal visitations. There is no reason why they may not visit together. The church laws are silent on the matter. Inasmuch as the Deacon may assist the Teacher "in all his duties in the church," we see no reason why the Teacher may not assist the Priest in the matter of visiting the members; in looking after their moral conduct and their duties as members.

It has been usual in the branches for them to labor jointly in this manner, the Priest taking the precedence, and the writer heartily endorses such labor. There is no law against their doing so; but many good reasons why they may.

As for the Deacons, we have already seen that they may assist the Teacher "in all his duties in the church, * * if occasion requires." Paul, in 1 Timothy, 3: 8-13, gives the necessary qualifications of Deacons; and it is proper for the church now to pay strict heed to his instructions; for the Doctrine and Covenants requires it in these words:

"Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law to govern my church, and he that doeth according to these shall be saved, and he that doeth them not shall be damned, if he continues."—D. & C. 42: 16.

Both Teacher and Deacon may, and should, perform any service for the church not incompatible with their defined duties. This can best be determined by the demands of each branch. They are the servants of the church for Christ's sake.

W. W. BLAIR.

PROPHETIC TRUTH.

Confirmed in the appearing of the Book of Mormon, an Israelitish Record of a Fallen People; paper covers; five for \$1.00.....each 25
Being the Subject of an Evening's Conversation Respecting its Origin. Its Divinity Proved by the Scriptures and Collateral Evidence. Prefaced with a Brief Sketch of the Life of the Prophet, showing the way and manner of his becoming possessed of the Record.

TRACTS IN GERMAN.

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 5 cts.; the Repentance, 5 cts.; the Principles of the Gospel, 6 cts.; the Epitome of Faith, 2c; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

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Selections.

PROBATION AFTER DEATH.

THE Rev. S. H. Adams, pastor of the Centenary Methodist Episcopal Church, Chicago, preached to a large audience last evening a sermon in answer to the question, "is there a state of probation after death?" Mr. Adams read the thirteenth chapter of Luke, beginning at the 23d verse. His text was Hebrews ninth chapter and 27th verse: "It is appointed unto men once to die, but after that, the judgment."

Mr. Adams said he "assumed that all agreed that this life is probationary." He assumed that all present believed in a personal God, who will reward or punish men according to the deeds done in the body. He assumed that there is a day appointed when God will judge the world through Christ, and when all men will stand before God to be judged not only for their actions, but for their thoughts. All men will then be divided into two classes, styled figuratively, the sheep and the goats. To the one He will say, "Come ye blessed," and the other, "Depart ye cursed." Assuming that this judgment does not occur immediately after death, and is perhaps far distant, we ask, What occurs in the interval? Will those who have rejected Christ here have an opportunity to accept Him there? The Bible is silent on the whole question. Some persons assume that this period is one of sleep, a state of reserve for heaven on the one hand, or for hell or annihilation on the other.

In discussing this matter three plans may be adopted. The first is the strictly biblical one, confining ourselves to the word of God, the second is speculation, wholly discarding the Bible, and the third is a union of the two. The last seems to be the proper one to adopt. We assume that the Bible is a revelation, and that there is no authority on these questions outside of it. But God has also given us reason. Whatever is abhorrent to reason we are bound to reject. But we must be sure that it is reason and not our wishes or prejudices that it is abhorrent to. Reason is universal, and what is abhorrent to reason will be abhorred by the entire race and not by an individual here and there. Where the Bible is silent we must use speculation. If it is not just that probation cease with this life we are bound to conclude that there is probation in the next world, for above all things we must remember that God is just. We may say that those who reject Christ have had good opportunities to accept him. We assume that all have the ability to choose between life and death. If for any reason a soul has had no chance or power to choose, and can say when it enters the spirit world, "I never had a chance," he ought not to be punished till he has had a chance. God will not damn a man because he was born

in India and China. What could be expected of such a man but that he should be an idolator? Christ may say, "He does not know me, but I know him; if he had known me he would have accepted and loved me."

We must take care not to use the term "accept Christ" in too narrow a sense. We may formally and intellectually accept a creed for which we do not care and which does not enter into our lives. Condemnation is not visited on men for not knowing, but for knowing and not doing the will of God.

The question presents itself, have all the nations sufficient light to answer the demands of a moral government? To this two answers may be made. Paul says that the wrath of God is upon all men for their unrighteousness, for God's power and godhead are revealed in His works to those who have no other revelation of Him. He says all men have a moral sense so that they know themselves to be sinners. His conclusion is that all men have sufficient light and that their punishment is just. The whole Bible harmonizes with this view. You may suppose the case of a man who knows nothing of Christ or duty, but no such persons are referred to in the parables. While the parable of the talents indicates that the opportunities of all are not equal, it also shows that responsibility is proportioned to opportunity. Paul says that those who sin without law, shall be punished without law, and those who sin in the law shall be punished by the law. The Bible contains recognition of unequal opportunities, but nowhere suggests that there are men who have no opportunities at all.

The second answer is that the universal consent of mankind corroborates Paul. There is a general confession of guiltiness on the part of the human race. There is a confession that men know better than they do. God would rather send His Son again into this world to suffer and die than that one human being should go from this world without having had a fair opportunity to love Christ. If there are any human beings who have not had a chance in this world, God will assuredly give them a chance in the next.

Are there any such persons? We examine the Bible and find no reference to any class or individual who had no opportunity to love Christ. The parables teach us of men to whom invitations were given, and who refused them. The conscience of mankind shows that man knows his duty, and though he may plead so for others, he does not plead for himself that he had no light.

We come now to another consideration. While we say that every man must have a chance, we do not say that every man should have another man's chance. The argument offered on this question is that different people have different chances. Justice requires that every man have a chance, but it does not require that all have equal chances. In the nature of the case there can not be an equality. Take the case of the infant and the adult. The former is saved anyway. The atonement

alone is enough for it. For the adult the gates are guarded by conditions. The infant can not forfeit Eternal Life, and the adult may. Here is an equality at the very outset.

The influences around different persons are very unlike. One man is born under favorable auspices, and is surrounded by good influences. We prophesy well of him. Another is born and bred in vice, and is almost doomed to go down. Here is another inequality. The question of these men's future, however, depends on their willingness to know their duty and to do it. Take the case of a man murdered suddenly, and while unprepared for death. The murderer is arrested, sentenced, and before he is executed he repents and finds peace. One of these men was hurried into eternity unprepared, and the other after fair warning. Of two men unprepared for death, and alike in all respects, one is struck with a disease that quickens all his mental faculties, and he repents before death. The other is seized with a disease which dulls his perceptions, or necessitates the use of opiates, and he dies unconverted. Here is another inequality. The idea of probation demands that every man have a chance, and a good chance; it does not demand that any man have another man's chance.

At the bar of God every man stands alone, and is judged by himself as if he were the only man in existence. The question will be put to him, "Have you known God? Have you been mindful of your responsibility?" and he is judged for the use he has made of his own opportunities.

Let us suppose for the sake of argument that there is a state of probation. If so, there must be something about it more powerful than this state. It must be able to do what this state of probation has not been able to accomplish. If there is such a state of probation—if there can be—the question must be asked, "Why did not that better state of probation come first?" But, not to follow out this line of thought, it must be evident to all that there can be no greater or better gospel than the one we have. There can be no better atonement than the one now offered. If the gospel is rejected here, it may be rejected in that other state of probation. If you have resisted Christ here, there can be no assurance that you will not do so there. But it may be argued that in that future state of probation we shall be disembodied spirits, and that we shall therefore be less prone to sins there than we are here. This is nothing but the old Gnostic theory that matter is evil and that the less of body a man has the better off he is spiritually.

But it is the soul that is full of sin, and a disembodied spirit may be as wicked as it was while in the flesh. At the creation God looked upon matter and pronounced it very good. Satan is a disembodied spirit, while Christ lived a sinless life in a human body.

Again, you may say, "I am a sceptic. I prefer to live for what I know to exist, and let the future take care of itself. In a future state of probation I shall know

whether there is immortality or not, and I can govern myself accordingly." Such was the idea of the rich man in the parable. He had evidently been a sceptic. When he found out that there was not only immortality, but punishment, he wanted Lazarus to go to his brothers, that they might abandon their scepticism and repent. But Abraham told him, that if they did not believe Moses and the prophets, they would not believe one who had gone to them from the dead. There might also be drawbacks as well as advantages in a future state of probation. Men might there be less hopeful, and they might have less faith in goodness.

But it is said God will save all men at last, because He is merciful. If God is going to interfere with human free agency, in order to rescue men from evil, why is there any evil at all? This statement implies that God uses man as a machine, and not as a free agent. Does not God want man to accept Him here. Certainly. If man resist God in this future state of probation, what then? God respects free will, and He will not save a man by violence. If human free will is too sacred a thing to be interfered with here, it would be too sacred to be interfered with in any future state of probation. God respects free will, and will never resort to compulsory power to save man.

If there is a future state of probation there must be more of a separation of good from evil than there is here. The bad will therefore be less under good influences and connected with good associations than they are here. Then there is the power of habit. A bad man takes into the future world a momentum in the direction of evil. In the parable of talents the doctrine of probation is clearly indicated. To those who have is given, and from those who have not is taken away even that which they have. Such is the case in business and in politics. It is the law of life. We become more and more fixed in habits as years advance, our power of choice is reduced till a point is reached at which destiny begins. A future state of probation, then, can not be so good as this one. Such is the law of probation. There may be a chance for man in the next world, but it can not be so good a one as they have here.

Abraham said to the rich man that there was a great gulf fixed between them. The fixedness of the distinction between the good and the bad must increase as time goes on. If there were not this fixedness the good might fall away as well as the bad reform.

DEATH OF JOHN HUSS.

When John Huss the Bohemian martyr was brought out to be burnt, they put on his head a triple crown of paper with painted devils on it. On seeing it he said:

"My Lord Jesus Christ for my sake wore a crown of thorns, why should not I then for his sake wear this light crown, be it ever so ignominious? Truly I will do it and that willingly." When it was set upon his head the Bishop said, "Now, we commend thy soul to the devil."—"But I," said Huss, lifting up his eyes to heaven, "do

commit my spirit into thy hands, O Lord Jesus Christ, to thee I commend my spirit which thou hast redeemed."

When the fagots were piled up to his very neck the Duke of Bavaria was officious enough to desire him to abjure—"No," said Huss, "I never preached any doctrine of an evil tendency, and what I have taught with my lips I now seal with my blood."

SLANDERERS.

THERE are many forms of assassination in this world; the pistol, the knife, and poison play their part; but the worst of all is to be as Shakespeare writes it, "Stung to death by slanderous tongues." In this case mentioned by the great poet, the victim only seemed to die that her character might live. It is so in these days so far as slanderous tongues can make it, but the seeming death is not so easily overcome. The assassins of character are bold, unscrupulous and untiring, and no vindictive blood-hound ever pursued a fugitive negro woman in the Florida Everglades with such fierce enjoyment as those high-minded gentlemen follow the slightest trace of a clue that they hope may lead them to some weak spot or blemish in the character of one of their fellow men.

Miscellaneous.

DIED.

PRETTYMAN.—At her residence in Ray county, Missouri, February 9th, 1884, Sister Eliza Prettyman, wife of Bro. James H. Prettyman. She was born March 9th, 1861, in the Shetland Islands, Scotland. Came to this country in 1877. Was baptized by Bro. R. L. Ware, September 28th, 1877. She lived a faithful member until death. She leaves two children, a husband, a mother, and brothers and sisters to mourn, but not without hope. She had many friends, and is deeply regretted by all. Funeral services conducted by Bro. David Powell.

Lord, help our sad and lonely hearts,
To say, Thy will be done;
And while our tears of sorrow fall,
Let sweet thanksgiving swell.

HER SISTER.

JOHNSTON.—Near Santa Ana, California, August 16th, 1883, of dropsy, Sr. Margaret Johnston, aged 63 years, 8 months. She was born in Cornwall, Upper Canada; was baptized by Elder Bates in the first years of the church, and re-baptized at San Bernardino, California, August 28th, 1864, by Elder H. H. Morgan. She was faithful and worthy, and sleeps in Jesus.

THOMAS.—In Rockland, Maine, September 14th, 1883, Sister Elizabeth, wife of Bro. Elison Thomas, aged 66 years, 6 months, 16 days. She was a true believer in the gospel until the last.

SEAVEY.—At St. George, Maine, March 18th, 1883, sister Lucy A., wife of Bro. David S. Seavy. She was baptized by Elder John C. Foss. She never heard but very little preaching, and it is believed was baptized before hearing a Latter Day Saint sermon. She was strong in the faith to the last, falling asleep pointing heavenward, but could not speak; but seemed trying to reveal something. Her body sleepeth, her spirit resteth in Paradise, waiting for her dear relatives and friends to join her. Her life was an example of goodness to all, and both Saints and friends appeared to mourn her loss alike; strong men and women belonging to other churches and to no

church, with tears running from their eyes like rain, as they viewed the corpse. May we all, Latter Day Saints, so live.

AN APPEAL FOR HELP.

The Providence Branch, having determined to make an effort to build a Chapel, earnestly appeals to the generosity of all Saints and friends to assist them in this work. Will the different branches take up one Sabbath collection to help us. And will the Little Hopes aid the Providence Hopes to have a home of their own. Hoping this will meet substantial approval, we remain, yours in the Faith. F. A. Potter, E. O. Toombs, Jas. F. McKenna, Committee for the Church. Donations can be forwarded to E. O. Toombs, No. 8, Quince Street, Providence, R. I.

INFORMATION WANTED.

John Masters, of Salt Lake City, Utah, would like to hear from his son George Masters. When heard from last, he was at Dell Roy, Carroll Co., Ohio.

ADDRESSES.

T. Taylor, No. 16, Elvetham Road, Edgbastom, Birmingham, England.
Bishop G. A. Blakeslee, Galien, Berrien Co., Michigan.

FORS CUTT AND SHINN DISCUSSION.

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No. 389.—Bronze Birds and Flowers, 3x5; pack of 10 for 20c., 100 for. 1 50
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MISCELLANEOUS.

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TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.
I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.
Very respectfully,
N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.
Yours in bonds,
J. C. CLAPP.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.
JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
Your brother in Christ,
O. WILDMAN.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Dear Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
GEO. MONTAGUE.

LANCASTER, Ind., Jan'y 1st, 1884.
Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
Yours,
V. D. BAGGERLY.

HEBER CITY, Utah, Jan'y 7th, 1884.
JOHNS & ORDWAY; Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
Yours in bonds,
WM. AHND.

MILLERSBURG, Ills., Dec. 27th, 1883.
MESSRS. JOHNS & ORDWAY; Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
W. F. CLARK.

MOBILE, Ala., Jan'y 23d, 1883.
BRO. JOHNS & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
Yours in gospel bonds,
E. W. CATO, SEN.

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THE SAINTS' HERALD.

Chas P Faul 29 883

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
 "WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 573.

Lamoni, Iowa, May 3d, 1884.

No. 18.

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Published at Lamoni, Decatur Co., Iowa, Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, May 3d, 1884.

APRIL CONFERENCE MINUTES.

APRIL 6TH TO 14TH, 1884.

THE General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints convened in the Opera Hall, Stewartsville, Missouri, on Sunday, April 6th, 1884. At half-past ten the service opened by singing, "O bow thine ear, thou God of Saints," and prayer was offered by Bro. Joseph Luff. Sang, "How gentle God's command." Preaching by Bro. Joseph Smith, from the words, "Who is the Savior of all men." In the afternoon the congregation sang, "The morning breaks." Prayer by Bro. Joseph F. Burton. Sang, "Come let us join our cheerful songs." Bro. J. H. Lake spoke from the text, "Other foundation can no man lay than that is laid." The evening services began by singing, "Sweet the time, exceeding sweet." Bro. A. H. Smith offered prayer. Sang, "Where wilt thou put thy trust." Preaching by Bro. J. R. Lambert, from the words, "If any man will do his will, he shall know of the doctrine." The congregations were large all through the day, the hall being filled to full capacity on each occasion.

MONDAY, APRIL 7TH.

At nine o'clock the conference convened, and sang "Redeemer of Israel," and prayer was offered by Bro. Joseph Smith. Following this, and by motion, Bro. Joseph Smith was chosen as temporary chairman, and Bro. H. A. Stebbins as secretary. A committee on credentials was chosen, consisting of brethren A. H. Smith, Heman C. Smith, R. M. Elvin, E. L. Kelley and I. N. White; also, a committee on permanent organization, and on the character of the meetings during conference, was chosen, consisting of brethren W. H. Kelley, J. H. Lake and J. F. Burton.

An hour's intermission was given, and at half-past ten assembled for preaching. Sang, "Shout the tidings of salvation," and Bro. Eli Clothier offered prayer. Sang "Burst ye emerald gates." Preaching by brother Thomas Nutt.

At half-past one, the assembly sang, "Come thou fount of every blessing," and prayer was offered by Bro. J. W. Briggs.

The committee on credentials reported:

We, your committee on credentials, respectfully report the following districts and branches entitled to delegates and votes, to-wit:

	No. Votes.
Decatur District: Lewis Gaulter, Henry A. Stebbins, Geo. Derry, Charles H. Jones...	57
Malad, Idaho, District: W. W. Blair.....	5
Northern Illinois District: John S. Patterson, I. L. Rogers, Thos. Hougas.....	43
Nova Scotia District: Joseph F. Burton.....	2
Pittsburg District: Josiah Ells, Gomer T. Griffiths.....	27
Kewanee District: M. T. Short, H. C. Bronson, J. L. Terry, Stephen Adams.....	24
Texas Central District: Heman C. Smith.....	9
Central Kansas District: Daniel Munns.....	8
Salt Lake District: W. W. Blair, Thomas N. Hudson.....	21
Southern Indiana District: T. W. Smith.....	14
Northern Minnesota District: Thos. Nutt.....	5
Central Nebraska District: Geo. S. Hyde.....	8
Southern Nebraska District: Levi Anthony, J. W. Waldsmith, Joshua Armstrong, Robert M. Elvin.....	25
Des Moines District: I. N. White, R. Etzenhouser.....	18
Northern Nebraska District: W. M. Rumel.....	21
Pottawattamie District: C. A. Beebe, Peter Anderson, Andrew Hall, K. H. Hanson.....	26
London, Canada, District: John H. Lake.....	22
Northern Missouri District: Geo. Hicklin, E. Rowland, J. T. Williams, J. F. Thomas.....	11
Independence District: J. J. Kaster, F. G. Pitt, A. White, F. C. Warnkey, Emsley Curtis.....	24
Nauvoo and String Prairie District: James McKiernan, B. F. Durfee.....	23
Fremont District: W. W. Gaylord, Henry Kemp, Wm. Leeka, John Goode, R. J. Anthony.....	25
St. Louis District: John Beard, Wm. O. Thomas, Wm. Williams.....	31
Galland's Grove District: Eli Clothier, J. C. Hardman.....	41
Little Sioux District: Geo. Montague, P. Cadwell, Wm. C. Cadwell.....	38
Michigan District: Wm. H. Kelley, John J. Cornish, Alvin Patterson, Duncan Campbell, George A. Blakeslee.....	37
Northern Kansas District: H. R. Harder, Alma Kent, John Landers.....	17
Far West District: J. T. Kinnaman, T. T. Hinderks, S. Butler, D. J. Powell, J. D. Craven.....	33
Chicago Branch: Joseph R. Lambert.....	5
Oak Island Branch, Texas: H. C. Smith.....	3
A. H. SMITH, Chairman, ROBT. M. ELVIN, Secretary.	

The report was received. Then by reason of oral evidence, the written certificate not having arrived, J. C. Hardman was accepted as a delegate from the Galland's Grove District, and the report was amended, by inserting his name in the proper place.

The committee on permanent organization, and on meetings during the session, reported:

We your committee on permanent organization recommend the following named persons as officers of the conference: 1. Joseph Smith, president. 2. J. W. Briggs, vice president. 3. H. A.

Stebbins, secretary. 4. Robt. M. Elvin and J. M. Terry, assistants. 5. As janitors and ushers: Ern A. McCallum, L. Ashbaugh, Moses Holmes, and Jacob Smith. 6. Bro. J. T. Kinnaman as chorister. We also recommend the following order to be observed for business and preaching service: 1. That the regular business sessions be held in the afternoon, beginning at half-past one p. m., and closing at half-past five. 2. That evenings and the Sabbath be devoted to preaching. Also, prayer meeting each forenoon; prayer meeting to begin at nine o'clock and preaching at half-past ten a. m. 3. That the President appoint the persons to occupy the stand at each service. 4. That the President is requested to occupy the stand at any sessions that he may deem wise to do so.

Respectfully submitted: W. H. Kelley, J. H. Lake and J. F. Burton, committee.

The report was received, and was amended by substituting the word "associate" for "vice president," in regard to Bro. Briggs as assistant of Pres. Smith. Also in place of fixing the hour of adjournment at half-past five, it was left to the discretion of the President, and the report so amended was adopted.

EX OFFICIO MEMBERS.

OF THE FIRST PRESIDENCY: Joseph Smith.
 OF THE TWELVE: J. W. Briggs, E. C. Briggs, Josiah Ells, T. W. Smith, A. H. Smith, J. H. Lake, W. H. Kelley, J. R. Lambert.
 OF THE HIGH PRIESTS: G. A. Blakeslee, John Landers, Geo. Derry, H. A. Stebbins, P. Cadwell, E. Robinson.

OF THE SEVENTY.

J. S. Patterson,	H. C. Smith,	J. C. Foss,
J. F. Mintun,	J. F. McDowell,	M. T. Short,
G. S. Hyde,	W. T. Bozarth,	G. T. Griffiths,
I. N. Roberts,	Andrew Hall,	J. L. Bear,
R. J. Anthony,	D. H. Bays,	

OF THE FIRST QUORUM OF ELDERS.

R. M. Elvin,	F. G. Pitt,	Eli Clothier,
John Beard,	C. A. Beebe,	G. E. Duell,
Geo. Hicklin,	J. J. Kaster,	W. W. Gaylord,
Alfred White,	Thomas Nutt,	Henry Kemp,
J. F. Burton,	E. L. Kelley,	J. D. Craven,
H. C. Bronson,		

OF THE SECOND QUORUM OF ELDERS.

Wm. Chambers,	Josh. Armstrong,	I. N. White,
F. C. Warnkey,	J. H. Meriam,	J. S. Roth,
B. F. Durfee,	S. Maloney,	

OF THE THIRD QUORUM OF ELDERS.

J. T. Kinnaman,	J. M. Terry,	Levi Anthony,
Daniel Munns,	John Hawley,	Wm. Lewis,
E. T. Dobson,	W. Summerfield,	Senterlow Butler,
Josiah Curtis,	Eph. Rowland,	James Wood,
D. J. Powell,	John Burlington,	A. H. Parsons.

OF THE FOURTH QUORUM OF ELDERS.

J. D. Flanders,	J. C. Hardman,	Henry Green,
Wm. Hopkins,	J. T. Williams,	T. T. Hinderks,
J. H. Snider,	R. K. Ross,	D. E. Powell.

OF THE FIFTH QUORUM OF ELDERS.

Emsley Curtis,	James Drown,	W. B. Tignor,
L. L. Babbitt,	Thos. Worrell,	W. O. Thomas,
R. Etzenhouser,	T. N. Hudson,	W. M. Rumel,
J. A. Robinson,	Peter Anderson,	W. S. Loar,
A. V. Closson,	Henry Hinderks,	Arnold Neeser,
Edward Bennett,		

OF ELDERS NOT ENROLLED.

Joseph Luff,	Wm. Leeka,	C. StClair,
J. L. Terry,		

MINISTRY REPORTS.

The following reports were then read by the Secretary:

Elder *Josiah Ells* of the Quorum of the Twelve, present, reports:

With improved physical condition I have been privileged again to sow the seed of eternal life, sometimes with fair conceptions of thought and liberty of speech, but greatly governed in the case by the conditions incident to age and sequent weakness. The mission field assigned to

my lot includes parts of three states, presenting a wide range, some four hundred miles in length and upwards of three hundred miles in width. Of necessity my labor is confined to visiting the branches and their immediate vicinities. Upon new fields, by way of opening the work, I dare not venture; hence confined myself to the confirming of that which by others has been begun, and seeking to lift up the hands that may hang down, and in lifting up those who are bowed. If my conditions are continued, I purpose to resume the efforts of the past and work on to the end. The efforts and labors of the other members of the traveling ministry in that mission have been much blessed. The Pittsburg district earnestly requests the return to them of Bro. G. T. Griffiths, as he has had great success in his labor. Bro. McDowell's and Hiram Robinson's work has also been appreciated. The prospects of the work in those lands are very encouraging and hopeful.

Elder E. C. Briggs, of the Quorum of the Twelve, present, reports:

My labors in the last year have been confined mostly to Western Iowa. My secular business has demanded my attention a part of the time, yet I have done the best I could in the ministry. Have visited and tried to hold up the standard of truth in twenty different towns and neighborhoods. If continued shall endeavor to do more the coming year.

Elder T. W. Smith, of the Quorum of the Twelve, present, reports:

Having been appointed to the oversight of the work in Southern Illinois and Southern Indiana, last Spring, I entered upon the work the latter part of May, and labored among the churches in Southern Illinois till the latter part of August, then returned home for reasons that I considered sufficient. In September I went to Southern Indiana. Stopping at a few places in Southern Illinois, I labored in Southern Indiana till January, 1884, when I went to Illinois and staid till the middle of February, when I left the field for home. I found the cause in a number of places in Illinois to be in quite a healthy condition; in others not so. In Indiana the work was in quite a low state generally. The cause was revived throughout the mission. I was aided to a commendable degree in Illinois, by Bro. G. H. Hilliard, an able defender of the faith, and other "good Elders." There was an addition to the Church in Illinois, of an able man in the person of Bro. J. W. Stone, who had been an Elder in the Disciple Church. The branches in Southern Illinois, are in the hands of faithful Elders and other branch officers. Efficient ministers are found there, in the persons of Elders I. M. Smith, I. N. Morris, T. P. Green, J. F. Thomas, J. W. Stone and others. I baptized nine in Illinois. In Indiana the cause is well represented by such efficient men as Elders Harbert Scott, J. G. Scott, M. R. and J. M. Scott and others. The Elders there are, as in so many other places, hampered by temporal cares. It is really an injury to the cause that Bro. Harbert Scott is hindered from being in the field continually. There are but few if any able men in the latter day work. In Indiana I baptized six, and ordained one Elder, two Priests, one Teacher and two Deacons. I ordained two Elders, two Priests, two Teachers, and a Deacon in Illinois; and with the co-operation of district officers, set some branches in order in both parts of my mission. I believe that there are men in both states fully capable of carrying on the work there, and they ought to receive assistance financially, to put them and keep them in the field. It seems to me that it is not the wisest course to send to and sustain in the various fields of labor Elders from abroad, when living in those fields are men so well qualified as the brethren named, and others, who might be, and would be in the active ministry if they were not compelled to stay at home to support their families. Since I have been at home I have been preaching as usual. I baptized five young persons in the jurisdiction of the home branch recently. I have enjoyed a full measure of the Spirit of God in preaching the word and administering to the sick.

Elder A. H. Smith, of the Quorum of the Twelve, present, reports:

The States of Missouri and Kansas were given me as a missionary charge at your last sitting. On my return home I immediately entered into the work assigned me, and have so continued since, and have learned that my charge is too large for one man to do justice to. In my visit to the Kansas division, I found as good a field for the preaching the word as I ever saw, and I sent Brn. Kinnaman, Hinderks and Bozarth who will report their labors. I visited Goshen with two of the above brethren, and intended to prosecute the mission still farther, but was taken ill and returned home. I soon moved out again, and have labored in the Far West, Independence, the Spring River, the Bevier and St. Louis Districts. My labor in the St. Louis District carried me into Illinois, to Belleville, Alma, Caseyville and Alton. I baptized two in or near Webb City, Missouri, and five in the Independence District. I have solemnized one marriage, and attended confirmation and administration to the sick, etc. The work in the St. Louis District is reviving, and I am pleased to report it. I found a better spirit prevailing there than for years before. Here again I fell sick, and returned home to recruit. Have been hindered considerably in my labor by sickness in my family, and illness of myself.

I can not now itemize all my labors. What I have done I have done with full intent to serve God and build up the Church. My labors have not all been pleasant. I have had many unpleasant things to meet and overcome, among them an undercurrent covertly set against the quorum to which I belong, and this in the Church members. I regret this, it is wrong. There is a good field in Missouri, and my co-laborers assigned by you will so report, for they have not been idle. The prospects of the work are good, I believe never better in this mission. The prejudice once so fierce in Missouri, is a thing of the past; and in Jackson county the present citizens welcome us to their homes, and treat us as kindly as any one else, and favor us. And we have proven God's promise to be true, "Ye shall find favor in the eyes of the people." And now, once more, I am pained to say, my financial circumstances seem to preclude my remaining in the field. I am embarrassed. I can not now help it, but my good name, the good name of the church, demands the release of these embarrassments. The church does not seem able to do it, or willing. There seems to be nothing else for me to do but to make the effort to release myself. I shall do all I can in the work, but my first duty is my family. I can not, I must not neglect that duty. God must judge me. I can not in justice go on as in the past. God help me, I wish to do my duty in all things, but can go no farther unless my way is opened, and a change made. May God bless you and this work. I shall ever pray and labor as my circumstances will admit for the establishment of Zion.

Elder J. H. Lake, of the Quorum of the Twelve, present, reports:

Since the last conference I have labored in the Canada mission, principally among the several branches of the two districts, the London, and the Kent and Elgin; and in new places as time and opportunity permitted, assisted by Brn. E. H. Gurley, Samuel Browne and James A. McIntosh. The local laborers have done some work by preaching and in defending the cause when it was attacked. There has been little sickness among the Saints and but few deaths. The Saints have been greatly favored, considering the death and destruction of life and property among the inhabitants of the earth. Ill health has prevented me from doing as much as I had anticipated doing. Some have thought and so expressed themselves, that I ought not to labor so much with the branches; and others, officers, and members of the branches, seem to think that I have not done my duty in that respect. Rather difficult to please all, therefore I have tried to learn my duty as the law of God directs, remembering that Jesus said "Feed my sheep." With some the food that I presented was not very

palatable, from the fact that it reproved, for their acts which were different from those of him whom they profess to love and serve. They forgetting "that the reproof of a friend is better than the kisses of an enemy." I have labored for the good of all, and for the glory of God. I can say that prejudice is in many places giving way; the work is deepening and spreading. I know of no very serious troubles among the Saints, the greatest difficulty is coldness and lethargy. I have preached whenever opportunity offered, administered the sacrament when called upon, have blessed and assisted in blessing a number of children, administered to the sick, in some instances with marked results, baptized five and solemnized three marriages. I have counseled my assistant laborers whenever they have asked it. I have exhorted the Saints to faithfulness, and to purity of life. Have prayed for the weak, and have tried to comfort the sorrowful. In my labors I have doubtless erred, but wherein I have I hope to be forgiven. What I have done in righteousness I hope may be blessed of the Lord, to the salvation of the Saints, and to the glory of God's name. My faith and hope in the ultimate triumph of the gospel of our Lord Jesus Christ, the redemption of the earth and the salvation of the pure and the good, are firm. And I hope ever to be ready and willing to do my duty in the great latter day work, that when this life shall have ended, I may be worthy to meet the sanctified ones in the sweet bye and bye.

Elder Jos. R. Lambert, of the Quorum of the Twelve, present, reports:

Should I report Chicago matters to you as I would like, perhaps it would incite bitter opposition, and necessitate the consumption of time that might be more wisely used. I spent most of the summer and part of the winter in striving to build up the work in Chicago; and when the facts are fully known, it will be no matter of surprise that the work has been hindered. With few exceptions, I felt well in preaching, though many times I went to and from the place of worship with a heavy heart. I baptized one. I still believe the Chicago Mission to be an important one, though it may require a greater expenditure of means, for a time, before it is made a success. It is difficult for those who have not been there, and stood aloof from all party, with their minds free from personal bias, to comprehend the situation.

In addition to my labors at Chicago, I preached at the following named places in Northern Illinois: Plano, Sandwich, Kewanee, near Amboy, and at Coral near Marengo. I am convinced that there are many good opportunities for preaching in Northern Illinois, though three of the four branches which I was permitted to visit, in the Northern Illinois District, were found in a weak and deplorable condition. The weakness is partly owing to removals.

I am still willing and anxious to labor for the advancement of the cause, though poor health and financial matters have taxed my mind severely of late; and if it should be thought best by the church to take me from the field, on the grounds that my financial demands are too large, I hope she will have the courage to say so. So long as I have strength to labor in the field, I do not feel justified in stopping. But all should have the opportunity of assuming the responsibilities of their own belief and teachings; and perhaps I am a good subject for a test case. I have laid my case before the Bishopric of the Church, but as yet have received no word of reply. To them you are referred for information.

May the kind Master, who has given us some significant victories within the past year, watch over his people in love, and bestow wisdom and power upon his servants.

Elder W. H. Kelley, of the Quorum of the Twelve, present, reports:

At your last session I was assigned to Michigan, Northern Indiana, Ohio and New York. In this mission, as in many others, the calls have been many and the laborers few. In view of this it has been my effort to answer the most urgent demands. Indeed this is all that I could do; as

there has been but two constant laborers in that field, and one of them disabled a portion of the time, except that Bro. E. L. Kelley has been able to render the cause a good service in and about Kirtland, Ohio.

Events have made it necessary for me to spend considerable time at Kirtland and vicinity, as there are many people in that section who are interested in the examination of the claims of our faith; and they are disposed to treat us fairly. There is a class, however, who are disposed to hedge up the way, and oppose the planting of the work there. This of course called for the presentation of the principles of the faith explanatory and defensive, before individuals and the public. The late discussion held there between Bro. E. L. Kelley, and Mr. Clark Braden of the Campbellite Church, proved to be a turning point, resulting in gaining friends for the cause, so that now there is really a greater demand for a minister there than at any previous time. The fair-minded people are inclined to hear our faith upon its merits. The open enemy has been met in that quarter, and it is not putting it too strongly to say, he was defeated; but a worse, a cowardly and secret enemy, still works in many places, whose tactics are misrepresentation and moving upon the prejudices of the people. This necessitates that a judicious and wise policy should be pursued, and some one kept there in order to stand by the honor of the Church. It will, in my judgment, be to the best interests of the church to continue its work there. Bro. E. L. Kelley has been a great help during the last year, and his services should be continued. The calls for preaching are increasing in all of the states mentioned. Indeed the tide of empire for the cause seems to be east-bound, and if possible a sufficient corps of Elders should be sent to present the faith in that direction.

The saints are improving and the cause gaining. The work is commanding such a consideration, and spreading so widely, that it is said, "They are spreading every where; something must be done." A missionary in charge labors at a very great disadvantage, unless he has with him a sufficient number of associate laborers to meet the urgent calls; for it is expected that he will see that all calls will be responded to; and if there is no one to send but himself, the results to the cause must correspond.

Brn. D. Campbell, C. Scott and Isaac Bogue, have labored acceptably in the mission. Besides, a number of the brethren (in Michigan especially) have labored locally with good results during the winter. They are Brn. Willard J. Smith, A. Barr, E. DeLong, J. J. Cornish, Levi Phelps, J. Carpenter, B. Corless, Jos. Shippy, and perhaps others that I do not now call to mind. The Saints are doing what they can to encourage and help the cause. The outlook is a propitious one. I am still confirmed in the thought that the truth is with us, and am encouraged to help continue the great work.

Elder *Charles Derry*, president of the High Priests' Quorum, reports from Mag-nolia, Iowa:

Since the last General Conference I have labored to the best of my ability in the field assigned me, but I have not complied with every call, for I was unable to do so. I have tried to preach the truth in plainness, I have administered in all ordinances to which my ordination entitles me. I have been greatly aided by the Holy Spirit. My ministrations have been well received in every place where I have labored. I have tried to comfort the mourner, strengthen the weak, encourage and direct the strong, lead the erring into the path of duty, and to convince the world of the fact that God is doing his great work of preparation for the reign of peace and joy; and I have earnestly invited them to be co-workers with him and us, that they may be heirs to the glorious inheritance. Of my success I have nothing to boast; if I have any sufficiency I know it is of God. My errors are my own, but my heart is set to do God's will. I am on the altar, and I can see no place, no time, no circumstances under which I shall be justified in laying down my armor. I enlisted for life, not a life of ease and luxury, but of labor, and until that life

is closed I do not expect to fold my arms. But my services must not and will not be pressed upon the church, and when you feel the necessity of dispensing with them, I will still try to serve God as his Spirit shall direct. I can not say that the work is prospering as I would wish to see it. In many places it languishes for the lack of willing, wise, experienced men, who will preside, not only over conferences, but over districts, visiting, feeding, counseling, and setting in order the branches; and until the church makes provision for this the work will languish. I pray God that his Holy Spirit may direct all your deliberations, and fill your hearts with peace and love. I shall not be with you, but shall earnestly pray that the highest wisdom may characterize your labors, that the cause may be promoted, and God glorified.

Elder *E. M. Wildermuth*, of the Quorum of Seventy, writes from Oakdale, Nebraska:

As I am one of the minute men of the Church, I suppose you will expect a report from me. During the past year I have done little in the way of preaching. I have endeavored to do what I could, whenever circumstance and opportunity permitted. In the meantime I have been laboring constantly, either wielding hammer and saw, or filling the preceptor's chair, in order to provide the "bread that perisheth," for my family. My faith in the latter day work has not waned, though I am often sad-hearted and weary with the sacred weight of my calling bearing so heavily upon me, all the more as we see the end approaching, and mankind all around us drifting blindly on to destruction. Though their souls be required at our hands, yet we may not leave our own to suffer, while we take up the warning cry of repentance, as commanded unto the elders of the Church. And I still hold myself in readiness to take the field again, whenever the Church thinks it wise to so order, and the Bishop finds sufficient means in his hands to assist in providing the necessities of life for those dependent on me. May the Spirit of our Master prevail in all your deliberations.

Elder *B. V. Springer*, of the Seventy, writes from Moselle, Missouri:

Since the last Annual Conference, I have tried faithfully to meet your expectations in laboring in the field assigned me, but I found it impracticable to visit Northern Arkansas. The mission is so extensive, that if I had run over the entire field, little or nothing would have been accomplished anywhere. Experience has taught me that a few acres well cultivated will produce better results than to skim over very much ground. This has been my line of policy in Missouri, and I indulge the hope that you will approve the policy. I have baptized six in 1884, making a total in this mission of fifteen. Seven others have given in their names for baptism. I have officiated in ordinations and in blessing children, and have administered to the sick and performed other duties of my office as best I could. As to the future I have only to say that I trust you will not forget this field. It is now a very promising one. The citizens of this county would have petitioned you to continue me here, but I discouraged and prevented it. I am willing to continue if you think best, but will ask that a change be made by striking out Northern Arkansas, and that the field comprise only South-eastern Missouri with that portion of Illinois that belongs to the Saint Louis District. I think that good can be done in Perry and Randolph counties in Illinois. If I am continued I shall try to respond to calls from Washington and Crawford counties in Missouri, and from Randolph county Illinois, as soon as practicable. As to my wants, but little will be required to supply them, but that little will be absolutely necessary. My family now consists of my wife and myself. If you deem it wisdom to send some other man here in my stead, and will release me entirely I will be satisfied. If released the church will be relieved from any obligations to support me. If continued I will do the very best I can to be worthy of your confidence. It is probable that I or my successor will have to meet in public dis-

ussion the Rev. Dr. Ray of the Baptist Flag of St. Louis, on "Apostolic Succession." I am your co-laborer for Zion's weal.

Elder *E. C. Brand*, of the Quorum of Seventy, writes from Salt Lake City, Utah:

I send you a report of my labors since last April Conference, in Iowa, Nebraska, Wyoming, and Utah. I came here last fall, as provided for in my appointment last April. I shall leave the delegate, Bro. T. N. Hudson, to represent the district and the condition of the branches. I will say this much: I am encouraged in the work of the Reorganized Church here, but if that work was solely the number of persons baptized and the branches organized, I for one would leave the mission in disgust. But a great work has been done and is being effected; the power of the Reorganization is being felt. We are certainly on the sharp edge of a crisis, and if there ever was a time when this mission should be sustained by able men and several of them it is now. There is much need of a Scandinavian Elder. The cause has been nobly aided by Elder Hans N. Hansen who has left this field. He has organized a flourishing branch of twenty-seven members all Swedes and Danes, and has planted the standard in other Danish settlements. Will you permit this work to languish and die out? Or will you send them "re-enforcements?" We have in Utah lost much ground in past years by branches being organized and left for years unvisited and to die out, and then to start the work again in such localities is next to impossible. The weather has been severe and, to some extent, a hinderance. I have visited every branch in the district except the new Scandinavian. I have preached as follows: In Iowa three times, in Nebraska sixty-three times, in Wyoming once, in Utah forty-nine times, in all one hundred and sixteen times. I have traveled four thousand three hundred and twenty-four miles; have baptized thirteen, confirmed ten, blessed seven children, solemnized two marriages, attended three conferences, and two Elders' courts, ordained one Elder, one Priest and one Teacher. I desire to be released in the fall; and, if meeting the will of the church, would like to return to my old field, Iowa and Nebraska. I have sown much seed there, and wish to harvest some of it. I pray that God will help your deliberations.

Elder *J. S. Patterson* of the Quorum of Seventy, present, reports:

I have spent the whole year in the interests of the Church, without intermission, laboring as much in the field assigned me, (Wisconsin), as circumstances would permit, opening up several new places for preaching, and receiving many encouraging evidences of the approval of our doctrine from those among whom I labored, and pressing invitations to return. For lack of the necessary funds, I was unable to go as far north in the state as I desired, and hence left many places unvisited. I have labored considerably in Northern Illinois, where my residence is, and by request have presided over that district, and have done the best I could to promote its interests, and I believe with some degree of success, and in complete peace and union with those among whom I have labored. There is a request in the hands of the Twelve from the above district, that I be returned there as a laborer, which I hope you will grant, as it is best suited at present to my circumstances and wishes. As the result of our united work, about twenty have been added to our number. Some of whom are above the average intellectually, and they bid fair to be honorable and useful members of the body. In my labors I discover among the masses a growing disregard for things spiritual, and a consequent difficulty in reaching the *ears* and *hearts* of the people; yet I have experienced many substantial evidences of God's acceptance and approval of our efforts, for which I have felt very grateful; for with the Master's approval, we have little to fear from the ill will or displeasure of men. I trust that our only object may be the interests of the cause we love and labor for, so that our deliberations may meet the Master's

approval and blessing, and I ever desire to labor and pray for Zion's weal.

Elder *J. T. Davies*, of the Quorum of Seventy, writes from Pittsburg, Kansas:

Since last conference I have labored in Missouri, Kansas and Indian Territory, to the best of my ability. The field is large and promising, and in my judgment the work should be continued. There is a good demand for preaching, and some additions have been made. In many places prejudice has been removed, and the saints have been confirmed. Also, there have been good additions to the ministry by the ordination of several promising young men to the eldership.

Elder *Duncan Campbell*, of the Quorum of Seventy, writes from Pleasanton, Iowa:

In accordance with the appointment of last General Conference I have labored in the Michigan District. I feel thankful for the uniform courtesy and kindness shown me by Bro. Kelley, the president of the mission, and for the comfort and satisfaction I have felt in the company of the brethren with whom I have labored, as well as for the generous hospitality of the friends of the cause. At times I have enjoyed much liberty and freedom in presenting the truth, at other times it has been rather uphill work, but on the whole I feel much encouraged, also stronger and more desirous of doing something for the enlightenment of the people. I have labored continuously since entering upon the mission last spring. For a considerable time I did preaching in a sitting posture, owing to an affliction in one of my limbs; but having good liberty and attention, I trust as much good was done as if I had been able to present myself before the people in the usual attitude. A large share of my preaching has been in new places, several of which heard the word for the first time. In some there are hopeful signs of a future harvest; in others the prospects are not very bright. During June I labored in Steuben county, Indiana, and was much gratified with the progress the work had made since I had been there. The number of Saints had increased from six to sixty; evidently the brethren who had been there had not been idle. Late in the month I went to Cambria, Hillsdale county, Michigan, but though I preached several times, I did not succeed in arousing much interest. I found more interest and encouragement in the regions round about Reed City, whither I went in the early part of July. Near Nirvana I took part in a two-days' meeting in which much interest was manifest, and several of those who heard for the first time expressed themselves as being very favorably impressed. A few days afterwards I held a meeting at a lumber camp near by; had a good audience and close attention, also excellent liberty. The following Sunday I had an interesting meeting at Orono. Having attended Sunday School in the morning and taken part in the Bible Class, the lesson of the day (which was on the subject of faith and obedience as illustrated in the taking of Jericho) gave me a good text from which to speak. Bro. and Sr. Gilpin, are earnest workers in the cause there, and some are investigating with apparent seriousness. The following week I held several meetings near Hersey, aided by Brn. Shippey, Cleveland, and Emmet, receiving good attention. During August I was in Branch county, Michigan, and Steuben county, Indiana, a part of the time associated with Bro. Columbus Scott. In September I went to North-Eastern Michigan, and up to the time of district conference (13th October) labored in Lapeer, Tuscola and Sanilac counties, associated with Brn. Bogue, Carpenter, DeLong, Phelps and Baily. I found that these brethren had not permitted the people to forget that there were Saints in the land. After conference (with Bro. John Shook) I followed up the impetus given the work by the preaching of Bro. W. H. Kelley, Willard Smith and Andrew Barr, north of Richmondville. The most of the winter was spent in this and surrounding points, at some of which there had been no preaching before. Six were baptized, Bro. Shook officiating. Bro. J. J. Cornish assisted in confirmation. Many others are giving the work that earnest attention and con-

sideration which will doubtless eventuate in obedience. The labors of Bro. Shook were much appreciated by the people. In February I did some labor in the southern part of Sanilac county and the north-eastern part of Lapeer. In March I went to Bay City, an entirely new field, and succeeded in arousing a good interest. At least two were seriously contemplating baptism, when it became necessary for me to come home. Bro. E. DeLong will follow up the work there and attend to the baptisms. I desire to continue in the good work.

Elder *J. C. Foss*, of the Quorum of the Seventy, present, reports:

Since my assignment to labor in Missouri and Kansas, under Bro. A. H. Smith, I can say that I have striven to promote the cause of Christ. I have preached in sixteen different places, and from three to twelve sermons in each of them with good liberty; have baptized twenty-nine, blessed four children, administered to the sick with good results, presided over the branch at Independence three months, and was district president two months. I have found a good class of people, and have been treated with honor and respect, with little exception. And I must say that I found Bro. Alexander to be worthy of the office he holds, and a good and affectionate servant of God. I hope that I may have the pleasure of laboring under him for the ensuing year. My word is "Onward, onward, brethren, to the kingdom of God." And as I journey through the trials of this life, I wish to sow the seed as I go. I feel, as Paul did, that I wish to be preserved by Christ unto his heavenly kingdom; and like Peter, that I wish an entrance to be ministered unto me abundantly in his everlasting kingdom. The gospel is doing its preparatory work, and I would to God that there were more of the Elders and Priests in the field. Calls are coming from many places for preaching, and few ready to respond. Brethren, the day is fast passing, the night is coming on; shall we as ministers of God sit still? No, but arise in the power of Israel's God, and show to the children of men that the grand object God has in view is to establish his kingdom in these latter days, and save those who will obey his gospel.

Elder *Heman C. Smith*, of the Quorum of the Seventy, present, reports:

A short time after the Annual Conference of 1883, I entered my field, and for a time labored in Arkansas. I was blessed with the spirit and enjoyed my work very much, notwithstanding many threats were made by the lawless element. I think good could be accomplished there by a resolute and continued effort. Early in August I joined Bro. Montague in Red River county, Texas. There we met in public debate the Rev. Mr. Worley, and though it was generally admitted that our cause was triumphant, yet Mr. Worley by his meanness and rascality succeeded in working up a mob feeling, which resulted in causing us to leave the county. We went to Bell county, where we were met with kindness and hospitality. I was with Bro. Montague for about two months longer, and then he left us to return home. While in Texas I labored in Red River, Bell, Blanco, Robertson, Bastrop, Milam, and Falls counties, sometimes alone, and sometimes associated with either Bro. Montague, Cato, Allen, Waterman, Thompson, or Currie. Early in March I held a four days' debate in Bell county, with a Mr. Wilmeth, of the so-called Christian Church, since which we have had better congregations and a better interest at our meetings. The past year has been one of heavy trial to me, and sometimes my way seemed hedged up, but God has blessed me with greater power in presenting the word than ever before, and for the last month or two the prospects seem brighter, so that my hopes for the South-Western Mission have revived. The mission is a very large one, comprising Texas, Western Louisiana, Arkansas, and Indian Territory, yet a portion of the time there are only two of us to labor, and at most three. Texas is fast settling, and now is the golden opportunity to strike ere the immigrants are swallowed up in sectarianism. Ar-

kansas is a large and inviting field, and we have earnest solicitations to come to Louisiana where the work has never been opened. I hope the conference will see the necessity of prosecuting this mission more vigorously, but I will not name any one here for the field. I have sent some recommendations to the Twelve, which I hope will be favorably considered. I pray God to direct the deliberations of the conference.

Elder *J. F. McDowel*, of the Quorum of Seventy, present, reports:

During the past year I have labored in Ohio, Pennsylvania, West Virginia, and Iowa. In all my labors I have been much blessed by the power of God. I received of his guidance and direction in a manner unprecedented in all my ministerial career, for which I tender him my tribute of thanks in tears of gratitude. I have administered to the sick with blessed results. Have blessed a few children, performed one marriage ceremony, and baptized nine persons. I feel strong in the faith of Christ. Although the Church may seem small, numerically, yet I feel that ere long great power shall be given her, and her faith become brighter, her instrumentality for good be increased, and her ultimate triumph made glorious by the movement of the Infinite Hand.

Elder *R. J. Anthony*, of the Quorum of Seventy, present, reports:

Since your last session, I have labored in the field you assigned me, until the latter part of October, when I returned home. From the time that I was first appointed to the South-Eastern Mission, I labored in Kentucky, Tennessee, Mississippi, Alabama and Florida, remaining eleven months in the field. The mission being a large one, and but few laborers, it was impossible to accomplish much. We did the best we could. Bro. F. P. Scarcliff being the only aid sent from your last session. I was ably assisted by local Elders, both in Florida and Alabama. Bro. L. F. West and others in Florida assisted me in their immediate vicinity; and in Alabama I was assisted by brethren Chute, Booker and Scogin, while branch officers and the saints in general, showed a willingness both to say and do. I felt I had the confidence of officers and members, as well as the favor of the Master, in my feeble effort for good; God bearing witness to the labor done, by healing the sick, and other manifestations of his ever blessed Spirit. Bro. Scarcliff did considerable labor last summer and early fall in Kentucky and Tennessee, while my labors were exclusively confined to Alabama and Florida. The south is a great field for mission work, and its wants many; but in my report to the Quorum of the Twelve, I have spoken more fully of the needs of the mission. I earnestly appeal to the conference for more help; the work absolutely demands that more elders be sent to labor in the south. I have not been able to reach all the different places where the work had been opened up, and fairly started, although urgent appeals came to do so. I was requested to go to Georgia, but could neither go nor send.

The Brighamites are operating extensively in Georgia and Tennessee, and I see by the papers they are at work in the Carolinas. I think we ought to meet them in that land, and let the people know we are not of them.

Since your last session I have baptized fifty-one persons, and preached enough to convert many more. I have preached in the Potawattamie and Fremont Districts, in Iowa, and in the Southern Nebraska Districts, since I returned from the south. I trust the conference will favorably consider the recommendation of the Alabama District Conference, in appointing one or more resident Elders in the south to labor in that field. My mind is that we ought to have some representative men in the south. We have talent there, if we can only get them in the field. May the Lord abundantly bless you in all your sessions for good.

Elder *D. H. Bays*, of the Quorum of Seventy, present, reports:

During the two years last past, I have done what local labor I could, consistent with my cir-

cumstances. I am happy to be able to report that my condition is now favorable to my taking the field again. My general health is rather poor, and I desire your prayers for its restoration. I ever pray for the prosperity of the work, and desire to labor for its advancement.

Elder *M. T. Short*, of the Quorum of Seventy, present, reports:

I have preached all that I well could and have had more openings than I could reach. My health has been excellent, and my spirit has been comforted and refreshed while in the glorious campaign. My desires and aims have been constant, and my integrity secured the co-operation of God's approving Spirit. I have delivered from seven to nine discourses weekly, except when called home on account of sickness. However those domestic sojourns were short, and were in no wise spent in idleness or indifference. I have written up our distinctive plea for several secular papers, and generally find a willingness on the part of editors to give us a fair showing. Ten times more missionaries than we have throughout the whole world could be advantageously employed in the broad, rich field assigned your humble servant, and still the ground would not be thoroughly canvassed, nor the gospel preached "from house to house." Satan, sectarianism and death, are on the alert and ever busy. In heat and cold, through mud or frost, concourses have, with few exceptions, flocked to the places of worship. I have not been insulted nor disturbed since departing from delectable Utah. Open handed generosity, and the teeming comforts of the festal board, the upholstery of the dormitory, the nuts of the kitchen, the apples of the sitting room, the music of the parlor, and the prayers around the hearthstone have gladdened my heart and cheered me on the way. I acknowledge my gratitude in a wholesale manner for all past favors. It does not appear to be just the right thing to mention the name of a good brother, a kind sister, or even a clever friend to this body, nor in the columns of the *Herald*. All donors find a place in my private journal, and from thence a faithful annual copy is sent to the Bishopric. The Saints in Illinois and Iowa, as well as those not yet with us in church fellowship, are, in the main, kind and free. I have found Bro. Bronson to be a wise counselor, a genial associate, and an able maintainer of the faith. He was not cut out to manipulate great financial schemes, but simply to preach; and as a lucid reasoner, his praises are in the churches. The Macedonian cry comes up for his return, as also for poor, unworthy me. Multitudes are halting in the valley of decision, and God grant that they may speedily decide, and decide rightly too. At Montrose I recently conducted my second series of meetings, and baptized eleven persons just opposite the Nauvoo Mansion. Bro. Bronson came to aid me and push the investigation farther after I was to go elsewhere. Quite a number made a declaration of their intentions to unite, and I presume that he administered the rites of the gospel to them. We can say for the work's sake, and in the absence of self righteousness, that liberty of utterance has been given on occasions too numerous to mention. I feel grateful, very humble, and exceedingly happy. I desire to praise the Giver and to work away.

Elder *I. N. Roberts*, of the Quorum of Seventy, present, reports:

Since last report I have labored in Kansas and Missouri. Have been blessed with the good Spirit which, has enabled me to present the truth in plainness and simplicity. Have baptized eleven, confirmed eight. My desire is to spend my whole time in the field. I am willing to go wherever I am sent. May God's Spirit direct in all things.

Elder *J. F. Mintun*, of the Quorum of Seventy, present, reports:

Because of the nature of my last appointment, it was about the 1st of June before a perfect understanding was had between myself and the Bishop, but I continued laboring at Magnolia, Iowa, and vicinity. On the 6th of June I entered

upon my appointed field, and with the exception of about six weeks have unceasingly labored there.

With few exceptions the interest for hearing the word is good, and those few places where the interest is not so good are where Saints have by their slothful and iniquitous doings brought reproach upon the cause. In the last year prejudice has fast given way to investigation, and the newspapers have been extremely friendly to the interests of the church. One editor, a Baptist minister, who had delivered some lectures on "Mormonism," gleaning his statements from the popular histories and Encyclopedias, requested me to write some articles favoring the claims of Joseph Smith and the church as held by us as a people, which request I granted him very thankfully, and the articles have been published. The papers of Omaha, Blair and Waterloo, have also been very kind in this direction.

I find some ministers of different persuasions, are beginning to treat us very differently in the last year, some even seeking information concerning the views of the church, and seem so pleased to receive it that they use the ideas they receive, with their congregations to show them that we are a separate religious body from the Brighamite Mormons, and worthy of their respect, but generally add, "You had better keep away from their meetings," &c., &c., an acknowledgement of cowardice on their part.

By request of the president of the Northern Nebraska District, (Bro. W. M. Rumel), I have been assisting in setting in order the various branches of the district, and settling difficulties for most of the time during the last six weeks, passing through the saddest experiences of my life. I have been in the past deserted by friends, and oppressed by foes, endured afflictions, nigh unto death, poverty, and perplexities of many phases, but never have I been called to wage such a continual fierce conflict with evil, under such trying circumstances as I have in this labor. But I thank the Father for the knowledge that duty accomplished in the fear of God is better than the honors of the world. I have attended two hundred and sixty-two meetings since June 6th, I have preached one hundred and fifty-one times, baptized thirteen, assisted in confirming fourteen, assisted in ordaining one Priest, three Teachers, and one Deacon; and attended to all other duties as I was called upon. In administering to the sick, both in and out of the church, I have seen many blessings received, to the joy of the receiver, and the glory of God.

My experience during the last year has only increased my faith in this work, and as the tree which has to endure the strongest winds, and the erect blasts is made strong, so I have been strengthened in this great work by the adverse spiritual winds that I have had to endure, in connection with the blasts of opposition and persecution. My face is Zionward. I am for the victory, and in whatever position I am called to "occupy" I shall act according to my power to act. As a representative of the truth as it is in Christ Jesus, I shall ever strive to live an epistle of His righteousness, that no spot nor blemish shall dim the fair name of the church. Still willing to stand in my lot, fighting shoulder to shoulder with God's servants, and whatever duty you may assign me for the coming year, I shall endeavor to fulfill the same according to the talent I have received.

Elder *Gomer T. Griffiths*, of the Seventy, present, reports:

I have been constantly in the field, and can say that the Lord has blessed my efforts with excellent results. I have been successful through the aid of the Holy Spirit, in raising up three new branches, viz: Benwood, in the suburbs of Wheeling, West Virginia, Byesville and Buchtel, Ohio. The Saints at Benwood have erected a comfortable chapel, which has been the means of removing prejudice, and has brought us more prominently before the people. My time has been confined principally to the Pittsburg District, which extends into the three States that comprise my mission. There have been about fifty baptisms, and the general condition of the church in the above district is much improved, consequently the present outlook indicates a

large ingathering during the ensuing year, provided that the work commenced is continued. During last year I have baptized thirty-one, confirmed the same, also blessed seventeen children, ordained five Priests, four Teachers and two Deacons, administered to a number of the sick with some good results. I am still willing to labor for the Master as the wisdom of those in authority may direct.

Elder *George Montague*, of the Quorum of Seventy, reports from Magnolia, Iowa, as follows:

In pursuance of the appointment of the Conference of April, 1882, I left my home on July 25th, for the field assigned me, and on August 10th joined Brn. H. C. Smith and Joseph Luff in Indian Territory. I remained in that region till November 3d, and then moved on to Red River county, Texas, where I continued to labor until November 23d, when with Bro. T. B. St. John, I visited the Silver Hill Branch, Sevier county, Arkansas. Here we found many that were inquiring the way of life, as also a strong opposition, but appointments previously made rendered it necessary for me to leave that field, much as it was against my feelings, for there was a good interest, as was indicated by the increasing audiences. So we turned our faces towards Texas again, and while on my way to Ellis county, I stayed with the Red River Saints from December 12th to 21st. Arriving in Ellis county I found but little interest manifested, sickness and unfavorable weather preventing the efforts that I wished to make. I remained here preaching as often as health and weather permitted, until January 16th, 1883, and then I returned to Red River county, where I remained, (striving to hold the fort against the bitter persecution that has assailed the work in this place from the beginning), until July 3d. Then I visited Young county, and there preached nineteen discourses, administered the ordinance of baptism, and also of laying on of hands both in confirmation and for the healing of the sick, as duty required, until July 30th, when I returned to Red River to attend the expected debate. There I met with Bro. H. C. Smith, with whom I continued to labor until October 26th. Then I returned home to visit and to look after the interests of my family. In looking back over the past I can see mistakes, and some things to regret, yet feel that I have been blessed with the liberty of the Spirit in presenting and defending the principles of truth. I desire to continue to labor in the cause of the Master while the day lasts, knowing that for me it must soon close. I pray that God's Spirit may preside over you.

Elder *George S. Hyde*, of the Quorum of the Seventy, present, reports:

At the last conference, Nebraska was assigned me as a mission field. As you may be aware, my labors have been confined to rather small limits since this appointment. However, I have sought to do what I thought at the time to be my duty. I have preached the gospel as circumstances would permit and wisdom seemed to direct, and have been blessed in so doing. Am desirous of continuing and cheerfully submit my case for your disposal. Should you see fit to give me a mission I will gladly accept, and hope to do the best I can for the good of the work. I will endeavor to be subject to the will of the body. Home duties may demand my attention for a few weeks, possibly months, after conference, but I hold myself in readiness to go just where you may deem wise when these are attended to. It may be needless to say that I love the work. Good is being done in these parts, and occasionally some are baptized, and our numbers are increased considerably.

Elder *W. T. Bozarth*, of the Quorum of the Seventy, present, reports:

Since last Spring I have labored as best I could under the circumstances. After returning from Conference I went into Grundy county, Missouri, where I labored for a time in two different places. At the last place there was quite a good interest, and I think that the labor there re-

moved a great deal of prejudice. I have preached in Caldwell and DeKalb counties, Missouri, and also I went into Kansas with Bro. John Kinnaman, where we labored for a time, in some places with good success. I was taken sick again while out there and had to return home and recruit. I have had attacks of the asthma and sore throat, which have greatly hindered my work in the ministry; but I am feeling a great deal better now. I have baptized two, confirmed five, solemnized one marriage, and have administered to the sick, generally with good results. I have done all that I could, circumstanced as I was. I am willing to continue in the ministry, if you so direct, and where you direct. I pray for Zion's success.

Elder *Columbus Scott*, of the Quorum of Seventy, writes from Kirtland, Ohio:

I have endeavored to honor the appointment given me one year ago, and have labored very nearly all that I was able to in my calling as a minister. My trials have been more severe during the past year than ever before, but the kind Father above, has brought me through them so far; and for all his mercies I am truly grateful. Sickness and death in my little family usurped a small portion of my time during the year; also on account of personal illness, I was unable to labor, except at intervals a portion of the winter. I labored some at Kirtland and vicinity during May and June, with fair attendance, and good interest manifested.

In July and August, with Bro. Duncan Campbell I visited Galien and Coldwater, Michigan, and Clear Lake, Indiana, and we did what we could in the time allotted to us. After attending the Braden-Kelley discussion, at Wilber, Nebraska, I preached a few times at Wilber and vicinity, and also a number of discourses at Nebraska City, and also met with the brethren of the Fremont District in conference at Shenandoah, and preached twice. And notwithstanding the efforts were made while laboring under afflictions, those efforts were received with due appreciation. Recently I have labored as able at Galien Michigan, and the last two Sabbaths at Kirtland, Ohio. I have baptized seven, confirmed three, blessed some six or eight children, administered to a number of the sick, the Lord blessing perceptibly in most instances. I believe the prospects are good in the mission; but more laborers are greatly needed. I am still desirous of doing all I can for the good work.

Elder *Thomas Taylor* writes from Birmingham, England:

I feel much pleasure in stating to you that the work in England is in a very fair condition. Every effort is being put forth for the advancement of the cause. New fields are being opened, and all calls are being attended to as far as possible. Much good has been done, and I have no doubt but much more will be done; in fact I may here say that the future is full of promise. I often think that if those brethren who opened this mission could see it as it now stands, they would feel well repaid for the sacrifice they made then. We ask an interest in your prayers for our future success, and pray that the Spirit of the Master may be with you.

Elder *Peter N. Brix* writes from Aalborg, Denmark:

Since my last report I have baptized nine. I believe the time is coming that the Church will have to do more for the Scandinavian Mission than to sustain me in it. If it should seem to be wisdom to relieve me from the mission, please do so, as I can not labor together with you without unity of the faith; as the Apostle says, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." May the spirit of love be the ruling power throughout the whole conference.

Pres. Smith gave some explanation of what Bro. Brix means where he mentions about laboring together in harmony of

faith, meaning some views that he holds, which he has submitted to the Presidency and the Twelve for consideration.

Elder *H. N. Hansen* reports from Weston, Iowa, as follows:

I very much regret that I have not the privilege of meeting with you in Conference, but I can not. I am happy to say that my efforts in the Utah Mission have been blessed to some extent. I preached in the counties of Utah, Juab, San Pete, Sevier, and Millard, as often as time and circumstances would permit. In some localities the interest was very good, and still on the increase; and I could not fill all the calls. The work of the Reorganization is engaging the attention of many. I had the privilege of baptizing twenty-eight, and assisted in organizing a branch at Richfield, in Sevier Co. I also assisted in the ordination of two Elders, one Priest, one Teacher, and one Deacon, and performed other ministerial work in keeping with my calling and the order of the Church of Christ, and I was blessed with evidences that my labors were acceptable to God. And I am satisfied that God has a people in Utah who shall yet be delivered from the thralldom of Priestcraft and sin. It is my opinion that *now* is the time to put forth a continued effort among that people, which I think would surely result in good. I left Salt Lake City, March 19th, and arrived at home a few days ago. I am now engaged in looking after my temporal affairs, which will require my attention for some time to come, and for that reason ask the Conference to release me from the mission to Utah, that I may labor as circumstances will permit, in the vicinity of my home. I am requested both by Saints and friends to ask the Conference if possible to send at least one Elder to Utah who can speak the Scandinavian language. Many were sorry to have me leave, but they are in hopes that the Conference will not forget them, but that others may be sent. I trust that God may guide you, and hope that such measures as will prove for the upbuilding of the Church of God may be adopted by you.

Elder *Joseph F. Burton*, present, reports:

In May, 1882, I landed in Nova Scotia, and left there in March, 1884. During this time I traveled from Yarmouth, on the west, through Nova Scotia to Margaree in Cape Breton, on the east, and across the Province from St. Margaret's Bay on the Atlantic to Woodworth's Bay on the Bay of Fundy,—preaching as opportunity offered; also distributed through the Province by gift and sale about three thousands tracts, fourteen of the Book of Mormon, thirty of the Voice of Warning,—baptized twenty-three persons, and organized them into two branches, being forty miles apart. I also met Bro. & Sr. John Whiston of the former organization, who have united with the Upper Newport Branch. I ordained two Elders, two Priests, and one Teacher, and blessed nineteen children. The Lord of the harvest was pleased to confirm the word spoken by the tokens promised; the sick were healed, the power of darkness rebuked, poison lost its potency to harm, the Saints were blessed by knowledge, by prophecy, by tongues and interpretations, by open vision and by inspired dreams.

Our small number were made sad by the death of two of our number—Elder G. N. Davison and Bro. R. Reid. My labors have been mostly confined to the counties of Hants and Kings, in Nova Scotia, deeming it better to establish the work in a few places than to scatter labor over a large territory, although I endeavored to do both as nearly as possible. I deem it just to state, that whatever good may result to the latter day work, or to the salvation of souls by my labors in this mission, that I have been much assisted by Mrs. Burton through her correspondence and fireside converse with her female acquaintances. Having written to the *Herald* the events of the mission as they transpired, it is not necessary to state them again here. Only I hope the brethren will consider this mission, and if possible, provide for them an Elder, for I believe that it is a field that will well repay for labor done, in souls saved.

We hereby tender our thanks to the Saints, (especially those of Nova Scotia and California), who have so generously and willingly aided this mission by their prayers, confidence, hospitality and means, praying that as they have blessed so may they be blessed. My services having been accepted, and appointment made to this mission by the conference, I now ask the brethren to accept the result of my endeavors and release me from it.

Elder *John Gilbert* writes from Little Compton, Rhode Island:

On my return east from Conference a year ago I visited Pittsburg and preached at Philadelphia and Hornerstown, also at Oakdale, L. I., at the latter place baptizing two. From there came directly into the mission, where I have labored constantly in the ministry. Last July with Bro. F. M. Sheehy I visited the two districts in Maine, including Grand Manan, N. B., and labored in them seven weeks. With this exception I have confined my labors to the Massachusetts District, which includes Massachusetts, Rhode Island and Connecticut. Bro. Sheehy returned east and has labored there a good part of the time, consequently is better able to report the present condition of the work there than I am. When we went to Maine we found the work in a low condition, only one of the branches in Western, and not more than two in Eastern Maine holding any regular meetings. However, we were kindly received by the Saints everywhere, and we have every reason to believe that our labors were not in vain, but that good was accomplished. Bro. W. G. Pert, president of Western Maine District, writes: "You and Bro. Frank did a good work here last Summer," and says that the meetings are still being kept up at Green's Landing, and that he was going to organize at Bray's Mountain. He hopes that we will return there. In Eastern Maine, also Grand Manan, I learn there has been great improvement, and that the visit paid them by Brn. Z. H. Gurley and E. L. Kelley has had a good influence upon the Saints and people of that county. The great drawback to the work there is a lack of efficient local laborers. If the branches could be got into a good working condition I am satisfied that good could be done there. I found throughout the Maine districts a good hearted people, as well as a people who love the work and have a great desire for its prosperity. In the Massachusetts District, with but few exceptions, the work is decidedly onward, notwithstanding we have had to contend for every inch of ground we occupy; yet we have held our own, and during the year there has been a goodly increase. Yesterday, in connection with Bro. John Smith, president of the district, we organized a branch of eleven members here, ten of whom have been baptized during the year. A chapel is to be erected, the foundation of which is now laid, and building will commence in a few days. During the year I have baptized seventeen, ordained one Elder and one Deacon, assisted in organizing one branch, and solemnized three marriages. Just the number of miles I have traveled and sermons I have preached I can not tell, but will say that I have preached the gospel to the best of my ability, and otherwise have waited upon my ministry. Sometimes I have found it rough and again smooth. I have occupied the pulpit in the synagogue, the desk in the school house, and at the risk of health, I have stood in the crowded room of a dwelling house and preached over a red hot stove. I have been brought to stand at various times before the (spiritual) rulers of the land (churches), and have answered the grave charge of "making people dissatisfied with their religion, and of baptizing them over again," &c., thus ignoring their baptism. I have always been glad of the privilege of answering for myself, and have held myself in readiness to be on hand when the comparison should be made. The New England States present a great field for missionary labor, and as fast as the church can afford it should be supplied with efficient missionaries. I trust that in the appointing of the Twelve to their various fields for the coming year, this part of the Lord's vineyard will not be overlooked. I am still willing to bear my part in the great work, fully believing it to be of God.

Elder *F. M. Shochy* writes from Providence, Rhode Island:

Since my appointment by you in April, 1883, I have given my entire time to the ministry, mostly in the New England States. On my way east from conference I stopped at Pittsburg, Philadelphia, Hornerstown and Brooklyn. Have preached and attended to such other duties as belong to a minister. Have been made to realize the kind and provident care of the Master in my ministrations, by seeing the sick healed, and being sustained by the Holy Spirit in presenting the gospel, and by other ways peculiar to the gospel minister, a full appreciation of which I ever hope to entertain. The present prospect for this mission is, in the main, encouraging. The work of the church is fast becoming a recognized fact, rather than a chimera, or an experiment. The press as a rule are favorable towards us, and grow more so as the distinction is made between us and Utah Mormonism. The labors of Brethren Gurley, Blakeslee, Kelley and Bond, have been productive of much good here. The real missionary labors have been somewhat crippled, on account of time being confined to work in branches, which seemingly could not be avoided. The field is entirely too large for the present number of laborers employed. We earnestly look and hope for the conference to increase our staff, the importance of which will probably be presented to you by Bro. Z. H. Gurley.

Elder *R. M. Elvin*, present, reports:

The summer of 1883 was very unpropitious for holding week-night meetings, on account of frequent rainfalls. During the winter, however, I improved every opportunity, and believe that I have been successful in removing some prejudice and ignorance concerning the doctrine advocated by the church. Held one public discussion of seven sessions with the Rev. N. M. Allen. Also was in attendance at Wilber, at the Kelley-Braden debate, and was not idle while there. Have been kindly favored by five of the secular newspapers, by their publishing articles defensive and explanatory of the Church and the doctrine thereof. Administered baptism to ten, and performed such other work as devolves upon an Elder. It has not been all sunshine and cheering work that has engaged my attention; however I hope that the experience of trial and perplexity will prove the means of causing me to be more steadfast and wise in this great conflict against folly and sin. The outlook in my field is very promising, and should be worked with vigor and by an increased number of laborers.

Elder *Joseph Luff*, present, reports:

From the date of my report to last conference, until October 9th, 1883, I labored in the Utah Mission, as per former appointment. During that time I made and filled as many appointments as my health would admit of, besides performing various other duties pertaining to the Eldership. Failing health compelled me to act upon the advice of the President of the Church and the President of the Mission, and return home. Since then I have labored some in the Independence District, under local authority. During the year I have preached about eighty-five times, and baptized four persons.

Elder *E. H. Gurley* writes from Lamoni, Iowa:

Pursuant to my appointment to Canada, I left home May 3d. By arrangement between Brn. Kelley and Lake I labored some seven weeks in Michigan, in the vicinity of Hersey and Chase. I found fair interest and many good Saints. Thence into Tuscola, Lapeer and Sanilac counties, where I found a very inviting field, and I disliked very much to leave it. There were more calls than I could fill, and the interest such that I found it rather easy to take to the people. I could only stop a few days at each point, as Bro. Lake wished me to get into Canada. The contrast between Northeast Michigan and Canada was like warm and cold water, so far as interest was concerned with those not of our faith. A host of kind hands both in Canada and Michigan, administered to my necessities, for which I shall

ask and have asked God's blessings to be with them. As per appointment I labored in vicinity of Louisville, Blenheim, and Moretown, then to Oil City and Petrolia, nearly all on old, and some on hard beaten ground. I learned some lessons that I trust will stay with me. I was absent from home just six months, spoke ninety times, baptized three, confirmed six, and blessed seven children. Where I labored in Canada the work moves slowly, yet it is no doubt growing stronger. In some places, especially at Moretown, the few who are left have the work to build up—to regain that which has been lost. I hope they may not get discouraged. I would not close this without referring to Bro. E. DeLong's assistance for a few weeks. I find him a kind hearted companion, and one who evinced a love for the truth. Also had a brief acquaintance with Brn. J. A. Carpenter of Mill Creek Branch, J. J. Bailey of Maple Valley, A. Barr of Forester, and J. J. Cornish of Deckerville, not forgetting old Bro. Hemmingway, who with team carried E. DeLong and myself some fifty miles. The first ones named were also laboring some; A. Leverton, J. N. Simmons and R. C. Evans of Ontario, were anxiously engaged as their circumstances would permit. It seemed to me that Canada's local Elders, with Bro. J. H. Lake, could fill all the calls, unless the Church has money to hire halls or prosecute the work in cities. School houses are closed against us, at least nine times out of ten, if not ninety-nine out of one hundred. I wish to be released, as I have a self-appointed field of labor. I still hope, trust and pray for the progress of heaven's truth unto the salvation of many souls.

Bro. J. H. Lake explained about some of the Canadian fields of labor referred to by Bro. Gurley.

Elder *A. J. Cato* writes from Paige, Texas:

After my last appointment I was able to do but little because of poor health, until September. Then I began to get well, and since that time have been laboring to the best of my ability, preaching as often as I could get an opportunity. I have baptized six persons during the year and ordained one Teacher. The mission is, I think, in a better condition than it has been before since I came here. In the Church things have not prospered as we would like to see, though at present a brighter day seems to be dawning. I am willing to continue in this mission, if you think best, or I am willing to go to any other place on this continent, or any other, Africa, China and Turkey excepted, for the work is the Lord's and I have nothing else to live for.

Elder *Gordon E. Deuel* present, reports:

On my return home from the April Conference I went to Omaha on business, and met with the Saints, and by invitation preached. Went to Washington county and preached in the Mill's School-house; left a good feeling among those who heard. On my return to Omaha I was asked to preach and did so. A lady from West Point, Cummings county, was convinced of the truth and desired me to come to West Point and baptize her. Her sister wrote to me and said that she would write to Bro. Joseph. He sent me her letter and a few lines. I went to Fremont, and Bro. Sampson asked me to stay over the Sabbath and preach. I went to see the Saints at Raw Hyde, Bro. S. Ogard asked me to assist in the Sacrament; the Spirit was in our midst. A man and his wife wanted to be baptized; Bro. Ogard asked me to attend to it, also I preached through the week. On Saturday Brn. Andrews and Sinamark conveyed me to Bro. Dan Jones' place, and I preached in the Webster School-house. Bro. Jones brought me to Scribner, and Joseph Backus on the morrow took me to West Point. Preached there in Mr. Knauss' hall three discourses and baptized two and confirmed them. Returned to Omaha, and Bro. Anderson, president of the Scandinavian Branch, asked me to stay and preach at his house. After preaching one arose for baptism and I was asked to officiate. Came home next day and found my family in a condition not to be left; did not go

on my mission to Canada as conference appointed. So I have labored in Iowa most of my time. Attended the Reunion and told of my family and asked to be permitted to stay near home and do the best I could. The members present of the Quorum of the Twelve and the Bishop thought best for me to labor in Iowa. So I have preached at Crescent, at Weston, at Wheeler's Grove, at Farm Creek, at Schick's Grove, at Dawsenburg, and many times in Keystone Branch, also in Shenandoah and Elm Creek, and in Des Moines District, and in Fontanelle, and many other places. Have removed much prejudice and made many friends for the cause of truth; have been blessed of the Lord in ministering the word and to the sick. Have baptized twelve and confirmed them. Helped to confirm several others, and blessed seventeen children. Am still striving and willing to work for the cause of truth wherever your wisdom may direct.

Elder *Hiram Robinson* writes from Elwell, Pennsylvania:

I have labored in Carroll, Belmont, and Athens counties, Ohio; in Marshall, Ritchie and Wayne counties West Virginia, and in Montour, Luzerne, Lackawanna, and Bradford counties, Pennsylvania. In some new places good interest was manifested, and many acknowledged the truth; but found excuses which they thought would justify them in their disobedience. In some places I think much good could have been done if I had had means to continue the work. The lack of united efforts and the manifestations of false spirits have been great hinderances to the progress of the work in this mission. I have baptized two and done all other duties that belong to my calling; labored to the best of my ability, and I am willing to do all I can for the advancement of the work; but judging from the past, I will not be able to spend all of my time in the field.

Elder *Thomas Nutt*, present, reports:

I have labored in Pottawattamie District some, and since last report have baptized four there. Have also labored in Galland's Grove District, baptizing five, and opening one new place by the name of Portsmouth. Have administered to quite a number of the sick with very good success. Started on a mission to Minnesota on January 24th, arriving at Clitherall on the 26th, and was very kindly received by the citizens. While in Minnesota I preached in all forty discourses, baptized twenty-one, blessed twenty-nine children, and met and refuted objections raised by apostates a number of times. Returned home to Shelby, Iowa, March 27th.

Elder *Rudolph Etzenhouser*, present, reports:

I have been almost incessantly engaged during the past year. That more might have been done is possible, and much better, yet I have a degree of peace in that done. The first six months were spent in the Des Moines District, the last six in the territory adjacent, all of which is promising territory. Some labor was also done in the Eastern Iowa District. I have tried to labor harmoniously with local officers throughout. Bro. I. N. White has been with me much. Brethren J. S. Roth and J. F. McDowell also worked with me for a time. I have been blessed much in presenting the word, also in officiating in the various ordinances. Have baptized fifteen, confirmed a portion of them, and assisted in confirming others. Administered to sick with good results. Blessed a number of children, and did such other work as was necessary. The last six months were fraught with so much opposition as to be very trying, especially in Viola and vicinity, where at times our personal safety was endangered; but the kind Father overruled all for good, and the work is onward, and we rejoice in it more and more as our knowledge increases. With the inviting field that I have been in so long, as also from Bro. White, who has become a very endeared associate, I am loth to part, yet am willing to go elsewhere if it shall be found wise to continue me in the general ministry. I trust that I shall be placed in that part of God's heritage where I can best serve the work, and that sustaining grace will be given me.

Elder *Joshua Armstrong*, present, reports:

At your last sitting I was appointed to labor in Nebraska, but up to June 1st I was detained at home on account of sickness in my family, but since the above date I have prosecuted the mission as my circumstances would admit of. Have been blessed in my labors, God bearing witness by his Spirit, giving me liberty to present his truth, although I have not been blessed like some, by inducting a great number into the kingdom. I have baptized but one. I feel to say something like Paul, that my calling is to preach and not to baptize many. I find a great many that say they are ready, but they do not obey. I am satisfied that my preaching is not in vain, for God is with me in the administrations of his word. I have blessed three children, assisted in the ordination of one Priest and one Teacher, and administered a number of times to the sick, with good results. I find Nebraska a good field to labor in, as there is a large immigration to the state. But the laborers are few and very easily counted. The cry is heard from almost every quarter, "Come and preach for us." I love the work and feel at home when in the mission of the Master, and am willing to continue with my whole might, mind and strength. I have sacrificed considerable the last year, but all I ask is that my wife and little ones be cared for, and I am willing to go any where you may direct. My labors have mostly been in the Southern Nebraska District. I have preached in Nebraska City, Plattsmouth, Omaha and Wilber, and in the counties of Douglas, Cass, Otoe, Gage, Lancaster, Saunders, Saline and Webster.

Elder *George Hicklin*, present, reports:

Since my appointment last April to labor in the Missouri and Kansas Mission, I have been all the time in the North-East Missouri District, and have acted as president thereof. I have labored in Macon, Randolph, Knox, Linn and Marion counties, and made many friends to the cause, and many good openings for preaching. In nearly every place was requested to return. There is good prospect for quite an ingathering before long. While I have had more calls than I could attend to, yet I have done all that I could. I have preached about one hundred and forty-eight times, baptized two, attended three funerals, solemnized one marriage, and administered to a number of sick, to nearly all with marked results, and attended one court of Elders. I have attended four conferences in this district and visited each branch several times. Three of the branches are doing well, but as to Bevier I hardly know what to say about it. The prospect outside the branches is very good. I am, as ever willing to labor any where this conference may deem it wise to appoint me.

Elder *T. T. Hinderks*, present, reports:

I have labored some in the field assigned to me. In May, 1883, I was called by the president of the mission to go with Bro. J. T. Kinnaman into North-west Kansas District. I preached chiefly among the Germans and with good results. After a stay of five weeks we returned home. My health was poor at that time. After a good rest it improved some. I learned that my mother-in-law in Iowa, was sick, and went to see her; staid about five weeks and preached to the Germans there. Prejudice seems to give way where the people will listen to us. I baptized six, and left others investigating, also distributed a good many German tracts, namely, "One Baptism," and the Epitome." I find that the mission among the Germans is a great one, and few are the laborers. My desire is to do all I can. My health is very poor. So that I was not able to do much preaching the past winter. I desire your faith and prayers, that I may again receive health and strength.

Elder *Henry Kemp*, present, reports:

I have labored to the best of my ability during the past year. God has blessed me in preaching and in administering the sacred ordinances. In administering to the sick I have been greatly favored; some have been entirely healed and many have received great benefit. I have had charge of the Fremont District, and, generally

speaking, the saints feel well. They have also manifested their faith by their works in contributing of their means for its support. I think that I can truthfully state that the work in that part of the Lord's vineyard is in a healthy condition. We have not baptized as many during the last year as we would wish, but many are believing and express themselves satisfied with the gospel as presented by us. Others have declared their intentions to obey soon. I have only baptized five myself, and I think that not more than twenty have been added to the district altogether. We have received help from other Elders for which we feel thankful. Brother Deuel has labored at Key Stone to the satisfaction of that branch. Brother Derry also assisted us greatly at our two days' meeting held at the Key Stone branch, also Bro. R. M. Elvin. Bro. C. St. Clair preached and baptized three in Hamburg. Bro. E. C. Briggs, who has charge of the mission, has bestowed a very liberal share of his labors with us. In Hamburg he nobly defended our glorious cause in debate with Elder Johnson of the Christian Church. Bro. R. J. Anthony also helped us, and much good was done by his labors. The truth must eventually triumph, and those who walk in its glorious light will be crowned in the kingdom of our God. I desire to do the will of God in all things, and am at your disposal.

Elder *M. H. Bond*, writes from Hornertown, New Jersey:

My time the past year has been spent in the New England states, eastern New York, Pennsylvania and New Jersey, but mostly in the Massachusetts District. I have been blessed in the presentation of the gospel. God has been merciful, and had I not been aided in a marked manner I should not have continued. I believe the gospel with all my heart, and would like to be able to persuade men to be reconciled to God and his ways by appeal to the evidences which he so abundantly has given. The need of wise, conscientious, God fearing men to preach the gospel in the eastern field is very great. Brethren Gilbert and Sheehy are needed in many places at the same time, and they can not nearly fill the calls made, or stay long enough in one place. The local ministry are laboring with good effect in many places. None so strong, wise, or experienced however that do not perhaps at times give offense, and there are things to regret and improvements to be made. But whoever comes into this field will find as intelligent and God-fearing people as are to be found any where in the Church. I expect to continue in the field if conference so orders.

Elder *Moses R. Scott*, writes from Scottsville, Indiana:

I have endeavored to magnify my calling to the extent of my ability, and have labored at various points in Floyd county Indiana, and assisted Bro. T. W. Smith in a series of meetings at the Eden Branch in the same county. I visited Jefferson County, both in August and November and spoke at various places. In September I visited Dubois and Crawford counties; spoke at Birdseye, Anderson, and Marietta. In February I visited the same points and also some in Perry county. In company with Bro. H. Scott and W. H. Kelley (of New Albany) I attended the conference at the Pleasant Ridge Branch, which by the kindness of the Christians was held in their church house. I have assisted in confirming some, and in administering to the sick and in blessing some children, and have felt a degree of the Spirit. A goodly number of the points that I have labored at are new ones and I am satisfied that the good seed has been sown, and that the fruit will appear by and by. Prejudice is giving way, and the work is in better condition than at any time in the past. What good I have done the future will develop, and should you continue me I will do the best I can.

Elder *J. H. Merriam*, present, reports:

Being appointed by your assembly at Kirtland, I have labored in several places in this district, baptized one, assisted in confirming three, blessed two children, and attended to all other duties

required of me. I still desire the progress of the work.

Elder *Samuel Brown* writes from Aldbrough, Ontario:

In the early part of the year I did not do much labor in the Master's vineyard, but later I labored with Bro. J. A. McIntosh in Osborne, Ellis and Ailiston, also in the Kent and Elgin District with Bro. James Robb, at Wilkesport, Petrolia, and assisted at the funeral of Sister Blanchard of St. Clair, Michigan. Also labored in Blenheim, and assisted Bro. Arthur Leverton to organize a branch at Ridgetown. Was at Albrough with Bro. James Tyrell. At that place there is a good interest; one gave name for baptism, and others are investigating. I have enjoyed good liberty in preaching, more of late than previously. Preached twenty-four times, administered to ten sick people with good results, assisted to organize one branch. I am willing to labor wherever you deem it wise to send me, or the Spirit shall direct.

Elder *John Landers*, of the High Priests' Quorum, present, reports:

May grace, mercy and peace from our heavenly Father and the Lord Jesus Christ dwell in your hearts, inspiring you for the glorious work for which you are assembled, that your acts may prove to the best possible advantage to the extension and building up of the kingdom of God on the earth. It was forty-seven years last October since I was baptized, and it has been the business of my life, and is still, to promote it to the best of my ability. I am at present presiding over this Blue Rapids Branch, which I believe to be in as prosperous condition as most branches are. For sixty-two years I have been a public speaker. The Lord has commanded me to preach repentance all the days of my life, and I have decreed in my heart never to violate that commandment, and so long as the Lord gives me speech, I am bound to preach this gospel of the kingdom.

Elder *C. G. Lanphear*, of the High Priests' Quorum, writes from Sandwich, Illinois:

May the peace of Christ and the power and blessings of the Holy Spirit be with you in all your meetings. It is my desire and purpose to ever be found as a witness for Christ and his gospel at all times. I am now on a visit to my children and former acquaintances here, but expect to return to Independence ere long.

Elder *J. D. Bennett* writes from Cuba, Kansas:

My heart is still in the cause, and I have spared no pains to discharge my duty faithfully. I have been prospered temporally and spiritually, and although I have given one third to one half of my time to the work, the Lord has put it into the hearts of all classes, wherever I have labored, to administer to my necessities. During the past two years I have adopted the rule to leave no opening until the testimony of the gospel was fully borne. I have traveled in heat and cold, and at times suffered keenly from the inclemency of the weather, and in some instances been met with the coldest indifference by those whom I so earnestly desired to benefit, yet I have never lacked a friend nor the necessary comforts of life in any locality. I have more calls than I am able to reach.

Elder *C. St. Clair*, present, reports:

I have preached since last Spring sixty-seven times and baptized nine, also preached two funeral discourses outside of Lord's church. Have distributed about one thousand tracts, epitomes, and others. Would be glad if the Conference will find it advisable to give me a field of labor. Would prefer either North-western Ohio or Astoria, W. T., but do not desire to dictate, but am ready to go wherever directed.

Elder *John Eames* writes from Cheyenne, Wyoming:

I am pleased to say that we have a branch of the Church in Cheyenne. It was organized March 2d, 1884, with two Elders, two Priests,

one Teacher, in all twelve members. Others have promised to join us. I feel that my heavenly Father will bless this branch, though this is almost the last place for a branch of the Lord's Church to be, but I am happy to say that I think this work will roll on in Cheyenne. We also have a Sunday School. Bro. Barrett is the Superintendent.

Letters were also read from Brn. Cyriel E. Brown, Francis-Earl and M. M. Turpen, each breathing an excellent spirit of zeal and devotion for the cause. From Tahiti also came letters, written by Tehopea, Metuore, Torohia and Vaiarea, native ministers on the Society Islands, giving account of the condition of affairs there, and asking the church to send missionaries there. Pres. Smith said that he had answered these letters as best he could, and told them that it rested with the church concerning sending missionaries there.

Appointments were announced for meetings to-morrow morning by the Quorum of Seventy, and the First and Third Quorum of Elders, and of services this evening and to-morrow.

Evening services began by singing "O thou God who hearest prayer." Bro. M. T. Short offered prayer, which was followed by a sermon from Bro. J. F. Burton; the words, "Every one who is of the truth heareth my words," were the basis of the discourse.

TUESDAY, APRIL 8TH.

At nine o'clock the appointed prayer meeting was held, in charge of Brn. John Hawley and J. S. Patterson.

At half-past ten, preaching by Bro. Joshua Armstrong, assisted by Bro. T. N. Hudson.

At half-past one, sang, "In thy name, O, Lord, assembling." Prayer by Pres. Smith.

Committee on credentials made an addition to their report, which will be found with the report.

MINISTRY REPORTS.

The following reports were read by the secretary:

Elder *W. W. Blair*, of the First Presidency, writes from San Francisco, Cal:

I take pleasure in reporting that the Rocky Mountain Mission is in a fairly healthy and progressive condition. Its numbers are increasing, its influence extending wider and deeper, and its prospects encouraging. Active, intelligent, spiritual ministers are needed to aid those already in the field, and none but able-bodied, vigorous, thorough-going men are or can be acceptable, as there are many hardships, inconveniences, and exposures to encounter, especially in the winter and early Spring. Young, or only middle-aged men, are the ones best fitted, physically. The Brighamite Mormons are likely to be forced to an issue direct, as to whether they will or will not obey the laws of the land and be subject to its rulers. I have never doubted but that civil authority will be clearly asserted, and faithfully executed and maintained in the near future, and that "Brighamism" will lose its very life-power entirely, and in a most signal manner; and present indications strongly confirm this. The thoughtful and liberal minded among the Utah Morimons are hopeful of a radical and favorable change in their Church affairs; but the most of the chief leaders, with their illiberal, un-reasoning, and fanatical devotees, seem to increase in blindness, bigotry, and desperation. The policy and doctrine of the Reorganization are better understood, and more kindly entertained by all

who love truth and right, who become acquainted with them, whether Mormon of non-Mormon; and the sharp lines of division and distinction which lie between "Brighamism" and the true faith are more generally seen and noted by those in civil authority, by journalists, book writers, lecturers, and the like; and these are matters of much encouragement.

The genuine doctrines of the Church, those clearly set forth in the sacred records of the Church, should be wisely and diligently taught in order to deliver the captives from the meshes of the blinding, blighting, latter day apostasy, and to inform all who will hear, of God's "marvelous work and a wonder;" and to these ends we ask that suitable ministers be sent to labor in the mission. One or two spiritual and intelligent young Elders would find a most excellent field in Montana. But they should be well instructed in the history and doctrine of the Church, skillful in argument, patient, exemplary, full of charity, and strong, active, and healthy in body, as the country is new, inconveniences for travel many, and the population made up in part of Missouri and Illinois mobocrats, and their sympathisers, and of Morrisites and others who left the Utah Mormons. What is true of Montana is also true of Idaho, and two or more suitable Elders would find an ample field there. The district of Utah needs many Elders, some of whom should be Welsh and Scandinavian. Elders Brand, Hansen, and Hudson will probably report much information from that field, including its needs. Don't fail to send a suitable Scandinavian ministry, as there are in Utah and Southern Idaho many who can understand only the Scandinavian languages. Elder H. N. Hansen can advise wisely in this matter.

Upon the urgent call of dissenting Utah Mormons in Southern Colorado, President Joseph Smith advised, (myself concurring), that I should visit and labor among them; and I therefore went straightway to Antonito, Manassa, and Ephraim in Conejos county, held a series of meetings, baptized eleven, ordained four Elders, one Priest, two Teachers and one Deacon. I also organized them into the "Freedom Branch." By advices lately received I learn two hundred and fifty or three hundred have left the Utah Mormons under the influence of the work planted there, and that likely more will follow.

By request of many persons in California, Pres. Joseph Smith and myself thought it best that I should visit and labor in the Pacific mission for a season. Owing to excessive rains and impassable roads my labors were much hindered in Southern California; yet I trust much good will result from what I could do at San Bernardino, Santa Ana, Los Angeles, and other points. Some additions were made, and a goodly number more expressed their intention to unite with the Church. That district is destined to progress considerably. I find the work in this the Central District promising. The Elders evince greater unity and zeal, and the membership feel much encouraged. Presiding Elder J. B. Price has entered upon his duties with commendable energy and promptitude, and his noble example will no doubt inspire his fellow-laborers to active, persistent efforts. It is probable I shall remain in this state and Nevada for the next few weeks and then return to Utah and the Rocky Mountain Mission. The day you convene will mark the twenty-fifth year of my active and continuous labors in the travelling ministry, days which have been by far the most eventful and happy of my life, during which I have seen the Church increase from about seventy-five souls to near thirty-thousand, and rise from obscurity to honorable prominence. May the dear Lord bless and guide you all in the varied exercises of the session, and through the entire journey of life, that when life's labors are closed, we may joyfully meet in the "General Assembly of the Church of the First Born," in a world redeemed and glorified.

Elder *James Caffall*, of the Quorum of the Twelve, writes from Manassa, Colorado:

My time since last report has been wholly occupied in parts of the ministerial field assigned

me. To my mind there are some important points in Nebraska, and I have been gratified to note some increase of local efficiency and zeal, proving an impetus to the cause where such desirable changes are visible. Would that this improvement was more general; it should be. 'Tis not enough that wrong doing, or immoral conduct be condemned; proof must be given by proper official interference in reproving and bringing back the erring, or disallowing his conduct, as evidence that the church is not a nursery for crime. It is a mistake to suppose that labor which the law of God imposes, when rightly performed, evinces spite, or a desire to trample on the erring. Christ was just as precise and emphatic in teaching his apostles the method of adjudication to be enforced when necessary, as he was in teaching them the laws of adoption. And none have the right to cry halt, when Christ commands a forward movement. The boat that free-thinkers are fitting up may be very enticing, but Latter Day Saints can not ride therein, and be consistent advocates of an exclusive gospel economy. The present age is one of formality. The revelations given through the Seer from 1828 to 1834 contain general laws for quorums and individuals, and their ratification by a solemn assembly of the church made them binding upon said church; which position the Reorganized Church has endorsed, and hence comes under the guidance of said laws. Nor do I think that another solemn, or general assembly is necessary to render those laws, or that discipline plain; or to decide whether we believe them or no, after so many and strenuous efforts have been made to instruct the world therein. The work made legal and binding under general law is ample, and increasing—we should enter in and occupy—leaving special matters or arrangements for the Lord to manage after the counsel of his own will. The road to the unknown is the walking in the known, made plain by heaven's prescribed duties.

I was unexpectedly called from Nebraska to Colorado in January, and through the politeness of Pres. Joseph Smith opened a correspondence with Bro. W. L. Ball, one of the number causing a Mormon revolt in Manassa, of which you have been apprised. At his suggestion I arrived here February 28th, and up to this time have preached thirty-five public discourses, held a number of private discussions, and answered some private inquiries. Eight have been added. Elder W. W. Blair preceded me, whose labors were very effective, eleven during his stay being added; there are others believing our doctrine, and present indications are that more will unite. Much evidence of dissatisfaction exists with the southern people, as they stop to think, study and compare the procedure of the Utah priesthood with the teaching of the books; and in refusing to be longer governed thereby they have but used the right belonging to free men. No society or men, ought to want to hold others contrary to their desires. As to numbers in the revolt, I think there have been some exaggerated reports, though it is pretty certain that a number who claim to be loyal, for some unknown reason, or slow to beloud in complaints, are very much dissatisfied. Few, comparatively, of those in revolt, have as yet united, though many claiming to admit the validity of our position. About seven families, numbering thirty-six souls, have moved to points outside of this (Zion's) limits. Six or eight other families aggregating about sixty souls are now preparing to move off. I am not prepared to give an accurate estimate of the number that have, and will leave between now and Fall. But it is safe to say unless those who have decided to leave shall change, the number will be between one and two hundred. Some who have left, though claiming faith in our doctrine have failed to unite; others who remain say that it is enough for them to have been deceived once; others rest satisfied that they were sincere in what they did, while there is reason to believe others will become reckless. But it is cheering to know that those who have united are contented and happy, with increased faith in the latter day work. Besides the nineteen in Manassa, four have been added in Hutchinson, and three in Sterling, since last report. From a few consid-

erate and kind hearted saints, south and west, I received a response to the appeal for help through the mite method, towards the erection of a church building in Denver. But all earthly prospects having vanished, I have turned said funds, eight dollars, to the Bishop. The few Colorado Saints stood ready to do a good share, but could not bear the whole burden. And had five thousand Saints done what a few did through the mite system; we might to-day have had a respectable church building in the proud city of Denver. But the mite system is too insignificant for many, and so we often fail in the accomplishment of grand results. I am not in favor of special legislation or the granting of special favors, though such a procedure may at times be proper, but think, when a representative pleads for a project which could be consummated with five or ten thousand members giving five cents, some attention ought to be paid thereto. And with such co-operation a representative might sometime meet with success. But deprived of it, a failure ensues, and he perhaps to be charged with incompetency or a lack of enterprise. It often happens that different fields require different aid, or co-operation. Hence a proper and wise discrimination is needed, as well in the appointing of missionaries as in the help for the missionary. While I appreciate the kindness of the body in receiving the statement I offered in my last report, labor demanding my attention in my appointed field has precluded the time and money required; to gather evidence for vindication, so whatever the result may be, the matter rests where it did, and those who want to pass judgment must do so. I have always thought myself amenable to the body for my official acts, and do yet; always willing to submit to every legal examination however scrutinizing, but can not say that I am very deeply in love with any *modus operandi* in private, or before a council, ultimating in publishing a fellow as a malefactor, before the public bar, without a chance to see how it's done, or say a word in self defense. Present need of the work in this locality, the amount of money needed, are hindering causes in attending your present session. I hope for you and the cause a peaceful and profitable time.

Elder *H. C. Bronson*, present, reports:

I was by you appointed to Western Illinois and Eastern Iowa. My time has been entirely spent for the last year in said mission. I have labored in Kewanee, Galva, Galesburg, Maroa, Lewis-town, Millersburg, Buffalo Prairie, Brownsville, Andalusia, Rock-Creek and Burnside in Illinois, and Clinton, Buffalo, Burlington, Montrose, and Keokuk, in Iowa. In many of these places I have labored in connection with Bro. M. T. Short. And in many of these places I feel quite sure that good has resulted, and will still result. In all my labors I have been remarkably blessed spiritually and temporally. I have baptized eleven and attended to other duties. In conclusion I ask you not to overlook this field in the consideration of missions. It is a field that should not be forsaken and it is necessary for the good of the work that one or two missionaries should be kept there continually, as there is very little work done by local elders outside of the branches. I am still for the master's work as Conference may in wisdom dictate.

Elder *J. T. Kinnaman*, present, reports:

Since my last appointment I have labored as follows: At the call of President A. H. Smith I went to Clay County, Kansas, and attended their conference, preaching and taking part in their business. After conference I remained a week and preached. Then in answer to request, went into Republic County where I spoke to the people about a week; baptized and confirmed one. Thence back to Clay county and spoke to them over Sabbath. Then to Blue Rapids and preached a few times; thence to Netawaka and preached over Sunday; thence home, having been gone five weeks. Was compelled to stay at home a while. As district president I visited most of the branches in my district, and as soon as possible was off again to Kansas, this time with W. T. Bozarth as my companion. Preached in the

above named places with the addition of Morganville and a place South of Blue Rapids, where we had good congregations. There Bro. W. T. Bozarth became sick and had to go home. I preached a week longer at Blue Rapids, thence to Centralia and Good Intent, thence home, and have precluded the balance of my time in this district. Have labored in the branch principally. Began preaching on Saturday March 10th, in the M. E. Church at Kingston, Missouri. Bro. W. T. Bozarth came on Monday and we held forth until the next Sabbath evening with good liberty. Baptized seven and did what other ministerial work was to be done. I'm still willing to labor for the Master, and am confident that truth will triumph.

Elder *J. P. Knox* writes from Rockwell City, Iowa:

I left the Conference of 1883 and went directly to Pennsylvania, the field assigned me. My labor was mostly confined to Fayette County, but I did some preaching in Allegheny County. I was there something over two months, and then left on account of sickness. I was sorely afflicted, so much so that I felt alarmed at my condition, hence I came home. I have been laboring with Brother N. Stamm, in Calhoun County, Iowa, this winter. My health is good at present, and if you think me worthy of your confidence and another appointment, I am at your service.

Elder *E. L. Kelley*, present, reports:

I have been engaged a part of the time traveling in the interest of the temporal affairs of the Church specially, and other parts doing the work of a spiritual laborer as circumstances seemed to demand. Together with the Bishop I visited many places in the East, and for four weeks was in company with a most excellent and worthy representative, Bro. F. M. Sheehy, in Maine. Wherever I have been I have found good and wise representatives and noble Saints, and found a rising impulse in their hearts to do more for the Master's work than they have in the past. In the Fall I was placed under circumstances which required me to visit Nebraska, where with Bro. R. M. Elvin, Columbus Scott and others, I was made to realize the great demands for work in the southern part of that state. From there I returned to Kirtland, after visiting a few points in Iowa, and there devoted my time except a visit to Chicago, Galien, Mich., and to Pittsburg, where I was called to special labors. At Pittsburg where I met with many of the Saints, there seemed to be a special interest manifest for the growth of the work. Brn. Ells, Griffiths, Shinn, Criley and other ministers present were working together harmoniously which was a good omen. The discussion which I was compelled to look after took much of my time from my regular work, which I deeply regretted, besides required the expenditure of some two hundred and fifty dollars to protect the work from subsequent misrepresentation and successful assault. Of much of this however it is thought there may be a return in the future. Since my work at Kirtland closed there is still felt a great desire to hear more of the faith, and since I have arrived at this conference, I have additional requests for W. H. Kelley to preach in Painsville, nine miles away, and for copies of his sermon delivered the 1st of March by him for publication in two papers in North Ohio. I have a hope for the future of the work and its final recognition by the pure and good everywhere, but don't expect it to be brought about unless we all work, every man in his particular place and calling.

Bishop *G. A. Blakeslee*, present, reports:

Herewith I respectfully submit a full and complete report of the finances and business of the Church for the year ending March 31st, 1884. Notwithstanding the fact that in many parts of the country there has been a scarcity of means from the partial failure of crops and other causes, the receipts of the Church indicate a general awakening and interest on the part of the Saints for the advancement of the work, from every part of the United States, the Canadas and some parts of the British Isles, that must be gratifying to those wishing good to Zion's cause. At the beginning

of the fiscal year just past there was a cash balance in the treasury and in the hands of the Agents of \$4,046.65, two thousand of which were the proceeds of the sale of Church land; but it was found necessary in the first half of the year to actually supply many districts from the main treasury. Later in the year the demand by my Agents upon me for funds ceased, and many of these same districts have been enabled to place back into the treasury the amount, and more, than they were compelled to call for in the early summer.

The last General Conference of the Church sustained and sent out into the missionary field sixty-five general laborers. Later in the year, where there was an urgent necessity and the requirements from the treasury were not too great, with the advice of the Church authorities where the labor was to be performed, I have supplied to a limited amount nine others who could thereby spend a few months laboring, thus making for the Church a part of the year a total of seventy-four laborers besides the local work. This number, which is much larger than has been maintained heretofore, have been fairly supplied, and with but few exceptions without complaint; and where complaint has been made on the part of the minister, I have not been able to see from a comparison of the supplies and necessities with that of others, that there could possibly exist any good reason therefor.

From the very nature of the work imposed upon me of adjusting the disbursement of the funds to cases in every part of the country where the demands are necessarily different by reason of locality, size of families, and surrounding circumstances, so as to meet and fulfill the demands of the law which holds that the distributing shall be in accordance with the necessities and wants of individuals, as well as the particular duties and work which they are called to, it will require a little patience at times on the part of the minister, and with this all real troubles can be righted; but it ought to be remembered, that in this matter the body have some rights and voice, and that I must render also a true account to the Master, the head of the Church, and such being the case, I ought not to be expected to act except as I can upon the fullest information and knowledge.

The net receipts of tithes and offerings for the year has been, aside from the gifts to Elders, \$14,177.87. This doubtless is the largest amount of actual receipts for these purposes that has ever been in the Church since the Reorganization. Of the thirty-four Elders who have reported, there has been added to this the sum of \$2,247.23. This shows a state and feeling on the part of the Saints and friends of the work that gives to me much encouragement for the future, and that enables me to make some assurances to the First Presidency and the Twelve, that the families of the laborers for the future whom they may wisely select and place in the fields, shall receive due care as the Lord has provided in his word. Not only this, but that the body has determined to move forward in the matter of publishing the gospel of peace, and sacrifice if need be with the sacrifice of the Elder whom they send forth for the glory of God, and the establishment of his work.

I call attention to the fact that of the whole number of missionaries sent out by the body, only thirty-four have made their reports to me as the law provides, and the rule of Conference also has made binding. This I can not overlook while I am in the position in which you have placed me, and it remains for you to determine whether any who neglects or refuses to comply with the rules governing shall be considered authorized representatives of the body who are entitled to protection from the treasury after they shall have had due notice to comply.

With regard to the funds placed in my hands for the repairing of the Kirtland Temple I have to report a total of \$2,738.59 receipts, and \$2,209.30 expenditures by the committee, as heretofore reported and published. This leaves a balance in my hands for that purpose of \$529.29. There is a great need for the completion of the work on the Temple; and it will greatly help the Church, not only in the immediate vicinity, but by representation and effect through the world's travelers, in every land. There are offerings coming into the treasury for the purpose, and the good work should continue. It will rest with this body to say what shall be done in this regard the coming year.

In my general report I have made also a statement of the present assets and liabilities of the Church not including church buildings and grounds, and some other things which will doubtless turn to the benefit of the Church, but which have not yet fully come into

its possession. The total assets at the beginning of the fiscal year are \$8,038.60. The only liability a balance to agents of \$6.40, which leaves the Church in a good working condition for the coming year.

From the numerous cases of care of the poor falling upon the Church, many aged, and who must have due provision made, it seems necessary that at the earliest time practicable there should be steps taken for the providing of a particular place for this purpose, and I would recommend that the matter be considered by this conference.

On motion the Bishop's report was referred to a committee, and the President appointed Brn. Wm. Leeka, Temme Hinderks and J. F. Burton.

Bro. Henry A. Stebbins, Church Secretary and Recorder, reported:

CHURCH RECORDER'S REPORT.

It is a pleasure to me to say to the General Conference of 1884, and to the church, that the Church Records are more full and complete than at any previous time, the labor of years having brought perfection nearer. During the year I have written three hundred and ninety-one letters to branch and district officers, and others concerning records, and generally they have been replied to and corrections sent. During January, February and March, I have received each month about two hundred branch reports, transcripts of reports, and letters and cards, which is a good showing.

The following organized branches have present numbers on the Church Records as given, namely:

AUSTRALIA.—Bangwall 19, Nambucca 36, Queen's Ferry 21, Sydney 18, Wallsend 26, total 120.

DENMARK.—Aalborg 19.

ENGLAND.—Birmingham 69, Burton-on-Trent 34, Clay Cross 29, Devenport 11, Enfield 3, Farnworth 37, Hackney 29, Hanley 45, Limehouse 67, Manchester 69, Sheffield 24, Stafford 12, Summerfield 27, Walsall 17, Wigan 12, total 490.

SCOTLAND.—Penston 15.

SWITZERLAND.—Zurich 29.

WALES.—Aberaman 24, Carnarvon 7, Llanelly 52, Llan-samlet 35, Merthyr 17, Nantyglo 7, Ogmores 25, Rhonda 16, total 183.

CANADA.—Alliston 18, Baddertown 30, Blenheim 53, Corinth 32, Carlingford 31, East Dover 13, Egremont 52, London 156, Lindsley 12, McKillop 9, Olive 24, Picton 24, Puce River 7, Osborne 30, Walsingham 15, Wellington 20, Wilkesport 35, Zone 39, total 600.

MANITOBA.—Green Ridge 8.

NOVA SCOTIA.—Cornwallis 10, Upper Newport 11, total 21.

ALABAMA.—Butler 35, Lone Star 91, Salem 33, St. Joseph 16, Macedonia 14, Pleasant Hill 67, Pleasant View 15, Perseverance 74, total 345.

ARKANSAS.—Silver Hill 10.

CALIFORNIA.—Alameda Creek 54, Humboldt 19, Jefferson 19, Laguna 24, Long Valley 16, Los Angeles 27, Newport 142, Nortonville 14, Oakland 88, Sacramento 80, San Benito 31, San Bernardino 194, San Francisco 24, Santa Maria 15, Santa Rosa 68, Stockton 44, Uniontown 18, Visalia 12, Watsonville 45, total 932.

COLORADO.—Rocky Mountain 36.

FLORIDA.—Coldwater 50, Eureka 37, Hinote 16, Millview 9, Mount Olive 44, Santa Rosa 37, Unity 15, total 208.

IDAHO.—Malad 39, Soda Springs 18, total 57.

ILLINOIS.—Alma (Schuyler Co.) 24, Alma (St. Clair Co.) 43, Alma (Marion Co.) 15, Amboy 38, Barry 9, Belleville 64, Braidwood 62, Brush Creek 74, Buffalo Prairie 78, Caseyville 32, Chicago (second) 33, Deer Creek 16, Dry Fork 20, Elvaston 23, Henderson Grove 33, Kewanee 79, Leland 8, Marengo 16, Millersburg 39, Mission 110, North Bend 27, Peatonica 9, Peoria 23, Pilot Grove 30, Piper City 19, Pittsfield 47, Plano 169, Princeville 14, Rock Creek 43, Rock Island 9, Sandwich 64, Streater 30, Springerton 66, Truro 12, Tunnel Hill 84, White Eagle 7, total 1469.

INDIANA.—Canaan 23, Clear Lake 59, Eden 33, Lov Gap 17, Mount Pleasant 11, New Trenton 16, Olive 17, Pleasant Ridge 31, Union 27, total 234.

INDIAN TERRITORY.—Delaware 25.

IOWA.—Boomer 13, Boonsborough 19, Boyer Valley 39, Buffalo 18, Burlington 66, Butternut Grove 34, Camp Creek 17, Coalville 22, Council Bluffs 142, Crescent City 75, Creston 15, Davis City 63, Des Moines 53, Des Moines Valley 51, Elm Creek 34, Edenville 78, Farm Creek 30, Farmington 52, Franklin 7, Galland's Grove 228, Greenville 18, Hamburg 24, Jackson 16, Keokuk 43, Keystone 50, Lamoni 485, Little Sioux 165, Lucas 199, Mason's Grove 88, Magnolia 176, Mill Creek 18, Montrose 46, Newton 47, North

Coon 22, North Star 60, Pilot Creek 18, Pilot Rock 37, Pleasanton 105, Pleasant View 14, Plum Creek 91, Salem 31, Shelby 22, Shenandoah 104, Sheridan 46, Six Mile Grove 26, Spring Creek 46, Union 60, Unionburg 21, Union Center 101, Union Grove 17, Union Hill 11, What Cheer 10, Weston 18, Wheeler's Grove 80, total 3,421.

KANSAS.—Arcadia 20, Armstrong 17, Blue Rapids 64, Centralia 24, Columbus 39, Elmira 26, Gaylord 36, Good Intent 25, Goshen 46, Indian Creek 13, Jacksonville 8, Mound Valley 40, Netawaka 30, Pleasant View 77, Prairie Home 19, Minersville 7, Scranton 33, South Logan 15, Wyandotte 50, total 589.

KENTUCKY.—Farmington 30.

MAINE.—Brooksville 41, Deer Isle 27, Green's Landing 41, Kennebec 38, Mason's Bay 32, May 33, Olive 41, Pleasant River 19, Pleasant View 25, Saco 6, Seaside 23, Union 9, total 335.

MASSACHUSETTS.—Boston 77, Brockton 19, Douglas 23, Dennisport 51, Fall River 123, New Bedford 15, Plainville 49, South Plymouth 10, total 369.

MICHIGAN.—Black River 11, Coldwater 54, Forester 23, Galien 75, Genesee 15, Hersey 80, Hopkins 16, Lawrence 49, Lebanon 37, Maple Valley 30, Mill Creek 24, Reese 23, Sherman 22, Saint Clair 9, Saint Johns 33, Union 26, Vassar 14, total 541.

MINNESOTA.—Crystal Lake 8, Grand Prairie 38, Hope of Zion 16, Oak Lake 23, total 85.

MISSISSIPPI.—Three Rivers 37.

MISSOURI.—Allendale 38, Alma 26, Bevier 110, Boone Creek 17, Breckenridge 7, Carrollton 34, Center Creek 18, Center Prairie 28, Cheltenham 31, Clear Fork 13, Clintonville 11, Delana 76, Eureka 15, Far West 48, Gravois 55, Hannibal 28, Holden 6, Independence 287, Kansas City 19, Lone Rock 47, Moselle 9, Mount Hope 10, Oregon 22, Platte 70, Pleasant Grove 40, Renick 18, Ross Grove 25, St. Joseph 94, St. Louis 174, Salt River 27, Starfield 32, Stewartsville 74, Stewartsville City 48, Stewartsville German 59, Waconda 40, Whearso 21, total 1,677.

MONTANA.—Butte 17, Gallatin 50, Willow 12, total 79.

NEBRASKA.—Blue River 72, Cedar Creek 19, Clear Creek 11, Clear Water 32, Columbus 38, Deer Creek 30, Douglas 24, Hayes 16, Lake Shore 30, Moroni 24, Nebraska City 122, Omaha English 75, Omaha Scandinavian 29, Palmyra 32, Platford 14, Plattsmouth 31, Platte River 27, Platte Valley 38, Pleasant Grove 24, Union 32, total 720.

NEVADA.—Carson 32, Dayton 8, Elko 12, Franktown 17, Motsville 41, total 110.

NEW JERSEY.—Hornerstown 25.

NEW YORK.—Brooklyn 29, Savannah 8, total 37.

OHIO.—Amanda 29, Belmont 20, Buchtel 10, Bylesville 7, Churchill 16, Jackson 29, Lampsville 27, Lebanon 30, Liberty 22, Morgan 6, Syracuse 51, total 238.

OREGON.—Coos County 12, Myrtle Creek 11, Prairie City 12, Sweet Home (disorganized) 45, total 80.

PENNSYLVANIA.—Danville 20, Hyde Park 23, Mansfield 13, Nanticook 6, New Park 16, Olive 18, Philadelphia 43, Pittsburg 106, Plymouth 12, total 257.

RHODE ISLAND.—Pawtucket 10, Providence 173, total 183.

TENNESSEE.—Eagle Creek 23, Foundry 14, total 36.

TEXAS.—Bandera 26, Central 20, Cheesland 12, Elkhart 18, Elmwood 31, Live Oak 16, Red River 18, Shawnee 8, total 149.

UTAH.—Beaver 21, Ephraim 36, Heber City 19, Kaysville 7, Lehi 48, Plain City 29, Provo 19, Richfield 27, Salt Lake Mission 33, Santa Quin 10, Springville 31, Union Fort 31, Wanship 29, total 340.

WEST VIRGINIA.—Benwood 14, Cabin Run 11, Clarksburg 18, Fairview 30, Sugar Creek 38, Union Grove 12, Wayne 21, total 144.

WISCONSIN.—Excelsior 13, Freedom 40, Janesville 26, Webster 12, Wheatville 13, total 104.

The following are disorganized or fragmentary branches:

WALES.—Bnfort 11, New Tredegar 20, Ystradgylais 11, total 42.

CANADA.—Botony 17, Buxton 4, Norton Creek 12, Saint Thomas 11, Toronto 12, total 56.

ALABAMA.—Brewer's Creek 8, Flat Rock 13, total 21.

CALIFORNIA.—Davisville 9, Healdsburg 15, Lodi 10, Pine Mountain 9, total 43.

COLORADO.—Denver 10.

CONNECTICUT.—Brooklyn 5, Fair Haven 5, total 10.

FLORIDA.—Evening Star 38, Gainsville 11, total 49.

ILLINOIS.—Alton 30, Batavia 13, Boone County 6, Bryant 14, Canton 44, Chicago (First) 29, Elm River 15, Fox River 27, Saint Davids 10, Victoria, 9, Wabash 16, total 213.

INDIANA.—Hope 4, Yellow River 8, total 12.

IOWA.—Buena Vista 7, Burlington German 5, Chariton 8, Croton 6, Davenport 29, Evening Star 9, Fontenelle 4,

Fremont 10, Glenwood 17, Harlan 8, Hazel Dell 7, Inland 9, Lemars 9, Nephi 14, Pleasant Grove 11, Pleasant Ridge 2, Pleasantville 7, Redding 6, String Prairie 19, Vincennes 16, Yell 14, total 217.

KANSAS.—Armstrong Academy 22, Atchison 9, Fanning 21, Leavenworth 13, Nobletown 20, Pleasant Ridge 3, Solomon Valley 10, White Cloud 8, Wolf Creek 6, total 112.

MAINE.—Bear Isle 12, Rockland 13, total 25.

MASSACHUSETTS.—North Dartmouth 7, South Yarmouth 14, total 21.

MICHIGAN.—Bridghampton 11.

MINNESOTA.—Little Cannon 12.

MISSISSIPPI.—Bluff Creek 8.

MISSOURI.—Bigelow 4, Belton 2, Coon Creek 4, Galesburg 33, Grand River 4, Guilford 4, Hazel Dell 3, Joplin 10, Knoxville 6, Valley 17, total 87.

NEBRASKA.—Bell Creek 12, Desoto 19, Elkhorn 3, total 34.

OHIO.—Brookfield 6, Kirtland 18, Monroe 10, West Wheeling 24, total 58.

TEXAS.—Lone Star 5, Oak Island 15, Stockdale 22, total 42.

UTAH.—Providence 4, Salt Lake City 119, total 123.

WISCONSIN.—Binghamton 35, Burlington 29, Darling-ton 7, Viola 16, Willow 24, total 111.

The above 486 branches and fragments of branches, as they appear at this time upon the Church Records, aggregate a total of 15,705 members, a net gain of 644 over last year, being 224 more than was the gain of a year ago over the previous year. This excess is chiefly, if not altogether, due to corrections obtained from a number of branches whose records had not been reported for several years.

And I will here say that all regions were pretty generally heard from through the district officers or missionaries, and very good corrections obtained except from Florida, Western Wisconsin, Northern Minnesota and Northern California, from whose district conferences no branch reports are ever forwarded. However, in the latter district the officers of several branches responded to the call by letter, and sent corrections. To some degree this neglect is found in other districts also; but I am pleased to say that several districts have chosen more order-loving, efficient, and energetic district clerks than they have had before: thus progress is being made. And I thank all those, both in districts and branches, who have assisted in the work, both officers and members, both brethren and sisters. Bro. E. C. Brand has corrected every record in Utah, traveling five hundred miles or upwards for the purpose, during the winter.

The following table shows the net loss and gain by countries and states, and the totals in the same in contrast with those of last year. It will be seen that in net gains the following take precedence: Iowa, first; Missouri, second; England, third; Alabama, fourth; Nebraska, fifth; Kansas, sixth.

COUNTRIES AND STATES	Net Gain	Net Loss	1884 Totals
Australia	21		120
Denmark			19
England	73		490
Scotland			15
Switzerland			29
Wales	3		225
Canada	8		656
Manitoba	8		8
Nova Scotia	21		21
Alabama	60		366
Arkansas		2	10
California	35		975
Colorado	9		46
Connecticut		2	10
Florida		1	257
Idaho	2		58
Illinois		36	1682
Indiana	1		246
Indian Territory			25
Iowa	144		3638
Kansas	41		701
Kentucky			30
Maine	2		360
Massachusetts	21		390
Michigan	30		552
Minnesota	22		97
Mississippi			45
Missouri	108		1764
Montana	8		79
Nebraska	43		754
Nevada		3	110
New Jersey	4		25
New York	3		37
Ohio	24		296
Oregon		3	80
Pennsylvania	5		257
Rhode Island		18	183
Tennessee		9	36
Texas	8		191
Utah		18	463
West Virginia	33		144
Wisconsin		1	215
Total	787	68	15705

Subtracting 93 from 737, we have 644 as the net gain over loss.

On March 27th, I finished the final copy of the Index of Names ordered by the General Conference, September 29th, 1882. It covers twenty-four thousand and five hundred and fifty-seven (24,557) entries of names, that is all that are reported to me up to October 1st, 1882. Many persons being found upon different pages of Records B, C, and D. The total number of names is one hundred and eleven (111) less than twenty thousand, or nineteen thousand eight hundred and eighty-nine. The difference between this number and the number now reported is accounted for by deaths, expulsions, and changes of name by marriage; those women married since their baptism being indexed by both names.

The labor of copying upon sheets, and arranging in alphabetical order, all sir names and given names, before any could be copied into the Index Book, was the chief part of the work, and it was no brief task nor holiday employment, particularly where there are so many names that are exactly alike, and where the records sent in years ago were often entirely deficient in items, so that to distinguish between parties of the same name was often difficult.

I present a table, as information to the curious, showing the number of different sir names beginning with each letter of the alphabet, as follows:

Letter	Number of Names	Letter	Number of Names
A	105	K	103
B	387	L	172
C	326	M	306
D	157		
E	89		
F	133		
G	180		
H	332		
I	16		
J	45		
K	103		
L	172		
M	306		

Thus there are over three thousand five hundred different family or sir names upon the Church Record, and each one had to be placed in its proper order in the Index. Of the names the most common are found as follows: 337 Smiths, 214 Jones, 214 Williams, 196 Davis and Davies, 176 Browns, 163 Johnsons, 146 Thomas, 102 Andersons, 97 Lewis, 94 Evans, 92 Wilsons, 91 Taylors, 87 Thompsons, 85 Millers, 78 Moores, 77 Whites, 77 Clarks, 77 Allens, 74 Cooks, 74 Roberts, 71 Scotts, 71 Youngs, and so on downward. Of names alike there are 24 Mary Jones, 24 Mary Williams, 20 Mary Browns, 20 Mary Smiths, 12 Ann Smiths, 9 John and 7 Joseph Smiths; and other names, particularly the Davids, Williams, Elizabeths, Margarets, Sarahs and Marthas, that occur by the sixes, or tens, or dozens, to the most common sir names, as those mentioned and others not mentioned.

In accordance with the order of the General Conference, I have continued to enroll names for the Fifth Quorum of Elders. Besides those heretofore reported, and list published in the Herald of July 28th, 1883, the following have since made application, namely Elders William Aird, C. E. Aldrich, T. J. Bell, T. N. Fields, H. S. Gill, C. A. Hall, N. N. Hazleton, J. D. Jones (of Kansas), Ekin Lovell, Elisha McEvers, Robert Oehring, Levi Phelps and Thomas Venables, making 77 with those previously enrolled. I will send to the officers of the First Quorum a complete list of the 77, so that an organization of the Fifth Quorum may be effected, if enough of them are present at the conference to so do, or if other Elders are present to be enrolled and be organized with those present already enrolled.

No applications have been made for the organization of another Quorum of Priests, or for quorums of Teachers and Deacons, as provided by the revelation and by resolution of General Conference in September, 1882.

Elsewhere in the minutes will be found a synopsis of the reports of districts, the leading facts being copied by me, as last year district reports did not appear in the published minutes.

Of requests for ministerial labor there has come to hand the following:—One from Bro. Chute in behalf of the saints in Alabama and Florida, asking that Bro. R. J. Anthony be returned to the South Eastern Mission; a resolution from the Pittsburg District, requesting the re-appointment of Bro. G. T. Griffiths to that mission; one from the Northern Minnesota District, asking the appointment of Bro. Thomas Nutt to that field; a letter from Bro. Aldrich, of Oregon, saying that the saints greatly desire that some one be appointed to labor in that land, believing that the Lord has a people there, whom proper labor will gather out; a letter from Bro. Pert, of Western Maine, asking that

Brethren Sheehy and Gilbert be continued in the mission that includes that field; also, resolutions of the Massachusetts District, asking that the labors of Bro. Sheehy and Gilbert be confined to that district, and that Bro. M. H. Bond be continued in the east; a petition from the Rocky Mountain Branch for the return of Bro. Caffall to Colorado; a request from the Texas Central District for the continuance of Brethren H. C. Smith, George Montague and A. J. Cato, in that mission, and that Bro. G. S. Hyde be appointed there; also, one from Oak Island Branch for Brethren H. C. Smith and A. J. Cato to be continued, and D. H. Bays to be appointed.

DISTRICT REPORTS.

Welsh Mission: 8 branches, 160 members; 2 baptized, 6 emigrated to America, 7 died and 6 expelled, making a net loss of 17 during the year. T. E. Jenkins, president; Benjamin Davies, clerk. Bro. Jenkins writes: "I am happy to state that there are some very faithful Saints in Wales. Among these are Elders Wm. Morris, D. Davies, J. Lewis and D. Meredith, who, though working in the coal pit six days in the week were out last Summer every Sunday preaching out of doors, from village to village. There is peace and union in every branch, but the energy that ought to characterize Latter Day Saints is wanting, and those not of us are satisfied with what they have. We pray God to revive his people, to soften the hearts of others and to disperse the darkness, that we may yet see the work of the Lord flourish in this country."

Florida District: Has 10 branches that contain about 400 members. The work is in a low condition, though there has been a slight increase in the membership during the past year. Very little local labor has been done, and branch officers have, in general, been inactive, though a few have tried to do something. So writes the president of the district, Bro. Scarelliff, who says that he has labored in the district about four months, the rest of his time being devoted to the other parts of his mission. Bro. R. J. Anthony labored very acceptably and the Saints wish for his return there. Bro. E. W. Cato, of Missouri, also labored there for a few weeks and did good.

Nauvoo and String Prairie District, Illinois and Iowa: 8 branches, (one of them disorganized), containing 321 members. During the year 7 have been added and 5 lost, leaving 2 as net gain. S. J. Salisbury, president; O. Owen, clerk.

South-Eastern District, Illinois: Contains 5 branches, numbering 273 members, besides 7 members not in any branch. I. A. Morris, president; J. W. Stone, clerk. The work is stated to be in good condition, with very many calls for preaching, more than the local ministry can answer. The traveling ministers of the church would be welcomed there.

Decatur District, Iowa: 10 branches and 2 fragments, with 1005 members on record, including officials. Henry A. Stebbins, president; Edwin H. Gurley, clerk. During the past year 54 have been baptized, 63 received from other districts, 26 removed to other districts, 10 died and 6 expelled, leaving 75 as net gain. Several of the Elders have been active, when time and opportunity permitted, and with good success. At present the prospects are good for an ingathering in several localities if the work is prosecuted, and the expectation now is that it will be, the president intending to devote most of the coming season to it, and several other Elders will doubtless labor all they can. Hence good results are hoped for. A number of Elders have kept up regular appointments the past year in school houses outside of the branches.

Des Moines District, Iowa: 5 branches and 26 scattering members, making a total of 302 members. Increase of 25 by baptism and 8 by letter, and a loss of 18 by letter, 2 by death and 2 by expulsion, or a net gain of 11 members. I. N. White, president; John Sayer, clerk. Bro. White says: "I believe the district at large to be in a better working condition than ever before since its organization. Bro. Nirk, Roth and Shimel, local officials, have done good labor. Bro. Ezenhouser under General Conference appointment has been an active laborer, and Bro. McDowell has also done some good work. We are somewhat perplexed with the spirit of jealousy in two of our branches, otherwise they are in good, working condition."

Fremont District, Iowa: Composed of 7 branches having 352 members and 51 scattering ones, in all 403 members. During the year the gains have been 8 by baptism, 18 by letter, and the losses 17 by letter and 3 died, leaving 6 as a net gain. Henry Kemp, president; J. M. Stubbart, clerk. The work in the district is represented as being in a prosperous condition.

Galland's Grove District, Iowa: Has 13 branches,

643 members including officials. During the year 9 have been baptized and 16 received, 13 have removed, 4 died and 4 been expelled, leaving a net gain of 4 for the year. One new branch (the Earling) has been organized. There are also 12 or 15 scattering ones in the district. Eli Clothier, president and John Pett, clerk. Bro. Clothier says: "Some of the branches are weak and require a good deal of attention, others are strong and in fine condition. The officials deserve great credit for the manner in which they have conducted their respective branches. We wish that all of them were so, but we labor and hope for an advancement. The chances for successful preaching in the district were never better."

Little Sioux District, Iowa: Contains 5 branches, 541 members. A gain of 20 by baptism and 50 otherwise during the year, also a loss of 8 by letter, 2 by death, and 36 by disorganization of branches, leaving a net gain of 24 members. James C. Crabb, president; William C. Cadwell, clerk. Bro. Cadwell reports the district as being in fair condition, in some localities considerable interest manifested with prospects of organizing two or three new branches, while in other places, where in times past the work has prospered, there is now indifference, and one of the oldest branches appears to be hardly able to continue its existence. Yet the Saints throughout the district feel well spiritually, including the many scattering ones within its bounds, and most of these hoping for the organization of branches in their neighborhoods.

Pottawattomie District, Iowa: Contains 5 branches, 458 members. During the year 12 have been added by baptism, 8 by letter and vote; 7 have taken letters, 3 have died, and 3 been expelled, leaving 7 as net gain. C. A. Beebe, president; Fred'k Hansen, clerk.

Central Kansas District: Has 4 branches and 112 members. During the year 3 have been baptized, 1 has died. Daniel Munns, clerk.

Massachusetts District: No statistical report received, but the president, Bro. John Smith, reports that there have been many additions during the past year and but few losses. There has been a large amount of labor bestowed by the local ministry, which has resulted in many additions to the Church. The labor of the General Conference missionaries has also been productive of much good, and there is a great desire in the district that they should be reappointed there. Owing to the great depression in trade and manufacturing in the East, finances are at low tide with the Saints as well as with other people, but also many have heartily responded to the calls for help, having learned that "sacrifice brings forth the blessings of heaven," hence the work goes on still.

North-East Missouri District: Has 4 branches, 177 members. Some of the branches are in a fair condition while some are not. But it is a favorable territory to labor in, and providing every Elder would do a little outside labor in the country, it is thought that many would be added to the Church, so reports Bro. J. T. Williams, district clerk. Bro. George Hicklin is the president.

St. Louis, Missouri, District: Composed of 8 branches and 2 fragments, with 487 total membership. During the year 10 baptized, 7 received, 7 removed, 7 died, 2 expelled, leaving a net gain of one. There is hope of reorganizing the two that, by removal of many, became disorganized. Spiritual condition of the district is fair, the Saints in general being earnestly engaged and doing their duty. Various gifts of the Spirit are enjoyed among them. The local Elders have preached a good deal, and also Bro. A. H. Smith and B. V. Springer have labored with much acceptance, the latter all his time, but mostly outside of the branches in Crawford, Oregon and Franklin counties. John Baird, president, and J. G. Smith, clerk.

Central Nebraska District: Contains 4 branches, 120 members. There has been a gain of 9 by baptism and 5 by letter, and a loss of one removed, leaving 13 as the net gain for the year. Levi Gamet, president; H. J. Hudson, clerk. Various ones of the traveling ministry have labored in the district during the year with good results, both in the branches and outside of them. Bro. Hudson writes that "the prospect throughout the district is one of quickened life and spiritual power."

Southern Nebraska District: Has 7 branches, 329 members. During the year 26 have been baptized and 23 received, 9 have removed, 3 have died, and 8 been expelled, leaving a net gain of 29 members. Besides the labor of local Elders, ten of the brethren—Apostles, Seventies, and others,—have preached in the district, and three public discussions have been held, resulting in good to the cause. In general the

prospects are bright. Levi Anthony, president; R. M. Elvin, clerk.

Nevada District: Bro. Glaud Rodger reports 5 branches, 108 members, but many are widely separated from the others. Yet there is a better feeling of interest than there has been for some years past. He has labored there all Winter, and the Saints seem revived and strengthened. Good attendance at Genoa and Empire, but small at Carson and Franktown.

Western District, Wisconsin: Bro. Frank Hackett writes that the prospect there is not very flattering. Meetings are kept up in two or three branches each Sunday, but the attendance is not very large. Yet the few seem to enjoy a good degree of the Holy Spirit. Only the lack of energy and effort prevents the progress that might be made in the work if zeal and means were united. The Elders who will labor have to support their families and do what they can in the work. They wish some one sent to revive the work there, if some one can be sent.

The above report of the Church Secretary and Recorder was referred to a committee, and Brn. I. N. White, M. T. Short and Stephen Maloney, were appointed.

Bro. Joseph Smith, Business Manager of the Herald Office, submitted a report, with certain letters and a telegram, all of which were read, and the following was moved and adopted:

Resolved, That we accept the report of the Business Manager of the Herald Office, and exonerate the Board of Publication from any charges that they did not use all seeming necessary measures to apprehend the absconder, and that the report be submitted without publication.

The financial report of the Board of Publication was read:

Financial Report of the Board of Publication for the year ending March 15th, 1884,

1883 RECEIPTS.	
Cash on hand March 16.....	\$2,509 16
Cash receipts for publishing department..	8,502 97
Money hired.....	800 00
Received on notes.....	275 00
Received as interest on notes.....	208 06
From depositors and on accounts.....	105,391 91
	<u>\$117,687 10</u>

EXPENDITURES.	
Wages to employees.....	\$5,878 33
Weekly mail.....	340 00
For Paper.....	1,588 44
Binding Books.....	766 33
Books and merchandise purchased.....	241 98
Ink, composition, type, &c.....	180 88
Fuel.....	178 03
Machinery.....	145 00
Paid on notes.....	675 00
Taxes two years.....	209 82
Insurance.....	75 00
Stamps, freight, expressage, &c.....	682 78
Paid on Conover place.....	225 00
Interest on notes.....	283 07
Lumber, &c.....	13 02
Paid on account and to depositors.....	103,677 91
Cash on hand.....	2,526 51
	<u>\$117,687 10</u>

SUMMARY.	
Inventory.....	\$20,293 85
Bills receivable.....	47 00
Accounts receivable.....	2,308 08
L. Conover's indebtedness.....	3,432 30
Cash.....	2,526 51
Total resources.....	<u>\$28,607 74</u>

LIABILITIES.	
Accounts payable.....	\$4,968 32
Bills payable.....	6 088 57
	<u>\$11,056 89</u>
Net capital.....	\$17,550 85
Net capital at last report, April, 1882.....	16,998 15
Net gain for two years.....	\$552 70
Loss by L. Conover.....	\$3,432 30
Gain.....	552 70
Loss above gain.....	<u>\$2,879 60</u>

ASA S. COCHRAN, Secretary.

The President gave notice that no new business should be introduced after to-morrow's session.

On motion the consideration of the revised Articles on Representation was made the special business for Thursday.

The President made a verbal report concerning the publication of the proposed Danish periodical, and Bro. Peter Anderson said that \$140 had been subscribed towards the work.

A resolution and petition from the Des Moines District was read.

The Quorum of Seventy, and the Second and Fifth Quorum of Elders, were notified to meet to-morrow morning, the latter with the object of trying to effect an organization at this session.

Announcements were made for meetings this evening and to-morrow.

In the evening, sang "O God! give strength to all thy Saints." Prayer by Bro. J. F. McDowell. Sang "Lift your glad voices in triumph on high." Bro. G. T. Griffiths preached from Matt. 7: 24, on Faith and Works.

WEDNESDAY, APRIL 9TH.

The Fifth Quorum of Elders met in the morning, and an organization was effected. The other quorums also held meetings as appointed yesterday.

The morning prayer meeting was placed in charge of Brn. J. A. Robinson and John Beard.

At half-past ten o'clock a sermon was delivered by Bro. R. J. Anthony. He was assisted in the services by Bro. J. J. Kaster.

At half-past one, sang "We hear thy voice, our Father." Prayer by Bro. A. H. Smith.

The report of the committee on the report of the Church Secretary and Recorder was read:

We, your committee on the Church Recorder's report, do hereby report that we have examined all documents that fell into our hands and find the work well executed and correct. I. N. White, M. T. Short, S. Maloney, committee.

The report was accepted and the committee was released.

A portion of the Business Manager's report that was received yesterday was, by his wish, taken up and adopted, reading as follows:

In addition to the foregoing report the Business Manager of the Herald Office takes pleasure in reporting that, that the two notes taken by the Board in the prosecution of its business, and which were adversely reported upon by the investigating committee appointed by you, and which reported to the April session of 1880; the one as "worthless" and the other as an "error" of the Board in carrying it as an asset; have both been paid. And I ask you to grant leave that this report be placed on record in the minutes of conference, as an act of justice to the members constituting the Board when these two notes were taken, as well as in vindication of the good faith of the persons who gave the notes.

Respectfully submitted, April 4th, 1884.

JOSEPH SMITH, Business Manager.

A report and resolutions from the Quorum of the Twelve were read:

To the President of the Conference, Elders and Brethren Assembled, Greeting:—The following members of the Quorum have been in council for several days prior to the assembling of the

Conference, and since, and have had under consideration various important and vital questions relating to their rights and privileges as a body, and the welfare of the work in general. Some conclusions have been reached, and others are still under consideration, which will be presented in due time. Among the decisions reached are the following, which are presented for your consideration, and your endorsement respectfully asked:

1. WHEREAS, The law appointing the Quorum of the Twelve and their mission among all nations, and their relationship to the Church, having general supervision of the whole; also constituting them a judiciary, thereby authorizing them to regulate all the affairs of the same, seems not to be understood, or at least is misapprehended; and for this and other causes the Council have been repeatedly hindered in the judicial department of their work.

The revelations given for the purpose of organizing the Church of the Living God upon the earth, for the dispensation of the fulness of time, makes known the several departments of subdivisions into which the kingdom shall be organized for the work of the ministry and the administration of the law governing the entire body. And

WHEREAS, In addition to traveling and preaching in common with their fellow servants, it is enjoined that the Traveling High Council shall take the oversight of the entire work.

Also upon the Traveling High Council there is by law enjoined special duties, to carry out which implies extra prerogatives and responsibilities not imposed as pertaining to other quorums. And to these specialties, the character, right and extent of their presidency they insist, in the nature of the case, must be recognized.

The duties assigned by the law are to build up the Church and regulate all the affairs of the same in all nations. In the discharge of these duties, thus prescribed, of necessity is recognized executive authority, both in its quorum and individual capacity. Wherefore the Council reserves to themselves the right to determine their interference, or otherwise as the case may be, for in the nature of things that prerogative exists with them.

We present this declaration, believing it due to ourselves regarding our calling and the duties therein imposed, especially when acting in our individual capacity, because, as an assembled Quorum, its prerogatives and the character of its decisions are by positive enactment made known.

2. Resolved, That by virtue of their office and calling, as declared by the organic law of the Church, the members of the Quorum of the Twelve are the lawful presidents of the Church abroad in all the world, to preside over, regulate and set in order the same, and that in all the Branches of the Church and Districts, this presiding authority should be acknowledged and acquiesced in by the Presidents of its Branches and Districts. And when one of them is present at a District Conference or Branch Meeting, it should be left discretionary with him, as to whether it would best serve the cause by presiding.

3. Resolved, That the Quorum of the Twelve, as a judicial body have the right, collectively or individually, to render decisions involving the law and usages of the Church, in their various fields of labor, and when such decisions are made by individual members of the Quorum, said decisions are binding on the Church, and should be respected until brought before the Quorum and its decision had.

4. Resolved, That it is the decision of this Quorum that the Bishops of the Church have not the right or authority to dispose of, deed and convey to others, the properties of the Church at their option.

5. Resolved, That a committee from our number be appointed for the purpose of comparing the present and Palmyra Edition of the Book of Mormon, with the Manuscript in the hands of David Whitmer, and that Wm. H. Kelley, T. W. Smith, and A. H. Smith compose said committee.

6. Resolved, That it is the sense of this Quorum that the commandments of a local charac-

ter, given to the First Organization of the Church, are binding on the Reorganization, only so far as they are either reiterated, or referred to as binding by commandment to this church.

It was moved by Brn. Stebbins and Bays that the report be received and be made the special order for Friday afternoon. Brn. Patterson and Pitt moved as an amendment that the consideration of the report be deferred till the April Conference of 1885.

This was discussed by Brn. E. Robinson, E. L. and W. H. Kelley, H. A. Stebbins, F. G. Pitt, Joseph Luff, A. H. Smith and Jason W. Briggs. Then the amendment being put to vote, was declared lost. The original being put upon its passage prevailed, and Friday afternoon thereby made the time for its consideration. Division being called for, resulted in a vote of 47 for and 19 against. It was ordered that the secretary have the report printed and copies furnished the conference, that all may consider it.

By resolution, the Bishop and his counselors were allotted Friday forenoon to teach the temporal law, and to be questioned.

A petition from the Des Moines District, as adopted by the conference of said district, March 8th, 1884, was read, and the petition granted.

Resolved, that we respectfully petition General Conference to be held at Stewartville, Missouri, April 6th, 1884, to grant unto us, the Des Moines District, the following defined territory; and that such be known as the Des Moines (Iowa) District, viz: Beginning at south-west with Madison county, and extending to the east line of Washington county; on the east to along the line of Johnson, Linn, Buchanan and Bremer counties; On the west to along the western line of Wright, Hamilton, Boone, Dallas and Madison counties, to place of commencement.

A petition from members of the Burlington Branch, Iowa, was presented, as also a remonstrance to granting the petition, all from the same place; and on motion, the documents were referred to a committee; the chair appointed Brn. Eli Clothier, John Beaird and J. L. Bear, as said committee.

The following was moved by Brn. A. H. Smith and J. H. Lake:

Whereas, in the past, California was considered as a general mission, and provided for in appointments to such missions; and whereas a change was made a few years ago, and the mission discontinued and divided into districts, each district choosing its presiding officer, and reports therefrom show that the change has not worked advantageously; therefore be it,

Resolved, that California, Nevada and Oregon, be restored to their former condition as a mission, and a missionary be assigned to said mission.

It was spoken to by Brn. A. H. Smith, J. F. Burton and A. Munns, and then it was moved to amend by adding the words, "But this shall not be construed as disorganizing the districts in California as they now are." This was spoken to by Brn. Short, Bronson, Burton, J. W. Briggs, A. H. Smith, Warnky and Blakeslee.

The following was moved as a substitute:

Resolved, that California, Western Nevada and Oregon constitute a mission, the districts therein remaining intact.

This was spoken to by Brn. J. A. Robinson, Short and Burton, and adopted.

Petition of A. B. Kuykendall was, on motion, referred to Brn. Hyde, Etzenhouser and McDowell, as committee to examine and report. Resolutions of Decatur District, on amending Rules of Representation, were read; also, a letter from Bro. Briggs Alden; also, a question and resolution from the Far West District; also, a request from the Northern Illinois District, for the re-appointment of Bro. J. S. Patterson to that field; also, a request from North-East Missouri, for the return of Bro. George Hicklin to that field.

A resolution that only those be sent out as missionaries who can devote their whole time to the work was discussed by Brn. W. H. Kelley, Landers, Mintun and Kemp, and referred to the Twelve as a committee.

The following was moved by brethren Rumel and Mintun:

Resolved, That any member of the church who marries, having been released from a former companion in wedlock by a divorce, shall be held guilty of adultery if their former companion is still living.

It was spoken to by Bro. Mintun, followed by the reading by Bro. Pitt of a resolution of the Twelve in April, 1883, and the motion being put to vote was declared lost. Then the preamble and resolution contained in the report of the Twelve, April 12th, 1883, was moved and adopted, reading as follows:

Whereas, We believe that Marriage is ordained of God, and that the law of God provides for but one companion in wedlock, for either man or woman—except in cases where the contract is broken by death or transgression; therefore

Resolved, That it is our understanding that in case of separation of husband and wife, one of which is guilty of the crime of fornication, or adultery, the other becomes released from the Marriage bond, and if they so desire may obtain a divorce and marry again.

The requests for holding the conference of April, 1885, were read: one from the Decatur District, that it be held at Lamoni; one from the Independence District, that it be held at Independence; one from the Massachusetts District, that it be held at Kirtland; also, a statement from the Pittsburg delegates, that their conference also so requested; one from the Oak Island Branch, Texas, that it be held at San Antonio, Texas. Lamoni, Kirtland, and Independence were put in nomination and a vote taken resulting in 13 votes for Lamoni, 34 for Kirtland, and 39 for Independence. The choice now being between Kirtland and Independence, the vote resulted in 47 for Independence and 35 for Kirtland. The yeas and nays being called for, resulted as follows:

FOR INDEPENDENCE.

EX OFFICIO.

Joseph Smith	J. W. Briggs	Alex. H. Smith
H. A. Stebbins	George Derry	P. Cadwell
J. F. Mintun	M. T. Short	W. T. Bozarth
I. N. Roberts	J. C. Foss	Andrew Hall
J. L. Bear	D. H. Bays	R. J. Anthony
R. M. Elvin	F. G. Pitt	C. A. Beebe
J. J. Kaster	W. W. Gaylord	Alfred White
Henry Kemp	J. D. Craven	I. N. White
Wm. Chambers	F. J. Armstrong	F. C. Warnky
J. S. Roth	B. F. Durfee	S. Maloney
J. T. Kinnaman	Levi Anthony	Daniel Munns
John Hawley	Josiah Curtis	E. Rowland
J. C. Hardman	Henry Green	Wm. Hopkins
R. K. Ross	Emsley Curtis	James Drown
W. B. Tignor	T. N. Hudson	W. M. Rumel
Joseph Luff	Wm. Leeka	C. St. Clair

Peter Anderson A. H. Parsons.—Total ex officio 50.
DISTRICTS.

Decatur 57.	Kewance 24
Texas Central 9	Kansas Central 8
Salt Lake 21	Southern Nebraska 25
Northern Nebraska 21	Pottawatomie 26
Independence 24	String Prairie 23
Fremont 25	Little Sioux 28
Des Moines (½ vote) 9	Galland's Grove (½ vote) 20½
N. W. Kansas (½ vote) 8½	Oak Island Branch 3
Total District vote 342.	Grand total 392.

FOR KIRTLAND.

EX OFFICIO.

E. C. Briggs	Josiah Ellis	T. W. Smith
J. H. Lake	W. H. Kelley	J. R. Lambert
G. A. Blakeslee	John Landers	E. Robinson
Heman C. Smith	J. F. McDowell	G. S. Hyde
G. T. Griffiths	Eli Clothier	John Beaird
G. E. Deuel	George Hicklin	Thomas Nutt
J. F. Burton	E. L. Kelley	H. C. Bronson
J. H. Merriam	Wm. Lewis	S. Butler
D. J. Powell	J. T. Williams	T. T. Hinderks
T. Worrels	W. O. Thomas	R. Etzenhouser
D. E. Powell	J. F. Thomas	J. A. Robinson
Wm. Williams.—Total ex officio 34.		

DISTRICTS.

Nova Scotia 2	Pittsburg 27
Southern Indiana 14	Northern Minnesota 5
Central Nebraska 8	Des Moines (½ vote) 9
London, Ont. 22	North-east Missouri 11
St. Louis 31	Far West, Missouri 33
Michigan 37	Galland's Grove (½ vote) 20½
North Kansas (½ vote) 8½	Chicago Branch 5
Total District vote 233,	grand total 267.

Decided in favor of Independence by a vote of 392 to 267.

Announcements were made for meeting of the High Priests' Quorum, the Fourth Quorum of Elders and First Quorum of Priests this evening, or in the morning.

In the evening, sang "Truth reflects upon our senses." Prayer was offered by Bro. M. T. Short. Sang, "Come Holy Ghost, our hearts inspire." The evening discourse was by Bro. Joseph Smith, from the words "Thou shalt love the Lord thy God with all thy heart, might, mind and strength."

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, May 3d, 1884.

EDITORIAL ITEMS.

THOSE having the erection of the cheese factory in hand at Lamoni, are busy, the foundation is down and the frame will be up before this HERALD gets into its readers' hands, nothing preventing.

We chronicle in this issue the following notice of the union in marriage of two of the former Herald Office force, Bro. Henry Stahle and Sr. Annie Crick:

"At the residence of the bride's parents, Plano, Illinois, April 1st, 1884, by Bro. W. Vickery, Bro. Henry Stahle and Sr. Annie Crick. May happiness and peace attend them, and the blessing of the Lord be with them, all through the journey of life. On Wednesday evening, April 2d, the Saints and friends met at the same place and gave them a surprise and a good number of presents."

The notice is sent us by Bro. Wentworth Vickery, pastor of the branch at Plano, and we add a hearty "Amen" to his prayer for the happiness of these young people. Both served well while in the Herald Office, and those who remained in its force and those who succeeded them, together

wish them a good voyage over life's rugged seas.

Bro. Richard Allen, of San Bernardino, California, tenders his thanks to the Saints of the district for which he has been acting as Bishop's Agent for many years. He has been warmly sustained by many, but by reason of the indifference of some, and the opposition of others, he contemplates resigning his charge as Bishop's Agent. Should he continue to desire to resign, we presume that he will notify the Bishop to that effect, as he is the proper one to receive the resignation.

By card from Bro. Frederick Sheen, who with others removed to Dakota this Spring, we learn that the weather had been favorable to the getting in of the wheat in the locality of Highmore, where he resided; and they are in hopes of a good season. We are pleased to learn of this.

Summary of News.

GENERAL NEWS.

April 18.—The Mahdi's proclamations have reached India. The Anglo-Indian police at Simla have seized them.

The cable reports that El Mahdi has been twice defeated recently by hostile tribes and is completely hemmed in. Gordon Pasha is in the same fix, being completely hemmed in at Khartoum. Now, if some of the Arabs would hem Osman Digma in things would be pretty well evened up.

Dynamite continues to be exported from Havre to England, and there is no French or international law to check it.

A telegram from Gen. Millot, commander of the French forces in Tonquin, dated Hanoi, April 6th, says: "The enemy have again been encountered not far from Hung Hoa and completely routed. After the engagement we destroyed the citadels of Phulam Tram, where the leaders of the Black Flags had taken refuge. Our forces are now following the right bank of the River Dai with the object of threatening the enemy in the south and obtaining redress for the massacre of the missionaries. The Black Flags have withdrawn to Northern Tonquin. The remnants of the garrisons of Bacninh and Hung Hoa, Chinese and Annamites, to the number of 5,000, have retreated to Thanh Hoa. Gen. Delisle is going to Ninhbin to observe them. In the capture of Shulam Tram the French lost five soldiers killed."

The cholera at Calcutta is increasing. There were 257 deaths there from the disease last week.

Ten "moonshiners" have been arrested in Casey and Clay counties, Kentucky, by United States officers.

It is reported that 2,000 Indians have surrounded the Village of Battleford, on the Saskatchewan River, in the Northwest Territory. It is feared that they have massacred the inhabitants, numbering 200. The Indians, it is stated, have been half starved during the Winter, and they are desperate.

April 20.—It is reported that the British Government is about to convoke a conference of the European Powers for the purpose of regulating the financial affairs of Egypt.

Nubar Pasha, the Egyptian Premier, says that the Soundan revolt will spread northward. His advices indicate the early surrender of Berber to the Mahdi's followers. Hussein Pasha, the Egyptian Governor there, says he will resign unless reinforcements shall be sent to him. Kassala is surrounded by 6,000 rebels who fire into the town nightly. It is reported that Osman Digma with 2,000 followers again threatens Suakin, and if he attacks the town many neutrals will join him against the hated Egyptians.

April 21.—Gen. Gordon proposes to remain in Khartoum, according to advices from that city April 9th, but is preparing to send Col. Stewart, the commander of the Egyptian garrison, Vice-Consul Power, the London *Times* correspondent, and such foreigners as will accompany them, to Lower Egypt by way of Abyssinia. According to reports from the Soudan since the 9th it is much safer to stay with Gordon than to attempt the proposed journey with Stewart and Power.

April 22.—Reports from the interior of Egypt have reached Cairo that the cotton-worm has re-appointed there.

Dublin Castle authorities are again alarmed. Rifle cartridges have been found in the Dublin courts; Jurors, Bailiffs, and Judges have received threatening letters, and notices have been posted near the scene of the Phenix Park assassinations declaring that "the Invincibles are indeed invincible."

The news of the massacre of the Egyptian refugees shows that Gen. Gordon is practically cut off from communication with Cairo. Several tribes are said to have risen between Khartoum and Berber and others are said to meditate an attack upon Khartoum itself. Gen. Gordon is probably very well able to take care of himself. He has 5,000 men under his command, and sufficient arms to enroll as many more. The arsenal is well supplied, and his steamers will enable him to clear the river. But the situation is exceedingly critical. Berber, the town now threatened by the rebels, has about 8,000 inhabitants, who live in mud huts which line the banks of the river for the distance of several miles. All the military operations which have been conducted from Suakin have had for their object the opening of the route from that place to Berber. The distance between these two places is 280 miles, which it has been proposed to span with a railway which would open out all of the Soudan country east of the Nile and bring it into direct communication with Egypt and the commerce of the Red Sea. Berber is garrisoned by 1,200 Bashi-Bazouks and 300 Egyptians, with one gun.

April 23.—France, having settled matters in Tonquin and Madagascar, wants to take a hand in Egyptian affairs. The *Republique Francaise*, which may be taken as reflecting Premier Ferry's views, says that the manner in which England has established herself in Egypt reopens the Egyptian question. In the meantime Austria has acceded to England's proposal for a conference on the Eastern question, and Earl Dufferin has stated that Egypt can enter into commercial treaties without consulting Turkey. The Porte has taken legal advice, and decided not to protest against the treaties which Egypt recently concluded with England and Greece.

The revised Old Testament will be completed in July and published in the autumn.

April 24.—Nubar Pasha, at what is called a

meeting of the Egyptian Cabinet, had resolutions adopted favoring the immediate dispatch of troops to Upper Egypt. The resolutions were telegraphed to the English Cabinet.

What Gen. Gordon is doing at and around Khartoum, may be gleaned from the following dispatch: Since the 23d ult, our steamers and a barge bearing a Krupp gun have been daily engaging the rebels below the junction of the two Niles. The steamer Abbas has gone up the Blue Nile each day, shelling the rebels and capturing boats and camels. Our station on the north bank of the Blue Nile nearly opposite the palace consists of two large houses, loopholed, and occupied by 500 Bashi-Bazouks. We have also fortified two houses in the village outside the end of the fortifications. Two hundred and seventy men and officers of the Bashi-Bazouks who refused to occupy this position were promptly disbanded by Gen. Gordon; they were surrounded by Soudani troops and gave up their arms. The 24th we brought over one Krupp to the north bank of the Blue Nile and shelled the rebel camp, killing and wounding 116 men. One shell not bursting, a crowd of Arabs picked it up, and while they were trying to discover the mechanism it exploded, killing sixteen and maiming many. Meanwhile the four steamers and the barge were shelling Halfiyeh and that end of the camp. It is reported that the Mahdi is sending two machine guns to the rebels. It is also reported that the English are advancing to our release. A Sergeant, who was taken prisoner by the rebels, came in the 24th. The rebels wished to send a gun, ammunition, and prisoners to the Mahdi as trophies, but on the way the prisoners defeated the escort, broke the elevating screw of the gun, and escaped here with the greater portion of the ammunition. The Arabs have been able to repair the gun, but their shells are almost exhausted.

The rebels now number 4,000 foot and 500 cavalry. Their camel-men are daily out in the rear, searching for the English. The rebels say they will retreat if the English advance.

Gen. Agüero, the Cuban filibuster, continues to baffle the Spanish Captain-General. The so-called "rebel" force has divided into three parts, and Agüero is in the Cuban swamps.

FIRES—STORMS—ACCIDENTS.

April 18.—Loss by fire at Chicago, Ill., \$2,000. Belleville, Ill., foundry department of pump and skein works, \$10,000. Mattoon, Ill., \$6,000. Spring Place, Ga., \$25,000.

The fire at Rangoon, British India, raged two days and destroyed forty-one houses. Loss £1,200,000.

At the Zacatecas tunnel in Quebradillo a mine caved in, killing forty miners.

The Canadian propeller Europe, was burned at St. Catharines, Ont., yesterday. No lives were lost. Loss, \$16,000; insurance, \$10,000.

A break in the levee of the San Joaquin River at Lathrop, Cal., is likely to result in the destruction of 10,000 acres of wheat.

Mrs. Allen, of Marshall, Mo., and her two daughters were drowned while attempting to cross a creek in a boat ten miles south of that place. The daughters were aged 12 and 17 years.

By the neglect of the telegraph-operator at Steubenville to deliver the proper train orders, two freight-trains on the Pan-Handle Road collided near Wheeling Junction, Pa., this morning at four o'clock. Both engines and ten cars were

completely wrecked. Brakemen Fisher and Wright and Fireman Flaherty were slightly injured.

April 19.—Loss by fire at Jackson, Michigan, \$25,000. Reynoldsville, Pa., \$11,000.

Two freight trains collided near Lancaster, Pa., wrecking the engine of one, and injuring three men.

April 22.—An earthquake shook up Eastern England yesterday morning, doing much damage to buildings in many towns, including Chelmsford, Ipswich, Malden, and Colchester. The shock lasted about half a minute. The people were much frightened. No casualties are reported.

During a performance in the Sidoli Circus at Bucharest, Austria, this evening the roof of the structure fell in. The lights were extinguished and a terrible panic ensued, which was increased by an outbreak of fire. Five dead bodies and 100 wounded have been carried from the ruins. A large number of persons are missing.

April 23d.—Thirty-five cornfields in the Province of Puerto, Cuba, were destroyed by fire recently.

Loss by fire at Dallas, Tex., \$3,400 Vincennes, Ind., railroad depot, \$3,000. South Country, Conn., flannel mill, \$135,000. Two hundred hands thrown out of employment. Fitchville, Conn., cotton mills, \$100,000. Elkport, Iowa, Gerber & Son's warehouse. Near Dowagiac, Mich., farmhouse, \$2,000.

24th.—Loss by fire at Fall River, Mass., one of the largest cotton mills of the city, \$600,000. Morris, Ill., elevator and contents, \$12,000. Davenport, Iowa, \$10,000. Jackson, Mich., \$7,000. St Joe, Mo., \$5,000. Near Milwaukee, Wis., \$3,000.

A shock of earthquake was heard in Rowan, Stanly, and Davie counties, North Carolina, Wednesday night.

FINANCIAL AND CROP REPORTS.

The note addressed by Earl Granville, English, Foreign Secretary of State, to the Powers concerning financial reform in Egypt proposes a new arrangement on the following basis: (1) The reduction of the rate of interest on the unified debt; (2) the provisional suspension of all amortization; (3) the reduction of the civil and military expenses; (4) the assimilation of the taxation of foreign residents to that of natives. Prince Bismarck, in acknowledging this note through Lord Amthill, the British Ambassador at Berlin, declines to give his consent to the English proposal. He says that England must take the sole responsibility for the condition of Egypt.

There has been no improvement during the last week in the condition of shipping. The depression amounts almost to a paralysis, and the destitution and suffering of unemployed men is on the increase. Public subscriptions are being organized at Newcastle-on-Tyne, at Liverpool, at Shields, and at Sunderland for the men. The engineers who are on a strike at Sunderland issue a protest in which they say that the employers refuse to meet them for a conference, and decline to discuss any basis of settlement of the differences between them. They say that this is an evident attempt to force them into an unconditional surrender, and they appeal to the trades unions of Great Britain to stand by them in this emergency and oppose the arbitrary power of the employers. The boot and shoe trades of London have joined the army of strikers and unemployed, and are making a general demonstration against the system of piece work now prevailing. The prospect is that this strike will involve the entire shoe trade, and will become general throughout England. The London workmen have sent out delegates to the provinces who are trying to induce a general cessation of work.

Advices from Leipzig, Saxony, give the latest news of the masons' and carpenters' strike in that country. While the workmen are firm in their demand and work is at a standstill, the employers seem disposed to offer a small advance in wages if the strikers will return to work. The latter, however, refuse to make any such terms, and appear to consider themselves masters of the situation.

Reports from all parts of the United Kingdom indicate the prospect of a wheat crop this year above the average. The plant has been benefited by recent rains, though somewhat discolored

by the east wind that has prevailed the last fortnight. The crops of France and Spain will be above the average. The requirements for consumption in Great Britain for the next three months are 6,000,000 quarters. The prospective receipts from India are quite uncertain; from Russia nearly the whole crop of 1883 is exported; from Australia 2,000,000 quarters; 1,000,000 quarters are now on passage from California. The receipts of wheat and flour at the waterside are 4,000,000 quarters, and on passage 2,000,000, enough to last the country for the next three months. The stock of wheat on hand in Great Britain at the present time is 50 per cent more than in 1883 and double that of 1882.

Since Jan. 1st, \$25,000,000 in gold have been exported from the United States. Prominent bankers say this outflow is becoming serious.

During the week ending April 18th there were 155 business failures in the United States, as compared with 195 the preceding week and 160 in the corresponding week of last year. Canada had 22 failures, a decrease of 14 from the previous week.

James Robinson, a dry-goods merchant of Hamilton, Ont., has failed. Liabilities, \$40,000.

The *Mark Lane Express*, in its weekly review of the British grain trade, says: "Cold east winds checked wheats, and some are losing color. The wire-worm did damage on lighter soils. The demand during the week was unimproved. Today sellers were unable to obtain higher rates. Maize was in better request and advanced sixpence to one shilling from Wednesday. Oats advanced one shilling. Trade in cargoed off coast is very quiet. Four arrived, three were sold, one was withdrawn, and three remained. Cargoes on passage and for shipment were stronger. Sales of English wheat during the week, 40,951 quarters at 37 shillings threepence per quarter, against 54,556 quarters at 41 shillings eightpence the corresponding week last year.

Reports from all parts of the State of California indicate that the grain and fruit crops are in a healthy and promising condition. The acreage under cereals has been increased about 10 per cent on the average, and the yield from present appearances will be very abundant. The increase will vary from 10 per cent in some counties to 50 per cent in others. Great attention has been paid to the fruit crop, extensive new areas have been planted with grape and raisin vines, and all the foot-hills are covered with orchards. The weather has been favorable, and the farmers are quite happy at the prospect. The yield in both fruit and grain promises to equal if not exceed the bonanza year of 1880.

Frost prevailed all over Northern Texas the night of April 22d, heavy in some sections and slight in others. Corn and late cotton were killed at many points, and fruit generally suffered considerably. Replanting will have to be done by the farmers.

Egypt is in need of a new loan of \$40,000,000, and England has summoned a conference of all the Powers represented at the making of the Berlin treaty to meet the financial difficulty.

Miscellaneous.

TO WHOM IT MAY CONCERN.

At the late General Conference, held at Stewartsville, Missouri, I was appointed in charge of the field comprising Iowa, Missouri, and Kansas. Most of this field is entirely new to me; and although I can not, in the nature of the case, reach many of the fields already open for labor, and many more that should be opened, within the coming year, yet it is necessary that I should become as fully acquainted as possible, with the condition and needs of the work in my field.

Will the presidents of districts and branches, within these three States, write me with reference to the condition, demands, prospects, etc., of the work within their respective charges; also of the amount of local labor being done, and who is doing it. Please be prompt, brethren, as a pres-

ent knowledge of things as they are may be a benefit to the cause we love.

When my advice and help are needed, in settling difficulties, they may be had, so far as practicable; but you will please remember that the preaching of the gospel and building up the work are the great objects for which we should all labor; and when the time and talent of the missionary are diverted from these purposes, the cause is hindered thereby, and hungering souls, precious in the sight of God, are left destitute of the bread of life.

My health is very poor, especially when away from home, but I am willing and anxious to do what I can for the spread of the truth and the redemption of man. I Trust I shall have the hearty co-operation essential to success by all concerned. May the Lord bless you all. Let every man stand in his own place and labor in his own calling.

Your co-worker for Christ,

JOSEPH R. LAMBERT.

LAMONI, IOWA, April 20, 1884.

TO FIFTH QUORUM OF ELDERS.

By a resolution passed at one of the meetings held in Stewartsville, Mo., during the session of April Conference, 1884, you are requested to forward to me your ordination items, by whom, when and where ordained. If you send these items, your Quorum Licenses will be filled out and forwarded to you, if said items are accompanied by good recommendations from the missionary in charge or president of the district in which you reside. Address J. A. Robinson, No. 410, North Jefferson street, Peoria, Illinois. Hoping this will receive your prompt attention, yours fraternally,

J. A. ROBINSON, *Quorum Secretary*.

FOR SALE OR RENT

A nice cottage of three rooms, a pantry, and storage room; fine well of water at the door; excellent outside cellar, five acres of rich land, 230 fruit trees including peaches, apples, plums, pears, cherries, and quinces. Good hedge fence on two sides. Price seven hundred dollars, well worth eight hundred. Located on a good road, five miles from Stewartsville, and will be within two miles of a depot on a new road. If rented, will want a small family, and the man should know how to take care of fruit trees, grapes, and who will lease it for three years. Correspondence solicited at once. Apply to T. W. Smith, Stewartsville, Missouri.

Z. H. GURLEY, NOTARY PUBLIC, REAL ESTATE BROKERAGE AND EXCHANGE,

PLEASANTON, DECATUR CO., IOWA,

Has on hand a number of fine farms ranging from \$12.50 to \$30 per acre, some of which are convenient to Lamoni. Also fine stock of goods with store house well located; good trade established. Correspondence solicited.
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THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price, \$2.50 per year.

JOSEPH SMITH - - - EDITOR.

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☞ All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONcUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, May 10th, 1884.

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, May 10th, 1884.

EDITORIAL ITEMS.

THE Rochester, New York, *Union* has made a most wonderful discovery. It has found that Mr. J. K. Burke had bought of an old resident of Rochester, a copy of the Palmyra edition of the Book of Mormon, "a rare old book;" and that said Book of Mormon condemns polygamy out and out; but that all other editions of the same good book permit, endorse, or sanction the practice of plural marriage. O, most wise and learned *Union*. The price fixed by the *Union* for these rare old books is from fifty to one hundred dollars per copy. Will some one please to tell the *Union* that we will pay five times that amount for a copy of any regular edition of the Book of Mormon, in the English language, in which the same denunciation of polygamy found in the Palmyra edition is not repeated literally.

The only explanation, aside from Bro. Caffall's letter, that we can offer in regard to the mis-dating of his letter, as he states, is that the letter arrived after our departure for the Conference at Stewartsville, and the brethren not being sure of the figures in the date line, which were not too plainly written, took it for granted that the letter had not been from the 3d of March to the 6th of April on the road from Colorado, and therefore it must be March 31st that was intended. It was a mistake easily made, but we are sorry that it occurred.

The Utah *Evangelist* for April, contains an objection against a writer on the Book of Mormon, written by Bro. Brand, and the editorial comment on the same. It is the same old story, the Spaulding Romance, and its congeners, against the plain truth.

The editor visited Lucas, Sunday, April 27th, and had good congregations in the Saints' Chapel there, preaching twice, morning and evening.

Bro. Hiram C. Bronson had begun work again at Montrose, Iowa, Sunday,

April 27th, preaching twice and baptizing one. He went to String Prairie on the 30th.

WE recommend the following to the readers of the HERALD. It is from the Chicago *Tribune* to our columns.

ADVANTAGES OF A VEGETABLE DIET.

In a recent issue of the London *Times* appeared an article which will have some interest for eaters of flesh, as well as those who are occupied in producing meats, since it attempts to show that "if it were not for flesh food physicians would have very little to do." The author, Dr. Allinson, holds that few domestic animals are free from ailments, fat ones particularly being more or less diseased. The liver, kidneys, and lungs of eaters of meats are over-taxed to rid the system of the excess of nitrogen taken in with the meat diet, and disease results. Those who live in towns cannot with safety eat much flesh, because they do not get oxygen and exercise enough to burn the excess of nitrogen. If they eat much flesh then they must suffer from many complaints, such as indigestion, bilious attacks, congested liver, hemorrhoids, gastric catarrh, and other gastric troubles. If the habit be continued, gall stones or urinary calculi may follow, or rheumatism and gout. Then the kidneys become diseased and more work is thrown on the heart, which also becomes diseased; the end is death by one of the lingering diseases, which shows a diseased organ somewhere. Even epilepsy and many nervous diseases are aggravated by flesh. Of course, holding such views, Dr. Allinson is a believer in a diet of a purely vegetable nature, the advantages of such a diet lying in the fact that it can be obtained without cruelty; that it can easily be seen whether it is in a wholesome condition or not; that the human system is formed to assimilate such diet with little expenditure of vital force; it affords abundant nutriment at slight cost; by its use much disease is prevented, while a varied list from which to choose is offered. This list includes, wheat, oats, barley, maize, rice, sago, tapioca, semolina, hominy, peas, beans, lentils, etc., all being concentrated foods, very rich in nutriment. Potatoes, parsnips, beets, carrots, turnips, onions, cabbage, sprouts, etc., give variety, bulk, and flavor; to these may be added the sweet herbs for making savory dishes. Apples, pears, currants, gooseberries, plums, strawberries, raspberries, blackberries, and other fruits, with melons, peaches, grapes, etc., are higher-priced but wholesome fruits. Dried fruits, as dates, figs, apple-rings, currants, raisins, etc., are cheap and good. To this rich list may be added eggs, milk, butter, cheese, and honey, without cruelty to animals. That a diet such as is described above may be cheap, nutritious, and palatable cannot be denied. The use of meats is a relic of a savage age, be-

yond question; but the fact that the most progressive of races have been eaters of meat, while those which subsist on a vegetable diet are, to put it mildly, not the dominant races in art or in science, may be worthy of a moment's consideration.

Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

JEFFERSONVILLE, Illinois,

April 14th, 1884.

Brother Joseph Smith:—We are still trying to do a little to advance the cause of truth. The Elders, most of them, seem to be making an effort to get the truth before the people. I lately visited McLeansborough, the county seat of Hamilton county, Illinois, where I preached four times in the court house. Friday night I had a fair congregation by the effort of Bro. Joseph Rimley. He had two hundred posters printed, and scattered them over the town. Saturday the hiring preachers were in consultation, and succeeded in keeping the people away; so that Saturday night and Sunday morning our congregation was small. In the evening it was better, notwithstanding they had something going on at the churches. It was the first preaching ever done there by our Elders. We generally have fair liberty in preaching. All is not just as good as we would like to see it, some branch officers, not satisfied with giving up their work. Sometimes we think men in their zeal make calls for God, where they think it needed. But we hope to improve; and still work on. Yours,

G. H. HILLIARD.

NEBRASKA CITY, Nebraska,

April 28th, 1884.

Dear Herald:—Went to Shenandoah, Iowa, March 15th, and talked to the people upon the gospel for eight days. On account of rain and mud, there was not the usual good attendance; however, I baptized one. It is such transactions as this that bring down upon us the anathema of the "white-chokers." This young lady was a professor of religion of the M. E. school. When we are successful in opening the understanding of the honest in heart to the requirements of God's law, and they exercise the moral courage to comply therewith, and thus sever their bonds of religious society, the shepherd of that flock looks with alarm and ill will upon those who are able to invade his parochial territory, and lead away into the glorious light of truth, willing captives. These overseers of the flock of human organization and wisdom become incensed with these losses, and like those whose "craft" was in danger, "some therefore cried one thing, and some another;" and they bring confusion upon themselves. If these unfortunate, self appointed

ones, believe that they are the bishops of men's souls, it would certainly grieve them to see people accepting and embracing a doctrine that is everywhere spoken against; and if the doctrine should prove to be really what they say it is, then all those who accept thereof are in danger of eternal punishment. Should it only be a financial object that prompts these to wear the name of minister, then they would surely, like Demetrius and his fellow-craftsmen, be upon the war path against all those who would destroy their means of gain. I am not surprised that some of their champions have become so un-Christ-like as to announce "war to the knife, and the knife to the hilt." When men work alone for worldly gain, they somehow succeed in smothering the voice of conscience, and thereafter to them every means available is honorable, to increase their sordid lucre. Truly, "The love of money is the root of all evil," and the canker worm that destroys right judgment, and brings justice 'neath the overflowing tide of crime.

Spent Sabbath, March 30th, at Council Bluffs, and spoke twice in the Saints' Church. Spent a few days with my family among relatives, and arrived at home April 4th. The next day I hied away to Stewartsville, Missouri, to attend the General Conference, and was busy during the whole session. In company with Bro. Heman C. Smith, we tarried until Monday the 21st, and left in a snow storm. Felt well while visiting, and in the attempt to hold meetings, as the rain and mud would permit. We left with pleasant remembrance of the kindness we received at the hands of the people of Stewartsville, both those in the church and many not in such bonds.

Yesterday I spent my first Sabbath at home during 1884, and through the kindness of those in charge, I was permitted to twice occupy the pulpit.

In bonds,

ROBT. M. ELVIN.

ELKADER, Iowa,

April 18th, 1884.

Joseph:—I do not write for the sake of confessing my sins to any one whom I have never injured in thought, word or deed. My sins of commission or omission are matters that are daily canceled by him to whom I owe my lifelong experience. I am now seventy-three years of age; and over sixty years of these that are past, what experience I have had. Nearly a life time of labor has been devoted to the work of advocating the doctrine of a restored gospel; nor at any time during these many years, can it be said in truth, either by friend or foe, that I have ever turned my back upon the testimony of him whom God called to lay the foundation of this latter day work.

I notice that some of the writers for the *Herald* try to make wry faces at the name "Mormon;" and wish to have this name expunged from the records of the Church. The only answer I wish to give to the above is this. Persons objecting to this name Mormon, or Mormonism, should remember that it was the angel's visit to Joseph Smith, in 1827, that first planted the seeds of Mormonism; and so long as Latter Day Saints holds to their faith in the Book of Mormon, and the inspiration of Joseph Smith, just so long will the name of Mormon or Monmonism, follow up that class of people. Nor is the name Mormon, or Mormonism, a *slang phrase*; but is properly applied to the book, or the doctrine of the

book, from which the name Mormon is derived; and what I wish to add further is, what I have said on this Mormon question is God's truth, and no controversy can successfully contradict it. I seriously question the genuine authority of any professed Saint, whether Elder, High Priest, or Apostle, who does not believe in the Book of Mormon, or the divine mission of Joseph Smith.

On the small work entitled "William Smith on Mormonism," no one need fear that Wm. Smith will make himself rich, or amass any great amount of wealth out of this twenty-five cent book. It is but a small reward, after passing through the sad experience of over sixty years in the ups and downs of the church, without fee or reward to the present date. My object in publishing this small tribute on the origin of Mormonism, is that this my testimony may be in the hands of every Latter Day Saint while I am living, thinking that they would prize it more highly, coming directly from my pen, than to read my testimony from the pen of others, after I have passed away.

I shall also bring out to your notice a book which I am preparing as soon as I am able to get it into print concerning the breaking up of the Church at Nauvoo, containing an account of many events which I believe have never been placed before the public. Brethren, your orders for the book now on hand will be promptly attended to. Address Wm. B. Smith, Elkader, Clayton county, Iowa. Much love to all the Saints.

Your uncle,

WM. B. SMITH.

KEIGHLEY, Kas., April 21st, 1884.

Bro. Joseph:—The Lord is blessing his work in this part. There is some enquiring after truth. I have been holding meeting in Keighley School-house every two weeks all Winter. Brother Mart Turpen is here to help me now; his heart is in the work. We have our branch organized and in working order. May the Lord prosper his work, is the prayer of your brother,

S. J. MADDEN.

INDIAN RIVER, Washington Co., Me.,
April 19th, 1884.

Bro. Joseph:—I will try and give some of my experience in this great work. The only Church I ever belonged to before I joined the Church of Christ, was the Church of Messiah, so called, G. J. Adams at the head, who proved to be an impostor, a drunkard, and a deceiver. After he proved himself to be a false teacher, brother Josiah Ells came and preached in our place. I went to hear him. After he finished his sermon, I told him, we had had plenty of such preaching in this place, and we had been deceived, not in the principles of the gospel, but in the authority. But there was something in that sermon that I could not get rid of. It gave me a longing to hear more. So when brother J. C. Foss came and held meeting two miles away, I had to go and hear him. Walked there although I was real lame. He preached on the signs following the believer. After he got through, I told him I would like to see him perform some miracle. He said I was a sign seeker, and the Bible said there should be no sign given. But if I would do the will of the Father, I should know of the doctrine. "Now" said he, "If you will go forth in obedience to the law of God, you shall know for

yourself that the doctrine is true. I will stake my reputation upon it." Said I, "Mr. Foss, that is a fair offer." I made up my mind at that time I would prove the work to be true or false. I went home, got the Book of Mormon, and read it, and the Book of Covenants, and other books of the Church. After I read them I believed them to be true, but that did not give me a knowledge. So I said to Mr. Foss, that I was ready to prove his words true or false. So we went and cut a hole in the ice, which was three feet thick, myself and wife and two others were buried with Christ in baptism. When he laid his hands on me to confirm me a member of the body of Christ, he said if I was faithful, I should be an instrument in God's hands in doing good.

A short time after this, I had a child taken sick with a fever. She was eight years old. She had been sick six days when Bro. J. C. Foss came to my house. She could not help herself at all, so when J. C. came she says, "Mother, I want Bro. John to administer to me." He did so, and she never saw another sick hour. Got up, dressed herself, and ate her dinner. Thank God there was one testimony. "You shall lay hands on the sick and they shall recover."—Mark 16:18. After that took place, I was in the woods camping out with a set of men. One Saturday night they said they were coming home. I told them I was not. After I got my supper, I bowed before the Lord. I told him if this was the Church of Christ, I wanted to know it by his using my tongue in speaking in another language; and while on my knees, a power seized me, and I spoke in four different languages, and had the interpretation of one. The Lord told me that if I was faithful, I should be ordained to the priesthood, which I have been since; and the Lord has blessed me many times since in presenting the word. He also told me to go and talk to my father and mother, who were then out of the work, and I should be the means of converting them to the faith. Thank God I had the privilege of baptizing father, who died in the hope of a glorious resurrection. Mother went soon after in obedience to the perfect law of liberty, who is yet alive, trying to live a Christian life, and expects to meet her companion in the better world.

I was in the army of the rebellion. Got crippled, have suffered twenty years. This winter I made up my mind I would have my leg amputated. So I left my home the eighteenth day of February, for the general hospital, Portland, Maine. Almost every body thought I would not stand the operation, but I did. I was not sick a day after I had my leg off. God heard my prayers once more.

Dear brothers and sisters, I love the latter day work, because I know it is true; and it will stand when every thing else will be crushed to earth. I do not trust in my past experience for salvation; but in my future life; that my salvation depends on. Let us live every day to the honor and glory of God, that when he comes we can meet him with pleasure and not with grief.

We have no preaching to amount to any thing here. We have local preachers, but they have large families, and have to be away from home most of the time to get something for them to live on; so we have but little or no preaching from them. The members stay at home so much they don't care whether they go to meeting or not, unless there is a new preacher comes along.

We have now and then an Elder from the west. He will preach one or two discourses in a place; get people interested, and clear out. This is the reason in my opinion why the work is in so bad state. In hopes the Saints will rally around the standard once more in Maine,

I remain your brother in the gospel,
A. W. KELLEY.

OENAVILLE, Bell Co., Tex.
April 10th, 1884.

Dear Herald:—The Saints seem to have taken new courage since the discussion, seeing their way more clearly. I never enjoyed any thing so well in my life. There seemed to be so much light and spirituality attending the work of God, when Bro. Smith would be speaking; but on the other side there was nothing but darkness, or some old foolish story. It did a great deal of good here. I think the Campbellites feel ashamed. I don't believe they made any converts. Some say Wilmeth will never be seen here again. We are having good prayer meetings. All seem to enjoy themselves when they meet. I pray that the darkness that once overshadowed this branch, may never find its way into our hearts again. Brighter days have begun to dawn upon us, and I rejoice. The enemy has worked very hard to overthrow the branch, but I think we are getting him very nearly behind us, if we can only keep him so.

Dear Saints, let us all live more humble, pray to our heavenly Father, that his Spirit may ever be our guide; and that all we do may be done with an eye single to the glory of God, and for the building up of his kingdom. Let us try to lead others into the fold. We should work while it is day. Let us keep oil in our lamps, so that when the bridegroom cometh we may be prepared to meet him. If all the Saints could only feel the responsibility that rests upon them, I believe they would work more for the cause. The evil one is always trying to deceive us. We miss Bro. Heman so much. Hope he will be sent back to this mission. Bro. Thompson is off in the district; and we pray that the Lord may bless his labors. Pray for us here in this country of persecution.

We remain your sister and brother in the one covenant,
FLORENCE JENKINS.
C. C. JENKINS.

DUKEDOM, Weakly Co., Tenn.,
April 19th, 1884.

Dear Herald:—The most of your readers are strangers to me in the flesh, but not in the Spirit; for when I read the letters of the Saints, I feel a sacred nearness to them. I feel the Spirit of Christ binds me closer to them than the ties of nature do to a brother of the flesh. You are a welcome and delightful visitor to us, as you are all the preacher we have. With joy and delight I read your pages. It makes my heart glad to see how the work is progressing, and how God is blessing his Saints every where. O, how it brings tears of joy, to read of the dear ones that are restored to health through the mercies of our Heavenly Father, and tears of sadness to read of the great losses and afflictions of other dear ones. I can sympathize with the sick and afflicted; for I have been a great sufferer all my life with asthma. I embraced the gospel in 1881, January 31st. Was baptized and confirmed by our worthy brother, J. C. Foss, then of Maine. I have ex-

perienced many days of happiness and sorrow, and passed through many sore trials. I feel to thank God, that I still have a desire to serve him faithfully to the end.

When in Nebraska I attended conference. When we met for prayer meeting on Sunday night, it seemed to me that a most hallowed Spirit filled the house. After some little business, Bro. Gamet opened the meeting, some one bore testimony. I arose and asked the Saints to pray for me, and when I was gone Brother Ritchie rose by the power of the Spirit, and said angels were hovering over us, and great blessings awaited us, which I realized was so; and Sister Hudson rose and spoke in tongues, and the Spirit and love of God seemed to fill the house and the hearts of all the Saints; and it seemed to me that it was no other than the house of God, and the very gate of heaven. The testimony that I had long prayed for and desired, I there obtained, that I could say I knew this work was of God, for the Holy Spirit confirmed the same to me. I now testify unto all, that I know it is of God.

Dear Saints, pray for me, that I may live faithful, that I may be worthy in the near future, to receive the blessing of health. When I meditate upon that glorious time when the Son of God shall come to reign as King of Righteousness, I feel to say,

"O glorious day, oh blessed hope,
My soul leaps forward at the thought;
When from sin and sorrow free,
We'll reign with Christ eternally."

When I see my true condition, financially; almost helpless, and my wife's health failing, and two helpless children, in a land where there are no Saints, and where we are entirely ostracised from society on account of our faith; and but little means that is visible to supply our natural wants, I am made to feel that ere long, unless greatly blessed by the hand of God, we shall be destitute.

Dear Saints, pray for me, that I may be faithful and resigned to the will of God in all things. With a prayer for the triumphant success of the cause, and for the Saints of the Northern Nebraska District, with whom I have been associated in the happy past,

I am your brother in Christ,
THOMAS H. BLALOCK.

OENAVILLE, Bell Co., Texas,
April 17th, 1884.

Dear Herald:—It has been but a short time since I obeyed the gospel again. I have been in the Church before, but wandered away from the fold. I was baptized March the 25th. God's Spirit has attended me since I have been in the work, and greatly blessed me. I find no principles to be ashamed of. I find the principles to be those which Christ taught his disciples; and upon them I build my hope for the present and future. I feel well in the faith, though I realize the danger of falling by the way. I ask all the Saints to pray for me, that I may hold out faithful and true to the end. I feel interested in the future of the branch at Elmwood, more especially the young. We seem to be more awake to our duty than ever before. May God guide and direct us, that we may be useful in his kingdom, is my prayer. Our trials may be many, and temptations strong; but we feel sure that God is with us. This gives us courage to continue faithful in his work. May God help us all to put our

good desires into good deeds. I know since I turned my attention to the word of God, that I have experienced a change that satisfies me, that it is better to be a Saint, and be laughed at by those who will not listen to the word of God. I desire the prayers of all the Saints, that I may have the Spirit to lead me on in the paths of righteousness. I trust that the love I now feel for the work may never diminish, but increase. We may allow the cares of this world to enter in and choke the good seed, but we must watch and pray, that we enter not into temptation. God will not suffer us to be tempted above that which we are able to bear, if we live faithful. I believe there is a work for me to do, as there is for every Saint. Your brother,

E. L. THOMPSON.

JONESBOROUGH, April 22d, 1884.

Dear Herald:—The question is often asked, Can a man become a Christian without baptism. The writer heard a divine preach to a large gathering of people, to get religion and the Holy Ghost before they went out of the house. Jesus' discourse to Nicodemus should forever settle the question; "except a man be born of the water and of the Spirit, he can not enter into the kingdom of God." Paul says, "As many of you as have been baptized into Christ have put on Christ." Neither class is excepted, Jew nor Gentile, male nor female, bond nor free. Men tell us there is no outward form required. If not, why did Jesus go to John to be baptized in Jordan? We think if the Son of God could not fulfill all righteousness, water baptism, divines should be more careful in setting forth what David said was perfect in converting the soul, the testimony sure. "For other foundation can no man lay, than that is laid," and that is Christ.

I ask your prayers, that I may occupy till the Master comes. We had a call from Bro. Sheehy. Hope we shall have him again to feed us with bread of life.

Yours in the conflict,
J. BENNER.

FORT GARLAND, Colorado,
April 21th, 1884.

Dear Herald:—The communication over my signature in your issue for April 19th, on page 244, dated March 31st, is a sad mistake. It should read March 3d. It makes me say from February 28th to date, March 31st, seven meetings were held, and that none had been added, save those baptized by Bro. Blair. Whereas seven were baptized on the 16th of Marth, and one the 30th. Furthermore, I well remember the circumstances under which I held seven meetings, from February 28th to the evening of March 2d; and while it is possible I might have dated 31st instead of 3d, I know I wrote it on Monday, March 3d, I handed it to a friend on the 4th to mail. Whether it was kept too long in the pocket of the friend, delayed on the way, or slept in the Editor's hiding place so as to be forty-seven days from the time it left my hand before it saw daylight, are unsolved problems to the writer.

Since reporting, have preached several times in Manassa. By special request visited and preached six times in Alamosa. Two baptized, others believing but halting. I had intended to have been in San Luis on the 20th, but was hindered. Expect to be at Manassa the 27th.

J. CAFFALL.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Summary of News.

GENERAL NEWS.

April 25.—Bismarck proposes a revision of the constitution of the German Empire, which will embrace a classification of voters, a permanent military budget, and a test oath for members of Reichstag tending to exclude Socialists from membership. In case the German Parliament rejects these proposals Bismarck intends to invite a conference of the German Princes, who can, in accordance with the present Constitution of the Empire, give force to his projects.

While Aguero's expedition was in course of preparation certain Spanish Republicans of extreme views sent an agent to America for the purpose of fomenting the movement. Their hope was that the movement could be made to assume such proportions that its reaction would be felt in Madrid. The Republicans promised Cuba self-government, and declared that the relations between Spain and Cuba would be made similar to those between England and Canada.

It is stated that large numbers of emigrants are going to Canada this year from the Continent.

There was a stormy convention of the Irish National League of the County Tipperary at Thurles, Ireland, to-day. Many of the delegates told pitiful stories of the sufferings endured by evicted tenant farmers in the county, and bitter and angry complaints were made at the inefficiency and uselessness of the league if it could do nothing towards diminishing this distress. The chairman of the convention and other officers of the league replied that there were no funds at the disposal of the organization for the relief of the distress complained of and this declaration further excited the wrath of some of the delegates and many of them hotly retorted by attacks on Mr. Parnell's scheme for the collection of £40,000 for the payment of salaries to Irish Home-Rule members of Parliament. The complaining delegates contended that it was not in Irish blood to stand calmly by and see such cruelty and distress when the money that should be used to modify it was being held to support in London a number of men who might as well be at home for all the good they were doing for Ireland. The convention broke up in confusion.

It is reported that all the whites at Mitchell's place, on the San Juan River, in Southern Colorado, have been murdered by the Ute Indians.

A disease strongly resembling pleuro-pneumonia, has made its appearance among the cattle in Indiana.

April 26.—Recently the Khedive of Egypt has received many threatening messages, and he now complains that he is in daily receipt of letters ordering him to abdicate and leave the country under penalty of assassination. Yesterday he received a letter in which he was denounced as "a traitor to Egypt," as "a tool of the infidels," and in which the threat was made that unless he quit the Egyptian throne and left the country immediately he would be poisoned by persons in his closest confidence. He has fallen into a sort

of chronic melancholy and conducts himself as one partially demented.

A meeting of the French Ministry had under consideration a proposal for a conference of the Powers on the Egyptian question.

A reply has been received at Cairo to the request sent to the British Government for an expedition to relieve the beleaguered troops at Berber, setting forth that it is impossible at present to send the relief demanded, as a sufficient force could not be dispatched before August. This answer has been forwarded to Hussein Pasha, who is also informed that he may withdraw if the conditions are favorable to such a project. Gen. Gordon's agent at Berber telegraphs that it is impossible to forward either a letter or telegram to Khartoum.

Advices from Abyssinia state that King John has agreed to Admiral Hewett's proposals to invade the Soudan, relieve the Egyptian garrisons, and assist them to withdraw through Abyssinia.

The committee of the German Reichstag to which the bill prolonging the anti-socialist law was referred has adopted the resolution of the new Liberal party to introduce at the present session a bill dealing with the Anarchists and the illegal use of explosives. Von Botticher, the Home Secretary of State, has promised to submit to the Bundesrath a proposal to that effect within three days. The object of the resolution is to give greater stringency to the existing anti-Socialist laws.

The Dutch are growing daily more hostile towards Portugal because of its assumption of control of the Lower Congo coast, on which there are many Dutch settlements. The proposition of Portugal to establish customs houses at the mouths of the Congo and collect duties from the many vessels that trade along that river has been debated with much bitterness during the last week in the Dutch Chambers, and it is believed that Holland will decide to resist these Portuguese pretensions, even to the point of war.

The German police in Alsace during the last week have seized 200-weight of anarchist newspapers, which have been smuggled into the country by women.

Russia is still busily engaged in fomenting trouble in Eastern Roumelia, with a view of promoting the unification of the two Bulgarias under the Russian protegee, Prince Alexander.

The Spanish Government claims to have received further information of a revolutionary movement in the provinces. Several officers and civilians at Barcelona, the centre of the agitation in the South, have been arrested.

A Band of Haytian creoles has landed in Cuba to reinforce Aguero.

Cattle in Northwestern Texas are suffering for want of water and grass. There has been a prolonged drouth in that section. Caterpillars have appeared there also, destroying vegetation.

Gainsworth Pettis, a mill-owner residing in Lockport Township, near Erie, Pa., who has been a Spiritualist for some time, was conveyed to an asylum yesterday. He believed the spirit of Nebuchadnezzar controlled him, and began to feed on herbs and roots.

April 27.—Republican uprisings are threatened in Catalonia, Valencia, and the South of Spain generally.

The Egyptian troops at Berber are fraternizing with the Mahdi's followers. The inhabitants are

fleeing and the town will soon be deserted. Grave fears are entertained for the safety of the European inhabitants. Mr. Gladstone's Government has positively refused to send a rescuing expedition to Berber. This action has caused considerable excitement in London, and a coalition between the Jingo Liberals and the Tories is being formed for the purpose of attacking the Government on account of its stand in this matter.

By the Dutch Constitution the parliamentary franchise belongs to those who pay annually 20 florins and upwards in direct taxation. The committee for the revision of the Constitution now proposes to base the electoral franchise on the rentable value of dwellings, the lowest qualifying value being 52 florins. By this reform the number of electors would be increased from 127,500 to 300,000. The number of members of the Second chamber, which is now eighty-six is to be raised to ninety. Another bill will provide for the definition of electoral districts and for the mode of voting. Elections for one-half of the Chamber now take place once in two years; but in the new scheme it is proposed to hold elections once in every four years only, and then for the entire number of seats.

The Russian occupation of Merv is said to be the common topic of discussion in all the bazaars of Afghanistan and Upper India. The Indian Government appears to be at last awakening to the grave importance of the latest Russian advance, and to be quietly pushing on a railway towards Quetta. It is reported, too, that a large contract has been given for the storage of grain and fodder of certain posts in the Bolan, and that orders have been issued to repair the buildings at Sibi and Perchoki in order to render them fit for the occupation of troops. The Anglo-Indian newspapers are all but unanimous in declaring the Central Asian question to be one calling for immediate attention, and in urging that no time should be lost in appointing a Commission to demarcate the northern and western boundaries of Afghanistan.

April 28.—The elections in the provinces of Spain were tranquil. The Conservatives used the whole force of the Government organization to secure the return of their candidates. The opposition sent delegates to watch the procedure in each district, but the delegates were everywhere obstructed by the Government officials. In many districts the Liberal candidates, seeing it impossible to maintain the fight, withdrew from the contest. On the meeting of the Cortes the Republicans will present a protest against the scandalous suppression of electoral rights.

It is stated that Osman Digma has sent a message to King John of Abyssinia, through friendly Sheikhs, threatening to attack Abyssinia unless the Christians of that country become Mussulmans.

Italy agrees to the Egyptian conference. Russia is expected to announce its assent. Austro-Hungary, it is expected, will ask that the conference be limited to the discussion of the financial question. The Porte urges that the conference be held at Constantinople. Prime Minister Depretis and Mancini, the Foreign Minister, favor the proposed conference in regard to Egypt. Signor Minghetti would prefer cooperating with England and would offer an Italian contingent of 20,000 men for an Eastern campaign.

It is proposed to hold a convention at the City

of Mexico, to assist Agüero, the Cuban filibuster, as soon as the other Cuban Generals, who are on their way, arrive, to which representatives from the South American and other Republics will be invited. The revolutionists are organizing to have a full force in arms on the island by the 1st of August. Gens. Tomar, Estrada Palma, Maximo Gomez, Viconte Garcia, Roloff, Crombet, Rodriguez, and others are expected at Mexico within a week. When they arrive definite action will be taken to prosecute the war for freedom, if the peace party have not made a proposition that can be accepted before that time.

In the Caucasus the Mollahs are preaching the assassination of Christians.

The customs office at Valcarlos, Province of Navarre, Spain, has been destroyed by the insurgents.

Advices from Cape Town, South Africa, mention a strike and serious disorders in the diamond fields. The men are searched daily at the conclusion of work.

Great poverty and destitution prevail in Eastern Russia in consequence of the failure of the crops there.

The cruel rule of Spain in the island of Cuba, has become unbearable. Taxation has run mad, and the inhabitants are said to be anxious to get under the shelter of the stars and stripes.

April 29.—Thirty refugees under Mangado, who made an incursion into Navarre, Spain, are being pursued by the Spanish troops. Another band of insurgents has appeared in Catalonia. Efforts will be made to capture it.

The British troop-ship *Crocodile*, now in the Red Sea, has had six cases of cholera on board. Three proved fatal.

Sir Michael Costa, the eminent musical composer, died at Brighton, Eng., in his 74th year.

The convocation of the University of Oxford has decided—464 to 321—to admit women to the honor of examination.

Three cases of yellow fever have been found on board a ship at Newport, R. I.

April 30.—Varona's band of insurgents has been defeated in Cuba. One man was killed and twelve men and horses captured.

The Government troops of Spain overtook Mangado, the insurgent chieftain, in his flight towards the French frontier, and a severe fight ensued, resulting in Mangado and seven of his band being killed. Four prisoners were captured by the troops, who also recaptured fourteen officers and men who had recently disappeared from Santa Coloma.

Hussein Pasha telegraphs that he is still at Berber. It is too late to retreat. The town is completely surrounded. The garrison is utterly demoralized.

FINANCIAL AND CROP REPORTS.

In the British Commons the Chancellor of the Exchequer introduced the budget. The revenue for 1883 amounted to £87,205,184, and the expenditure to \$86,990,000. The beer duty alone exceeded the estimate by £200,000, while the spirit duty fell off. The income tax produced £453,000 beyond the estimate. The national debt up to the present time had been reduced by £72,680,000. It is now lower than since 1811, while the interest is lower than since 1805. The national debt was reduced during 1883 by £8,500,000. The estimated expenditure for the current and fiscal year was £85,222,000, against £85,954,

000 the previous year. Childers said it was difficult to forecast the revenue for 1884. Trade and agriculture were unsatisfactory, but the working classes were pretty comfortably off. Pauperism was declining. The revenue was estimated at £85,550,000, against £71,866,000 last year. In connection with the post-office estimates he was sorry to say that, after eight months' experience, the parcel-post had produced only £155,000, against an estimate of £340,000. It was therefore proposed to defer the system of six-penny telegrams until August, 1885. Owing to the smallness of the surplus—£263,000—Childers only proposed to reduce the tax on carriages, which would absorb £20,000. The remaining \$243,000 was not too much to keep in hand. It is proposed to coin new half sovereigns containing 10 per cent less gold, thus effecting a net profit of £1,330,000, which sum, put out at interest, will suffice to maintain the gold coinage in the future in a satisfactory condition. It is also proposed to convert the three per cent consols into two and three-fourths per cents.

The last week in general trade circles, of the U. S., as reported by special telegrams from business centers to *Bradstreet's*, reveals no change from that preceding worth noting. Throughout a good portion of the West storms have prevailed with their customary effect on the distribution of merchandise and early spring farm work. Prices for staples, with one or two exceptions are low, and the demand is light, and there is no prospect of a revival in the near future. Farmers throughout the West and Northwest are well on with planting, and reports as to progress of the winter plant and spring seeding are almost entirely favorable. The most conservative reports place the increased acreage in Dakota at 25 per cent. Pacific coast advices promise an enormous gain in the wheat harvest as compared with 1883. This, however, will be subject to the possible drouths of later months, if not to some doubts based on previous over-estimates from that quarter. There were 164 failures in the United States reported to *Bradstreet's* during the last week, as compared with 155 in the preceding week, and with 186, 105, and 102 respectively in the corresponding weeks of 1883, 1882, and 1881. About 83 per cent were those of small traders whose capital was less than \$5,000. Canada had seventeen, a decrease of five.

By a vote of 26 to 10 the Upper House of the Holland States General passed a bill yesterday authorizing the Dutch Government to demonetize silver to the amount of 2,500,000 florins.

According to official reports the value of the merchandise imported into the United States during the twelve months of the year ending March 31, 1884, was \$683,258,642, against \$742,508,875 for the previous year.

April 26, \$1,750,000 in gold (bars and coin) were sent from New York to Europe.

The Governor of New York has signed the bill to "prohibit the manufacture and sale of oleomargarine."

The striking coopers at Minneapolis, Minn., had a meeting April 25, with over 300 present. Since morning a number who were working yesterday have come out. Only five co-operative shops are running, but many of their men not of the co-operatives have joined the strikers. At the afternoon meeting a resolution was adopted that none of the union coopers would go to work

till the shops paid the 16½ cents demanded for barrels. The Hall & Dann Barrel Company, employing 160 hands, agree to give the price if the others will, but not all are willing.

The long-continued drouth and the great heat of the weather are beginning seriously to affect the prospects of the crops in the planting districts. With the exception of two or three light and local showers, there has been no rain in Bengal and Behar since Christmas. In Behar the fierce, hot winds are rapidly burning up the indigo crop. A worse district is Chupra, where the indigo will turn out very badly should the present weather continue for a week longer. Things are not quite so bad in the tea and jute districts; but in these, too, rain is much wanted. At Simla the water supply has fallen so short that work on the new Government offices has been suspended, and 5,000 workmen have been sent to their homes. From all parts of the Bengal Presidency there is a cry for rain.

The predictions in regard to the depressed state of trade, and general distrust, made by many people months ago have been fulfilled, and the present aspect of affairs justifies no expectation of immediate improvement. The significance of events has been and still is that everybody is in the main concerned with simply getting a living and saving what he has (though compelled in many cases to see it slowly shrinking in value); that enterprise is of the most conservative sort; and that the future is looked forward to in a spirit of caution not unmixed with distrust.

The *Mark Lane Express*, in a review of the British grain trade the last week says: The weather was milder, with rain. Native wheat was scarce to-day, and the demand less active. Flour was dull. Maize was 6d to 1s dearer. In the off-coast trade there is rather more demand. There were nineteen arrivals, eight cargoes sold, three withdrawn, and nine remained. The inquiry for cargoes on passage and for shipment has slackened. Sales of English wheat the last week, 52,875 quarters at 37s 2d, against 61,022 quarters at 42s the corresponding period last year.

Steamers took \$1,400,000 in gold from New York, April 30th.

The following are the latest utterances of Mr. Thomas A. Edison in regard to his projects for lighting the cities of the world: "We are advancing in other countries in so many and different directions that in some respects we are gaining more than in America. We are making a great deal of ground all our own which it will take years to cover. We have been granted some very valuable franchises. For instance, the concessions made to us by Uruguay and the Argentine Republic are exclusive; and in Chili we shall be able to control probably the whole lighting system. We have made a good beginning by putting in 2,500 lights in Santiago, the Capital; and our agents are making good progress at all the more important points on the west coast of South America. We have a solid hold at most of the important points, in Europe. At Milan we have a large and complete underground system, whose success has been so great that we are now increasing the power 25 per cent. The grand opera house, La Scala, alone contains 2,000 lights; and they tell me that there is a wonderfully brilliant scene when the auditorium is illuminated and filled. The lights are in use in all the principal cafes, theatres, clubs, and stores.

We are putting in large stations in Berlin and Amsterdam; and our lights have been contracted for another year on Holborn viaduct, and all the competing lights at that point have been abandoned."

Advices from points in Illinois, Wisconsin, Kansas, and Ohio, indicate that winter wheat is doing well; the farmers are preparing for corn planting; and fruit prospects in Wisconsin are fair. Cotton in some parts of Texas has to be replanted.

The wages of the shipbuilders on the Clyde were reduced April 30th ten per cent. Twelve thousand men are idle.

The event of the day at Berlin, is the new Russian loan of £15,000,000 sterling (\$75,000,000), which derives political importance from the fact of the participation in it of the so-called "See-handlung Societat," which is a Royal Prussian institution, and may be briefly described as a department of the Ministry of Finance. The See-handlung's transactions are subject to the control and sanction of the Ministry of Finance; and as no Prussian Chancellor of the Exchequer would move in any matter of this kind without consulting Prince Bismarck, it is naturally and rightly concluded that the Chancellor not only is favorably disposed towards the Russian Government, but also has considerable confidence in its peaceful policy and in the stability of things in general in Russia. As for the loan itself, the amount is £15,000,000 sterling, £10,000,000 of which will be issued at Berlin, at the end of this month, probably the 29th, after the Russian Easter holidays, in 5 per cent (gold) bonds, in pounds, rubles, and marks, as in the Rothschild or Anglo-Russian loans. The other five millions have been reserved for the Imperial Bank at St. Petersburg. The firm of Bleichroder & Co. furnishes the money here (the ten millions) as mandatory of the See-handlung, and for its own account.

The National Bank of Monte de Piedad, the oldest financial institution in Mexico, closed its doors this morning. There has been a run on the bank for several days, owing to the expectation that the Government would demand assistance from it. This morning the Government made a peremptory demand on the bank for a large sum of money. The bank immediately closed its doors in order to protect its legitimate creditors, whose claims it has ample means under ordinary circumstances to meet. There is but little excitement.

In suppressing a riot by striking laborers in the African diamond-fields the police killed and wounded several.

FIRES—STORMS—ACCIDENTS.

April 25.—Loss by fire at Akron, O., \$40,000. Chacago, Ill., \$1,000. Westfield, Ill., \$3,000. Near Elgin, Ill., creamery, \$3,200. Williamsport, Pa., \$40,000. Cincinnati, O., \$5,000. Buffalo, N. Y., \$8,000.

A boiler explosion at Toledo, O., killed two men, and wounded three others.

April 26.—The extensive general dry-goods establishment of William Whitely, comprising from 31 to 55 Westbourne Grove, from 147 to 159 Queen's road, and 50 to 53 Kensington Gardens square, London, caught fire yesterday morning, and before the flames were subdued one building was destroyed and four other were damaged. Loss, £250,000.

A large elevator and adjoining lumber yard, were burned at Peoria, Ill. Loss by fire at Peoria, Ill., Elevator, \$30,000. The fire is still spreading. New York City, \$20,000. Forest fires have started between East Tawas and Oscodla, Mich. Paducah, Ky., stove factory, \$12,000. Madison, Wis., \$2,500. Clay Center, Kan., incendiary, \$10,000.

April 27.—Loss by fire at Marmette, Wis., sawmill, \$200,000.

A bridge at Ciudad Real, Spain, was cut by some malicious parties. A passengers-train passing over was precipitated into the river. Many persons were killed and twenty were severely injured.

The schooner Ottawa, from White Lake, Mich., to Michigan City, Ind., with a cargo of lumber, took fire opposite Evaston, Ill., this afternoon. The Captain ran the vessel ashore off the Marine Hospital, where the tugs met her and towed her into the harbor. The Fire Department was on hand. The schooner was scuttled. The crew escaped. Loss on schooner and cargo \$10,000.

Dudley Franchise, of Mossville, Ill., and two of his children, were drowned near Spring Bay, ten miles from Peoria, Saturday.

April 28th.—A fire at Panama, Columbia, destroyed two blocks of houses and the public market buildings yesterday morning. The loss is estimated at \$500,000. During the progress of the flames a mob began to rob the stores. The soldiers were called out, and many of the plundering party were shot dead. One soldier was shot dead for disobeying orders. The Chinese suffered heavily.

A fire which broke out in the lumberyard of J. M. Clark, at Cedar Springs, near Grand Rapids, Michigan, yesterday destroyed \$33,000 worth of lumber belonging to Mr. Clark, and \$7,000 belonging to Johnson & Lynch.

An extensive factory belonging to Davis & Son was burned yesterday at King, Ont.; loss, \$40,000; insurance, \$20,000. The tobacco factory of A. & W. Smith, at Halifax, N. S., burned. The Waltham Hotel, at Petersburg, Va., was destroyed by fire yesterday.

Forest fires have broken out at various points of Michigan, particularly in the Grand Rapids district, and many hamlets and villages are endangered.

The finest business block at Glens Falls, N. Y., was burned; loss \$250,000. Loss by fire at Fillmore Center, Mich., grist mill and four dwellings, \$10,000. Prairieburg, Iowa, \$5,500. Desplaines, Ill., \$4,000. Coleman, Wis., mill, store, and hotel, \$10,000. Selin's Grove, Pa., \$15,000.

The cavalry barracks in process of erection, at Portsmouth, England, suddenly fell this morning. Many workmen, all of whom were convicts, were buried in the ruins and thirty injured.

Thirty-eight corpses, so far, have been recovered from the wreck of the railroad bridge in Spain. Fifty soldiers are missing. It is believed the weakening of the bridge, which led to its collapse, was the work of Republicans.

The steamer Assyrian, with provisions for the French forces in Madagascar, has been wrecked at Province Island in the Indian Ocean.

At six o'clock Saturday night a destructive cyclone visited Gentry county, between King City and Union Star, about fifty miles from St. Joseph, Mo. Fully ten minutes before anything was struck a great rolling and rumbling noise

was heard in the distance. The heavens were black and the rain and hail fell in torrents. Soon the awful noise grew nearer and the air was filled with dirt, trees, grass, fence rails, and debris. Ten houses were wrecked, some live stock killed, and much damage done to crops.

One of the heaviest rains known occurred in the region of Dallas, Texas, submerging the country for miles around.

A large section of Western Ohio was swept by a destructive cyclone. Jamestown was almost obliterated, and six people killed. At Alexander-ville, Woodburn and other places, the damage was very great. At these places nine persons were injured, one fatally.

In connection with the forest fires in Michigan, high winds are prevailing, and Cedar Springs threatened with destruction.

April 29.—Fire on a steamer at Portland, Me., caused a loss of \$175,000. Three of the crew perished. Loss by fire at Remington, Ind., \$5,500. East Saginaw, Mich., \$20,000. Forest fires are raging on every hand near Whitchall, Mich.; also on the Blue Mountains, the woods at Lehigh Gap, Penn., Haven, Rockport and back of South Bethlehem, Pa. A vast amount of timber is being destroyed. Buchanan, Mich., furniture factory and sawmill, \$12,000. Hawkinsville, Ga., an entire block.

The fishing-schooner Paquebot's crew of twelve men were all drowned yesterday, off St. John's, N. F., in a collision with an unknown craft.

A construction-train on the Mexican Central Railway was wrecked this morning at Otilera. Two American employes were killed and ten wounded.

At Ellettsville, Ind., one man was killed, and four others mortally wounded, by an explosion of giant powder.

April 30.—The Van Buren County Poor-House, three miles east of Hartford, Mich., burned this morning, and fourteen out of the forty-five inmates were burned to death. Loss by fire at Peoria, Ill., by lightning striking a distillery, \$5,000. There were several explosions yesterday among the debris of the buildings destroyed by the recent fire at Panama. The ruins cover an area of four acres.

A heavy storm is prevailing near Buenos Ayres, S. A. Thirteen centimetres of rain have fallen, more than has been known for fourteen years. A number of houses and walls have fallen, and four children were killed. The rivers have overflowed their banks, and many villages are inundated. There has been great loss of cattle. The Argentine gunboat Parana has broken from her moorings and is in great danger of being wrecked. A merchantman lost three anchors but was finally saved. It is expected the gunboat Uruguay and the iron-clad Brown will go to Europe for repairs.

The most destructive wind-storm in that vicinity for ten years visited Coffeyville, Kas., this afternoon. The new Christian Church, nearly completed, was entirely demolished. Its roof was carried upon a dwelling-house adjacent, crushing a portion of the building to atoms. Hedden & White's store, Kentner's new house, and Long & Co's. lumber sheds were badly damaged. Four or five dwellings were unroofed and several barns blown down. Rain fell in torrents during the storm.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE FUTURE STATE.

THERE seems to be a division of sentiment upon this subject among the "household of faith," instead of being of "one mind," and "speaking the same things." One part claims the salvation of *all* with some sort of salvation, throughout all eternity; while the other part claims that some will be lost throughout all eternity; and each party endeavors to prove its position by the Books. I shall assume neither position in my critique, as that would force a conclusion and prejudice my investigation and search for truth, and probably defeat the end sought; but believing that in a "multitude of counselors there is safety," I purpose to notice the leading arguments presented by both sides, and deduce from such contrast and comparison, "The Truth."

"He that believeth and is baptized shall be saved; but he that believeth not [disbelieves] shall be damned."—Mark 16: 16.

It is argued here that one condition is put in opposition to the other; one saved, the other not saved, damned, therefore lost. "And particularly do we understand here," says one writer, "that the unbeliever is damned, not saved." The writer I presume meant to say *disbeliever*, instead of *unbeliever*. A disbeliever is one who has the opportunity of hearing and believing, and rejects; while the whole infant world, and all who have not heard the gospel, are unbelievers, but not disbelievers. (See Webster).

It seems that the conclusion of our friends is somewhat forced. Does being damned necessarily force the conclusion lost in the sense there intended? If these conditions are opposites, as I believe, and that saved means "being placed in the condition of a child of God," placed in "The Kingdom," then necessarily its opposite, damned, means no more here than the not being so placed. The hearing, believing and obeying the truth, secures the first condition, and "continuing faithful until death," retains it. The first condition may be termed a present salvation—a deliverance from past sins—a "babe in Christ;" and the retaining that condition, "adding to our faith knowledge, to knowledge temperance, to temperance, Godliness," &c., will make us a "perfect man in Christ Jesus," and secure an eternal heirship in the presence of God and Christ, an eternal salvation. While hearing, disbelieving and consequently disobeying, debar from this blessed condition, this heirship with Christ, this fulness of God's glory, and that eternally, but not necessarily *lost* to infinite duration. I do not understand the terms *saved* and *damned*,

to always have reference to the same time in future, or to mean invariably the same thing wherever used. No declaration, utterance, promise or sentence, made either by men or angels, or even by Jesus himself, has any binding force beyond the *authority* or *power* of him who utters it; and as God only has all authority and power, men, angels, and the Son also, are limited in this respect, and must deliver all authority and power into the hands of the Father, from whom it was received. 1 Cor. 24: 28.

Christ will judge only those who have heard the gospel, and profess to believe and follow him. Of these there are two classes, those who believe, obey and follow, whom he denominates sheep. These will never be subject to the second death. The other class, is represented by goats. They imitate the sheep in form and appearance. They are separated from the sheep, and God will reward them, or punish them "according to their works."—Matt. 7: 21–29; 25: 32–46; 1 Cor. 15; John 10: 28, 29. We are also informed in Mal. 3: 6, that God is unchangeable. Jesus says, (Matt. 28: 18): "All power is given unto me in heaven and in earth," and he will retain that power until the time when Paul says (in 1 Cor. 15: 24–28), that Jesus will deliver up the kingdom unto his Father, and he himself become subject. But this will not be done until he shall have conquered all things, and made death subject, which is the last enemy. Hence, I understand the terms *saved* and *damned*, as used by Christ and his ambassadors, to be commensurate with their authorities, and not necessarily to extend beyond the resurrection of the unjust. I understand them to refer to the "kingdom," which he came to establish; and being in the kingdom and continuing in, is salvation; and being out of the kingdom (having heard) is condemnation—separation from the presence and glory of God and the Son, until the general judgment, when God shall reward every man "according to his works;" while those who are in the "fold" belong to Christ—come forth to reign with him at his second coming, at the resurrection of the just; and that a thousand years before the general judgment. The mission of Christ to earth was to bring light and knowledge; dispense darkness; conquer death, and bless and save man, and glorify God.

In the beginning man lived nearly one thousand years; now he seldom attains one hundred. Why is this? Was it not a part of this mission to grant this long life to those who would faithfully serve here for a short time? Hence the doctrine of the "Millennium." "The Lord will keep [preserve] the feet [life] of his Saints; but the wicked shall lie silent in darkness."—1 Sam. 2: 9. This can not refer to this life; for here a wicked man lives as long as any other; and hence this language must refer to the "life hid in Christ,"—the Millennium. It has just the same import as Mark 16: 16. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He that believes and is baptized, is a "Saint;" and

the Lord preserving the feet (life) is being "saved;" while "he that believeth not," is equivalent to the phrase, "the wicked;" and "lying silent in darkness," is the condemnation. They are consigned to the tomb, until the "restitution of all things"—the resurrection of the unjust; while the righteous are brought forth to reign with him as they had suffered with him; that which either has sown he now reaps. Then the faithful only shall live the full measure of man's days, as we now understand life, before entering upon that eternal, never-ending state, according to the first, only, and unchangeable purpose of God. For whatever purposes God created man, we see he sinned and came short of that glory; and death (temporal) was the penalty, from which no mortal could extricate himself. God said, "multiply and replenish the earth;" but this death penalty without some provision, would defeat the object of man's creation—thwart the purpose of God. Shall God's purpose be thwarted? No. Shall he inflict the penalty? Yes. God can not lie. "Then," says one, "God made a mistake, and is not all wise." Man was created capable of living forever if obedient; but, unlike the angels, subjected to death if disobedient; and God only gave him warning and notice of this fact when he said, "In the day thou eatest thereof thou shalt die," (the death penalty shall be passed). The highest punishment that could be inflicted on an angel, is banishment; the highest on man, is death. God inflicts the punishment of death, and sends Jesus to break the fetters, and redeem man from the curse; and man having known the bitter, can the better appreciate the sweet; having known misery, can enjoy happiness. Jesus comes, bursts the bars of death, brings life (this thousand-year-life, too), and immortality to light, and offers this millennial life as one great inducement to mankind to be obedient and serve him. Is not this thousand-year blessing worth the little sacrifice he asks us to make here in this winter-day, this moon-shine life? And is not a consignment to the tomb for the same time, of the body of the wicked, while the spirit is bound in prison, and conscious of the glory of the saints, a sufficient damnation for rejecting the gospel of the Son of God? After which God will reward, or punish the latter class, "according to their works;" while Christ and those who are his, (equal heirs) continuing on and on, while endless ages roll. Over these the "second death hath no power." They are "kings and priests unto God," "ministering spirits."

Again, we have presented Matt. 13: 29, 39, 41, Inspired Translation:

"Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together, first the wheat into my barn, and the tares are bound in bundles to be burned. The harvest is the end of the world, or the destruction of the wicked. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world, or the destruction of the wicked."

It is argued from this that we see here no hint of any kind of salvation for the wicked, but they are to be "burned in the fire," "destroyed," "damned or condemn-

ed," and that these terms are interchangeable, synonymous. Here again the conclusion is forced, inasmuch as it is intimated that there is no hope for the wicked, and in the statement that the terms "destroyed," "burned in the fire," &c., are synonymous. Certainly no two of them are interchangeable, as our friends assert. (See Webster.) But admitting it for the sake of investigation, what is taught in fact in regard to the wicked? First, they are to be gathered. What, the wicked to be gathered? Yes, and that to be burned. Now, read Mal. 4:3, and Rev. 20:7-9, and learn when, where, and by whom they are to be gathered, and how and by whom burned. When? At the end of the world, the destruction of the wicked, the end of the thousand years, and hence before the second resurrection, or resurrection of the unjust. Where? At Jerusalem, the Holy City. By whom gathered? The angels, (Matt. 13:39). How and by whom burned? "And fire came down from God out of heaven and devoured them."—Rev. 20:9. And Mal. 3:1-4, says, "And there shall not be left root nor branch. And ye [the righteous] shall tread down the wicked; they shall be ashes under the soles of your feet." This proves the destruction, the burning of the fire, or the damnation if you please; (and certainly a sufficient one to show the justice and mercy of God); but not necessarily a damnation of infinite duration; for as yet they have not come to the Eternal Judgment. This is a present damnation only; for disobedience to the gospel, and the voice of the Son of God. But again we are presented with Rev. 20:10:

"And the devil that deceived them [the nations] was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever."

It is argued that a prophet, true or false, is a *man*; and that at least one will be tormented with the beast and the devil "without any cessation;" no let up of punishment," throughout all eternity. The first part of the conclusion is certainly true; but the concluding part is far-fetched. They are to be tormented, "day and night, forever and ever." The term "forever and ever," and also "everlasting," certainly refer to *Time* and not to *Eternity*, whatever idea we may have gathered heretofore. Remember, that this is a Calvinistic tenet, taught to us from our infancy, and hence not our own, but another's conclusion; and not a necessary conclusion either. Here the punishment is limited to "day and night;" and if day and night shall cease to succeed each other, then the punishment may cease also. This is not only a rational, but a necessary conclusion. By reading Revelations 21:25, we find that there will be "one eternal day." And in chapter 22:5, we are informed "there shall be no night there." We have also presented to us in support of infinite torment, Revelations 20:13-15:

"And the sea * * * and death and hell delivered up the dead which were in them; and they were judged, every man according to their works. And death and hell were cast into the lake of fire; this is the second death. And whosoever

was not found written in the book of life was cast into the lake of fire."

Also Revelations 21:8:

"But the fearful and unbelieving, [disbelieving], and the abominable, and murderers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

The argument here is, that this is after the general judgment, and they are not saved, hence damned. The conclusion that it means infinitely damned, lost throughout all eternity, I consider arbitrary, forced and unwarranted, because; first: They are to be judged, "every man according to their works," that is, rewarded or punished according to the *degree* of good or evil they have done. But by such conclusion you destroy the *degree* of punishment; and whether their sins are few or many, thick or thin, black or white, unto death or otherwise, yea, all that do wickedly and miss being written in the "Book of Life," are plunged into the gulf of deep despair; lost! lost! infinitely lost, all alike, all equally punished, which can not be reconciled with the text, or with our idea of love and justice.

Second: The statement "This is the second death," necessarily presupposes a first death; and when this first death was pronounced upon man, he knew not of the second life; and may we not reasonably conclude, that when the *second* death penalty is pronounced, that there is a *provision* of some kind for the redemption of the unfortunate soul? There was a provision in the *first* death penalty; what Scripture *necessarily* forbids the idea of a *provision* for the *second* death penalty? There is certainly none. The first *ended*, why not the second?

We have other passages brought also, such as, "They shall be burned with unquenchable fire;" "punished with an everlasting destruction from the presence of God and the glory of his power," "Shall not be forgiven in this world nor in the world to come," &c. But as we have before seen, we need not of necessity conclude that the punishment is final, and of infinite duration, as all these passages refer to a time, or times, before the general judgment.

We will now examine a few texts brought forward by our brethren of the Universalist persuasion. "As in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22. "All," say our friends, "means every one; and as every one is lost through the first Adam, so are they saved through Christ, the second Adam. The text will not carry out the conclusion farther than the general judgment. Through the disobedience of Adam the spirit of every one is separated from the body; through the obedience and sacrifice of Christ, the spirit and body are again united; the result from the first, death; the result from the second, life. The duration of the first condition is to the resurrection; of the second, to the general judgment. Hence this text reveals nothing beyond the general judgment; and some of these resurrected ones may die the second death; for there is a second

death. Again, this text is quoted: "And I, if I be lifted up from the earth, will draw all men unto me." "I come not to judge the world, but to save the world." John 12:32, 47. It is here argued, that upon the condition that Christ be lifted up, all men will be saved, because he came to save the world, and not to judge or condemn; and therefore to fulfill that mission would necessarily require universal salvation. Verse 33 reads thus: "This he said, signifying what death he should die." Now what death did he die? We answer, a temporal death. How was he lifted up? We answer, by being resurrected. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death *in the flesh*, but *quicken*d [brought to life, resurrected] by the Spirit." 1 Peter 3:18. Hence this is the salvation which all shall receive; this is the manner in which he draws all men. This we may call the redemption of the body—salvation from the tomb, which falls short of that salvation intimated by our friends. We also see by the forty-eighth verse that Christ will not judge those who will not receive his words. "He that rejecteth me, and receiveth not my words, hath one that judgeth him." Hence the judgment and salvation here spoken of, shall have culminated before God judges the world, "every man according to his works" before the second death has power over any.

Rom. 5:18. "Therefore as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." The same argument is used here as in the text before quoted, in 1 Cor. 15:22. By comparison of these texts, we see they are identical in meaning. The offense of one, (Adam's transgression), brought judgment to condemnation (death temporal.) Even so by the righteousness of one, (Christ's obedience) the free gift unto justification of life (resurrected life). Hence this text as before stated, reveals nothing beyond the general judgment, when God shall judge "every man according to his works." 1 Cor. 15:40-42, is another proof text of our friends.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory, so also is the resurrection of the dead."

Also Jude 1:3: "Beloved when I gave all diligence to write unto you of the common salvation," &c., in connection with 1 Tim. 4:10, where Paul says, that "God is the Savior of all men, especially of those that believe." It is commonly argued from the above, I believe, that there are two salvations here spoken of—the common salvation of Jude, and the special salvation of Paul. The first to receive the terrestrial body, and inherit a lesser glory, that of the moon or stars. Those saved in the second, to receive celestial bodies, and inherit the greater glory of the sun; and therefore, all be saved, with some sort of salvation, and act in their respective

spheres, while the ages of Eternity shall roll. The latter part of the conclusion is not a necessary condition. All we know of man, either by revelation or otherwise, is that he is a being capable of endless progression. If the above conclusion *in toto* be true, there will be an end to his progression; a fixed and bounded sphere, a monotony which, methinks, would pervade the whole universe of God, and destroy the real identity of true happiness—variety, and thirst for further knowledge. But as we have before seen, there is a second death, beyond which our Heavenly Father has not seen fit to reveal unto us a second future; (if you will allow such an expression); into which we are not permitted to look while in this probationary state. For there is a second death; and if there is a salvation beyond, then there is also a future beyond—a second future. See Rev. 20: 14, also 21: 8.

But other passages also are selected to establish the so-called universal-salvation-theory, such as 1 Tim. 2: 3, 4. For this [to live a quiet and peaceable life in all godliness and holiness, verse 2] is good and acceptable in the sight of God, our Savior, who will have all men [who so live] to be saved, and to come unto the knowledge of the truth." The words which I have placed in brackets, show how this text is perverted and strained to prove the tenet of universal salvation. Luke 2: 10, is also quoted for the same purpose. "And the angel said unto them, fear not; for behold I bring you good tidings of great joy, which shall be to all people." It is here argued that to be *joy* to all, is equivalent to salvation to all. Also Luke 19: 10: "For the Son of Man is come to seek and to save that which was lost." It is claimed that God's purposes are never thwarted, and hence, as it was his purpose to save the lost, all the lost will be saved. I certainly see nothing in these texts to force such conclusion, without conditions. Jesus says: "He that believeth not [this good news] shall be damned," thereby making the salvation conditional. And again: "This is life eternal, to *know* thee the only true God and Jesus Christ whom thou hast sent."—John 17: 3. "And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. 11: 27. Here also we see, that a *knowledge* by revelation is made necessary to life eternal; and this knowledge can only be attained by obedience. Having now contrasted these two opposite theories of man's condition and compared the texts with each other and with other passages in the Bible as impartially as we are able, we conclude, and believe, that neither position can be proven by the Scriptures; that there is a second death, beyond which we have not the light of revelation, and that it is *reasonable* to believe in a second provision for the second death penalty. We will therefore conclude our article by offering a few *reasons* for the opinion of the condition of those in the second future state, or state beyond the second death.

"Let love be without dissimulation,

Abhor that which is [unnecessary] evil."—Romans 12: 9.

Love is an attribute of God. "God is love." Acts speak louder than words. If I profess to have a character of love, and at the same time practice manifest cruelty, you would well conclude that my love was simulated, and not real. All government, I am willing to admit, is a necessary evil. The object of punishment is the reformation of the offender; for the protection of the innocent, and society. Without these objects in view, or some of them, it is an unnecessary evil, and a cruelty, and God's command is to abhor it. We say God is holy, just, and good; then he can not justify himself in that which he would utterly abhor in us. Suppose God has it in his heart to punish man through infinite duration; it could not be for man's reformation, for the good of society; therefore a *cruelty* which is virtually saying, that cruelties are holy, just and good, which thus deifies evil, when we are commanded to *abhor* it.

"Then," says one, "you make nearly the whole [so-called] Christian world deify evil, and make them teach derogatory to the character of God." Can't help what they teach, but so it is. Did you ever read of the apostasy of the church, the falling away, and that the dispensation of the fulness of times," (Eph. 1: 10), "when the times of the restitution of all things" should usher in (Acts 3: 21), would not come "except there be a falling away first?" Has it never occurred to your mind, that heresies, false doctrines and false teachers were prophetically announced in the New Testament, and that men should "heap to themselves teachers, having itching ears," having a "form of godliness, but denying the power thereof? Have you never sang of the "church's desolation," of the pastors who "preach for hire and divine for money," "lovers of pleasure more than lovers of God," preaching to please the ear rather than to please God? Do you not know that the time was to come, when men would not endure sound doctrine, that the "truth should be evil spoken of;" and that a man "should become an offender for a word? If you are shocked, examine Paul's writings, and the prophecies relating to the latter time, and the gathering of Israel, and satisfy yourself, that the mischief may be with the church, and professed friends of the Bible, and not in the Bible itself. If a man should keep a creature alive for one year for the sole purpose of torturing it, would not every human creature say that he was a cruel monster, and recoil from him as from a serpent? Then, if you so utterly abhor such a principle in imperfect, fallible man, how can you justify it in an infallible, perfect, just and merciful God? If you were under the control of such a man, and served him, would it be from the principle of love? Then if God is such a character, can you worship him because you love him? You might serve him to avert torture, but certainly from no other motive. Hence, I do not believe that God will take even *one* man, much less a *majority*, and keep them alive for the sole purpose of torturing them

to all infinity, just because you say "he so decreed from all eternity and that it so God."

"Then," says one, "you certainly believe that all men will eventually be saved? Saved from what? From this infinite cruel torture? I do sincerely hope so. If this is what is meant by "Universal Salvation," then I am a brother indeed. But you say, "God gives them over to hardness of heart, and reprobacy of mind," in short they are such bad, cankered, calloused sinners, that they are only fit for the society of the devil and demons; and the devil does the torturing." Oh! is that the way? Well I am indeed happy to state, that I have a better opinion of the character of the devil than that. Would that exalt the character of God any? Will man out-general God, and God all-wise? If God would permit such cruelty, when he has power to prevent it, would that justify him? If I should place a creature in the hands of one of my enemies for torture, instead of inflicting the torture myself, would that better my character as a merciful being? It would add cowardice to cruelty. Then that will not do.

Ever praying for the Spirit to continually lead, guide and comfort, until "that which is perfect is come;" when we shall "all be of the same mind, speaking the same things," and receive an inheritance that is "incorruptible, undefiled, and that fadeth not away."

J. L. GOODRICH.

BYER, Ohio, February 25th, 1884.

Conference Minutes.

ANNUAL GENERAL CONFERENCE.

THURSDAY, APRIL 10TH.

The morning prayer meeting was in charge of Brn. I. N. Roberts and Stephen Adams. Morning preaching service was opened by singing, "Great God, as followers of thy Son." Prayer by Bro. F. G. Pitt. Preaching by Bro. J. W. Briggs.

Business was resumed by singing, and prayer was offered by Bro. W. H. Kelley, and the minutes of yesterday were read.

The President ordered the calling of the names of those who were not present yesterday during the vote on the place for adjournment. Bro. E. L. Kelley objected, and the chair overruled the objection. Bro. Kelley asked that his name be recorded as objecting. On calling the names, Brn. Patterson, Babbitt, Loar and H. Hinderks, cast their votes in favor of Independence, and also the 43 votes of Northern Illinois were so cast. Bro. J. M. Terry voted for Kirtland. This makes the total vote: For Independence 439, for Kirtland 268.

Reports of quorums and committees were presented and laid on the table subject to call, and the order of the day taken up. The secretary read the revised Rules on Representation, as contained in the minutes of last conference, and the question was asked if this publication was satisfactory to the body.

The following was moved by Brn. E. L. Kelley and G. Derry:

Resolved, That the publication of the proposed amendments to the Articles on Representation, through the minutes of the last Annual Conference, published in the *Herald* is in the mind of this body, a compliance with the rule established for the publication of amendments to these articles.

It was spoken to by Brn. Bronson, Short, Bays and W. H. Kelley, and was adopted.

It was then moved by Brn. E. L. Kelley and J. J. Kaster, that the Articles be taken up and considered paragraph by paragraph, which prevailed.

Section one, reading as follows was moved:

Sec. 1. That the general officers of the Church, known as the Presidency, the Twelve, the High Council, the Seventy, and the Bishopric (proper), are *ex-officio* members of Conference, and entitled to a voice and vote as representatives of the spiritual authorities of the Church at large.

It was put to vote and adopted.

Section two was read as follows:

Sec. 2. That all High Priests and Elders are entitled to voice and vote in General Conference when present.

Brn. E. Robinson and George Derry moved to amend by inserting the word "ex-officio" between the words "are" and "entitled." This was spoken to by Brn. E. Robinson, Short, E. L. Kelley, Bronson and A. H. Smith. Bro. Short asked the right to speak again, but the chair ruled against it, which ruling was sustained by a vote of 27 for and 19 against. The subject was then spoken upon by Brn. Stebbins, Lambert, Durfee, Pitt, Burton, W. H. Kelley, St. Clair and Mintun, and then the following was moved by Brn. E. L. Kelley and E. C. Briggs as a substitute:

Resolved, That all High Priests, Elders and Priests, who are under General Missionary appointment, shall be entitled to seats and all the privileges of the same when present.

This was spoken upon by Brn. Kinnaman, Bronson, E. L. Kelley, Short, Tignor and St. Clair. The previous question being called, the substitute was put to vote and defeated.

The amendment was put upon its passage and decided in the affirmative by a rising vote, 40 for and 22 against.

Section Two, as amended, was adopted.

Sec. 3. That organized districts be authorized to appoint at their last quarterly session of district conference, next preceding the session of General Conference, delegates to said session of General Conference, who shall be entitled to represent said districts; which delegates so appointed shall be declared members of said General Conference, entitled to voice and vote.

Section Three was moved by Brn. Lambert and Patterson and adopted.

Provided 1st. That the choice and appointment by said districts shall be made by a majority of those present and voting in regular or called sessions of district conference, of the holding of which due notice shall have been given as to time and place within the district, together with a statement of any important business or action that is to be presented to, or likely to be had by said General Session, affecting said district, and to which their approval or disapproval is desired; that instructions to said delegates, may be given as to their action:

Provision One of section Three was moved by Brn. Mintun and J. A. Robinson, and adopted.

Provision Two of section Three was moved by Brn. J. A. Robinson and Luff:

Provided 2d. That the only qualification to eligibility to the office of delegate from district to General Conference shall be membership and good standing in the Church.

It was spoken to by Brn. Mintun, Hawley, J. Curtis, St. Clair, Burton, A. White, E. L. Kelley, and the question being called, a vote was taken, the provision was affirmed. The yeas and nays being asked for, the roll was called by the secretary resulting as follows:

YEAS.—EX-OFFICIO.

J. W. Briggs,	E. C. Briggs,	Josiah Ellis,
J. H. Lake,	W. H. Kelley,	J. R. Lambert,
John Landers,	Geo. Derry,	Heman C. Smith,
J. F. McDowell,	G. S. Hyde,	M. T. Short,
W. T. Bozarth,	G. T. Griffiths,	I. N. Roberts,
J. C. Foss,	Andrew Hall,	D. H. Bays,
R. J. Anthony,	R. M. Elvin,	Eli Clothier,
John Baird,	C. A. Beebe,	G. E. Denel,
Geo. Hicklin,	J. J. Kaster,	W. W. Gaylord,
Henry Kemp,	J. D. Craven,	H. C. Bronson,
J. H. Meriam,	Levi Anthony,	J. M. Terry,
Daniel Munnis,	Wm. Lewis,	J. D. Flanders,
J. T. Williams,	R. K. Ross,	James Drown,
W. B. Tignor,	W. O. Thomas,	R. Etzenhouser,
M. Williams,	W. M. Rumel,	Joseph Luff,
Wm. Leeka,	J. A. Robinson,	Peter Anderson,
A. H. Parsons,	J. L. Terry,	Joseph Smith,
J. F. Burton,	E. L. Kelley.—Total 53.	

DISTRICTS.

Decatur 57.	Northern Nebraska 21.
Nova Scotia 2	Pottawattamie 26
Pittsburg 27	London, Ont. 22
Kewanee 24	North-east Missouri 11
Texas Central 9	Fromont 25
Kansas Central 8	St. Louis 31
Central Nebraska 8	Galland's Grove 20½
Southern Nebraska 25	Michigan 37
Des Moines (½ vote) 9	North Kansas 17
Chicago Branch 5	Oak Island Branch 3
Total District vote 387½.	Grand total 440½.

NAYS.—EX-OFFICIO.

T. W. Smith,	A. H. Smith,	G. A. Blakesiee,
E. Robinson,	P. Cadwell,	J. S. Patterson,
J. F. Mintun,	E. G. Pitt,	Alfred White,
Thomas Nutt,	Wm. Chambers,	Josh. Armstrong,
I. N. White,	F. C. Warnkey,	J. S. Roth,
B. F. Durfee,	S. Maloney,	J. T. Kinnaman,
John Hawley,	Senterlow Butler,	Josiah Curtis,
D. J. Powell,	J. C. Hardman,	T. T. Hinderks,
Emsley Curtis,	L. L. Babbitt,	T. N. Hudson,
W. S. Loar,	D. E. Powell,	Henry Hinderks,
C. St. Clair.—Total 31.		

DISTRICTS.

Northern Illinois 43	Northern Minnesota 5
Salt Lake 21	Independence 24
Southern Indiana 14	String Prairie 23
Des Moines 9	Little Sioux 38
Far West, Missouri 33	Galland's Grove 20½
Total District vote 230½.	grand total 261½.

Provision Two was thus adopted by a vote of 440½ to 261½.

Provision Three of Section Three was then moved by Brn. E. L. Kelley and Hicklin:

Provided 3d. That each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in Conference for each delegate to which they may be entitled. The delegates present at Conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference; provided, that in case of a disagreement of views among the members of said delegation, the full delegation not being present they shall be entitled to cast only their individual votes as said delegates.

It was discussed by Brn. W. H. and E. L. Kelley, Short, Patterson, Mintun, Kaster and Nutt, and the question being called the motion to adopt prevailed.

Provision Four was moved by Brn. Patterson and Kinnaman:

Provided 4th. That no one delegate shall represent in the same conference more than one district.

It was spoken to by Bro. Short, and being put to vote was declared affirmed:

Division being called for, a rising vote showed 58 for and 9 against.

Section Four was moved by Brn. Kinnaman and Kaster:

Sec. 4. That each regularly organized branch of the Church not included in an organized district, shall be entitled to one delegate, who shall have the same privileges as delegates of districts.

It was discussed by Brn. Mintun, Kaster, and Luff, and being put to vote, prevailed.

Proviso First of Section Four was moved by Brn. Senterlow Butler and J. A. Robinson and adopted:

Provided 1st. That due general notice to the members of branch of the time and place of meeting for the choosing of said delegate be properly given as in case of districts.

Proviso Two was moved by Brn. Senterlow Butler and J. A. Robinson and adopted:

Provided 2. That delegates shall be entitled to act as such as hereinbefore provided, upon presenting certificates of appointment signed by the presidents, or clerks of districts or branches appointing them.

Section Five was moved by Brn. J. A. Robinson and Kinnaman and adopted:

Sec. 5. That in all cases of grave importance, affecting the polity and faith of the Church, districts and branches may instruct delegates to cast a majority and minority vote, for and against; but in no case shall the number of the votes cast by said delegates so instructed exceed the number to which the district appointing shall be entitled as hereinbefore provided; and in case of a tie in districts, or branches, on questions presented to them, certified to said delegates, the votes of said districts or branches, shall be cast in equal numbers by the delegates.

Section Six was moved by Brn. W. H. Kelley and Butler:

Sec. 6. That districts may organize their sessions of conference agreeably to the above rules, by providing for delegate conferences, of which the basis of representation shall be one delegate for each six members in each branch or fraction thereof.

This was spoken upon by Bro. E. L. Kelley, and the following amendment was moved by Brn. Stebbins and Kelley.

And that districts may constitute Priests, Teachers and Deacons as members of their conferences as well as the Elders if they choose.

A motion was made that the farther consideration of this subject be deferred till Saturday, but this was defeated, and the amendment was adopted as also Section Six as amended. Then on motion of Brn. Pitt and E. L. Kelley the revised Rules on Representation as a whole were adopted as amended, to become operative as soon as published in these minutes, and everything heretofore enacted that is in conflict with these is hereby repealed and made null and void.

Several resolutions were read and meetings of quorums announced for this evening and to-morrow.

In the evening, by request of the Society of Good Templars of Stewartville, and with their presiding officer, Mr. E. G. Sheldon, in charge, Bro. Joseph Smith gave a lecture on Temperance. There was a large attendance of citizens, and an old subject receiving a new treatment commanded the attention of the large audience, and gave general satisfaction.

FRIDAY, APRIL 11TH.

At nine o'clock, according to previous announcement, the Saints assembled to hear from Brn. G. A. Blakeslee and E. L. Kelley, of the Bishopric, upon the temporal law of the Church, and to answer questions. The entire forenoon was so occupied.

At half-past one the assembly sang "Redeemer of Israel," and prayer by Bro. J. S. Patterson, opened the business session.

The President presented the order of the day, namely the Report and Resolutions from the Twelve, and it was ordered that the speakers be limited to five minutes each upon this question.

It was resolved to take up and to begin with Section Two, submitted by the Twelve.

It was moved by Brn. Mintun and Kemp, to adopt said resolution reading:

2. *Resolved*, That by virtue of their office and calling, as declared by the organic law of the Church, the members of the Quorum of the Twelve are the lawful presidents of the Church abroad in all the world, to preside over, regulate and set in order the same, and that in all the Branches of the Church and Districts, this presiding authority should be acknowledged and acquiesced in by the Presidents of its Branches and Districts. And when one of them is present at a District Conference or Branch Meeting, it should be left discretionary with him, as to whether it would best serve the cause by presiding.

It was discussed by Brn. E. L. Kelley, Hicklin, Patterson, Beard, Kinnaman, Armstrong, Beebe, Kaster, R. J. Anthony, Pitt, StClair and Short.

Brethren Luff and Hicklin moved to amend by inserting after the words "Branch Meeting" the words, "where serious difficulties exist."

This and the main question were spoken to by Brn. Burton, Mintun, Lambert, McDowell, Stebbins, Durfee, W. H. Kelley, J. W. Briggs, Warnky, Alex. H. Smith, Luff and E. Curtis; when the previous question was moved, which, prevailing, the amendment was put to vote and declared lost. By invitation Pres. Smith gave his views on this subject, and then the vote was taken upon the resolution, and it was adopted.

Section Three, moved by Brn. Beard and L. Curtis was adopted, reading as follows:

3. *Resolved*, That the Quorum of the Twelve, as a judicial body have the right, collectively or individually, to render decisions involving the law and usages of the Church, in their various fields of labor, and when such decisions are made by individual members of the Quorum, said decisions are binding on the Church, and should be respected until brought before the Quorum and its decision had.

Section Four was moved by Brn. Hicklin and Griffiths, reading:

4. *Resolved*, That it is the decision of this Quorum that the Bishop of the Church has not the right or authority to dispose of, deed and convey to others the properties of the Church at his option.

Brn. E. L. Kelley and J. J. Kaster moved that this be referred back to the Quorum for further consideration. This was spoken to by Brn. A. H. Smith and E. L. Kelley. The question being called, the motion to refer prevailed.

Section Five was moved by Brn. Griffiths and Patterson:

5. *Resolved*, That a committee from our number be appointed for the purpose of comparing the present and Palmyra Edition of the Book of Mormon, with the manuscript in the hands of David Whitmer, and that Wm. H. Kelley, T. W. Smith, and A. H. Smith compose said committee.

Bro. Short asked why so laborious a work was necessary, and Bro. W. H. Kelley gave the reasons; after which the appointment of said committee was sustained.

It was then moved by Brn. Bronson and Foss, that the committee be requested to report the result of their labors through the *Herald*, which was adopted. Subsequently, Brn. Etzenhouser and W. H. Kelley moved to reconsider, which was spoken to by Brn. J. W. Briggs, Etzenhouser, E. L. Kelley, Kinnaman and Bronson, and the motion to reconsider was defeated.

Section Six was moved and adopted:

6. *Resolved*, That it is the sense of this Quorum that the commandments of a local character, given to the First Organization of the Church are binding on the Reorganization, only so far as they are either reiterated, or referred to as binding by commandment to this church.

It was then moved to adopt as a whole, all that the Conference acted upon, which was approved by the assembly.

A second report from the Twelve was presented and read as follows:

The following resolutions were passed by the Quorum of the Twelve, and the consideration of the Conference is called to them.

1. *Whereas*, by joint action of the Quorum of the Twelve and the Bishopric, a resolution was passed, authorizing the publication of the moneys given to the Elders in their various mission fields through the *Herald*, the same as the means given directly into the hands of the Bishop, and his Agents; and which was endorsed by the Conference; and whereas, the Editor of the *Herald*, or Board of Publication, refused to publish these statements when submitted to them; therefore, *Resolved*, That this Assumption of power is without authority of law and usage and dangerous to the liberties of the people.

Resolved, That in the opinion of this council, no person's name should be stricken from the Church Records until specific charges have been preferred against them, and lawful action had in the case, and that the cause or causes of action and expulsion should be stated upon the Church Record.

3. *Resolved*, That from the meager information that has been presented before us, concerning the publishing of a periodical in the Danish language, we are unable to make any recommendations concerning it.

Bro. E. L. Kelley moved to adopt. Brn. J. A. Robinson and Nutt moved as a substitute that it be laid on the table. By vote of the conference this was refused, and with proviso that the Editor shall attach his reasons for not publishing the things referred to, the motion to adopt prevailed.

The Editor of *HERALD* states that the fault of refusing to publish the reports referred to was his, and not the Board's. His reasons for refusing are: (1) It was not ordered to be done specifically in the resolution referred to. (2) He did not consider that the order to publish the Bishop's report included the reports of Elders referred to in the resolution. (3)

That the reports which he refused to publish were sent him detached from the Bishop's report, and were not incorporated in it; if they had been, he could not have refused, although he believed then, and believes now that a publication of the totals of the amount each received and reported to the Bishop is all that is necessary.

The following was moved by Brn. E. L. Kelley and Kaster:

Whereas, since the reports of the Elders to the Bishop to this date have been made out and handed to the auditing committee in totals, and not by giving the names of the contributors, by reason of the failure to publish names of the past year; therefore, be it

Resolved, That a publication of the totals only of such reports already made be considered a compliance with the rule.

The following report of the Quorum of High Priests was read by the Secretary, and received:

The High Priests have held one meeting during Conference, on April 10th. In president Charles Derry's absence, Bro. E. Robinson was made temporary chairman; H. A. Stebbins, secretary.

After the usual devotional exercises the minutes of last meeting were read and approved. Letters were read as follows: C. Derry reports his time as being wholly occupied in the work of the ministry, as a traveling Elder in Western Iowa. H. J. Hudson is helping sustain the work in Nebraska in all ways that he can. S. S. Wilcox presides over the Shenandoah Branch, and is actively engaged; has baptized two. Jonas W. Chaburn presides over the Harlan Branch, and does what he can in the district. J. Goodale is in charge of the Pittsfield District, and prosecuting the work there. H. P. Brown has been presiding over the Oakland Branch, and also over the Northern California District, and is still in charge of the former. Joseph Parsons reports labor done in the Pittsburg and Mansfield Valley branches. C. G. Lanphear has recently presided over the Independence District, and while so engaged traveled therein and preached; still does what he can. George Sweet is presiding over the Salem Branch, Iowa, and attending to his duties therein. J. C. Crabb presides over the Little Sioux District, and labors therein. W. D. Morton and O. P. Dunham of Burlington, Iowa, report laboring there and in that district.

Those present and reporting were as follows: J. Landers is president of the Blue Rapids Branch, Kansas, and so far as his age permits, is doing all he can. P. Cadwell presides at Magnolia, Iowa, and also labors at other places in the district; has baptized several. G. A. Blakeslee has been engaged chiefly in his duties as the Bishop of the Church, and in teaching the temporal law. George Derry performs such duty as opportunity presents, and his ability permits. H. A. Stebbins presides over the Lamoni Branch and over the Decatur District, and intends to be in the field all the time that his duties as Church Secretary and Recorder will permit and his means allow; has baptized twenty-five the past year. E. Robinson said that for quite a time he presided over the Davis City Branch, but was quite ill nearly all winter, and had to give up active labor.

The report of committee on form of license was read, the form amended and adopted.

Adjourned with benediction by Father Landers.

The report of the Quorum of Seventy was read and received:

The Quorum of Seventy has held five meetings. The quorum is in very fair working order. There are thirty-six persons whose names stand enrolled upon the present record. Twenty-two of this number are fully engaged in their calling. The remaining fourteen labor only locally, either on account of financial embarrassment or old age, some ranging from sixty-six to seventy-six years of age, but are firm in the faith, and have done much good in earlier years. The names of

Nathan Lindsey was dropped from quorum for continued inactivity.

Sister Nancy Andrews was on motion received as a member of the church on her original baptism, Bro. Etzenhouser to obtain and send to the Church Secretary and Recorder the items of her birth and baptism.

A resolution on Church History was presented by Brn. E. L. Kelley and H. C. Bronson:

Whereas, the question has been raised with regard to the publication of the work entitled "The Life of Joseph the Prophet" forestalling the history of the church, as before contemplated by it through its appointed "Historian." And Whereas, it can not be considered that the book entitled "Life of Joseph the Prophet" was intended to forestall, or take the place of the History of the Reorganized Church, which Elder Jason W. Briggs, Church Historian, was appointed and expected to prepare for publication.

Therefore, be it Resolved, That he be hereby requested to proceed to prepare said history, which when completed shall be presented to the next ensuing conference thereafter for examination and approval upon its merits, by a proper committee then to be appointed; and that without regard on his part, or further action by us in reference to what may be contained in the work entitled Life of Joseph the Prophet.

It was spoken to by Brn. Short, J. W. Briggs, and E. L. Kelley, and adopted.

The Church Secretary presented the item of cost for printing the report of the Quorum of the Twelve, \$3.50 for two hundred and fifty copies, and its payment by the Bishop was ordered.

Meetings of quorums were announced, and conference adjourned.

Evening preaching service was opened by singing, "We lift our hearts to thee." Prayer by Bro. John Landers. Sermon by Bro. H. C. Bronson.

SATURDAY, APRIL 12TH.

The morning prayer meeting was in charge of Brn. Foss and Mintun, assisted by Bro. Landers.

In the forenoon preaching by Bro. Etzenhouser, assisted by Bro. Foss.

At half-past one, sang "Let Zion in her beauty rise." Prayer by Bro. J. H. Lake.

The committee on the case of A. B. Kuykendall reported:

We, your committee appointed on petition of A. B. Kuykendall, do hereby suggest that the action had in his case be sustained, and any further action, if any may be had, be left in hands of the president of South-Western Mission. G. S. Hyde, R. Etzenhouser, J. F. McDowell, committee.

The report was received and the committee discharged, and after discussion by Brn. McDowell, Heman C. Smith and Lambert, the motion made to adopt prevailed.

Committee on the Burlington Branch case reported, but the President stating that new testimony had come in, it was ordered that the report be re-committed, and a further examination of the case made.

A communication from Bro. Columbus Scott on Sunday School lessons and their publication in the *Hope*, or otherwise, was read, but no action had.

The committee on the books and report of the Bishop reported:

We, your committee appointed to examine and report upon the Bishop's books and report, sub-

mit respectfully that after carefully examining and comparing the said books and report, we find them correct and that they have been kept in a clear and concise manner, and that the books and report agree. Wm. Leeka, J. F. Burton, T. T. Hinderks, committee.

The report was adopted and the committee discharged.

Bro. J. R. Lambert, as delegate from the Chicago Branch presented a report of said branch, and asked that it be received, or rejected, reading as follows:

Report of the Chicago Branch for nearly ten months, ending January 22d, 1884: Members at last report thirty, present number thirty-five, including three Elders, one Priest, one Deacon; four received by vote from First Chicago Branch, one by letter from another branch. J. R. Lambert, president; T. A. Phillips, clerk.

It was spoken upon by Brn. Lambert and Pitt, and it appeared, that two of the thirty-five claimed in the report had been received into the Independence Branch. On the suggestion of President Smith, it was moved to amend by striking out "35" and inserting "33," which was spoken upon by Brn. Lambert and Pitt. It was then moved to refer to a committee of three to examine and report. This was lost and the amendment was also defeated. It was then ordered that the president of the Chicago Branch strike the two names referred to from his record. This was favored by a rising vote of 30 for and 25 against.

The following was received from the Quorum of the Twelve, being upon the matter referred back to them yesterday, Section Four of their report:

Whereas, by inquiry into the rules governing the rights, and privileges of the Bishop, and the restrictions thrown around his powers, we find that sufficient to govern the Bishop's relation to the properties of the Church, is found in the "Articles of Agreement" between the Twelve and Bishopric, published in the *Herald* of May 1st, 1873; Therefore, be it Resolved, That we as a quorum consider that there is no necessity for further action in the matter.

The Quorum of the Twelve presented the following nominations for missionary appointment, and were adopted as follows:

1. J. W. Briggs: To labor as he shall deem proper, in connection with his duties as Church Historian.
2. Josiah Ells: Ohio, Virginia, West Virginia and Pennsylvania, and to travel further east, as he may have opportunity.
2. Resolved, That we do not consider it expedient to discontinue the Chicago Mission at present, and that Bro. E. C. Briggs take the oversight thereof; as also Northern Illinois, Southern Wisconsin and Minnesota.

In considering the above, Brn. Pitt and Patterson moved the following:

Whereas, As certain legislation was had at the conference held at Independence in April, 1882, affecting the work in Chicago, which legislation was not printed in the published minutes of the Conference, for which cause considerable misunderstanding has obtained; and whereas, the Secretary of the conference now has the original unpublished minutes of said conference in his possession; therefore, *Resolved*, That they be read.

It was spoken to by Bro. E. L. Kelley, and was then adopted, and the item referred to was read, namely, that when the mission of Bro. W. H. Kelley was proposed in April, 1882, it was sought to attend by "detaching the Chicago Branch

from the Northern Illinois District," of which the original minutes, heretofore overlooked, say "Amendment lost." The question being upon the continuance of the Chicago Mission, after speaking by Brn. Patterson, E. L. Kelley, Hawley, Short, Pitt, Lambert, Beaird and Nutt, the resolution of the Twelve was put to vote and declared adopted. The yeas and nays being called, resulted as follows:

YEAS—EX OFFICIO.

J. W. Briggs	T. W. Smith	Alex. H. Smith
J. H. Lake	W. H. Kelley	J. R. Lambert
G. A. Blakeslee	John Landers	Heman C. Smith
J. F. Mintun	J. F. McDowell	G. S. Hyde
G. T. Griffiths	I. N. Roberts	J. C. Foss
Andrew Hall	R. J. Anthony	R. M. Elvin
Eli Clothier	G. E. Denel	George Hicklin
W. W. Gaylord	Alfred White	Thomas Nutt
Henry Kemp	J. F. Burton	E. L. Kelley
J. D. Craven	H. C. Bronson	I. N. White
J. S. Roth	J. T. Kinnaman	J. M. Terry
S. Butler	John Burlington	T. T. Hinderks
Emsley Curtis	R. Etzenhouser	T. N. Hudson
D. E. Powell	Joseph Luff	Wm. Leeka
Henry Hinderks	J. A. Robinson	Peter Anderson
A. H. Parsons	J. L. Terry	Total 47.

DISTRICTS.

Nova Scotia 2	Texas Central 9
Pittsburg 27	Des Moines 18
London (Ont.) 22	Pottawattamie 26
Michigan 37	Fremont 25
Southern Indiana 14	Northern Missouri 11
Kewanee 24	North Kansas 17
Salt Lake 21	Far West 33
Northern Minnesota 5	Chicago Branch 5
Central Nebraska 8	Oak Island Branch 3
Total District 307.	Grand Total 354.

NAYS—EX OFFICIO.

Joseph Smith	H. A. Stebbins	E. Robinson
P. Cadwell	J. S. Patterson	M. T. Short
W. T. Bozarth	J. L. Bear	F. G. Pitt
John Beaird	J. J. Kaster	Wm. Chambers
J. Armstrong	B. F. Durfee	Levi Anthony
John Hawley	Wm. Lewis	W. Summerfield
Josiah Curtis	J. D. Flanders	J. C. Hardman
James Drown	Wm. Williams	W. M. Rumel
W. S. Loar	C. St. Clair	Total 26.

DISTRICT.

Decatur 57	String Prairie 23
Northern Illinois 43	Galland's Grove 41
Southern Nebraska 25	Little Sioux 38
Northern Nebraska 21	St. Louis 31
Total District 279.	Grand Total 305.

Mission sustained, also Bro. Briggs in charge of it and regions named, by a vote of 354 to 305. The next nomination was moved:

4. W. H. Kelley: in charge of Michigan, Northern Indiana, Northern Ohio, Western New York and Western Pennsylvania.

5. A. H. Smith: in charge of the California Mission.

6. J. H. Lake: in charge of Canada Mission.

7. J. R. Lambert: in charge of Iowa, Missouri and Kansas.

8. James Caffall: in charge of Nebraska and Western Iowa.

9. Z. H. Gurley: released from the Eastern Mission.

10. T. W. Smith: in charge of the Australasian Mission.

11. W. W. Blair: released from Rocky Mountain Mission, and R. J. Anthony appointed in charge thereof.

The report of the First Quorum of Elders was read:

We have held three meetings, in the peace and unity of brotherly regard, and cheered with the satisfactory condition of the quorum. The following Elders reported by letter: O. B. Thomas, G. H. Hilliard, R. Warnock, H. Hanson, John Beaird, (baptized 3), S. Butler, James Kemp, I. M. Smith, (baptized 13), G. S. Yerrington, (baptized 13), S. F. Walker, D. K. Dodson, William Newton, (baptized 2), J. R. Badham, C. C. Reynolds, Jobe Brown, Jerome Ruby, George Adams, J. M. Stubbart, John Chisnall, J. D. Jones, J. D. Bennett, F. P. Scarcliff, (baptized 4), G. Walker, J. P. Dillen, M. McHarness, M. H. Bond, Eli Clothier (baptized 6), E. F. Hyde, O. S. Bailey, L. Ellison; all of these expressed faith and confidence in the work.

Verbal Reports.—C. A. Beebe, J. F. Burton (baptized 23), Thomas Nutt (baptized 30), J. J. Kaster, H. C. Bronson (baptized 11), R. M. Elvin

(baptized 10), A. White, W. W. Gaylord (baptized 2), H. Kemp (baptized 5), J. D. Craven (baptized 1), G. Hicklin (baptized 2), F. G. Pitt (baptized 5), G. E. Deuel (baptized 12), E. L. Kelley. License was granted to Elders Jerome Ruby and James Kemp. Elders F. G. Pitt, John Beard and J. F. Burton, were appointed a committee on enquiry. Letter from the Church Secretary informing us of the death of three members was read. Report of committee of enquiry received and upon their recommendation the following were dropped from the record: E. N. Ware, B. B. Brackenbury and T. J. Franklin. Brn. C. A. Beebe and Eli Clothier, a committee of a year ago reported. Bro. C. A. Beebe at his own request was released, and Lehi Ellison was appointed in his place. Committee upon the case of J. R. Badham reported no action. Committee discharged. President and First Counselor sustained. Sixteen members met in these meetings. The aggregate number baptized is one hundred and forty-two. Many of the members of this quorum are acting in offices of trust in the church, such as district presidents and secretaries, also branch presidents, Counselors to the Bishop, and Bishop's Agents. Resignation of O. B. Thomas as secretary was received. Bro. H. C. Bronson was duly sustained as secretary till next meeting.

The report of Second Quorum of Elders was read:

Met April 9th; President Wm. Chambers in the chair; F. C. Warnky was chosen clerk *pro tem*. The following Elders reported by letter: John Gilbert (baptized 17), Wm. Brittain, W. C. Cadwell, C. E. Butterworth, E. C. Brown, W. Vickery (baptized 2), W. R. Durfee, J. W. Wight, John Matthews, G. W. Shute, John Smith, David Chambers (baptized 4), Levi Gamet, Wm. Hart, Colby Downs, A. W. Locking, Eber Benedict, T. D. Reese, Wm. Nirk (baptized 5). Also in person: I. N. White (baptized 1), B. F. Durfee (baptized 5), J. S. Roth (baptized 7), F. C. Warnky (baptized 12), J. Armstrong (baptized 1), J. H. Merriam (baptized 1), Wm. Chambers. Wm. B. Smith and Stephen Malony were received into the quorum, and Wm. Ray was restored.

Whereas, Bro. D. Maule by reason of location has for several years been unable to meet with us, therefore Resolved that we release him as secretary, with a vote of thanks for his past labors. F. C. Warnky elected as secretary. President Chambers resigned the presidency of the quorum and Bro. I. N. White was chosen as president. We selected Brn. J. S. Roth and B. F. Durfee as his counselors, and the quorum endorsed and hereby present them to the conference for ordination.

Resolved that the president inform the several members of the Quorum through the *Herald* concerning the resolution that was passed at the informal meeting of the Elders' Quorums held at Independence, April, 1882,—which requires every Elder to report to the president of his quorum all his labors—or the reason of non-labors, and that failing so to do would be *prima facie* evidence of their standing in the quorum, and Elders failing to comply with the spirit of this resolution action will be immediately commenced against them.

Resolved that the secretary see that the quorum records are always at the quorum meetings. Brn. B. F. Durfee and J. Armstrong are recommended to the Conference for appointment.

The report of Third Quorum of Elders was read:

The quorum has held three meetings, at which reports were heard from Garret Walling, E. W. Cato, Martin Rasmussen, George Kemp, E. H. Gurley, J. W. Waldsmith, Daniel Brown, Wm. Abbott, John Hawley, James Wood, Josiah Curtis, D. Munns, D. J. Powell, E. Rowland, Levi Anthony, S. Butler, Wm. Lewis, Wm. Summerfield, J. M. Terry and J. T. Kinnaaman. On motion A. H. Parsons was received into the quorum, and recommended to the Quorum of Twelve as worthy to represent the church as a missionary from General Conference. The field preferred by him is North-west Kansas. Bro. Nephi Yocum was referred to the quorum secretary for a license.

Resolved, That it is the sense of the Third Quo-

rum of Elders that the nature of the calling of the first quorums of the church is of such a character as to prohibit them, or any one of them, engaging in secular pursuits, which in their nature demand the time and talent of the same.

The spiritual authorities of the church were sustained, also the quorum officers.

The report of Fifth Quorum of Elders was read:

On April 9th, 1884, Bro. R. M. Elvin, president of First Quorum of Elders, called together the applicants for organization of the Fifth Quorum. L. L. Babbitt was chosen secretary *pro tem*. The list of (77) names as presented by the Church Secretary was read and other applicants added by vote. R. Etzenhouser was elected president of quorum.

At a subsequent meeting J. A. Robinson was elected secretary. Wm. Rumel and T. N. Hudson were nominated for counselors by the president, which the quorum ratified and hereby ask the conference to ordain Brn. Etzenhouser, Rumel and Hudson.

The name of Wm. Worwood was dropped because of apostasy. The following were added during the several meetings: Peter Anderson, J. A. Currie, Jun., R. Etzenhouser, T. N. Hudson, Wm. Rumel, J. A. Robinson, Wm. Waterman, W. S. Loar, A. V. Closson, Wm. O. Thomas, C. A. Sherman, J. R. Anderson, C. G. Gould, J. F. Thomas (Bevier), Henry Hinderks, George Gould, B. B. Anderson, Nel. C. Hammer, Edward Bennett, Arnold Neeser.

R. Etzenhouser and Andrew V. Closson expressed their readiness for the active ministry and were recommended to the Quorum of the Twelve for missions. Peter Anderson would have been if present and not appointed on Scandinavian literature. All present expressed determination to magnify their calling. Ample means was raised for the record and quorum licenses. The quorum is now full. Three meetings were held with peace and God's favor present, the action having been in unanimity.

The report of First Quorum of Priests was read:

By request Bro. H. A. Stebbins met with us and presided until a reorganization was effected. We have held two meetings in which Brn. John Wood, Frederick Uphoff, Jacob Smith, H. R. Harder, Lewis C. Donaldson, Herman Wilkie, John Hardacker were added to the quorum. Asa Cochran, M. M. Ballinger, D. C. White, Roderick May, Edward Rannie and Wm. Crick, reported by letter. Frank Steffe by proxy, and Jacob Smith, D. R. Baldwin, F. Uphoff, John Wood, C. P. Faul, S. N. Adams, H. R. Harder, H. Wilkie, John Hardacker, in person. Bro. Daniel R. Baldwin was chosen president, and H. R. Harder and Charles P. Faul as his counselors. All of which we submit for the consideration of this Conference and petition that those who have been chosen as president and counselors be so ordained.

The recommendations from the Second and Fifth quorums of Elders for the ordination of the officers named, were sanctioned, and their ordination ordered.

The resolution contained in the report of the Third Quorum, concerning the leading ministry engaging in secular pursuits was adopted as the belief of the Conference.

The officers chosen by the Priests' Quorum were referred to the Bishop. On this subject Bro. A. H. Smith asked for a harmonizing of Doctrine and Covenants, sec. 104, par. 31, with the idea that the Bishop is to preside over the Quorum of Priests. The President replied by reading paragraph 40.

The Bishop requested all Elders present who wish to enter the missionary field to hand to the Twelve a statement of the probable amount necessary for their fam-

ilies the coming year. Announcements were made for meetings of quorums and committees.

At the evening service, sang "All you that love Immanuel's name." Prayer by Bro. G. S. Hyde. Sang, "Go then ye Elders brave." Bro. John S. Patterson preached from Luke 19: 10.

SUNDAY, APRIL 13TH.

The morning prayer meeting was placed in charge of Brn. Lake and Clothier. Many strong testimonies were borne, and the gifts of tongues and prophecy were manifested.

The forenoon preaching was opened by singing, "All hail the power of Jesus' name." Prayer by Bro. John Landers. Sang "The morning breaks, the shadows flee." Preaching by Bro. Joseph Smith, upon the unity of the faith.

At half-past two, sang "Met in thy Sacred name, O Lord." Prayer by Bro. Joseph Smith. Preaching by Bro. Joseph Luff, from the words, "Beware of false prophets."

In the evening, sang "Oh Lord around thine altar now. Prayer by Bro. A. H. Smith. A gospel recitation by Bro. J. A. Robinson followed, after which Bro. Joseph Smith spoke upon the subject of the marriage relation. During the afternoon five persons were baptized by Bro. J. H. Merriam.

MONDAY, APRIL 14TH.

The morning prayer meeting was presided over by Brn. F. G. Pitt and R. M. Elvin.

In the forenoon, Bro. G. E. Deuel offered prayer and Bro. John Landers preached.

At half-past one sang "Come thou fount." Prayer was offered by Bro. Joseph Smith, and the Secretary read the minutes of Saturday and Sunday.

The committee on Credentials were, on their request, released.

The report of the Fourth Quorum of Elders was read:

A meeting was held April 10th, 1884, Temme Hinderks was chosen to preside *pro tem*, and J. T. Williams as clerk *pro tem*. Prayer by Bro. Hinderks. Letters were read as follows: The Church Secretary reported the losses from the quorum and the total present membership, also the report of the quorum secretary was read and approved. Elders J. D. Flanders, Henry Green, J. C. Hardman, Wm. Hopkins, J. T. Williams, R. K. Ross and Temme Hinderks reported in person, and H. N. Hanson, J. L. Richey, J. Gallup, E. N. Webster and J. B. Jarvis by letter.

The following Resolutions were adopted: That each member of the quorum who wants a license should make application to A. J. Cato, the secretary of the quorum, and send five cents in postage stamps for the same. That J. T. Williams send for licenses for the following brethren present: J. D. Flanders, Henry Green, Temme Hinderks, Wm. Hopkins and R. K. Ross, also that the requests of J. B. Jarvis and E. N. Webster for licenses be granted. That J. C. Hardman and Henry Green act as committee to find out the standing of Bro. Waterman in the Church, and report to the quorum at next General Conference.

It was moved that the report of Bro. Z. H. Gurley be taken up and considered, but this was not approved. A motion was then offered that it be referred to his

quorum. It was asked if it would be published if so referred. The Chair replied in the negative, unless reported back in time for the minutes. After a few remarks the motion to refer was put to vote and prevailed.

The committee on the Burlington Branch case reported:

We your committee appointed in the case of Bro. and Sr. McFarland beg leave to report, that after examining additional evidence, find that both parties are at fault, and we respectfully recommend that their case be referred to the brother in charge of that field of labor for further investigation.

It was adopted and the committee was discharged.

Following this it was *Resolved*, That the report on Sunday Schools that was laid on the table in April, 1882, be taken up. Pres. Joseph Smith requested that some one be called to the chair, as he wished to be absent, and on motion Bro. A. H. Smith was called to the chair.

The Secretary then read the report referred to, and it was moved that the furnishing of Lesson Leaves be referred to the Board of Publication, and they to report on the matter at next conference. A substitute was moved as follows:

That the Board of Publication be requested to take such measures as they shall deem proper to furnish for Sabbath Schools suitable lesson papers, and if practicable, reduce the size of the *Hope*, make it a weekly, and publish through it the lessons, and that W. C. Cadwell, Sr. Alice Cobb and D. F. Lambert, be a committee to prepare and furnish said lessons for publication.

This was adopted.

MISSIONS.

An additional report of the Twelve on Missions was read and taken up separately and adopted as follows:

1. Glaud Rodger: to the California Mission.
2. J. S. Patterson: to the Southern Wisconsin and Northern Illinois.
3. E. C. Brand: to Nebraska and Western Iowa on his return home from Utah next Fall.
4. C. Scott: in W. H. Kelley's mission.
5. G. T. Griffiths: in J. Ells' mission.
6. I. N. Roberts: to the Kansas division of J. R. Lambert's field.
7. G. S. Hyde: Nebraska.
- 8, 9, 10. Heman C. Smith: in charge of the South-Western Mission, and D. H. Bays and W. T. Bozarth to labor in the same field.
11. J. C. Foss: in the mission of J. R. Lambert.
12. J. F. Mintun: to the Minnesota division of E. C. Briggs' mission.
13. J. F. McDowell: to Illinois and Iowa.
- 14, 15, 16. George Montague: in charge of the South-Eastern Mission, and F. P. Scarciff and E. W. Cato to labor in the same mission.
17. M. T. Short: in Eastern Iowa and Western Illinois.
- 18, 19. J. T. Davies and E. J. Davies: in Missouri, Kansas and Indian Territory.
20. H. P. Brown, J. B. Price, Thomas Daley, and Albert Haws: in California Mission if arrangements can be made with the Bishop.
- 21, 22. J. F. Burton and David Chambers: in the California Mission.
23. H. C. Bronson: in Eastern Iowa and Western Illinois.
24. John Gilbert: in charge of Massachusetts, Rhode Island and Connecticut division of the New England Mission.
25. F. M. Sheehy: in charge of the Maine, New Brunswick, and Nova Scotia division of the New England Mission.
26. Duncan Campbell: left for the Elder in charge of Michigan and the Bishop to arrange.

27. M. H. Bond: continue in the East.
- 28, 29. Willard J. Smith and J. J. Cornish: in Michigan and Canada.
- 30, 31, 32. E. DeLong, Levi Phelps, and J. A. Carpenter: in Michigan.
33. G. E. Deuel: North-Eastern Michigan and Western Canada.
34. Joseph Luff: in the Mission of W. H. Kelley and J. H. Lake.
35. Harbert Scott: in Southern Indiana and South-Western Ohio.
36. M. R. Scott: in Southern Indiana.
- 37, 38. L. R. Devore and D. L. Shinn: to Southern Ohio and West Virginia, if arrangements can be made with the Bishop.
- 39, 40. J. A. McIntosh and Samuel Brown: in Canada Mission.
41. Henry Kemp: Western Iowa.
42. Peter Anderson: Western Iowa and Eastern Nebraska.
43. R. M. Elvin: Nebraska.
44. B. V. Springer: Southern Iowa and Northern Missouri.
45. Thomas Nutt: Northern Minnesota and Western Wisconsin.
46. Alfred White: Missouri and Kansas.
47. A. H. Parsons: Kansas.
48. J. Armstrong: referred to the local authorities in Nebraska.
49. Charles Derry: Western Iowa.
50. M. H. Forscutt: in W. H. Kelley's Mission, if proper arrangements can be made with the Bishop.
51. J. T. Kinnaman: Missouri and Kansas.
52. R. Etzenhouser: Central and Eastern Iowa.
53. George Hicklin: North-East Missouri.

The following was then adopted:

Resolved, That the arranging for one or two competent Elders for the Australasian Mission be left with the First Presidency, Bishop, President of the Twelve, and the missionary in charge, and that a like order obtain in regard to the Rocky Mountain Mission.

The Church Secretary and Recorder was authorized to permit the Church Historian the use of such records as may be necessary to the latter in the performance of his work.

The following was moved and adopted:

Resolved, That the committee on repairing the Kirtland Temple be authorized to continue the collection of funds for the finishing of the Temple, and that they proceed with the work as found practicable.

The following was read, and ordered spread upon the minutes for future consideration:

That the Bishop be authorized to select and prepare a suitable place for the care of the charges of the church.

A question was asked in regard to parents instructing their children according to Doctrine and Covenants, section 68, par. 4, to know if this commandment was or is of a local character, and how the adoption of section six of the report of the Twelve would affect this. The President replied that the Reorganized Church has heretofore affirmed that parents ought so to instruct their children.

The following resolutions were then moved and adopted:

Resolved, That Thomas Taylor be continued in charge of the English Mission, and Thomas E. Jenkins in charge of the Welsh Mission.

Resolved, That Bro. P. N. Brix be sustained in charge of the Danish Mission, if he accepts the instruction of the Quorum of the Twelve; otherwise, if he does not accept it, that he be released.

Whereas, It is believed that some of the Elders have been overlooked in making appointments; therefore be it

Resolved, That if it appears that any have been overlooked, that they may report to the missionary in charge where they reside, and

then if an agreement can be had with the applicant by the one in charge and the Bishop, that they are authorized to appoint said applicant.

Resolved, That all missions not sustained, or changed, at this conference, are to be considered as released.

The following concerning a Danish periodical was adopted:

Resolved, That Brn. James Caffall, Peter Anderson and Hans N. Hansen, be a committee to look after the interests of publishing a Danish periodical, as contemplated in a resolution adopted by the Semi-Annual Conference held at Lamoni, Iowa, in the Fall of 1882, whose duty it shall be to receive names and moneys of those to become subscribers to said periodical when published, with all freewill offerings given in the interests of said publication, reporting their action at the soonest practical opportunity to the Board of Publication.

Resolved, That the Board of Publication shall proceed to publish said periodical as soon as the prospect shall justify them in so doing.

Resolved, That Bro. Peter Anderson, in connection with the Editor of the *Herald*, take charge of the editorial department of said publication.

The ordination of some quorum officers took place as follows: Bro. I. N. White as president of the Second Quorum of Elders, and Brn. J. S. Roth, and B. F. Durfee as counselors in said quorum; Bro. R. Etzenhouser as president of the Fifth Quorum of Elders, and Brn. W. M. Rumel and T. N. Hudson as counselors in said quorum.

Bro. E. C. Briggs was spokesman in the ordination of Brn. White and Etzenhouser; Bro. J. H. Lake was spokesman in the ordination of Brn. Roth and Rumel, and Bro. J. R. Lambert in ordaining Brn. Durfee and Hudson. Ordination of officers chosen by the Priests was deferred.

The authorities of the Church were sustained as a body, also the Board of Publication and the Editor of the *Herald* and *Hope*. Then the following was adopted as expressing the feelings of the Conference.

Resolved, That we tender our thanks to the committee of arrangements, and to the Saints and citizens of Stewartville and vicinity, who have so kindly entertained us, and that a copy of this resolution be furnished to the Stewartville *Independent*, with a request to publish the same.

Thanks were also voted to the chorister and choir, and to the President and Secretary and assistants; also to the Hannibal and St. Joseph, and the Kansas City, Council Bluffs and St. Joseph Railroads, for the special rate given to all who attended the conference over their roads.

The President spoke upon the progress and prospects of the gospel work. The minutes of the day were read, and conference adjourned to meet at Independence, Missouri, April 6th, 1885.

JOSEPH SMITH, President,
J. W. BRIGGS, Associate President.

H. A. STEBBINS, Secretary.
R. M. ELVIN, } Assistant Secretaries.
J. M. TERRY, }

POTTAWATTAMIE DISTRICT.

Conference was held at Council Bluffs, February 23d, 1884. C. A. Beebe president, K. H. Hansen clerk.

Reports of branches: North Star 61; 1 baptized, 1 received by vote. Crescent City 68; 2 removed by letter. Council Bluffs 143; 1 received by certificate of baptism. Weston (Scandinavian) 18; 1 baptized, 1 removed by letter. Benj. Hardin

reported the Crescent City Branch in a fair and prosperous condition. Hans Hansen reported the North Star in a fair condition. Bro. J. F. Drabis reported the Weston Branch in a rather poor condition, but thought he saw some improvements. Bro. C. A. Beebe reported that the Council Bluffs Branch was in a fair condition.

Reports of missions: Elder Hans Hansen reported that he had done some preaching to the Danish people. Priest K. H. Hansen reported that he had held meeting at the Garrison School House regularly, until the last month; thought good had been done. Elder D. K. Dodson had preached some. Elder Studley had preached some. Elder L. Davis had done some preaching in the Council Bluffs Branch. Elder G. E. Deuel reported by letter, that he was doing preaching in Fontanelle. Elder Peter Anderson had done some preaching in Weston and Council Bluffs.

Report of Bro. Andrew Hall, Bishop's Agent: When last reported cash on hand, \$2. Received since, \$22. Total \$24. Paid out \$24.

Report of District Treasurer, Andrew Hall: Cash on hand last report, \$22.05. Received since, \$4.15. Total amount \$26.25.

Brn. D. K. Dodson and Robert McKenzie, were appointed to labor in the vicinity of Clark's School House. Bro. Hans Hansen to labor among the Danish people in Weston. All Elders and Priests not already employed are requested to labor as much as circumstances shall permit.

Brn. C. A. Beebe, Robert McKenzie, Peter Anderson, Andrew Hall and K. H. Hansen, were appointed delegates to the General Conference.

Brn. C. A. Beebe, D. K. Dodson, Benj. Hardin, Hans Hansen and Fred. Needham, reported that they had visited scattered members, and thought to good effect.

Frederick Hansen and K. H. Hansen were appointed a committee to procure the records of the North Pigeon and Boomer Branches.

Resolved, That this conference approves the decision of a former district conference, held at Crescent City, in silencing Bro. Peter Olson for holding and teaching that Saturday is the Sabbath.

Preaching during conference by Brn. Studley and Benj. Hardin.

Fourteen dollars were collected for the Saints at Wheeling, W. Va., who suffered from the floods.

Bro. C. A. Beebe was elected president for the next quarter. Frederick Hansen was sustained as secretary.

Adjourned to meet at Crescent City, Iowa, on the last Saturday in May, 1884.

Miscellaneous.

CHURCH HISTORY.

A request to the readers of the *Herald*, but especially the Elders.

In pursuance of appointment by General Conference, I am engaged upon the compilation of the History of the Reorganized Church, &c. &c.; and in order to secure all material facts, and incidents deemed worthy of record, transpiring in all the fields of missionary labor, whether at home or abroad, you and each of you are earnestly requested to contribute such facts and incidents, with dates and circumstances, in such form as you think proper, and convenient, and at as early

a day as practicable. Original documents, or authentic copies, letters in manuscript or in print desired; and all such will, if desired, be preserved and returned. It is especially requested of those who were identified with the church during any part of the period from 1852 to 1860, to respond to this drain upon their private archives and memories. In short the sense of this request is this; if you possess anything which you think ought to appear in the history, please send it along; but please do not forget to write plainly, and oblige your fellow servant,

J. W. BRIGGS.

Address 621, East 145th St., New York.

NORTHERN ILLINOIS DISTRICT.

By information received from Bro. John Keir, president of Braidwood Branch, I learn that it is not practicable to hold our next conference there; so the various branches are hereby notified that conference will be held at Sandwich, Illinois, on June the 7th and 8th, 1884, when we hope to meet a full representation. Letters intended for conference should be directed to Bro. W. Vickery, Plano, Kendall county, Illinois.

JOHN S. PATTERSON, *Dist. Pres.*

GOVERNMENT LAND FOR SOLDIERS' HOMESTEADS.

There is Government land in Wheeler county, Nebraska, well adapted for stock raising; some of the Saints have located claims out there, and would like to have others do so. Any one desiring to know more about it can write to C. H. Derry, Oakdale, Antelope county, Nebraska.

FLORIDA DISTRICT.

Conference of above district will be held at the Hinote Branch, near Milton, Santa Rosa county, Florida, the first Saturday and Sunday in June, 1884.

F. P. SCARCLIFF, *President.*

SPRINGVILLE BRANCH.

At a business meeting held by the Springville Branch, the 25th of March, 1884, among other business transactions, the following was duly passed:

Preamble and resolution on secret societies read, moved and seconded, that we accept of them as a law for this branch. Carried.

ON SECRET SOCIETIES.

Preamble: Inasmuch as Jesus and his holy prophets and apostles, have forbidden the servants and the Saints of God to enter into any secret society, or combination; "For the Lord worketh not in secret combinations." "For it hath been made known unto me that they are had among all people, and they are had among the Lamanites and they have caused the destruction of this people," etc.—Book of Ether, Book of Mormon, chapter 3, paragraphs 12 and 13. "And neither shall thou swear by the head, because thou canst not make one hair black or white."—Disciple Nephi, chap. 5, par. 2. Therefore, be it

Resolved, That we in the Springville Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, will not permit any person to become a member of our branch who belongs, associates, upholds or defends any secret society or combination of whatever name or pretense in general, and Freemasonry in particular. Nor will we uphold or sustain, in word or in deed, any officer of the Church, who does belong to any secret society, of whatever name or pretense.

Provided, however, that if any such person or officer, belonging, associating, upholding or defending any such above named secret society or combination, shall repent thoroughly and sincerely therefrom, and cease all connection therewith, and cease to use their pass-words, grips, signs and tokens for the purposes they are given in such society; then they (the said persons), shall be treated as if they never had belonged to such society or combination; provided, also, that detectives, or any Government service, be excepted.

CH. E. MALSTROM, *Secretary.*

SPRINGVILLE, Utah, March 27th, 1884.

BORN.

LAMPERT.—At Oshkosh, Wisconsin, April 6th, 1884, to Bro. Joseph and Sr. Susana Lampert, a son; name, Nephi Lehi. All well.

MARRIED.

RICHARDS—DANIELS.—At the residence of John Watkins, Cleveland, Lucas Co., Iowa, March 18th, 1884 by Elder John Watkins, Mr. William J. Richards to Sr. Mary Ann Daniels, both of Cleveland.

May their minds in future blending
Know the purest of earth's peace;
May no evil cloud descending,
Cause their perfect love to cease.
With the other each forbearing,
When the time of trials come;
Every joy and sorrow sharing,
Fill with light the hall's of home."

DIED.

SMITH.—At Washton, Yorkshire, England, April 3d, 1884, of drooping, Mrs. Margaret Smith, aged 69 years, 1 month and 10 days, mother of Sr. John Scott of Lamoni, Iowa.

Though cast down, we're not forsaken;
Though afflicted, not alone;
Thou didst give, and thou hast taken;
Blessed Lord, thy will be done.

SMITH.—At Benwood, Marshall Co., West Va., April 1st, 1884, Albert, son of J. A. and Anna Smith, aged 2 years, 2 months and 2 days. Blessed by Bro. G. T. Griffiths. Funeral services by Bro James Craig.

McCORMICK.—At Richfield, Michigan, February 21st, 1884, of lung fever, Viola Elizabeth, only daughter of Orvil and Sr. Sarah McCormick, aged 6 months and 13 days. Funeral sermon by Rev. Currier.

You are gone, my darling loved one,
To the paradise of God;
There to rest with Christ your Savior,
Who redeemed us by his blood.
Oh this world seems dark and dreary,
Since from us death called you away;
But may the power of God con-sole us,
And guide us in the narrow way. J. H.

HALL.—At his residence in Shenandoah, Iowa, Friday morning at 4:45 o'clock of congestion of the bowels, Mr. Haven C. Hall, son of H. G. Hall, Sr., aged 34 years, 4 months and 23 days. The deceased was born in Peane, Emmet county, Michigan, and came to Shenandoah ten years ago this spring. He leaves a family—wife and three children—a daughter and two sons, aged about eight, four and two years. He was a devout Christian man, and a member of the Reorganized Church of Latter Day Saints since thirteen years of age. He was a good father and husband, a devout man, and while first attending to spiritual things, he was always attentive to temporal affairs, and the support of his family. At ten o'clock Thursday evening, before he called to his bedside attorney Jas. McCabe to make out his last testament, he felt and knew

that his time on earth was short. He was a contractor and builder by trade, and one of the most honest and industrious citizens Shenandoah ever had. His loss will be felt keenly in the circle of our business men, as well as by his doubly afflicted family. At his own request, the remains were kept until the next Sabbath, when he was buried in the Shenandoah cemetery, Rev. Mark Forscutt, formerly of this city, preaching the funeral discourse.

OWEN.—At Burlington, Iowa, April 26th, 1884, Sister Owen Owen, wife of Bro. Owen Owen, aged 67 years, 10 months, and 19 days. She was born in Liverpool, England, June 7th, 1816, and with her husband and children came to America in 1836, settling in Burlington the same year. She was the mother of twelve children, seven of whom are still living. Her health had been failing for many years, a general decline and decay, closing with the last two weeks fatal illness. Bro. H. A. Stebbins was telegraphed for and preached her funeral sermon on the 28th. She was baptized into the Church August 5th, 1871.

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TESTIMONIALS.
 LAMONI, IOWA, Dec. 29th, 1883.
 I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.
 Very respectfully,
 N. N. HAZELTON.

MOSCOW, IDAHO, Jan'y 11th, 1884.
 Johns & Ordway, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.
 Yours in bonds,
 J. C. CLAPP.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.
 Johns & Ordway, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
 Your brother in Christ,
 O. WILDMAN.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
 Johns & Ordway, Peoria, Ills.—Dear Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
 GEO. MONTAGUE.

LANCASTER, Ind., Jan'y 1st, 1884.
 Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
 Yours,
 V. D. BAGGELLY.

HEBER CITY, Utah, Jan'y 7th, 1884.
 Johns & Ordway: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
 Yours in bonds,
 WM. AIRD.

MILLERSBURG, Ills., Dec. 27th, 1883.
 Messrs. Johns & Ordway: Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
 W. F. CLARK.

MOBILE, Ala., Jan'y 23d, 1883.
 Bro. Johns & Ordway.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
 Yours in gospel bonds,
 E. W. CATO, SEN.

Bro. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction; and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our Bed Springs by Express for only 77 cents. (Iron Heater included for \$1.20) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a Picture outfit, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only 25 cents.

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THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and c BINES
He shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN
IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, May 17th, 1884.

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THE SAINTS' HERALD:

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new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, May 17th, 1884.

ONE portion of the business done at the late conference, demands more than a passing notice, and more than a casual consideration. The report of the Quorum of Twelve, in which certain things were set forth as declarative of duties and prerogatives, created some excitement, and a flutter of surprise. But when the report was printed by the order of conference, and placed in the hands of the Elders, whatever fears may have been entertained in regard to it, departed, and when it was finally adopted, it had ceased largely to be objectionable. There is nothing affirmed in the main feature of this report that is not found in the law; and reference to the "organic law" by those chiefly affected by the positions assumed, shows clearly their devotion to the law.

That grave fears are entertained by some that the exercise of prerogatives may be detrimental to the good will and harmony of the body, the church, the people, is quite natural under the circumstances. The encroachments of priestcraft in the dark ages, the abominable, unchristlike practices of the shepherds in the far off past, though matters of remote history, are not forgotten; while the usurpation and despotic rule of the apostasy from the true faith in the latter days are keenly remembered. But the history of the Reorganization shows that there was a wide rebound from the rule of priestcraft to one of entire disregard of all authority. Nor was it until every representative sent out by the church was made to feel how utterly fallacious his efforts to bring to pass unity and respect for the law of the church were, did those representative men feel the importance of the Master's word, "He who heareth you heareth me." There was but little respect shown to the church in the slighting of its servants, nor could there be any settling of difficulties, for the right to decide in questions of controversy rested with no one.

What is affirmed is consonant with what

is found in the Doctrine and Covenants; section 104, paragraph 12. "The twelve are a traveling presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews."

There is no meaning attached to the conferring the calling of an apostle upon a man ordained to the office, and sent out by the voice of the church; unless that man is so invested with the authority of the church that he may speak for the church, and so carry with him the dignity and honor of the body he represents.

The only fear that can reasonably be held in regard to the matter is the possibility that some one or more of the members of the quorum, may exercise the prerogative improperly, and thus outrage the liberties of the people; or that different members may decide similar questions differently one from the other, and thus create confusion. The second possibility exists in no greater force now than before; nor in fact is it near so imminent, for when it is reflected that weight and respect attach to the respective decisions of these men, and that grave consequences to the church and themselves must attend those decisions pending the next session of the quorum for the examination and adjudication of the decisions made in the interim between sessions, it must be seen that far more care will be exercised, and fewer hasty decisions rendered; and none except the one making it is reasonably sure of both law and facts; for he will know that both must come into the light and be considered. Much more pains will be taken to know what the views of the quorum may be, and so a much surer unity be reached. There is less probability that the first possibility will occur, from the fact that until now, a member did not know where the lines of prerogative lay; and hence was liable to overstep, or be called in question improperly, when the step was and could only be constructively a correct, or an incorrect one. Besides this, when the cause for action seems to exist, there is not time for long delays. Time which makes all things even, also sows discord if error be on foot. And much mischief has resulted in the past, and may result again if there be not somewhere the right of immediate and positive decision. Nor is it proper to refuse the exercise of authority upon the possibility of its abuse. If it be right to deny any authority because it may be abused, there is then an end to administration; and to call men to act for

any society, or in any name is a farce. The point chiefly in question is the one which presumes, that the members of the quorum in their individual labor, in their respective fields, may improperly interfere in the prerogatives of the presidents of districts and branches, in those fields; or as it might be expressed, "there will be no longer any use for district and branch presidents." If this were true, then by a parity of argument, there could be no use for Priest, Teacher, or Deacon, while there was an Elder present. The Twelve are essentially a traveling ministry, a presiding ministry at that; and are, because of their calling, to travel looking after the spread of the gospel and the interest of the church. This includes the welfare of both the districts and branches in their respective fields; and while no member of the quorum may wantonly enter in upon the privileges of either district, or branch presidents; yet he may, and must by virtue of his calling, and appointment by the church exercise that authority if necessity warrants, and this is because of a two fold reason. First. Because the organic law of the church invests him with such prerogative. Second. Because he is by his appointment a part of each and every organized district and branch in his charge; and has his place at the lead by virtue of such appointment, in his field as an organized field, or mission, as much as do the presidents of districts and branches. He may do what his calling requires, wisdom dictates, or necessity demands. But by reason of his amenity to the church and the law, he must exercise his prerogative, the authority of the church, at his peril.

When it is considered that there are three quorums of the Church recognized in the law, each holding co-equal authority, it must be felt that ample security is guaranteed to the people against the improper use of the prerogatives conceded by the late action of conference. For should it occur to the Presidency that certain action and decision of the Twelve were incorrect it is their privilege to check such dangerous acts. And should the Seventy see that either was wrong that body also has the legal authority to counter check. If Presidency and Seventy are agreed the Twelve are overruled if adverse. If Presidency and Twelve agree, the Seventy must submit. If Twelve and Seventy are agreed the Presidency must submit. Nor can the positions be attacked or ignored by the Church only by the action of a General Assembly, which is the deciding body under the law and the Head, Christ.

Under the action of the late resolution of conference decisions properly made; that is, made in proper form and in process of

the prosecution of the legitimate calling of the Twelve, in their respective fields, obtain as the rule of the Church, until the convening of the ensuing session of conference of the Quorum and the Church; when they may be ratified, or denied. These decisions do not become fixed laws, but are like the decisions in the courts below, and obtain until changed by the courts of appeal, or final arbitration. No one need to fear as the late action can not be made to operate on the past, as an *ex post facto* law; and prevails only from its publication.

IN reply to "Argus;" or rather in explanation of the objectionable feature of our answer to Rev. Luse, referred to by "Argus," we have only this to state: The Kirtland Safety Society, has always been written of by those writing against the Saints as a bank, a banking scheme, conceived in fraud, fraudulently conducted to the serious damage of those not in the church. It was in this light Rev. Luse treated it, and we answered upon the hypothesis that the institution was a bank; and had "Argus" been pleased to have given us the proper credit for candor he would have noticed our statement at the beginning of the last paragraph on page 227 of the HERALD, wherein we say, "We do not pretend to say how the matter was, for we do not know."

We would be glad to give the real history of the affair, if we had it, from first to last; whatever the issue might be. But as we can not, and are dependent upon the same sources from which "Argus" quotes, it may partially serve the purpose to give what appears in the history referred to as a whole.

"And on the 2d of November, (1836), the brethren at Kirtland drew up certain articles of agreement, preparatory to the organization of a banking institution, to be called the "Kirtland Safety Society."

Then follows the statement respecting the sending of Pres. O. Cowdery to secure plates, and O. Hyde to secure a charter, and the failure of the latter, as given by "Argus."

"Argus" gives the preliminary minutes which declare the purposes of the organization, and quotes the 14th article; we give the rest.

Art. 1st. The capital stock of said Society or firm shall not be less than four millions of dollars; to be divided into shares of fifty dollars each; and may be increased to any amount, at the discretion of the managers.

Art. 2nd. The management of said Company shall be under the superintendence of thirty-two managers, to be chosen annually, by, and from among the members of the same; each member being entitled to one vote for each share, which he, she, or they, may hold in said Company; and said votes may be given by proxy, or in *propria persona*.

Art. 3rd. It shall be the duty of said managers, when chosen, to elect from their number, a Treasurer and Secretary. It shall be the further duty of said managers to meet in the upper room of the office of said Company, on the first Mondays of November and May, of each year, at nine o'clock, a.m., to inspect the books of said Company, and transact such other business as may be deemed necessary.

Art. 4th. It shall be the duty of said mana-

gers to choose from among their number, seven men, who shall meet in the upper room of said office on Tuesday of each week, at four o'clock, p.m., to inquire into and assist in all matters pertaining to said Company.

Art. 5th. Each manager shall receive from the Company one dollar per day for his services when called together at the annual and semi-annual meetings. The Treasurer and Secretary and the seven, the Committee of the managers, shall receive a compensation for their services as they shall be agreed by the managers at their semi-annual meetings.

Art. 6th. The first election of managers, as set forth in the 2nd Article, shall take place at the meeting of the members to adopt this agreement, who shall hold their offices until the first Monday of November, 1837, unless removed by death or misdemeanor, and until others are duly elected. Every annual election of managers shall take place on the first Monday of November in each year. It shall be the duty of the Treasurer and Secretary of said Company to receive the votes of the members by ballot, and declare the election.

Art. 7th. The books of the Company shall be always open for the inspection of the members.

Art. 8th. It shall be the duty of the managers of the Company to declare a dividend once in six months; which dividend shall be apportioned among the members, according to the instalments by them paid in.

Art. 9th. All persons subscribing stock in said firm, shall pay their first instalment at the time of subscribing, and other instalments from time to time, as shall be required by the managers.

Art. 10th. The managers shall give thirty days notice in some public paper, printed in this county, previous to an instalment being paid in. All subscribers residing out of the state, shall be required to pay in half the amount of their subscriptions at the time of subscribing; and the remainder, or such part thereof, as shall be required at any time, by the managers, after thirty days notice.

Art. 11th. The Treasurer shall be empowered to call special meetings of the managers whenever he shall deem it necessary, separate and aside from the annual and semi-annual meetings.

Art. 12th. Two-thirds of the managers shall form a quorum to act at the semi-annual meetings, and any number of the seven, the Committee of the managers, with the Treasurer and Secretary, or either of them, may form a quorum to transact business at the weekly meetings, and in case none of the seven are present at the weekly meetings, the Treasurer and Secretary must transact the business.

Art. 13th. The managers shall have power to enact such by-laws as they may deem necessary from time to time, provided they do not infringe upon these articles of agreement.

Art. 14th. The notes given for the benefit of said Society shall be given to the Treasurer in the following form—"Ninety days after date, we jointly, and severally, promise to pay A. B. or order,—dollars and—cents, value received." A record of which shall be made in the books at the time, of the amount, and by whom given, and when due, and deposited with the files and papers of said Society.

Art. 16th. Any article in this agreement may be altered at any time, annulled, added unto, or expunged by the vote of two thirds of the members of said Society, except the 14th article, that shall remain unaltered during the existence of said Company. For the true and faithful fulfillment of the above covenant and agreement, we individually bind ourselves to each other, under the penal sum of one hundred thousand dollars. In witness whereof we have hereunto set our hands and seals, the day and date first above written.

From this it would appear that an effort had been made to secure a charter from the Legislature, upon the failure of which effort for reasons supposed to be good by the Legislature, the parties met and en-

tered into articles of agreement for the prosecution of business purposes set forth in the Preamble, and provided for in the body of the instrument. This association must have been formed under the statutes, or it could not have done business a day; and, however extravagant the hopes of its members may have been regarding its success, no evidences of fraud appear in the articles.

We have not the statutes of Ohio then in force at hand, and as we stated before do not know in regard to the matter; but draw our conclusions from what appears to which we have access. But from certain provisions found in the articles it seems correct to infer that it was the intention of the parties forming the association to prosecute their affairs in legitimate ways. This is seen: (1) In the declarations of the Preamble. (2) In the choosing their officers and managers from among the stockholders. (3) In the providing that the books should always be open to the inspection of the members. (4) In providing that public notice of the levy for instalments of stock subscribed should be given in a newspaper in the county, where such company existed. (5) In the fact that the members of the company were held pledging themselves individually as copartners for the payment of the notes that might be given by the society in the prosecution of its business. (6) In that there was a provision by which notes given to the society should be drawn payable to the Treasurer and not to any member of the society in his individual name. (7) In that in the clause providing for the amending, or altering the articles of agreement, the 14th by which the individuals became liable for the payment of the debts of the society, was excepted from change and was to remain in force during the existence of the association.

The so-called Kirtland Bank has always been made a crime in the people by the enemies of the Saints, and a bug-a-boo to the lukewarm defenders of the faith; and it was only with the intention of arguing the accuracy of such charge of crime; and the expediency of continuing such bug-a-boo, from the usually accepted idea that it was a bank. If it was a bank of issue it must have been by charter; and that charter could not have been obtained upon an investment of "cheek" for swindling purposes. If it was as a bank thus chartered, it would have had the same right to issue its bills, promises to pay, that any and all other banks similarly chartered did have, liable to the same casualties of business, success or failure, and governed by the same statutory enactments.

If it was not such a bank association, but simply a mercantile and business firm, having existence as other business firms under the statutory enactments obtaining in the State of Ohio, and governing such business association, it had the right to give its notes, to those who would take them, in the transaction of its business, and to take notes from its debtors, who might elect to give them, without subjecting the association to the charge of fraudulent banking. Other business firms have been

organized and have done business, both before and after the "Kirtland Safety Society Anti-Banking Company," and have failed in bankruptcy and ruin; and business ventures and firms are failing now in the commercial world at the rate of some two hundred and seventy-two per week.

And because the one at Kirtland established by the "brethren" with Joseph Smith and Sidney Rigdon among them failed, is it to be concluded that it was originated in fraud for a fraudulent purpose, and carried to a fraudulent end, to the enriching of these two men. We see no reason to accept this conclusion, whether it was a bank, or a business company; for either must have been under the laws of Ohio, the one from statutory provisions providing for such business firms; the other by charter from the legislature. It does not appear that any one grew rich out of the movement that we are aware of. Who were the subscribers to the stock we do not know. How much of the four million dollars were subscribed we do not know. How much of the amount subscribed as capital stock was paid in we do not know? How long the company continued in business we do not know. How many notes, or promises to pay, were issued by either the supposed bank or the company we do not know. How many notes, purporting to be bank notes, were issued by the company, or why, or to whom, or what for they were issued we do not know. Neither do we know, nor does it appear from the proof presented in support of the charge of criminality made, how large an amount of these notes, worthless or valuable, were put in circulation and left unredeemed in the hands of innocent holders. Not much time was granted for the trial of the business experiment: for originating in 1837, it must have ceased its transactions in 1838, under enforced circumstances of distress and difficulty for the existence of which the members of the society were not responsible, however shortsighted and foolish their religious enthusiasm may have made them.

The individuals composing the company were holden for its debts, including of course its notes if any were outstanding. These individuals must some of them had property, personal and real, the realty situated in Kirtland and its vicinity. It was only seven years from 1837, the date of the organization of the company, after the failure to incorporate as a banking institution, to the death of Joseph and Hyrum Smith, not long enough for the statute of limitations to run against the lawful collection of claims against those property holders, and yet long enough for the effort to have been made to collect by transcribing of judgment claims in the courts of the State of Illinois, against Joseph Smith, Hyrum Smith, and other members of the company, and all equally liable, and many of whom acquired and held considerable amounts of property in the latter State, which the holders could not have claimed exemption for under a charge of fraud.

As we before stated we do not write to

shield Joseph and Hyrum Smith from deserved and just censure for acts which they did; but we and all others have the right to presume innocence in all cases, until fraud and crime are shown; and those who charge criminality must show it. The charge made in reference to this alleged bank lies against many, in defending one we defend all; and it was as much in defense of the weakest and most obscure, as well as the most noted included in the charge that we wrote as we did. We wrote hastily just on the eve of departure to Conference, and without taking time to look up and insert the history at hand.

We do not know that we can give any of the facts of history in this unfortunate affair that will beyond question explain it to our own conscience in the matter; and hence be satisfactory to "Argus" and many whom he undoubtedly represents, who would be glad indeed that all stains of impurity, and all imputations of corrupt motives and criminal acts might be removed from the memories of our predecessors in the work of the gospel of grace. But be the facts what they may, we wish to be understood as presenting these views for the reason that we doubt the propriety of admitting a thing evil to be true, because our enemies charge it.

WE present to the readers of the HERALD the following open letter to the Rev. Pye; and an extract from the Anamosa, Iowa, *Journal*, for April 24th. It is pleasant to have a friend to fair play to handle the cudgels of defense for the truth.

AN OPEN LETTER—THE OTHER SIDE.

To the Rev. N. Pye:—"Likewise also the chief priests mocking him with the scribes and elders, said, He saved others, himself he can not save. If he be the King of Israel, let him now come down from the cross and we will believe on him."—Matt. 27:41, 42.

Therefore the Methodist preacher, Rev. Nathaniel Pye, mocking, said: "Now we will settle this matter, once and for all. I will agree to join the Mormon church if one of her preachers, say Mr. Etzenhouser, will take ten cents' worth of strychnine and live. That's the way to settle these wily deceivers, and I would advise the good people of Viola, whenever the Mormon preachers talk of their power in this respect, to have a good dose of strychnine on hand and demand of them to prove their faith by their works; in other words by taking the strychnine."—*New Era*, March 26th, 1884. Mr. N. Pye's statement.

"If any man among you seem to be religious and brideth not his tongue, but deceiveth his own heart; this man's religion is vain."—James 1:26. Yours truly.

Hoping to save you from the error of your way, I am your humble servant,

GEO. B. HART.

AN OPEN LETTER.

VIOLA, Iowa, March 30th, 1884.

"Hear diligently my speech, and let this be your consolation. Suffer me that I may speak and after that I have spoken, mock on. How then comfort ye me in vain seeing in your answers there remaineth falsehood."—Job 21:2, 3 and 34.

REV. N. PYE, *Dear Sir*:—I would say to you that I do not belong to any church, click nor clan, therefore I can see the good and bad in all of you. But I will in time connect myself with some church, if it so be that I can find one that comes up to the pattern found in the New Testament. Here is the rule by which we must be governed. "For to one is given by the Spirit

the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; . . . And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Cor. 12:8, 9, 28.

Now let us see by what power, and by whom the Bible was written. First we will take Moses, he murdered the Egyptians, and after that, received the commandments from God, the promise was first given to Abraham. He had two wives, then David, who was a murderer and had two wives, Solomon, who had one thousand wives and concubines. Then Paul who persecuted the saints. Now all of these claimed to have seen an angel and to receive their power from God by the Holy Ghost. Now for the reformers: 1st John Calvin he burned Servetus to establish his church, but does not claim to have seen an angel. 2d John Wesley, he had big trouble with his wife and he set up a church, but does not claim to have seen an angel or to have received a command from God. 3d Joseph Smith, he was a sheep thief, and he claimed to have seen an angel, and to have received a command from God, and he set up a church; and he claims all that Paul claimed was in the church. And as the people said when Paul was prisoner, "But we desire to hear of thee what thou thinkest; for as concerning this sect we know that everywhere it is spoken against."—Acts 18:22. "Go not forth hastily to strife lest thou know not what to do in the end thereof, when thy neighbors have put you to shame."—Prov. 25:8. You bear false witness when you say I wrote for my wife and when you say an Elder wrote it, and when you deny you said it would be more honorable for her to have asked you, if she might go worship God according to the dictates of her conscience. A thing that is granted her, and every man and woman in this "land of the free and the home of the brave," and she only exercised her God given right, and obeyed the command of Christ, "Seek first the kingdom of Heaven." Are you not ashamed to sneer at the scripture wife quotes? And also when you abuse the editor for printing her defense and for abusing a woman as you have wife. But it was just as I expected of you. "For of such is the kingdom of Heaven." Again you bear false witness when you say the Elders did intend preaching more than three or four evenings at the first, another when you say those men stole into the church, that Tithing business makes you feel awful sick: Now I will say for your benefit they will never tithes you or any other man or saloon that does not join their church. Now what does your church do but tithes the whole people. Sir, I heard you pray that if we loved houses and lands more than Christ we were not worthy of him. Now, Sir, it is not that that hurts you, but the fear that your little craft is in danger, "So not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth."—Acts 19:27.

Oh! yes, that laying on of hands, yes, yes. Did not some of your members act as though they would lay hands on those two Elders at Springville eh! And I am credibly informed of one that believed in the laying on of hands when his son said, "Why pa she did cough." Now, sir, here are your own words. "Now we will settle this matter once and for all. I will agree to join the Mormon church if one of her preachers, say Mr. Etzenhouser, will take ten cents' worth of strychnine and live. This is the way to settle these wily deceivers, and I would advise the good people of Viola, whenever the Mormon preachers talk of their power in this respect, to have a good dose of strychnine on hand and demand of them to prove their faith by their works, in other words by taking the strychnine." "Lay hands suddenly on no man, neither be partakers of other men's sins, keep thyself pure."—1 Tim. 5:22. Now, sir, I will answer you in Christ's own words to the Devil. "It is also written thou shalt not tempt the Lord thy God." As to the

editor of the *New Era* not printing that article of my wife's is this. He said "it was well written, but if he was to print it he would lose five hundred dollars for Mr. Pye was a good friend of his, and the business men of Springfield were in favor of Mr. Pye." Hold on I most forgot. Do you call this vile slum you write and preach, the gospel that was to be preached in all the world to every creature for a witness and then shall the end come. Now, sir, I will say to you and all those that heard you preach at Viola last Sunday when you labored so hard to prove the faith once delivered to the saints, (not those Latter Day Saints), from the words found in Jude 3d. "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once delivered to the saints." And you utterly failed to show to a waiting people what that faith was. Now, sir, allow me in behalf of the truth and the people that heard you to refer them to the eleventh chapter of Hebrews inclusive, and also to Gal. 1:8. "But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Now, sir, laying all prejudice aside and giving Paul due credit for all the powers, offices, and blessings he claims, was in the church and should continue to the true believer until Christ comes again; therefore, giving many churches due credit for all the powers they claim, they would not be taken for anything but a counterfeit at headquarters.

I will give you a few texts. 2 Peter 1:5-9; Micah 3:11; James 1:25; 2:14; 5:14, 15.

Thine in Truth,

GEO. B. HART.

Brn. W. H. and E. L. Kelley are at Pittsburgh, Pennsylvania, where Bro. William was to meet Rev. Covert, Winebrennerian, on the issues of difference between the churches represented by the two men. Bro. E. L. has been interviewed, of course; and the result is a showing up on Utah Mormonism in the *Leader* of May 6th. The same paper contains a brief sketch of the first evening's debate, on the question; "Is the Book of Mormon of Divine origin, and is it entitled to the respect and belief of men?"

THE *Christian Standard* an English periodical published in its number for April 17th, 1884, the following trade statistics. For the year 1882 from the figures of Mr. Hoyle, for the ten years ending in 1882, average statement.

Liquors, £136,000,000; Bread, £70,000,000; Rent of Houses, £70,000,000; Rent of Farms, £60,000,000; Woolen Goods, £46,000,000; Butter and Cheese, £35,000,000; Milk, £30,000,000; Sugar, £25,000,000; Tea, Coffee and Cocoa, £20,000,000; Cotton Goods, £14,000,000; Education, £11,000,000; Christian Missions, £1,050,000.

From this it will be seen that the liquor bill of the United Kingdom is £66,000,000, or about \$330,000,000, more than its bread bill; £6,000,000, or \$30,000,000, larger than the rents for both farms and houses; £26,000,000, or \$130,000,000 more than the bill for butter, cheese, milk, sugar, tea and coffee; £76,000,000, or \$380,000,000 more than the bill for woolen and cotton goods together, and £124,050,000, or \$620,250,000 more than is expended for preaching the gospel and the purposes of education. Is it to be wondered at that distress, pauperism and ruin stare the

British Empire in the face at every turn, and are not the United States tending toward the same disastrous results.

Correspondence.

KIRTLAND, Ohio,

May 3d, 1884.

Editor Herald:—I arrived here on the 28th of last month from Coldwater, Michigan. Meeting is announced for to-morrow. The citizens are friendly, so far as seen, and express themselves pleased that the effort is to be continued in Kirtland. E. L. and family are well and cheerful. Himself and wife are over at the church practicing with the choir while I jot these lines. It has been quite dry here for a few weeks until the 1st instant, when a refreshing shower came, and vegetation is now growing rapidly, and budding and blooming every where. Every thing is more forward here than at any place I have visited this spring. Some winter wheat that I have seen is as fine as I ever saw at this season, and much taller than any I saw in Missouri or Michigan. Braden and Luse may stand over in Nebraska and spit in their hands, pull their hair and rend their garments, and hiss anathemas and denunciations at this pleasant land; but heaven's smiles continue just the same. Sunshine and healthy air and water abound every where, and the people are light hearted and happy, while land is worth \$100 an acre. Two families moved into the village the last week, and Bro. Munn from California stepped into the hotel this afternoon.

Nothing preventing, I start to Pittsburg to-morrow evening to meet Mr. Covert on Monday evening next. I enjoyed the recent conference well; and if Mr. Snow and family, with whom I boarded during the conference, are fair representatives of the citizens of Stewartville, I think that I would like to locate in that community as a permanent home. Michigan Saints are all doing well so far as heard from.

Yours truly,

WM. H. KELLEY.

42 York Street, Cheetham,

MANCHESTER, England,

April 17th, 1884.

Dear Herald:—The annual conference of this district was held at Sheffield, on the 5th and 6th of the present month, and proved a decided success. At our business session on the 5th, we enjoyed a pleasant, peaceable, and profitable time; and on Sunday the 6th we held services in the vestry hall to large and attentive audiences of intelligent and respectable people, Elder Thomas Taylor, of Birmingham, President of the Mission, in the chair. The town had been well placarded with large posters; some thousands of hand bills and cards had also been distributed to the inhabitants, inviting them to attend our meetings, the result being as already stated; viz., large and attentive congregations at each of our services in the after part of the day. The morning service was fairly attended by strangers, and was addressed by Elders Thomas Taylor, C. H. Hassell, John Austin and Henry Greenwood.

The afternoon service was well attended, and was addressed by your correspondent on the subject of the Latter Day Saints *versus* Polygamy, which was well received by those present. The

evening meeting was addressed by Elder James Baty and Henry Greenwood, the question "What shall we do to be saved," being the subject held under consideration, and ably answered by them. Many questions were asked by those present at the close of each service; not in a carping, but rather a friendly spirit, and some of them expressed much pleasure in what they had heard. Taken altogether, I feel justified in saying that our recent conference has been, so far as I can ascertain, the most successful of any of the conferences heretofore held in this country; and this we attribute to the blessing of God upon the labors of the Saints and friends of the Sheffield Branch. Conspicuous among these were Mr. Jell, husband of sister Jell; Mrs. Austin wife of Elder John Austin, president of the Sheffield Branch, and others whose names I can not now remember, but who have endeared themselves to us by the kindness which they manifested; and though they are not members of the church at present, I trust that before long they will be with us in name as well as in deeds.

The work done in connection with the conference, both by the friends named, and the Saints of the Sheffield Branch, was beyond all praise; and with such energy and self-sacrifice the blessing of God will rest upon the labor done; and if continued will undoubtedly contribute in a very large measure to the establishment of the work in Sheffield, upon a broad, firm, and permanent basis.

The representatives of Utah and her polygamous doctrine held their conference upon the same days as ours; but apparently without attracting any attention from the press of Sheffield. In this respect the Reorganized Church was more fortunate; for we were very favorably noticed in both of the Sheffield daily papers; and the distinction between ourselves and the church of Utah was fairly presented to the public. During the discourse on polygamy, before mentioned, a challenge was publicly given to any of the representatives of the Utah Church to come to the front, and discuss the question at issue before the public, upon the basis of the Book of Mormon and "former commandments;" but it met with no response, and therefore goes to prove, that however loud-mouthed and blatant these men may be before others who do not know them, they deem discretion the better part of valor when brought face to face with those who have had their eyes opened to the deceptions practiced by these pious frauds. However the case may stand with them in America, here they are contemptible, their influence has departed; and were it not for the promises held out to the very poor of getting them out to Utah, and presenting every one of them (if obedient) with his own vine and fig tree, their hunting for proselytes would be in vain.

I have just received a letter informing me that the Birmingham District conference was held on Saturday and Sunday last, at Burton upon Trent, with good results; and at the close two more were added to the church by baptism.

I have been much pleased to read in the *Herald* of the success of the work upon your side of the water; and with God's blessing, we over here do not intend to be much behind you in our efforts to present the pure gospel to the people; for they are famishing for the bread of life; and without it there can not be a living faith, a knowl-

edge of God, whom to know through Jesus Christ, is "life eternal."

Praying and working, and patiently awaiting the triumph of truth, I trust with God's blessing to remain a humble laborer in the Lord's harvest field, with the assurance of eternal life.

JOSEPH DEWSNUP.

GALIEN, Mich.,
May 7th, 1884.

Brother Joseph:—Returned yesterday from Coldwater, whither I went last Thursday, the 1st inst, to preach the funeral of Mrs. Catharine Stroh on Friday. On Sunday the 4th, had the pleasure of baptizing father Stroh, his daughter Anna, and Jacob Thomas, his son-in-law. We felt well and the Coldwater Saints are rejoicing over the increase of their numbers. They miss Bro. W. H. Kelley's folks now that they have moved to Kirtland. The sisters of the branch organized a social society last September; and they are proving faithful to their trust, and are doing a good work. May they not grow weary. My health is much improved since your visit to Galien, and I hope to be able to do more for the work in the future, than for some months past. Saints here at Galien are organizing a Sabbath School, which we trust will prove a success.

Your brother in hope,

C. SCOTT.

WEST BELLEVILLE, St. Clair Co., Ill.,
May 1st, 1884.

Bro. Joseph:—There was a letter for me when I returned from General Conference, written by Bro. Jasper M. Tously, of Chester, Randolph county, Illinois, wishing me to come to Chester, and preach there. I went at his wish on the 25th of April, and preached there the same night, and twice the next day; and on Sunday morning I baptized five. We organized a branch, with Bro. Jasper M. Tously presiding Elder. Bro. Joseph Tously was elected to the office of presiding Priest, and ordained by myself and J. M. Tously. Bro. Willis Tously was elected to the office of Teacher, and ordained by the same. The branch being organized with ten members, we administered the Lord's Supper, and held a testimony meeting; and after being thus engaged from 9 a. m. until 12:30 p. m., we dismissed our meeting, and in a short time were on the way to a Methodist church about four miles distant, located in what is known as the Herman settlement, to fill an appointment, made for me there at 3:30 p. m., by a Mr. Herman, a leading member of that church, and very influential in that part, who was present at our services, and gave much heed to the things spoken. At the close of our services we returned to a point about three miles from there, to the house of Bro. Joseph Tously, whose wife had been baptized in the morning, and had attended all of the meetings, and traveled with us as above, together with all the Saints; and notwithstanding her friends were much alarmed thinking that she could not possibly stand it, yet she rejoiced all the day long, and was not by any means fatigued. At night I spoke to a full house. Next day Bro. Joseph Tously and myself visited from house to house, and testified boldly that the gospel had been restored again according to the scriptures, and that power and authority was given of God to man, to administer in the ordinances of God's house. At night I preached in a school house.

On the 29th I baptized two more; preached at night. When I left there were two more ready to be baptized. The Lord gave me great freedom and strength to declare his word, and there has been a great awakening of the people. They confess that it is surely the doctrine of Christ, and that it is Scripture; but they never heard it preached before now. I presented the Book of Mormon and the Doctrine Covenants as opposed to polygamy. Great interest was manifested throughout the meetings, and many said that they never heard such preaching before. Bro. Jasper M. Tously and Joseph Tously are good men, who will do all in their power to keep the work alive. Bro. Willis will also do what he can in the branch as teacher. I arrived home last evening. May the Lord bless you at the head of this great latter day work, that it may rush forth in great speed throughout the land, and among the nations of the earth.

Your brother in Christ,

JOHN BEAIRD.

SACRAMENTO, California,
April 28th, 1884.

Bro. Joseph:—Have had an active and profitable time here for the past four days. I find this branch is improving in numbers, spirituality, and goodly influence. Its officers are wise workers, and the fruits of their labors are manifestly good. The Saints have bought a fine lot, and have a chapel 30x40 feet, well under way; and prospects are fair for its completion by June 1st, when it is probable they will have it paid for. The sisters in the branch deserve great credit for their steadfastness, energy and devotion, both in respect to keeping up the meetings, and in helping erect the chapel. "Honor to whom honor is due." The church at Oakland and San Francisco is onward, and the outlook is encouraging. I confidently expect to see the church all through this state make considerable and substantial progress this year and thereafter. I hope to be in Salt Lake City by May 5th.

Yours ever,

W. W. BLAIR.

AUGUSTA, Butler Co., Kansas,
May 2d, 1884.

Bro. Joseph:—I have not read the minutes of the late Annual Conference, but a word has been dropped in my ear by an attending brother: "It seemed as though angels were in our midst." This sounds too much like the common language of the so-called orthodox, especially at the annual feast, to come from among the leaders of a people called of God to come out from among the wicked, and be saved from the hand of the destroying angel, that seems to spread his dark mantles of mysticism to some extent over all minds of to-day. This seem-so will not do. See Heb. 12:22-24; and the outpouring of the Spirit on the Twelve in the days of the Martyr at Kirtland, Ohio. And here let me ask you who permit your swords of mental power to be unsheathed in all their glory, and clash one against another, Are you not afraid, or have you not thought of the crossed swords in the door of the Temple of the Living God, as given to us in a dream, or vision of one of the brethren? If you do not walk with God, and have angels as your constant companions, when this immortal is disrobed, are you not afraid that those crossed swords will meet you in the door with a bright-

ness that will cast all your mental brightness into the darkest abyss?

I have been through the waters of baptism; I have had hands laid on my head. If those hands were not holy, it is not mine to judge; but if those hands were laid on with eyes seeing all things as through a clear glass, why are not my stumbling blocks cleared from before me. This seems-so never can give my soul peace. O, you who lift up holy hands and see through the glass of God with the eye of inspiration, tell me, am I deluded? When the destroyer comes right into our flock, and takes the shepherds by surprise, O tell me, am I deluded? I do not say this for my own soul's sake alone; but others are looking to me for a ray of light, and have been so directed by dream, &c. O, that the Lord may soon establish his people like a city on a hill, so that the genial rays may go down into the hearts of the poor, and wayfaring ones, and make them feel safe, and at peace, is my prayer.

Yours in bonds,

M. N. COLE.

OAK ISLAND, Bexar Co., Texas,
April 28th, 1884.

Pres. Joseph Smith:—You will rejoice to hear that the Oak Island Branch is once more in working order; we meet every Sabbath, and have prayer and testimony meetings, where the spirit of joy, love and peace is made manifest. Bro. Waterman, of San Antonio, is our presiding Elder, and meets with us and preaches for us twice a month. He shows a spirit of great love and zeal for the cause of Christ. Sister Waterman came with him yesterday to his appointment, and they both bore a testimony among us to the truth of the Church of Christ, which was cheering and instructing to us. Preaching and prayer meeting were held here in my house. We have no other place to meet, but at Mr. J. P. Neal's, Bro. John Barber's and here. Pray for us, that we may continue to live in the bonds of love and peace.

Your sister in the gospel,

NANNIE A. GIFFORD.

Summary of News.

GENERAL NEWS.

May 1.—The committee deliberating on the law against the Socialists to-day rejected the measure as proposed by the German Government and the amendments of the Clerical leader, Herr Windthorst. This result creates no prejudice for a definitive vote of the Reichstag, which, however, will be dissolved on the rejection of the bill, as the Emperor lately remarked.

France has agreed to the conference of European powers on the Egyptian question.

The precautions taken by the Government indicate the belief that more serious disturbances are apprehended. The Government has addressed a remonstrance to Minister Ferry in regard to the lax supervision exercised by the French over the Spanish insurgents interned in France. Two bands of insurgents appeared at Lenia and Gerona, and cut the telegraph-wires, and destroyed the railway bridge at Gerona, the troops are pursuing.

May 2.—It is believed by the London police that nitro-glycerine has been conveyed to England from America in spirit-flasks.

The King of Abyssinia refuses to permit Egyptian troops to enter the Soudan from his dominions. This further embarrasses the Anglo-Egyptian authorities.

It appears from evidence offered before a duly-authorized commission that the flour furnished the Egyptian army has been adulterated with plaster of paris, that the hay was rotten, and that two-thirds of the mules furnished for transport were useless.

It is announced that the elections for members of the Spanish Chamber of Deputies have resulted in the success of 344 Conservatives, 42 Liberals, 35 members of the Dynastic Left, 3 Castellarites, and 3 Cuban Autonomists.

Premier Ferry's reply to Lord Granville's note on the subject of an international conference on Egyptian finances, argues that the proposed conference can not be confined to the financial question alone, and implies that England by its course has unjustifiably added to Egyptian burdens, and has embarrassed the Egyptian Treasury Department. The reply has been conveyed to Earl Granville by M. Waddington, the French Ambassador to London.

Subar Pasha, the Egyptian Prime Minister, is becoming hostile to British influence, and welcomes intrigues against the English. There are hints that some foreign Power is giving him support.

The Egyptian correspondence shows that the Government refused to allow Indian troops to relieve Gordon on the ground that India had no direct interest in the Soudan. Among the telegrams included in the correspondence is one from Gordon to Sir Evelyn Baring suggesting that the British troops be dispatched to Wadi-Halfa to support Gordon. To that Baring replied that the military authorities deprecated the movement on account of the climate. April 9th Gordon telegraphed that 300 Turkish infantry and 1,000 cavalry could accomplish the relief of Khartoum and crush the Mahdi in four months. Baring telegraphed to Granville that it would be impossible to organize the Turkish force in time to be of any use, and that to dispatch the troops of the Sultan would involve political difficulties.

A plague is raging in the Province of Bagdad, in Asiatic Turkey. A sanitary cordon has been established.

May 3.—Daly, Egan and MacDonnell, the dynamiters, were arraigned in the Police Court of Birmingham, England, to-day on the charge of treason-felony. Daly was defiant and MacDonnell was dejected.

The proprietor of a ship tavern in the vicinity of the Strand, at London, England, seized the effects of an absconding lodger and discovered a box containing twelve pounds of dynamite cartridges and gun cotton. The lodger is well known. The police are searching for him. The cartridges are such as are used in toy pistols.

It is reported that a revolution has broken out in Malaga, Spain. The insurgents at Figueras have been driven across the frontier. The Government announces that Zorilla has no influence with the army or with public opinion. His partisans have done nothing but cut telegraph wires and post placards about some towns.

It is announced that the British Government has decided to station an ironclad at Suakin permanently for the protection of the city against possible future attacks by Osman Digma.

It is announced from Vienna that the Austrian Government has received an invitation from Russia to join in a proposed confederation of European Governments for the suppression of revolutionism. The confederation is proposed on the same lines as that which it was recently reported Switzerland declined Bismarck's invitation to enter. That bound the confederates to refuse all harbor to social refugees and to surrender suspects to the complaining Powers. It was calculated that if all the European Powers joined in such an association the extreme forms of Socialism, such as anarchism, would soon be crushed out by legal prosecutions and the inability of revolutionists to find harbor or basis of operations. It is stated that Austria will reply favorably to Russia's proposition.

There were thirteen deaths from yellow fever in Havana, Cuba, last week.

The Farmers' Union of High Bluffs, Manitoba, passed resolutions yesterday complaining of the action of the Dominion Government in their behalf, and that "nothing short of free trade or secession will satisfy the people of Manitoba." It is clear that matters are becoming serious.

A large stock raising firm has rented 40,000,000 acres of land from the Pawnee Indians in Indian Territory for five years at three cents per acre per year.

Yesterday the Nourmahal, the largest steam yacht in the world, was launched in the Delaware at Philadelphia. The craft was built for Mr. William Astor, of New York, and is most magnificently appointed. Its deck is 232 feet long and thirty-two feet wide. Mr. Astor proposes to make a cruise around the world in it.

There were somewhat serious riots yesterday at Buffalo growing out of the employment by the boat lines and transportation companies of Italians to do their loading and unloading. The members of the 'Longshoremen's Union were the aggressors. They attacked the Italian quarter of the city and threatened to destroy the buildings of the companies. There were no casualties yesterday, but it is expected that the riots will be renewed. The union men are getting desperate.

May 4.—Fresh reports of the surrender of Berber are in circulation. Majs. Ki'chener and Rundle and Col. Wortley attached to the Egyptian army, have been ordered to ascend the Nile in a steamer the 9th inst. for the purpose of making a reconnoissance.

Pekin advices state that the city is quiet, with a strong force there. Active defensive preparations are making throughout the provinces, especially in Nankin and at the mouth of the Yang-Tse-Kiang.

The anti-Chinese law, as it now stands, has not proven sufficient to prevent considerable immigration of Chinese laborers. From the date of its passage, Aug. 4, 1882, to Jan. 15 last, 3,415 Chinese landed at the port of San Francisco. Of these 2,024 came on return certificates issued under the law, mostly fraudulent, and 621 were admitted on proof of former residence in the United States, and 770 on Chinese passports issued in accordance with the law.

The largest book ever made at the Government Printing-Office in Washington has just been finished. It is bound in sheepskin and Russia leather, is one foot and four inches in breadth, contains 10,000 pages, and weighs 140 pounds.

It is calculated that there are now residing in the United States nearly a thousand Japanese, and of this number it is said that not one has ever been convicted of any criminal offense in an American court.

May 5.—France will enter into arrangements with England with reference to Egypt on condition that a date for the withdrawal of the British troops shall be definitely fixed, and that France and Italy be allowed to participate with England in the management of the financial and judicial affairs of the country. The preliminaries of the Egyptian conference are settled. The conference will meet at London the first week in June, and is expected to last three weeks.

Another informer has turned up in Ireland. Thomas Moran appeared on the witness-stand at Sligo yesterday to testify against P. M. Fitzgerald and ten others alleged to be concerned in invincible murder plots. Moran swore that P. J. Sheridan, now in America, swore him into the society at Tubbercurry. Fitzgerald, he said, was a leader, and went from London to Ireland to settle difficulties between the members of the society. Sheridan used to visit the place where the society met in the garb of a priest. Two of the local leaders, Moran swore, are now in America. They were James Lyons and Pat Reynolds.

A large number of artillery officers and students have been arrested at Moscow and St. Petersburg on a charge of Nihilism. It is thought that some of them were concerned in the assassination of Col. Sudeikin recently. The mistress of a school for women at St. Petersburg and the Secretary of the Board of Justice have also been taken into custody. A Nihilistic paper published by the students of Moscow University has been suppressed.

Two thousand refugees have reached Assouan from Korosko, and more are coming daily. The evacuation of Korosko is proceeding quietly. Refugees from Khartoum are expected there in a few days. Several Bedouin Sheikhs and tribes will escort Col. Nortley, of the Egyptian army, in a reconnoissance along the banks of the Nile to maintain communication between Assouan and Dongola.

The Parliamentary documents just published include the dispatch to the British Minister to Egypt from Gen. Gordon, dated Khartoum, April 16th, in which he says: "So far as I understand the situation you state there is no intention of sending relief here or to Berber. You refuse me Zobeir Pasha. I consider myself free to act according to circumstances. I shall hold on here as long as I can. If I can suppress the rebellion I will do so, otherwise I shall retire to the equator and leave you the indelible disgrace of abandoning the garrisons of Sennaar, Kassala, Berber, and Dongola, with the certainty that you will eventually be forced to smash up the Mahdi under great difficulties if you would retain peace in Egypt."

The friendly relations between France and Morocco are ruptured. The cause is the refusal of the authorities of Morocco to dismiss the Governor of Wazan at the demand of the French representative. The French Legation has hauled down its flag.

The French municipal elections have been held, but there will be no material change in the Paris Council. The large towns gave majorities for the moderate Republicans.

Russia, Germany, and Austria are discussing common measures looking to the supervision, production, and sale of dangerous explosives. England and France are not invited to participate.

The ship Iron Cross, which arrived in Queens-town, Ireland, yesterday, from Java, reports five deaths from cholera during the voyage.

May 6.—The informer Moran continued his testimony in the case of the Invincibles at Sligo, Ireland, yesterday. Two members, he said, undertook for \$50 apiece and a free passage to some foreign country to murder an obnoxious parish official. An ex-soldier of the British army named Casey was arrested on the testimony of Moran, who said that Casey was the drillmaster of the Invincibles.

Russia's representatives are already at the Capital of Persia asking permission to run a railroad from the Caspian Sea into that province which will pass directly through her newly-acquired area. This operation also goes to explain her recent negotiation of a fresh loan of \$75,000,000 with the German financiers.

Germany intends to raise the question of the Egyptian quarantine system at the conference. Egypt has formally presented a request to be allowed to send a representative to the conference. If the request is granted Nubar Pasha will attend.

Official advices tend to confirm the reports that the garrison and inhabitants of Berber have accepted favorable conditions offered by El Mahdi.

Bismarck has sent a formal protest to London and Lisbon against the ratification of the Congo treaty.

The Prefect of Police has received letters threatening to blow up the Parliament chambers at Berlin with dynamite upon Bismarck's next appearance.

Gen. Aguero has now but forty or fifty followers at his back. These are well mounted and well armed, and being close pressed by the Governor's troops, gained the swamp of Zapata before their capture could be effected, but were compelled to turn their horses loose and flee on foot in small bands to the hills between the railroad and the Rio Guahabo Largo, where they are in hiding. Among the band are several herders, whose familiarity with all the unbeaten paths enables them to avoid capture with comparative ease. Relying on their ability to preserve him his liberty Gen. Aguero expects to remain in hiding until after the crops are harvested, when he counts on inducing the peasantry to join him in large numbers. He will then begin an aggressive campaign.

Charles Ford, whose brother assassinated Jesse James about two years ago, shot himself through the heart at his home near Richmond, Mo.

May 7th.—The latest complication between France and England, has grown out of the French shipment of convicts to her penal colony, New Caledonia. That colony being full, the new scheme is to let them seek their living when, and where, and how they please, and as France is shipping about 10,000 of the most hopeless savages of her slums every year to that colony the Australians have protested vigorously to the Home Government. The colonists have also expressed themselves very strongly in a letter to the London *Times*, in which they say that the neighboring islands will be the first victims, and that they will be turned into a pandemonium.

The majority of them, however, will seek the Australian Continent, as there is no one to prevent them from going where they please.

Another dispute has been created by America's official indorsement of Wallace's views in the denunciation of the treaty of commerce which the Porte made as invalid. Wallace renewed his protest in regard to the petroleum stores, which is now made more powerful by the stronger protest of Russia.

The Russian commission to prepare a scheme for the government of Turkestan recommends two Governments, with administrative centres at Tashkend and Marghilan.

The British Government has sent an order to Cairo directing that a railway be constructed by the English Government beyond Wady-Halfa. The plans for the road will be sent from Cairo at the earliest practicable moment. The construction of seventy miles of road will be hastened so that it may be made available for the autumn campaign.

The Austrian Socialist Democrats have issued a manifesto at Pesth. Several copies were seized there and many circulated at Vienna. The manifesto asserts that Socialism is meeting with constant development, and counsels adherence thereto; to renounce secret agitation and defend publicly all party reforms. The Socialist Democrats, the manifesto declares, desire the reduction of the hours of daily labor, and universal suffrage, which will prepare the way for an early solution of the social question. It further asserts that an economic crisis is imminent, and America must put a stop to emigration from Europe to that country.

Dissension exists among the Chinese and Black Flags. There has been desperate fighting between them at Lao-Ki.

FIRES—STORMS—ACCIDENTS.

May 1.—Twenty-four buildings at Presque Isle, Me., including the hotel and post-office, were burned to the ground yesterday. The loss is estimated at \$125,000.

One man was crushed to death in a coal mine at Colchester, Ill. Near Patterson, Iowa, a man seventy years of age, was run over and killed by the cars. A boiler explosion at Crow Island, Mich., badly scalded a cook, killed her child three years old, and caused a loss of \$1,000.

May 2.—A severe northerly gale swept the entire chain of North American Lakes, wrecking the schooner A. E. Vickery, and damaging the Higgle's cargo.

Several vessels are in distress on Lake Ontario.

Logansport, Ind., was visited by a severe wind storm last night and this morning. Railroad cars were carried from the track and several houses unroofed. It is stated that several steamers recently placed on Lake Maxinkuckee were destroyed. One of the most severe wind-storms in years visited Lockport, N. Y., this morning, and the damage resultant in this section is great. Signs, furniture, lumber, and bill-boards were blown through the streets, windows were broken, and telegraph wires blown down. Several large trees were broken off short by the wind, and a large manufactory chimney blown down. At Medina the tin roof of the Academy Building was torn off and the steeple of the Methodist Church blown over. At Knowlesville two freight-cars were blown from the Central tracks

and the roofs of several buildings blown off. A cyclone struck Del Rio, Tex., last evening. The new Episcopal Church, the Southern Pacific saloon, and a number of small cabins were swept away, and many new buildings were twisted out of shape. Five persons were severely injured, and one killed. The property loss to the town is \$10,000. Rain fell in torrents all day yesterday, at Chillicothe, Mo., and Grand River and its tributaries overflowed their banks. Thousands of acres are now inundated. Hundreds of stockmen are out with boats after their stock.

A very heavy rain-storm has prevailed at Rich Hill, Mo., since April 30. The roof of the flax-factory was torn off and the west wall blown in. The colored church was blown from its foundation. The storm was the worst ever known there. A very heavy wind-storm visited Opolia, Kas., a small village on the Girard Branch of the Frisco Road. Many houses were blown down but no one was hurt. The streams are very much swollen. A terrific wind-storm visited Atlanta, Ill., this evening. Both smoke-stacks at the coal shaft were blown down and the building injured.

A man was killed by a runaway team at Stockbridge, Mich. A powder explosion at Scranton, Pa., killed one man, and wounded two others.

May 3.—Forest fires have broken out in the mountain woodland districts of Clearfield, Lycomain, and Tioga Counties, Pennsylvania. Large tracts of valuable timber-land and many saw-mills have been destroyed. The Village of Brisbin has been reduced to ashes. Many valuable herds of cattle have perished. The losses mount up in the millions. Forest fires have also broken out among the Catskill and Shawangunk Mountains in New York State.

A fire in Praire City, Ia., swept all the buildings on one side of the principal street. The loss is estimated at \$100,000. Thirty-five buildings in Gainsville, Fla., including three hotels and a depot, were burned; loss \$140,000. Loss by fire at Detroit, Mich., \$40,000. Bradley's Pond, N. Y., \$25,000. Four lives were lost. Near Independence, Ia., one person was burned to death, and four others badly hurt by the flames. Wichita, Kas., \$12,000. Portland, Me., \$60,000. Pittsburg, Pa., \$60,000.

May 4.—Forest fires continue in the mountain regions of New York. The farmers are fighting the flames ineffectually. Between 4,000 and 5,000 acres of timber land have been devastated.

May 5.—A large number of people visited the ruins at Brisbin, Pa., yesterday. The rain has dispelled fears of the renewal of the fire. A strong appeal has been made for immediate aid. Hundreds are compelled to sleep in their clothes, having no bed covering or bedding. Money is needed to provide shanties. The citizens of Houtzdale and the neighboring towns are doing their best, but, with a population suddenly doubled from Brisbin, they are unable to do all that is necessary, and are compelled to appeal to charity. The bridge over the Schuylkill river at Rogers' Ford, Pa., was burned Sunday. Loss \$8,000. Ralph Bagaley returned from the scene of the conflagration in Elk county this morning, and reports the destruction great. He estimates the loss in Elk county alone at over a million dollars. The heaviest losers are the mill owners. The mill of William Goetz, at Swiss Mount, was entirely destroyed, together with a number of build-

ings and a large stock of lumber. Goetz has been missing since Thursday, and it is believed he perished. The last of the Blue Mountain fires, along the northern line of Berks county, was extinguished to-day. Rain extinguished the fires near Shenandoah, Pa. The village of Gilman's Depot, N. Y., is desolate. Nothing remains but the smouldering feed barns. The residents are compelled to sleep in the barns. Many spent the night in the mill, sleeping on the sawdust. The people of the village have lost everything. The fire in the woods at Dartmouth, Mass., is burning from one hundred to two hundred acres. It is estimated that 1,000 acres of woodland were burned near Freehold, N. J. The damage is about \$50,000. The forest fires on Long Island have been extinguished by rain. Loss by fire at St. John, Quebec, china factory, \$13,000. Honester, Mass., hotel, \$10,000. Shelbourne, Ont., \$30,000.

Williamstown, N. Y., the post office, several business blocks, a hotel, and a number of residences, \$60,000. Thought to be incendiary. A bush fire near Concord, N. H., destroyed several hundred acres of timber-land.

The losses caused by fires in the United States and Canada during the month of April of this year aggregated \$10,300,000, against an average for the last nine years during the same month of \$7,500,000. Since the 1st of January the losses have amounted to \$37,550,000, being \$6,000,000 more than for the same period in 1883.

A violent wind and rain storm passed over portions of Iowa and Illinois yesterday morning in a south-eastern direction. At Davenport several houses were unroofed, and two persons are reported to have been killed and many injured. The wires were prostrated in the storm-belt, and it is difficult to obtain details of the destructive effect of the storm.

May 6.—Loss by fire at Detroit, Mich., wood-ware-works, \$45,000. Near Muncie, Ind., \$4,000. This morning the propeller Alanson Sumner, lying in the harbor at Oswego, N. Y., burned to the water's edge and sunk. Loss, \$18,000.

May 8.—Loss by fire at Detroit, Mich., saw mill and lumber yard, \$32,500. Florence, Wis., engine house, \$10,000. Metamora, Ind., \$14,000.

Much damage was done by a violent wind and rain storm in Virginia Tuesday night. In Dinwiddie county there was a heavy fall of hail.

An express train on the Mexican Central Railroad was ditched near Queretaro last night. The mail agent was wounded. The engine and two cars were overturned. A rail was maliciously removed. Five train-wreckers were arrested.

A little after five o'clock this morning two sleepers and a passenger coach of a train on the St. Louis Division of the Wabash Road were thrown from the track near Decatur, Ill. The train at the time was going at the rate of forty miles per hour. Thirty-nine persons were injured, twelve seriously.

FINANCIAL AND CROP REPORTS.

The run on the Monte de Piedad Bank that was started last Saturday at the City of Mexico, has created a panic among depositors and a distrust in the financial stability of all the banking firms in that city. As a result runs have been started on all of them. Great crowds surround the Monte de Piedad and the national and mercantile banks anxious to make settlements. The

bank of London, Mexico, and South America is the least disturbed, having been quietly withdrawn its notes since the 1st of Jan. in anticipation that a monopoly of the circulation would be given a syndicate. The national and mercantile banks have now about six in silver to one in paper outstanding. The situation has been greatly aggravated by the action of the Government in directing that bank bills be refused at its offices.

The public debt of the United States, less the cash in the Treasury, is \$5,232,075 smaller than it was April 1st. The fiscal operations of the Government during the ten months since June 30, 1883, will be most clearly comprehended by a simple comparison of its receipts with its expenditures. In the ten months it received from customs, from internal-revenue taxes, and from miscellaneous sources \$289,206,866. In the same time it paid out \$203,578,089. The excess being \$85,608,777.

It is now definitely announced that the Oriental Bank, of London, Eng., which closed its doors Friday, will not resume. Its affairs are in the most desperate condition. Leading financiers had long considered the concern absolutely rotten. Its £25 shares were worth only £11 last December.

Special telegrams to *Bradstreet's* from leading trading centres report about the same condition of general trade recorded from week to week for two months past. The movement of merchandise is no larger, and there appears to be no reason for expecting any improvement in this direction in the near future. At a few Western centres and in some portions of the South there is some animation in the movement of merchandise, but only by comparison with the almost sluggish action elsewhere. The dry goods trade in New York is fairly characteristic of that elsewhere. From jobbers there has been a slight gain, but the movement from first hands is as dull as ever. There were 151 failures in the United States during the last week, as compared with 164 in the preceding week, and with 132, 96 and 104 respectively in the corresponding weeks of 1883, 1882, and 1881. About 80 per cent. were those of small traders whose capital was less than \$5,000. Canada had twenty-one—an increase of four.

Subscriptions of more than seventeen times the desired sum have been offered in response to the call of the Russian Government for a loan of £15,000,000 to be used in the construction of railways. The *Journal de St. Petersburg* says this brilliant result is evidence of the immense recovery of Russian credit.

The assets of the Monte de Piedad Bank of the City of Mexico, are over \$4,000,000 and the liabilities about \$3,000,000. Its failure is due to bad management. Its bills have been selling at 25 per cent discount, but various merchants now advertise that they will take them at par in purchases. The crash, together with the stamp-tax troubles and the financial straits of the Government, have brought about a critical state of affairs, but confidence is now returning. Several persons suspected of revolutionary purposes have been arrested and imprisoned. There is no danger of an outbreak. Strong capitalists stand ready to advance money sufficient to meet the current expenses of the Government, pay the troops, etc., so as to avert all causes of discontent.

In Central Illinois the grain crop is in an

unusually healthy condition. Oats look better than for years, and a large acreage has been planted.

In the regions of Fargo, Lisbon, Casselton, Valley City, Oriska, Sheldon, Davenport and Blunt, Dakota, seeding is nearly finished, and a much larger acreage than last year has been sown. The prospect for a crop of small grain is encouraging. In Minnesota, Iowa and Indiana, seeding is about completed, and encouraging prospects are reported.

May 5.—The *Mark Lane Express*, in a review of the British grain trade the last weeks says: There are prospects of a good wheat crop. The trade in foreign wheat off stands is dull. There is little business in off coast cargoes. There were five arrivals; three cargoes were sold and six withdrawn. There is no demand for cargoes on passage or for shipment. Sales of English wheat the last week, 58,121 quarters at 37 shillings 4 pence, against 66, 336 quarters at 42 shillings 10 pence the corresponding period last year.

The aggregate of clearances in twenty-seven leading cities in the United States during the last week was \$1, 146,992,321, being an increase of 4.9 per cent. over the aggregate for the corresponding period of last year. There was a decrease of 8.5 per cent. outside of New York City.

Another heavy failure occurred in London, Eng. The Ceylon Company went under. It owed \$2,000,000 to the defunct Oriental Bank.

Dunlop and Twaddell, of Glasgow, Scotland, failed for \$450,000.

Chicago elevators contained last Saturday evening 8,882,664 bushels of wheat, 5,767,166 bushels of corn, 906,558 bushels of oats, 801,419 bushels of rye, and 112,580 bushels of barley. Total, 16,470,387 bushels of all kinds of grain, against 14,336,822 bushels a year ago. During last week our stocks decreased 560,123 bushels, of which 318,628 bushels were wheat and 238,102 bushels were corn.

For the same date the Secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canadas at 23,901,133 bushels of wheat, 11,793,443 bushels of corn, 3,617,740 bushels of oats, 1,380,207 bushels of rye, and 668,933 bushels of barley. These figures are less than those of a year ago by 1,620,332 in wheat and 1,495,246 in corn.

Over \$6,000,000 worth of produce was exported from the United States last week.

Last week 4,712 packages of domestic cottons were exported from New York. The total exports for the year thus far have been 62,712 packages, against 57,986 during the corresponding period of 1879, when the exports were the largest previously known.

The stove foundries of Troy, N. Y., which shut down some days ago on account of a strike of the mounters employed in them, are resuming work, and are employing non-union members.

Owing to commercial depression in England two railroad companies of that country have discharged 2,500 employes, and have reduced the salaries of clerks 10 per cent.

British imports decreased for April compared with April of last year £8,300,000; and the exports increased £308,000 compared with April of last year.

A general strike of the stove molders in Pittsburg and Allegheny is expected next week. The manufacturers are reported to have made a compact to reduce the wages in all the shops, so as to bring down the cost of production; and the molders, who are well organized, have decided to strike rather than accept the reduction.

No gold was shipped out of the United States this week.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

TO LATTER DAY ISRAEL.

THERE are thousands of old Latter Day Saints, and many of the Reorganized Church, who can and do stand up before God, men and angels, and testify of the great and mighty manifestations of God's power to them, in cloven tongues as of fire, in healings, in prophecies, in miracles, visitations of angels, and in preaching the gospel under the power of God, and the testimony of the Spirit in many ways. They can tell of the mighty works they have done in the name of Jesus Christ, and how they loved the work, and what great sacrifices they have made of their means, their homes, their country, and their all; gone barefooted to preach the gospel, had smelt and felt rotten eggs, and been stoned and mocked, and cast out as evil for the word's sake; and that they know that the gospel and the testimonies they received are true. Ask their testimony on these things, and they will tell you that God revealed these truths to them by the power of his Spirit in the divers ways mentioned above. These are the testimonies they bore of the past. But what are their testimonies at the present time? Are they that they have gone on, adding testimony upon testimony, and becoming more fruitful in the knowledge of our Lord and Savior Jesus Christ? Alas no! a wonderful change has taken place. Their testimony now is, "O, that I had the faith I had when I first obeyed the gospel. Then I loved my brethren and all mankind. I wanted to convert the world, and could make any sacrifice of time and labor to that end. Could wade through mud, snow or rain for miles to go to meeting, or to preach; and when meeting was over, we could hardly separate, our love was so great for one another. O that we could enjoy such blessings from the Lord now. O that we could feel that first love, that joy, that peace. O that we could see and feel the gifts and power of the Holy Ghost, and enjoy them once more as we did then." Brother, sister, what hindered you from "going on to perfection, not laying again the foundation of repentance from dead works." Has God changed? Have the truths you received changed? Is not the same gospel preached that brought these blessings? Have you not the same loving advocate? Is not the means within your reach that brought these blessings? Can you not humble yourselves before that same God, with the same faith that you then had? Should not these wonderful blessings you testify of strengthen your faith, so that you can go with more confidence? Does not your very condition show you that you are prodigal sons and daughters, that

you have spent your time and substance in riotous living? Your trust has been removed from the Lord, who gave you these blessings, and put in man, in the arm of flesh; and you are under the curse that comes on every one "that putteth his trust in man, or maketh flesh his arm." Are you not waiting and looking for something or somebody, to turn up to save you? Are you not looking for the man, "mighty and strong," like unto Moses, "to set in order the house of God, and give the Saints their inheritances by lot?" Are you not looking for the redemption of Zion, and the coming of the Lord to his temple that must be built in this generation? Methinks I hear you say, Yes, we believe all these wonderful things must come to pass, and the signs of the times indicate their near approach; but where is your man like unto Moses, that is to save us, that is to lead us like unto Moses, with an outstretched arm, and with the power of God made manifest in the mighty miracles promised? When we see the man and the power of God, and all these things fulfilling, then we will give of our substance. Then we will be willing to make the same sacrifices that we once made. But we have been fooled once, and will not be fooled again. We put our trust in men once, we loved them as the servants of God; we trusted them, and they proved to be false apostles. They robbed us, and made themselves rich. We have been duped once, our confidence has been shaken in everything and everybody. We will wait until we see greater demonstrations than we see at present in any man, or any organization of the church. Yes brother, sister, you will wait, and many will wait too long. The Lord said he would raise up a man like unto Moses, and redeem Zion after many days, and all these things should come to pass in their time; and that the pure in heart should inherit Zion. That the saints should be scattered. That it was necessary that they should learn obedience by the things they suffered [while in a scattered state], that they might become pure in heart, and worthy to redeem Zion. Now all these things and many more are predicted, and we have the record of them. We profess to believe them, and are looking for their fulfillment. But who of us has a correct understanding of how they are to be fulfilled? Can any man ever get a correct understanding under the conditions above described? I say no, as long as we are watching and fearing we shall be robbed again, waiting for something or somebody to turn up to save us, holding on to every cent, not paying our tithing, doing nothing, standing still, or rather going back, for there is no such thing as standing still; we must either go forward or backward, looking on while the work is done by others. Then we will step in and inherit the fruits of the labor, toil, sweat, trials, sacrifices, and all that it has cost to redeem, purify and build up Zion. The man that is waiting under these or any other like circumstances, with the expectation of an inheritance in Zion, with all the glories, honors and powers, is dis-

honest, and is deceiving himself, when he expects to enjoy the fruits of the labor and sacrifices of others, without an effort of his own.

Brethren and sisters, let us look this matter squarely in the face, and be sure and not deceive ourselves. All you who believe in the revelations to Joseph Smith must admit this: That Zion never was and never will be located in Utah; neither was Brigham Young, nor is John Taylor the man like unto Moses, nor will any of their children fill the bill, nor is any man or set of men in Utah, making any pretensions to be the man spoken of to redeem Zion according to the predictions. But are, on the other hand, preparing themselves for the bondage spoken of, that the man like unto Moses is to lead them from. Now, if the predictions bear me out in the above statements, we can not look to Utah for Zion, nor for the man like Moses, but for a people in bondage; so we will have to look some other place. No man can look intelligently without he knows what he is looking for. So let us see what we are going to look for. First, the Book of Mormon and the Bible locate the land of Zion in America, and the Book of Doctrine and Covenants locates the center in Jackson county, Missouri, with stakes to be appointed by revelation, for the curtaining or strengthening of Zion, when needed. Next these same books predict that there is to be the city of Zion, the New Jerusalem built, beginning at the temple block in Independence, Missouri; and that a temple shall be built unto the Lord in this generation. That this land of Zion is to be redeemed by judgment, purchase, or blood; (and if by blood, there would be trouble), and her converts by righteousness. I call particular attention to this passage, "her converts by righteousness," because it shows that her converts, or those who redeem Zion, will have to become obedient to a celestial law, as Zion can only be redeemed by a strict compliance with the law of righteousness, the celestial law.

"Behold I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and must be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be."

Here we have a brief outline of what we are looking for. Who, how, where, and by what means, shall this great work be accomplished, are legitimate questions. That a part of this work is to be done by scattered Israel, is plain. Because of disobedience they were scattered, that they might learn by the things they suffered, obedience to the former commandments and the Book of Mormon, not only to say but to do them. It was disobedience to the former commandments and the Book of Mormon, that drove them out of the land of Zion, and hindered its redemption at that time, and scattered them abroad to suffer affliction, and be brought into bondage.

"This condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation, until they repent and remember the New Covenant."

Here we see what drove them out, and forfeited their right to redeem Zion; for the Lord said there were enough to redeem Zion then, if they would hearken to the former commandments, and send of their substance by wise men, and purchase all the lands that could be purchased; pay their tithing, keep the word of wisdom, preach the gospel, remember the poor to impart of their substance to them, and have but one wife (according to the former commandments) "Wherefore it is lawful that he should have one wife." * * For there shall not any man among you have, save it be one wife, and concubines he shall have none."—Book of Mormon. Here is a brief outline of some of the former commandments that were disobeyed, and by being disobeyed produced all the trouble that latter day Israel has passed through for the past forty years. They are like Israel of old, under a school-master, that is, driven out of the land because they polluted it, gone forth to learn obedience by the things they suffer in their scattered condition, that they may learn to do, and not to say only. As a failure to do these commands was unrighteousness, and caused all the troubles of Israel; so the doing of the commandments, or the opposite, will be obedience to the law, which is righteousness, Zion's converts are to be redeemed by righteousness. Then here is the key that unlocks the mystery of the redemption of Zion, righteousness, or obedience to the former commands. As soon as scattered latter day Israel, (or the remnant spoken of by Joel), began to do and to remember the former commandments, the Lord was ready to begin to raise up the man like Moses.

The question arises, how and when will the Lord raise up this man like unto Moses? Suppose this Moses man had been raised up forty years ago suddenly, or immediately after the driving out of Zion, with the power of God and an outstretched arm and the presence of the Lord, to go before the people as is predicted; or even now if he should be raised up suddenly, how many of the prophecies would have fallen to the ground unfulfilled, and how many of those that were waiting then, and are waiting for something big to turn suddenly up, holding on to their sins, and their many idols such as whisky, tobacco, beer, tea, coffee, and the other spots of the world too numerous to mention. But I shall be called a fanatic, or a crank, if I do not look out, for having dared to speak of these most sacred things of the world, these things that are worshiped more than God or the former commands. I say how many were ready then, and how many are ready now even of those that are on the land of Zion now, if this Moses man should come suddenly, and according to the prediction, and especially of those described above. Where is there a people that will fill the bill as predicted, a righteous people, that have purchased all the land, and prepared the way for a people that is in bondage, to be

led to it? Or where is there a people in bondage, that will fill the bill in the prediction? The facts here pointed out, and the condition of scattered latter day Israel, and the signs of the times that we see around us, should tell every man what his duty is, *i. e.*, to go to with his might, and prepare the way to redeem Zion by righteousness. The Lord is not going to raise up the Moses man suddenly; for he said he would raise up a man to set things in order first, and prepare a people, and a place to which those might flee, who would not take up the sword against their neighbors. Every thing tends to show, that it was to be after many days; and that during this time, the Lord would raise up the remnant of his people, all those that were on the watch tower; and also a man with a scepter of power (or righteousness, which is the scepter of power wielded by the Moses man.)

Now I appeal to all, both new and old Saints, or any others that believe the Book of Mormon, Doctrine and Covenants, or Bible, to arise, and look around; be honest with yourselves; lay aside your prejudice and your sins, and go to the Lord in the prayer of faith for help. Then go to Utah, or any other faction of scattered latter day Israel, and thoroughly examine all their claims, without prejudice, having the Spirit of Christ, the love of God and your fellow men uppermost, and see whether the people at Utah will fill the bill, or whether they are preparing to fulfill the predictions. Is Utah the land of Zion? Is Salt Lake City the city of Zion? Are the people there Zion, the pure in heart? Are the temples they are building the temple that a cloud and pillar of fire is to rest upon, and that the Lord is coming to? Are they redeeming Zion in Utah? Are they sending up wise men, and buying all the lands as commanded? Are they "obeying the former commandments, and the Book of Mormon, not only to say, but to do" the commands therein contained? Are they gathering in and around the land of Zion, as much as is consistent with the minds of the people, and living their religion in righteousness? Are they redeeming any of the waste places? Are they finding favor with the people, and beginning to possess the land of Zion? Which of all these predictions are the people at Utah fulfilling, if any?

Let us turn and look at the remnant, the Reorganized Church. Here we find a people with Joseph Smith at their head, a scepter of righteousness, the law of the Lord in his hand, *i. e.*, the Book of Mormon, Bible, and Doctrine and Covenants, he wielding them with such power, that false apostles and false teachers begin to tremble for their craft; he pleading the cause of Zion and injured innocence, preaching the gospel in its primitive beauty, and gathering together a people within the borders of Zion, who are beginning to possess the land; sending wise men to purchase the land, finding favor in the eyes of the people, that once drove the Saints out. Beginning to build up the waste places, calling upon scattered latter day Israel, to return to the old paths, and

obey "the former commandments, and the Book of Mormon, not only to say but to do them." Is this not a better showing toward fulfilling the predictions and the redemption of Zion than any other faction or organization can make? Has not the remnant fulfilled many of the predictions already? And are they not preparing the way for the fulfillment of all the predictions spoken by all the holy prophets, that have not been fulfilled? If Joseph Smith is not the man that is to be raised up like unto Moses, where is there any other that will come as near as he does to filling the prediction? One thing is sure, the Lord is raising him up, and a people with him. He and they are gaining strength every day. They are prevailing against their enemies, and will continue so to do, as long as they walk humbly and in righteousness. Any man that will humble himself before the Lord, and ask in faith to know whether Joseph Smith is in his place, or whether he is the Moses man or not, can find out as well as many did concerning his father.

Brethren and sisters, let me exhort you all to be diligent in keeping the commands of God; as he will not be mocked. Let us not fail because of unbelief, to improve the offer made to us to enter into his rest; and also of first helping to prepare that rest, that shall be eternal. Let us work while it is day; for the night cometh, when no man can work. Let us make our calling and election sure, by putting away every weight, and the sin that so easily besets us, and running with patience the race that is before us; adding to our faith virtue, patience, temperance, kindness and charity, or love, that we may be neither barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ. Ever praying for the redemption of Zion,

A. HAWES.

LETTER FROM "ARGUS."

DEAR HERALD:—In your issue of the 12th of April last, page 227, in replying to one L. L. Luse, touching the "Kirtland Bank," you state that "the bank was a regularly chartered association, and had as much right to issue its notes, promises to pay, as any other and all other banks in the State," &c.

Now what I would like, and what I think would be very acceptable to the entire ministry of the church would be the publication of the fact, or facts of history upon which this statement rests, for if correct, it certainly would enable many of us to solve that Banking business, which up to this time has stumbled me, and not only me, but many others not being able to make satisfactory explanation of the matter to our own consciences. The reason for this may be found in "History of Joseph Smith," published in Millennial Star, vol. 15, page 823. I quote: "President O. Cowdery was delegated to Philadelphia to procure plates for the Institution; (the institution referred to is denominated in preceding paragraph, as Kirtland Safety Society), and Elder O. Hyde to repair to Columbus, with a petition to the Legislature of Ohio, for an act of incorporation

which was presented at an early period of their session, but because we were 'Mormons' the Legislature raised some frivolous excuse on which they refused to grant us those banking privileges they so freely granted to others. Thus Elder Hyde was compelled to return without accomplishing the object of his mission, while Elder Cowdery succeeded at a great expense in procuring the plates, and bringing them to Kirtland; thus we see from this, that "banking privileges" granted by law to others were positively denied our brethren. The question would now naturally come up, how did they organize? and how proceed to issue money? which questions are entirely answered at page 843, *ibid*, for there we find the entire "Minutes of a Meeting of the Members of the Kirtland Safety Society, held on the 2d day of January, 1837," from which I quote: "At a special meeting of the Kirtland Safety Society, two-thirds of the members being present, S. Rigdon was called to the chair, and W. Parrish chosen secretary. The house was called to order, and the object of the meeting explained by the Chairman; which was—1st, to annul the old constitution, which was adopted by the society, on the 2d day of November, 1836; which was on motion, by the unanimous voice of the meeting, annulled. 2d, to adopt articles of agreement, by which the 'Kirtland Safety Society' is to be governed. After much discussion and investigation, the following Preamble and Articles of Agreement were adopted by the unanimous voice of the meeting. We, the undersigned subscribers, for the promotion of our temporal interests, and for the better management of our different occupations, which consist in agriculture, mechanical arts, and merchandizing, do hereby form ourselves into a firm or company for the before mentioned objects, by the name of the 'Kirtland Safety Society Anti-Banking Company,' and for the proper management of said firm, we individually and jointly enter into and adopt the following articles of agreement." Then follows sixteen articles, the 14th of which provides, "All notes given by said society, shall be signed by the treasurer and secretary thereof, and we, the individual members of said firm, hereby hold ourselves bound for the redemption of all such notes." Responsible for this paper the same as any person who gives a due bill or note, frequently resorted to by merchants for convenience sake, &c., but how can it be said that this was a lawful bank when the very name of the society adopted by themselves unanimously was "Anti-Banking Company," which simply means against, opposed to banking; and the reason for such organization I had supposed was owing to the before mentioned fact that the Legislature of Ohio would not grant them the right to incorporate as a bank. Herein our opponents allege a wrong was done. I shall not discuss that part of the question at present, but content myself with the hope that the *Herald* will publish the historical facts upon which its statement was based, for if subsequent to the occurrence of the items herein quoted, another

organization was effected, or that by due process of the laws of the State of Ohio this "Kirtland Safety Society Anti-Banking Company" was remodeled and made into a bank, "a regularly chartered association, and had as much right to issue its notes, &c., as any and all other banks in the State," which to the average reader means bank in the absolute sense, legal and otherwise, then in such case if it really exists, the publication of such facts by which suitable and proper apology may be made for said bank, will be hailed with joy by your brother. ARGUS.

APRIL 19th, 1884.

QUESTIONS AND ANSWERS.

ODELL, Neb., Feb'y 8th, 1884.

DEAR BROTHER—Herewith I hand you a number of questions that were submitted to me in writing by Messrs. James F. Raney and John H. Hageman, and my replies thereto, as read to the public. As questions of like character are being presented all the time to the eldership, I submit them for publication, that perhaps they may aid others in their labor, and also, if I am incorrect, that I may be set aright.

Question.—"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."—Mark 16:20. And why do they not do it now?

Answer.—From the Scripture used, and the form of the question, it would seem that the Apostles are to be credited with an unconditional, or optional proprietorship, entitling them to permission to work signs, without any consideration of the mental or physical condition of the parties, on whom, or in whom, the signs are manifested. Christ to his Apostles granted, "And I will give thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven."—Matt. 16:19. This power and authority, however, was both qualified and limited by the provisions of their calling and commission. "Ye have not chosen me, but I have chosen you, and ordained you," John 15:16, with, "Teaching them to observe all things whatsoever I have commanded you."—Matt. 28:20. God is in all ages the same, "with whom is no variableness, neither shadow of turning," Jas. 1:17, committed to man by his Son, the gospel, which "is the power of God unto salvation, to every one that believeth;" Rom. 1:16. Jesus confesses and honors his father, in the plainest manner possible. "The Son can do nothing of himself, but what he seeth the Father do. The Father himself which hath sent me, hath borne witness of me. I am come in my Father's name." John 5:19, 37, 43. And to the above meek and trustworthy testimony, "I can of mine own self do nothing; as I hear I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." John 5:30. And in strict accordance with Christ's mission from God to man, did he send forth his Apostles. "As thou hast

sent me into the world, even so have I also sent them into the world." John 17:18. "Without faith it is impossible to please God." Heb. 11:6. Again the importance of faith is revealed; "For whatsoever is not of faith, is sin." Rom. 14:23.

In view of the foregoing, did the "lame man," found by Peter and John at the gate Beautiful, have any faith, or was he healed by the faith of the Apostles? Acts 3:5 tells us that the lame man "gave heed unto them," that is to attend to, or to observe that which was told him, namely, "In the name of Jesus Christ of Nazareth, rise up and walk." Verse 6. In the twelfth verse Peter protests to the people, that it was not "by our own power or holiness we had made this man to walk;" and in the sixteenth verse assures the doubting Pharisees, that the man was healed through faith in the name of Jesus. Read the first three words of the sixteenth verse, "And this man," and all the darkness vanishes like mist before the rising sun; otherwise confusion and unbelief will cloud the mind. "Faith" is one of the signs that are to follow the preaching of the gospel, and is therefore one of the spiritual gifts, (1 Cor. 12:9), and is to "follow them that believe," Mark 16:17. It was the faith in the "cripple," that gave Paul and Barnabas the opportunity to manifest the healing power God hath promised. Acts 14:9. That man's agency should not be destroyed, and that faith was necessary, is clearly established by the example of Christ; "And he did not many mighty works there, because of their unbelief," Matt. 13:58. "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them; and he marvelled because of their unbelief." Mark 6:5, 6.

Thus we are able to conclude, that upon the exercise of faith the promise of the signs is made, and unless the signs now follow the preaching of the gospel, we are without the evidence that there are any "believers," or that the word of Christ is true. But in meekness and in compliance with my duty as a minister, I add my humble, but truthful testimony that God in his mercy and kindness, does confirm the preaching of the word with signs following all those, who in the deep contrition of soul, and purity of heart, enter in faith believing, by the door into the covenant of peace.

"And I will give power unto my two witnesses, and they shall prophecy a thousand, two hundred and three score days, clothed in sackcloth." Do we not hear them, or shall we listen to hear them in the future?

The two witnesses referred to have not yet made their appearance. We shall therefore be under the necessity of waiting until God shall raise them up, and clothe them with the prophetic power of this special mission to the people, after they return to the city of Jerusalem.

Who was that man that is to rule with a rod of iron, and who is his mother?

In Psalm 2:7-9 it is clearly taught that Christ was to be that man. However, the "rod of iron," is not to be considered as an

instrument of cruelty, but to be a signification of the word of God, which shall be strong and durable like iron. The mother of Christ, according to the flesh, I believe to be the Virgin Mary. But the metaphorical language found in Rev. 12:5, I am inclined to believe has a reference to the church as the mother, and the "man-child" to be Christ; and in him the priesthood is included; therefore, at the apostasy of the church, both Christ and his divine authority were taken from the earth; and then was there a fulfillment of the prophecy of Amos 8:12. "And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it."

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness. Where is the wilderness, and who is she to be nourished by?"

The woman was the church, and after the loss of the Holy Spirit and the priesthood, with rapid and radical changes, ceased to be the church of the true God; and in scattering, the church flies into the wilderness, which is the "peoples, and multitudes, and nations, and tongues." Rev. 17:15. The wilderness is the party who nourished the church in her apostate condition. Ibid 2:6. The food furnished was unsound doctrine, which has now resulted in confusion, and uncertainty as to the way of life, and the power of God unto salvation.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, and he is to continue forty and two months." Has he made his appearance, or is he to be?

The majority of Protestant ministers and writers, accept the above as descriptive of what is called the Roman Catholic Church. And I so understand the matter.

"And another beast coming up out of the earth; and he had two horns like a lamb; as many as would not worship the image of the beast should be killed." Has he arisen, or shall he make his appearance in the future?

The above question is a condensation of the subject matter described in Rev. 13:11-18. From the description given, no embarrassment need be encountered in concluding that the beast is figurative of an ecclesiastical power; and that the coming up out of the earth would be indicative of slow growth, that the spread of its doctrines would be in a quiet and silent manner, not in any way causing the antagonism of those among whom they work. And in the exercise of the power of the first beast it would appear that they in the gradual metamorphosis only assumed to look like a lamb that is quiet, innocent and peaceful. But this is only a mask, for when it speaks, it is the voice of the dragon. The dragon, or anti-Christ power, has many times in the past made the effort to monopolize the supreme supervision of the whole religious world, as likewise the political and mercantile status. Where resistance was manifested, they made the attempt to establish their supremacy by the force of arms. As the date of the

coming of this power, I am not so fixed in my private opinion as to be unwilling to accept of additional light. The church which I represent, has not spoken authoritatively upon this scripture. I would not therefore give a positive and emphatic reply, not wishing in any manner to cripple or compromise my companions in the ministry. My private judgment is, that the beast represents the Romish Church in a mollified condition, and the rapid spread of that church under the new pseudology, which movement at the present is becoming very popular, may yet assume greater proportions than it has heretofore. We can therefore well afford to abide the revelations of time, and trust in the saving power of the gospel, that we may escape the evil of the beasts.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel." Has any one heard that gospel on the earth?

The definitive expression, "everlasting gospel," furnishes those enquiring after the way of life with a sure and inimitable criterion by which to test all that is presented as "gospel." The Master laid down this safe method of judging, "ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Matt. 7:16. With this rule in our hand, let us proceed in enquiring after the doctrine of Christ, for "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." 2 John 9. The cardinal principles of the doctrine of Christ are enumerated by Paul, in Heb. 6:2, 3, as follows: 1. Faith toward God. 2. Repentance from dead works. 3. Doctrine of baptisms. 4. Laying on of hands. 5. Resurrection of the dead. 6. Eternal judgment. That the foregoing should be taught acceptably to all people, "God set in the church, (1) apostles, (2) prophets, (3) evangelists, (4) pastors, (5) teachers, (6) miracles, (7) healings, (8) helps, (9) governments, (10) diversities of tongues, (11) word of wisdom, (12) word of knowledge, (13) faith, (14) prophecy, (15) interpretation of tongues, (16) discerning of spirits. 1 Cor. 12, and Eph. 4. May 15th, 1829, the angel of Rev. 14:6, made a commitment of the *everlasting gospel* to Joseph Smith and Oliver Cowdery. They were baptized and ordained, April 6th, 1830. They with others who had been baptized by the command of God began the organization of the Church of Jesus Christ of Latter Day Saints; and whenever the eldership of this church is permitted to preach the word of peace and salvation, there and then are the people so blessed with the sound of the everlasting gospel in its primeval simplicity, purity and power; and it will prove to be "the savor of death unto death; and to the other the savor of life unto life." 2 Cor. 2:16. Yes, many have been invited by the preaching to "this gospel," and he will be blessed of God, "who will do the word."

"And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men." Was this of God or of the devil?

The Scripture used seems to furnish the

answer itself, and gives all the honor of doing *signs* and *wonders* for the purpose of making men believe to the same individual that was so very anxious to have a stone turned into bread. To escape this evil power God hath so freely and richly provided, "wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. Eph. 6:13-16.

"And I looked, and lo, a lamb stood on the mount Zion." Has he made his appearance, or shall we look for him? And with him forty and four thousand, having his father's name in their foreheads." Have they received that name yet?

The expression, "his father's name" would clearly teach that the Lamb was Christ, and the company with him 144,000, not 44,000, who are to receive a "new name," are those who shall be with him when he will come "without sin unto salvation," and from the want of evidence that an event of such magnitude and importance has taken place, I am constrained to believe that the coming of Christ with that pure and holy company, is one of the unfulfilled prophecies. That I may not be wise above that which is written, I confess and deny not that I have not yet discovered the time (date) that the 144,000 were to receive Christ's Father's name in their foreheads.

R. M. ELVIN.

DESTRUCTION OF DEATH.

"What man is he that liveth and shall not see death. Shall he deliver his soul from the hand of the grave."—Ps. 89:48.

Death is the barrier to immortality. It hedges the way of life, and circumscribes it within the pale of mutation and decay. None of the voyagers "O'er times tempestuous sea," can escape the certain wreck that awaits them on the shoals of dissolution. No forces exist within the realm of human power, or invention, which can avert the resistless power of time. The hoary monuments of the past, are but witnesses of the mortality of man, and the decay of all that the world calls great. Wealth, position, honor, fame, and tears of love, are powerless in the presence of death. How does this sad picture comport with the aspiration of the soul? O, how we wish to live forever; not for our sakes alone, but to see the golden links of severed affection united in a blessed immortality. To see life re-built out of materials that will be exempt from the blighting power of death, and exalted as it were, to the realization that we shall suffer no more the painful throes of separation, and where no more sickness, nor pain, nor sin, can ever cast a shadow upon that celestial goal. Where life will culminate in freedom from evil desire, and merge into the ineffable fullness of angel-life and perfection.

Life in time is but the childhood of conscious being, and eternity the realm, which will disclose its attainment to manhood. The possibilities within us are not realized if they do not survive the wreck of death, and develop their powers and utility in the great beyond.

"Life is as a speck on the shore of time,
And death as a wreck on the sea;
The beyond is clothed in grandeur sublime,
Where life immortal shall be."

Death is the pronounced enemy of the race. It is true that humanity, freighted with intense physical and mental suffering are relieved in death; but let us not forget, that amidst the crumbling mass of human misery, exist the gems of sundered affection, and the unrequited longings of a disappointed soul, defeated by the unpropitious circumstances of life. And if there is no redemption from death, then is the gold in life consumed with the dross of mortality; for the same authority that tells us we live on in conscious being after the dissolution of this earthly tabernacle, also informs us that the earthly house of the soul will rise again, a temple immortal, the duration of which will span the endless ages of eternity. The destruction of death, and the divinity of Christ, are synonymous in import; for if Jesus arose not from the grave, then there is no resurrection from the dead.

"Then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not." The presumptuous boast of infidelity, "that death is an eternal sleep," would throw its dark mantle of despair over the expiring hope of a world. "But now is Christ risen and become the first fruits of them that slept." Christ grasped the sceptre of empire from the arms of death, and proclaimed himself forever free from the bondage of the tomb; he snatched the keys of power from his hand, by which he (death) had made the earth the great tomb of man, and Jesus, by divine authority, assumed the government of the "silent city," and the consummation of his reign, points to the destruction of death, to its utter abolition in its relationship to the race; for he must reign until he hath put all enemies under his feet; the last enemy to be destroyed is death. The elements necessary to the completion of this great work are: (1) the resurrection of the entire race, "For as in Adam all die, even so in Christ shall all be made alive, but every one in his own order." (2) This emancipation from the dominant power of death, will consist in the installment of our race in the inheritance of immortality. "Death reigned from Adam unto Moses, even over them who had not sinned after the similitude of Adam's transgressions, who is the figure of him that was to come." This proposition solves the problem as to what constitutes the reign of death. All who die, or are subject to death, are members of its universal empire. Jesus Christ was the "first begotten from the dead," the first one of the race who broke away from the dominion of death; his triumph paved the

way to the resurrection of all the Saints who had died prior to his day. It placed them on an equality with Christ, as regarded their inheritance of immortality. "Christ dieth no more, death hath no more dominion over him." No, it is now reversed. Christ obtained dominion over death and hell; and death was destroyed in its relationship to Christ, and to all who came forth at his resurrection. "The last enemy to be destroyed is death." The grand method is here revealed. The uplifting of all humanity to a condition exempt from death, points to the consummation of the mission of Christ.

Rewards and punishments may extend beyond the resurrection, "but death his victims must resign," as the grand divisions of the human family come forth, "every one in his own order," to a resurrected condition of life, forever free from the power of death; for death shall be no more. "Then will be brought to pass the saying, "Death is swallowed up in victory; O grave, where is thy victory! O death, where is thy sting!"

F. M. COOPER.

Selections.

EAST LONDON LATTER DAY SAINTS.

AT Phoenix Hall, Commercial Road, London, England, Brother Gerrard—of the East London Branch of that body of Christians known as the Reorganized Church of Jesus Christ of Latter Day Saints—delivered a discourse on The Resurrection. "Swedenborg's" tenets were fully discussed, although the Rev. Chauncey Giles states that the whole scope and intent of the Revelation contained in the Word is to teach and prove the Resurrection—the *Anastasis*—the uninterrupted continuance of life in the spiritual world, after the death of the body, how that life can be made the most blissful and rich in all spiritual blessings.

Brother Gerrard in his remarks corroborated the statements made in the "True Latter Day Saints' Herald" for the New Year. In that paper the almost universal belief is recognized—namely—"that man after he has lived for any allotted time upon the earth and dies will in some way live again." This resurrection seems to be typified by the decay and the renewal of the vegetable world. Man dies, his body goes to decay. If man lives again—what portion lives? In what form? With what kind of body? Is it that portion which gives the peculiar distinctive character as a living, thinking, and reasoning identity—that something which distinguishes him from all other animal organizations? Must not the renewed life of a man—if his identity as part of the human family is preserved—be in connection with the body, or with a body so much like it that it may be said to be a resurrected being. But what does the Bible say?

"As for me I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness."—Ps. 17: 15.

"But God will redeem my soul from the power of the grave."—Ps. 49: 15.

In the twenty-sixth chapter of Isaiah and nineteenth verse it is thus written: "Thy dead men shall live—together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

What is meant by the dead men? God said "Let us make man in our own image!" That image is included in man's identity. The dead men referred to are those who had once lived but have died. In the 21st verse of the same chapter it is written: "The earth shall disclose her blood, and shall no more cover her slain." What is the slain? It can only apply to those who had once been living—and these were they who, in process of time, were to break the silence of the grave. In the 14th verse of the 13th of Hosea, the Eternal says: "I will ransom them from the power of the grave; I will redeem them from death."

In Daniel 12:2 it is written:—"And many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt."

What is the resurrection? Is it that the restoration of all things shall take place? That is portrayed in the Old Testament, but it appears in a clearer light in the New Testament.

Paul taught the doctrine of the resurrection in no uncertain terms, for he wrote—in Hebrews 6:2—"of the doctrine of baptisms, of laying on of hands, and of the resurrection of the dead."

The Essenes and the Swedenborgians look upon it as a spiritual resurrection—although Job in the 19th chapter and 26th verse says:—"Though after my skin worms destroy this body, yet in my *flesh* shall I see God."

In Acts 24:15 it says "there shall be a resurrection of the dead, both of the just and unjust."

The speaker spoke of Jesus, desiring Thomas to touch His pierced side and the hands pierced by the nails of the crucifixion. Was that a spirit? No; "a spirit hath not flesh and bones as ye see me have." Christ when he rose from the dead was not a spirit—for Mary when she first saw Him after the resurrection, thinking him to be still in Joseph's tomb, thought him to be the gardener, but soon recognized the man, Christ Jesus, who afterwards appeared unto the disciples—the door being shut; yet it must be borne in mind that the houses in the East, in the neighborhood of Jerusalem, were built differently to those now erected in western climes. Doors were at the top of the houses; so that Christ could have appeared amongst his disciples as He did without a miracle being performed or the assumption of spiritual existence; He could have appeared unto them with that body he possessed before the crucifixion. It was with that body he entered heaven concerning which He spoke, saying: "I ascend unto my Father;" yes, Christ has gone into the very heavens with his very body with which he arose from the dead out of

Joseph's tomb; so Christ did not dispense with this piece of corruption—the body—which the Swedenborgians say is not fit for the spirit-world. If the Swedenborgians are correct as to the body being a thing of naught after the spirit leaves it at death, why was it necessary for Christ to take up that very body into the heaven of heavens?

If the statements in the New Testament respecting the resurrected Christ be taken as they read, they imply that in the resurrection we shall be so much like what we were before death that until our eyes are opened we can not perceive the difference.

The historian Matthew relates that at the time of the crucifixion "the graves were opened; and many bodies of the Saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." The Swedenborgians may try and make this a spiritual resurrection as much as they like; but if this had been a spiritual resurrection how could Matthew have written as he did? Can we perceive a spirit rise out of the earth? No; but if the resurrected saints had not bodies like unto those then living in Jerusalem, the historian must have related the difference. Again we are exhorted in our manner towards others to beware as to our rejecting those like unto us—for we may "entertain angels unawares."

When is the resurrection to which all mankind is subject? It is written in 1 Cor. 15:23, "Christ the first fruits; afterwards they that are Christ's at His coming."

"The Lord Himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first."—1 Thes. 4:16.

According to this verse the resurrection does not take place at once as the Swedenborgians say.

In the Revelations of St. John the Divine it is prophetically written concerning the latter days that "they lived and reigned a thousand years; but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

The thousand years represent that period known as the "Millennium" now looked for by many Christians; so the resurrection is to come—for if the resurrection does not take place until Christ comes, then we know it does not take place when the spirit leaves the body. Our resurrection will be when He comes, "when we shall be like Him." Here is a positive declaration that we shall be like Him *in that day*—and we read of Him after His resurrection that He was not a mere spirit; He even ate fish with His disciples, and after this He departed upon high with his body to prepare a place where there are many mansions.

Seeing that the second and final rising of the dead will be after the rest, and reign over the righteous during the millennium—*where* is it to be? On this very earth. Daniel foreshadows that the saints shall possess the earth, and Christ says that the

meekest shall inherit the earth. Be not deceived. There are false prophets; but there are also true prophets in these latter days; therefore repent and be baptized believing in the resurrection of the body as in Jesus Christ. Amen.

Conference Minutes.

PHILADELPHIA DISTRICT.

Conference met at Hornerstown, N. J., on Saturday evening, April 19th, 1884. W. O. Owen, president; W. H. Brown, secretary.

Reports of branches: Philadelphia 42. Olive 18. Hornerstown 28. Brooklyn 29. York County 18.

Elders W. O. Owen and J. A. Stewart reported in person. H. Bacon, priest, reported a good feeling existing among the members in the Philadelphia Branch. Bro. George Box, Priest, reported in person. Bro. J. A. Stewart reported the condition of the York County Branch, and of Frederick City Branch, Md. Elders John Stone and Absalom A. List reported by letter. Elder Price of Bridgeport, Connecticut, reported in person.

Two were received into the Church on their original baptisms.

Resolved, That Bro. A. N. Bishop be requested to labor in this district as much as his time will admit. That we sustain all the spiritual authorities of the Church in righteousness. That the conference adjourn to meet in Philadelphia, on the third Sunday in October, 1884.

GALLAND'S GROVE DISTRICT.

Conference was held at Harlan, Shelby county, Iowa, March 7th, 8th and 9th, 1884. Jonas W. Chatburn, president; John Pett, secretary.

Branch Reports.—Galland's Grove 227; 1 removed by vote. North Coon 20. Coalville 19. Camp Creek 17. Salem 85. Earling 14; 3 received by letter, 2 by vote.

Ministerial Reports.—John Hawley, J. C. Hardman, J. W. Chatburn, Benan Salisbury, John Pett and Isaac Hogaboom, in person; W. Whiting, Wm. Thompson, Charles E. Butterworth, and James Allen, by letter.

Saturday forenoon.—Bishop's Agent's Report: Cash on hand at last report December 8th, 1883, \$62.20; received since \$173; paid out \$225.20; balance on hand \$10. John Pett, Agent.

Resolved, That the several branches in the district be requested through their respective presidents to get up a subscription in harmony with the resolution on record, to pay the expenses of our delegate to the General Conference, and that Bro. J. W. Chatburn hold the funds thus raised. That Brn. Eli Clothier and J. C. Hardman be appointed delegates to the Annual Conference to be held at Stewartville, commencing April 6th, 1884, and that they act upon their own judgment in regard to any business that may come before it. That Bro. Eli Clothier be sustained as president, and Brn. John Pett and Charles E. Butterworth as secretary and assistant secretary of the district, till the next quarterly conference. That the authorities of the Church be sustained in righteousness; and that those desiring to preach in the district make it known to the president, and he to appoint their fields of labor.

Two days' meetings were appointed as follows: Brn. Eli Clothier and W. Whiting at Camp

Creek. Brn. J. W. Chatburn and John Swain at Galland's Grove, and Brn. E. C. Briggs and John Hawley at Harlan.

Preaching in the evening by Bro. John Rounds. Sunday forenoon and evening Bro. Clothier preached two interesting and edifying discourses, to fair-sized congregations. In the afternoon the sacrament was administered, and a season of prayer and testimony had.

Adjourned to meet at Deloit, on Friday, June 6th, 1884, at 2:30 p. m.

SOUTH EASTERN OHIO AND WEST VIRGINIA DISTRICT.

Conference convened April 12th, 1884, at Syracuse, Ohio.

Branch Reports.—Wayne 22; 1 baptism. Liberty 24; 2 baptisms. Syracuse 52; 2 baptized, 1 dropped. Morgan and Lebanon no change. Jackson 18.

Elders' Reports.—L. R. Devore, T. Matthews, J. L. Williams, J. Harris and D. Thomas reported in person; James Moler (baptized 5), J. L. Goodrich, J. W. Trout, Joel Allen and T. J. Beatty, by letter. Priest L. Walters in person, G. Roush by letter. Teacher, J. W. Moore in person.

Buchtel Branch admitted into the district. Owing to the scattered condition of the Jackson Branch it was disorganized.

A committee consisting of Brn. D. Thomas, L. Walters and A. Kirkendall, was appointed to audit the account of the Bishop's Agent. They reported having found the accounts correct.

By request of the clerks, the resolution passed at a former conference relative to paying the traveling expenses of the clerk, was repealed, and the following was substituted: Resolved, That we pay the incidental expenses of the clerk.

Resolved, That the license of Elder James McMurray be null and void from this time forward; and that he be not recognized in any official capacity, until satisfactory restitution be made to the district conference.

The explanation of Bro. J. Harris for not reporting to preceding conferences accepted.

Sunday morning, preaching by L. R. Devore. Sunday afternoon, testimony and Sacrament meeting in charge of L. R. Devore. Sunday night, preaching by L. R. Devore.

L. R. Devore sustained as president, T. J. Beatty as vice president. T. Matthews as Bishop's Agent, and A. Kirkendall as clerk.

Adjourned to meet August 9th, 1884, at 2 p. m., at Liberty Branch.

ST. LOUIS DISTRICT.

Conference convened in the Hall No. 1302, Broadway, St. Louis, Missouri, Saturday afternoon, March 29th, 1884. John Baird president, John G. Smith, clerk.

Branch Reports.—St. Louis 177, removed by letter 4, baptized 1, reinstated as members 2. Belleville 70, received by letter 1, removed by letter 1. Whearso 20. Cheltenham 29.

Elders William Still, James F. Wilson, Noah N. Cooke, Charles J. Peat and B. V. Springer, reported by letter; and William Smith, William Williams, James Whitehead, John G. Smith and President John Baird orally.

The labors of Elder B. V. Springer, at Moselle, Franklin county, Missouri, were endorsed and approved. Sunday morning, preaching by Elder James Whitehead.

The Bishop's Agent, R. D. Cottam, reported. Balance on hand March 1st, 1883, \$54.30. Received during the year \$132.85. Total February 29th, 1884, \$187.15. Paid out during the year \$179.00. Balance on hand March 1st, 1884, \$8.15.

After adjournment one was baptized.

Afternoon session.—Elders John Beard, William O. Thomas and William Williams, were elected delegates from St. Louis to the General Conference of the Church, to convene at Stewartsville, Missouri, April 6th, 1884. Officers present: 1 High Priest, 12 Elders, 2 Priests, 6 Teachers, 1 Deacon.

Resolved, That we sustain Elder Charles J. Peat as agent for the district tract fund; and further, that he be also empowered to receive and disburse funds for district use. The annual report of the St. Louis District to the General Conference of the Church, was read and approved. The Lord's Supper was celebrated, and a portion of time occupied in testimony.

Evening session.—Elder William Still presided. Preaching by Elder James Whitehead. Resolved, That we sustain all the authorities of the church.

Adjourned to meet in St. Louis, Missouri, on Saturday afternoon, July 5th, 1884, for the transaction of business, and on the following Sunday morning for worship.

UTAH DISTRICT CONFERENCE.

Met at the Mission Chapel, April 6th, 1884, at 10:30, a. m. Elder E. C. Brand was called to the chair, and E. Barrows acted as secretary. Elder Malstrom addressed the conference in the English language, and Elder C. A. Christenson in Danish. Sacrament services in the afternoon, and preaching by E. C. Brand in the evening. Met at 10 a. m., April 7th, when the following branches reported: Salt Lake Mission Branch 42. Union Fort 30. Provo 20. Heber City 19. Santaquin 10. Springville 26. Richfield 26.

Resolved, That this district be known as the Utah District, instead of Salt Lake District, and that its jurisdiction extend to all the territory of Utah; and that all sub-districts in the Territory be included in this district; and that we respectfully invite the Ephraim Branch to meet and disorganize.

A letter was read from W. W. Hutchings, Beaver, and Hyrum Grimmet, Dingle Dell, Idaho; Thomas Burt, of Springville, and H. N. Hansen, missionary, giving an account of his mission in Richfield and vicinity, Central Utah. Elders reported in person: Wm. P. Smith, Malstrom, Brown, Warnock, Barrows, Mariott, Nelson; by letter, G. M. Robinson and John Phillips.

The case of Ann Townsend was presented and referred to the Salt Lake Mission Branch, as was the case of Emeline Edgington.

Resolved, That we sustain Elder Brand in his action with regard to George Ward, now in Colorado.

A district record book was presented, and R. Warnock was elected district recorder.

Resolved, That Olaf Tandun be ordained an Elder, with instructions that he report himself to the Presidency at Lamoni for a mission to Sweden. That E. C. Brand be continued district president, until released to return home, and E. Barrows secretary. That when this conference adjourns it be to meet at this place, October 6th, 1884.

Consent was given to read some preambles and resolutions adopted by the Springville

Branch, condemnatory of Secret Societies, Free Masons in particular, soliciting an expression of the conference. Resolved, That we do not accept the sentiments therein expressed, and advise the branch to rescind them.

That we sustain W. W. Blair as president of Rocky Mountain Mission, R. Warnock Bishop's Agent for the mission, and all the authorities of the church in righteousness.

Preaching in the evening by E. C. Brand.

Miscellaneous.

DIED.

COOKE.—At St. Louis Mo., April 20th, 1884, of diphtheria, George Cooke, Son of Noah N. and Marie Cooke, aged 3 years, 11 months, 4 days. Funeral services by Elders Still and Smith. Three jewels now, waiting to welcome papa and mamma home.

"Death came to the earth, by his side was Spring,
They came from God's own bowers;
And the earth was full of their wandering,
For they both were sowing flowers.

"I sow," said Spring, "by the stream and the wood,
And the village children know
The gay glad time of my own sweet prime.
And where my blossoms grow.

"There is not a spot in the quiet wood
But hath heard the sound of my feet,
And the voices come from their solitude
When my tears hath made them sweet."

"I sow," said Death, "where the hamlet stands,
I sow in the churchyard drear:
I drop in the grave with gentle hands,
My flowers from year to year.

"The young and the old go into their rest,
To the sleep that waits them below;
But I clasp the children unto my breast,
And kiss them before I go."

"I sow," said Spring, "but my flowers decay
When the year turns weak and old,
When the breath of the bleak winds wears them away,
And they wither and droop in the mold.

"But they come again when the young earth feels
The new blood leap in her veins,
When the fountain of wonderful life unseals,
And the earth is alive with the rains."

"I sow," said Death, "but my flowers unseen
Pass away from the land of men,
Nor sighs nor tears through the sad long years
Ever bring back their bloom again.

"But I know they are wondrous bright and fair
In the fields of their high abode;
Your flowers are the flowers that a child may wear,
But mine are the blossoms of God."

Death came to the earth, by his side was Spring;
The two came from God's own bowers;
One sow'd in night and the other in light.
Yet they both were sowing flowers."

COBURN.—At Blenheim, Ontario, April 18th, 1884, William Fredrick, son of Richard and Margaret A. Coburn, aged 3 years, 9 months and 4 days. Funeral services on Sunday 20th, by Elder Samuel Brown, in the Saints' Chapel. There was a large attendance of Saints and friends.

Our Freddie dear has gone to rest
His trials on earth are o'er;
His spirit is now among the blest,
Upon that peaceful shore.

But yet we hope to meet him,
When the archangel's trump shall blow,
To resurrect the righteous dead,
And quicken the righteous below.

Oh may we meet him then,
Where parting will be o'er;
And clasp him in our arms again,
Where Jesus reigns forevermore. R. C.

ALDERMAN.—At his residence in Marengo, McHenry county, Illinois, April 25th, 1884, of

consumption, Bro. Charles Alderman, aged 59 years, 3 months, 16 days. Was a member of the church 26 years. He leaves a sorrowing wife and family to mourn his departure. Funeral services by Elder John S. Patterson, at the Wesleyan Methodist Church.

HART.—Bro. Thomas H. Hart, son of Bro. Henry and Sr. Sarah Hart, was born near Plano, Illinois, December 6th, 1864, and died near Lamoni, Iowa, May 2d, 1884. For a year and more previous to his death he suffered a steady decay, a consumption of the entire body, but not suffering distress as some do. When his time of departure came he folded his own arms and closed his eyes, as if preparing for the sleep of the night, and thus his spirit passed away without any struggle of the body. He was the third son lost to these bereaved parents, and their last, each being cut down on arriving at the age of manhood. His memory is beloved by parents and sisters because he was ever obedient, dutiful and kind, and he loved not evil society nor mingled with the idle and profane. He was baptized July 19th, 1874, at Plano, Illinois, by Bro. H. A. Stebbins, who also preached his funeral sermon on May 4th, 1884, assisted by Bro. E. H. Gurley. His faith was steadfast towards his Savior and his hope was the first resurrection. May great comfort be administered to those from whom the staff for declining years has been removed.

TWO DAYS' MEETING.

A two days' meeting will be held in the Pleasant Grove Branch of the Northern Nebraska District, in Bellevue Schoolhouse, five miles northwest of Fremont, on Saturday, May 31st, and June 1st; meeting on Saturday at 10 a. m. All that desire to attend are earnestly invited to do so, and all will be provided for. Come Saints, and let us have a pleasant time. Those coming by railroad will be met at Fremont on 30th with conveyances. JAMES P. OGDEN.

KENT AND ELGIN DISTRICT.

The conference of the above district will be held in the Zone Branch, commencing Saturday, June 7th, 1884, as per adjournment. Presidents and clerks of branches please take notice and make out your branch reports and hand them in.

RICHARD COBURN, *Sec. of Dist.*

BLENHIM, Ont., May 2d, 1884.

INFORMATION WANTED.

Any one knowing the whereabouts of Brother H. D. and Sister Annie Frier, will confer a favor on the Boston Branch by informing us thereof as soon as possible. Address E. N. Webster, presiding Elder of the Boston Branch, 191, Hampden street, Boston, Mass.

PITTSBURG DISTRICT.

Conference of above district will convene at Benwood, W. Va., in the Saints' Chapel, on the 7th of June, 1884, at ten o'clock a. m. Bro. E. L. Kelley and others of the ministry will be in attendance. Branches of the district will please send in their reports early.

G. T. GRIFFITHS, *Pres. of Dist.*

INDEPENDENCE DISTRICT.

Conference of above district will convene at Independence, Missouri, at ten o'clock a. m., Saturday, June 7th, 1884.

T. E. LLOYD, *Clerk of District.*

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TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.
I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.
Very respectfully,
N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—*Dear Bros.*—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.
Yours in bonds,
J. C. CLAPP.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.
JOHNS & ORDWAY, *Dear Brothers*—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
Your brother in Christ,
O. WILDMAN.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—*Brothers*—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
Geo. MONTAGUE.

LANCASTER, Ind., Jan'y 1st, 1884.
Dear Brethren—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
Yours,
V. D. BAGGERLY.

HEBER CITY, Utah, Jan'y 7th, 1884.
JOHNS & ORDWAY: *Dear Bros.*—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
Yours in bonds,
Wm. AIRP.

MILLERSBURG, Ills., Dec. 27th, 1883.
MESSRS. JOHNS & ORDWAY: *Gents.*—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
W. F. CLARK.

MOBILE, Ala., Jan'y 23d, 1883.
BRO. JOHNS & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
Yours in gospel bonds,
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JOSEPH SMITH - - - EDITOR.

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THE SAINTS' HERALD.

Abram Reese 29

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 576.

Lamoni, Iowa, May 24th, 1884.

No. 21.

THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, May 24th, 1884.

The following is clipped from the daily *Gate City*, of Keokuk, Iowa, of date May 10th:

AUTHORSHIP OF THE BOOK OF MORMON.

The Presbyterian *Observer* throws a new light on the authorship of the Book of Mormon. The book, it says, has commonly been credited to Rev. Solomon Spaulding, a Presbyterian minister—a romance purporting to give the origin and history of the American Indians. He sought to find a publisher for this story in Pittsburg, but was unsuccessful. The author died a few years later. The manuscript of this story most unaccountably disappeared, though it was generally believed that one Sidney Rigdon, a printer, afterwards a Mormon Bishop, got possession of the same, altered and added to it, and, thus altered and amended, it was sent forth to the world as the Mormon Bible. This point is explained by the following letter from Mr. James Jeffries, of Harford county, Md., whose boyhood was spent a few miles from Pittsburg. He says: "I know more about the Mormons than any man east of the Alleghenies, although I have given the matter no attention for twenty-five years. I did not know I was in possession of any information concerning the Book of Mormon unknown to others. I supposed that as Rigdon was so open with me, he had told others the same things. Forty years ago I was in business in St. Louis. The Mormons then had their temple in Nauvoo, Illinois. I had business transactions with them. Sidney Rigdon I knew very well. He was general manager of the affairs of the Mormons. Rigdon, in hours of conversation, told me a number of times there was in the printing office with which he was connected in Ohio, a manuscript of Rev. Spaulding, tracing the origin of the Indian race from the lost tribes of Israel; that this manuscript was in the office for several years; that he was familiar with it; that Spaulding had wanted it printed, but had not had the money to pay for the printing; that he (Rigdon) and Joe Smith used to look over the manuscript and read it over Sundays. Rigdon and Smith took the manuscript and said: 'I'll print it,' and went off to Palmyra, N. Y. I never knew this information was of any importance. It will not injure Mormonism. That is an 'ism,' and chimes in with the wishes of certain classes of people. Nothing will put it down but the strong arm of the law."

This statement presents the following peculiarities: The witness knows "more about the Mormons than any man east of

the Alleghenies," although he has "given the matter no attention for twenty-five years," during which years the claims for and against the Book of Mormon have been more thoroughly presented than ever before. The only source from which he derives this superior knowledge, is private conversation with Sidney Rigdon, which was never given to the world while the said Rigdon was living, and is contradictory of statements made by the said Rigdon and published in his lifetime. It is therefore incompetent and inadmissible. The witness' testimony, being based upon what somebody else told him, is hearsay, and therefore incompetent; so if called to testify in any court of justice in our land, he would not be allowed to make a single statement; because, although he professes to know so much, in the eyes of the law he knows nothing.

The communication bears no date; and the only attempt to fix the time when these statements were made by Rigdon to the writer, is the language, "Forty years ago I was in business in St. Louis." Where the statements were made is not intimated, nor who, if anybody, were present and heard them. At what place in Ohio Sidney Rigdon was connected with a printing office; in what capacity or when he was so connected; who owned and who managed said office; how manuscripts came to lie in the office for "several years" without being printed or returned to the writer; how the proprietors came to allow employees to peruse manuscripts, take them home for perusal on Sundays, and finally carry them entirely away from the office and into another state, are matters at which this lucid witness leaves us to guess.

The statement is made that "Joe Smith" and Sidney Rigdon used to look this manuscript over together; but the historical fact, upon which both friends and enemies of Joseph Smith have hitherto agreed is, that Joseph Smith never had a residence in the State of Ohio, never was in that State, until after the publication of the Book of Mormon; also, that after his residence in Ohio, he never returned to New York; so if this witness' statements are accepted, those of all former witnesses upon the same side of the case must be rejected; and the legal rule that a party is bound by the testimony of the witness introduced by them, will place the advocates of the Spaulding-Romance-origin of the Book of Mormon in an unenviable situation; and compel them to apologize for the lack of truthfulness in former witnesses, or in this one under consideration.

Former witnesses, including the wife and daughter of Rev. Spaulding, have

traced the manuscript referred to a printing office in Pittsburg, Pennsylvania, if at all, and from that printing office to the State of Massachusetts, not in the possession of either Joseph Smith or Sidney Rigdon, but the family of Spaulding. This chain of evidence, furnished by the testimony of witnesses adduced against the Book of Mormon, has hitherto been an embarrassing obstacle in the way of those who favor the Spaulding-manuscript theory; and it seems that this witness has made the attempt to remove it. But he and his advisers should have remembered that in making this attempt he has squarely contradicted those who have hitherto been *the* witnesses on his side of the case, and who from the relations they sustained to the writer and his manuscript, are most likely to know the facts. These witnesses are the wife and daughter of Spaulding, and the owner and manager of the printing office in which he lodged his manuscripts. They should have remembered, too, that they have made their case, placed themselves upon record before the world, avowed their willingness and determination to stand by that record; and now when they realize that their case is a hard one, and that they can not justly or reasonably receive a decision in their favor, to change front, and introduce a new witness to overthrow the testimony of those upon whom they have hitherto relied, comes with very bad grace.

This witness however need not feel in any danger of being punished for perjury; for he has been careful to wait until the man who could contradict him was dead, and then to make statements so indefinite, that in a legal sense he swears to nothing, and therefore could not be convicted of swearing to a falsehood. There are two sentences in his statement which we commend: "I never knew this information was of any importance. It will not injure Mormonism."

In the report of the committee on Utah affairs published in last issue of the *HERALD*, referring to the polygamous families of that territory, the following sentence occurs:

So far as the past is concerned it is a serious question as to what ought to be done. To break up the family ties that have existed so long; to declare the children of plural marriages bastards; to turn women adrift in their old age, who have in good conscience believed themselves to be wives, with all the ties of a life-time broken up and doomed to an existence miserable and comfortless, are consequences to be fully considered before action is taken.

One thing either escaped the notice of these committee men, or was not brought before them; that is, that the men and

women who formed those family ties, all knew that they were living within the jurisdiction of the United States, and under the provisions and protection of the laws of those States, when they contracted them. They knew, also, that as members of the church under the religion of which they claim exemption from the operation of laws against plural marriages,—polygamy—bigamy, they had received what they had accepted as the word of God to them, which clearly and positively forbade such marriages. And that the ties, which these committee regard with such a degree of tenderness, have grown up by reason of a wilful disregard of the obligations of citizenship imposed by both conditions of law above stated.

The women referred to can not "in good conscience have believed themselves to be wives." President Brigham Young, when arraigned in the Courts of the United States, stated in his pleadings that he had but "one legal wife." If Pres. Young had but one legal wife, as he made affidavit; as the laws of the United States recognize but one wife, Brigham Young had but one; and the rest were not wives. All the 2,500, or 3,000 men who are by this committee reported as being polygamists, know what Pres. Young testified respecting his own household, whether the women do or not. How then can they assume more for their so-called marriage relations than their leader did for his.

Cases occur every day in which family ties are sundered by the executors of the law, where the ties are just as dear and binding, and so far as the intentions and purposes of the parties in entering into the relationship are concerned, were just as honestly and earnestly assumed as any in Utah could possibly have been. Does this soften the severity of the law; blind the judges and abate the rigors of the prisons and the scaffolds.

Our Utah polygamic friends will cry out about the hardness of the hearts of the Gentiles, and include us in the category of their enemies; but which are better "the rebukes of a friend or the kisses of an enemy?" The one kisses in semblance and covert of friendship, the other presuming upon the integrity of his heart and intentions rebukes that good may ensue.

These 2,500 polygamic husbands of Utah have usurped the family ties and relationships of 2,500 others of their own brethren, and have thus outraged the same tender sympathies, and blessed family associations which should be available for all, because they have made them impossible to these 2,500 of their defrauded brothers.

A CORRESPONDENT of the *Opposition*, a paper published at Wilber, Nebraska, where the first Braden-Kelley debate took place, who writes from Brush Creek, hits off the Blue Valley *Blade*, Rev. L. L. Luse's paper, thus:

While we welcome the *Opposition* as an old friend and read its columns with interest, another paper has dawned upon our vision that threatens to eclipse everything in the newspaper line. When it first made its advent into the township

it was young and rosy, throwing smiles and kisses to all; praising all alike, and many of us took it to our heart of hearts, and patiently waited for our turn to come to have the history of our past lives printed to be read by a sympathetic public. But no—the blooming *Blade* that was such a thing of beauty is growing thin and pale. It looks as though it was consumptive, but some of us think the trouble is an excess of bile. The column once devoted to biography is now devoted to religious matter, and the way the editor pitches into the Saints, and especially that Jo. Smith, is enough to make a preacher—weep. This is right. Give these poor miserable Saints brimstone and fire and send them to —. Don't be afraid, Joseph Smith is dead; he can't hurt you now! The religion of the meek and lowly One is not for all, and true it is, and pitiful too that some of His preachers are very human.

Mr. Editor, I must now conclude, but beg you not to take offense because we think so much of the *Blade*. It satisfies a long felt want and is something of the style of the combination harvester. It started as a political paper, but is now a Religio Politico journal of the first water. Motto: Jo. Smith, Bob. Elvin and—Selah!

EXTRACTS FROM LETTERS.

Bro. W. W. Blair writes from Salt Lake City, as follows:

Bro. Perry Davis of Long Valley, Cal., would be pleased to have some judicious, able Elder call on Sterling Davis, Eleazer Davis, Corydon Davis, and Burnham, on Silver Creek, Mills Co., Iowa. Sr. Susannah Parris, of San Bernardino, Cal., desires some faithful Elder to call on Samuel S. Reed, and Charles E. Parish, Toledo, Ohio.

EDITORIAL ITEMS.

THE lumber for the frame of the chapel at Lamoni, is ordered, and preparations are on foot to begin the burning of the brick for the encasing. There is a prospect that it may be enclosed before snow flies next Fall. The Saints of the branch need the building sadly. A congregation of nearly five hundred hold meetings in two houses, neither of which will seat comfortably two hundred persons.

The leaders and largely the people of Utah are intensely opposed to the summary settlement of criminal prosecutions by an appeal to Judge Lynch's court. The late case of lynching in Utah in which a Japanese was the victim, is most severely condemned by all from Pres. John Taylor down.

Three were baptized in the neighborhood of Bro. Newton Kent, in Ringgold county, Iowa, Sunday, May 11th, by Bro. O. B. Thomas of Lamoni, assisted by Bro. John Johnston. Three were baptized at Davis City, Iowa, on the same day, by Bro. Z. H. Gurley, where Bro. Joseph R. Lambert was holding a week's services. We are also informed that two others were baptized during the previous week, making five at Davis City.

Bro. James J. Gott, Oskaloosa, Iowa, thinks that an Elder would find an opportunity to labor there, and one coming, or passing and stopping over, would be kindly cared for with him.

Bro. W. H. Kelley officiated at the funeral services of Mr. John White, aged seventy-six, who died at Mantua, Ohio, and was carried to Kirtland for burial. He was one of Kirtland's earliest settlers, and "was noted for his rugged strength and powers of endurance, his skill as a

fisherman and hunter, and his love for an out of door life."

The roofs are on the cheese factory buildings at Lamoni, and prospects are good for the manufacture of cheese to speedily begin. The cheese made here the last year was exceptionally good.

THE Pittsburg *Leader* of May 9th has the following timely and vigorous protest against persecution among its editorials. And although the person sent to prison in Vienna is an elder of the Utah Mormon Church, we heartily endorse the sentiment of the editorial.

PERSECUTION.

A Mormon missionary has just been sent to prison in Vienna for preaching his doctrines. Commenting on this fact the *Post* this morning says: "The Austrian government at least understands how to deal with the Mormon question." Yes, it understands how to do it in the way the Jews dealt with Christ and his religion; as the Romans dealt with Ignatius, Polycarp, Justin and the other early Christian martyrs; as the Spanish Catholics a few centuries since dealt with their Protestant subjects in Spain and the Netherlands; as the Puritans of New England dealt with the unfortunates who happened to hold a different belief from them; as the Russian government, and Austria, too, of to-day permit Jews to be dealt with by its bigoted citizens. That, however, is not the American way of doing things. While we detest polygamy as much, if not more, than the Austrians, we do not believe in throwing a man into prison because he comes into our midst and preaches doctrines we do not agree with. We Americans are not perfect by any means in our spirit of toleration, but we have, thank Providence, a more truly Christian way of dealing with those who differ with us in belief than the Austrians.

THE brothers at Lucas, Iowa, brethren Adam Fletcher, Isaac Phillips, Thomas R. Allen, John R. Evans, Evan B. Morgan and others, being desirous of utilizing the labor and little capital among them to the best advantage for all, have talked the matter over quite thoroughly and decided to work up and organize a company on co-operative methods. They have, assisted by legal advice, drawn up and adopted the following articles; which seem to be admirably adapted to secure the object of their association, if carried out in good faith, the really essential feature in all enterprises, where money and labor combine.

We publish the articles for the benefit of those of the Saints who may be contemplating entering into similar projects, as a sort of guide to them. Also, to the end that should any of the brethren elsewhere choose to join with them, they may know what the methods of their procedure are to be. We are authorized by the Lucas brethren engaged in the work, to invite all who feel so inclined to join with them. We believe in organized labor, and the employment of capital in co-operative ways.

Articles of Incorporation of the Iowa and Missouri Land Coal and Mining Company.

Art. 1st. The association shall be known as "The Iowa and Missouri Land Coal and Mining Company."

Art. 2d. The object of the association

shall be to unite in one person the character of both operator and miner in our membership, for the purpose of securing to ourselves the full product of our own skill and labor; and to secure a unity of action by a union of interests; and the principal place of business of said association shall be at Cleveland, in Lucas county, State of Iowa, with branch office or offices at—in—county, Missouri.

Art. 3d. The officers of this association shall be a President, Vice President, Secretary and Treasurer, who shall hold their respective offices for the period of one year and until their successors are elected and qualified, whose duties shall be those that usually devolve upon such officers, and as hereinafter mentioned and specified.

Art. 4th. The stock-holders of this association shall on the—Tuesday in—, 1884, and annually thereafter, elect from their own number a Board of Directors, consisting of Five stock-holders of said company, which Board of Directors when they have been so elected, shall elect from the stock-holders of said company a President, Vice President, Secretary and Treasurer of said association; and the President of said association shall be *ex-officio*, the President of the Board of Directors of the company, but he shall not vote at any Directors' meeting, unless he be at the time a Director of the company.

Art. 5th. It shall be the duty of the Board of Directors to manage and control the affairs of the company in all its forms and branches, contract for and on behalf of the association, to see that every department of the business of the company is properly, efficiently, skillfully and honestly managed and conducted; and shall have the power and authority to remove any one or all the officers of the company for cause, or any Superintendent or employee of the association, when the best interests of the company demand or require such removal, and shall have the authority to fill any such office so made vacant, or places from which any Superintendent or employee shall have been removed. The Board of Directors shall keep a true and accurate Record of all its doings in and about the business of said company; and for that purpose the Secretary of the company shall also be the Secretary of the Board of Directors. The Records of the company and the Board of Directors, shall be open for the inspection of any member of the company during ordinary business hours.

Art. 6th. The directors of said association shall meet at any time on the call of the President or a majority of the Board of directors, and a majority of said Board shall constitute a quorum for the transaction of business. All deeds and other instruments of writing, in order to be binding on the company, must be executed by the President, countersigned and sealed with the corporate seal of the company by the Secretary, and previous to their execution, must be authorized by resolution of the Board of directors duly and regularly passed and entered upon the Record of said Board.

Art. 7th. The President of said association, in addition to the duties that usually devolve upon such officers, and as hereinbefore mentioned, shall also be the executive officer of the company and the Board of directors. He shall see that all orders made regularly by the association or Board of directors, are carried out; and that all contracts or agreements authorized by the Board are executed in manner and form as by the order of such Board required.

Art. 8th. The Secretary of said company shall be the Secretary of the Board of Directors, and he shall keep a true and accurate account of all the proceedings of the company and the Board of Directors; keep an accurate and true book, or set of books, containing a full statement in detail of all and every transaction of the company, and the Board of Directors, in a neat and legible manner; and before entering upon the discharge of his duties, he shall execute to said company a bond with two sureties in the penal sum of Five Hundred Dollars (\$500), for the faithful performance of his duties.

Art. 9th. The Treasurer of said company shall collect all monies due and owing the association; keep an accurate and true account of the same; pay the same out only on the order or check of the President, countersigned and sealed by the Secretary or such other person as the Board of Directors may by order and rule constitute the paying clerk of the company; and shall report annually to the company and the Board of Directors, and at such other times as he may be directed, the financial condition of the company, producing therewith the proper vouchers.

Before entering upon the discharge of the duties of his office, the Treasurer shall execute to said company a bond for the faithful discharge of his duties, in the penal sum of Five Thousand Dollars (\$5,000) with not less than two free holders as sureties.

Art. 10. This association assumes to itself all the powers and privileges conferred by Chapter one (1), Title nine (9), and all amendments thereto, of the code of Iowa. And the duration of this association shall be Twenty years from the filing of these articles of Incorporation with the Recorder of Lucas County, in the State of Iowa, and—County in the State of Missouri, unless by a vote of two-thirds of the paid up capital Stock of said association, in which event the duration of the association may be increased to Forty, or any number of years less than Forty, or decreased to any number of years less than Twenty, as determined by such vote.

Art. 11. The paid up capital Stock of this association shall be Ten Thousand, and the authorized Capital Stock shall be Three Hundred Thousand Dollars; and there shall never be an indebtedness created or authorized beyond the amount of two-thirds of the paid up Capital Stock, of the association, at the time such indebtedness if any is created.

Art. 12th. The private property of the stock-holders of this association shall be exempt from any and all debts and liabilities

of whatsoever kind of this association, except to the amount of unpaid installments of Capital Stock subscribed, or other debts due the corporation.

Art. 13th. The subscriptions to Stock in this association, shall be due and payable as follows: Twenty-five per cent of amount subscribed to be paid at or before the adoption of these articles of Incorporation, and organization of said corporation; and the balance to be paid in equal monthly installments of not less than Five Dollars (\$5) each, and nothing herein contained shall prevent the full payment of any stock subscribed before the same shall become due, shares subscribed and not paid for when due, or any part thereof, may be declared forfeited by the Board of Directors at any regular meeting thereof, after demand of any such due and unpaid stock by the Treasurer of said association.

Art. 14th. The shares of this association shall be One Hundred Dollars (\$100) each, and no person shall own or hold at the same time more than one share, and certificates of stock in this association shall be transferrable by delivery; but the said transfer shall not be valid as against the company, until said company shall have been furnished with the true name of the person to whom such stock is proposed to be transferred, nor until the same is regularly transferred and entered upon the books of the association, so as to show the person by and to whom transferred, the number of the certificate and the date of the transfer.

Art. 15th. At all meetings of the company (Stock-holders), each member of the association shall be entitled to one vote for each share of Stock of One Hundred Dollars (\$100), which vote may be cast in person or by written proxy; and at all meetings of the Stock-holders, a majority of the paid up capital Stock of the company shall be necessary to constitute a quorum for the transaction of any business except adjournment from time to time.

Art. 16th. The Board of Directors shall at their first meeting select from the stock holders of the association two members, who together with the President of the association, shall constitute the Executive Committee of the association and the Board of Directors, in all matters not herein before specially delegated to the President of the company and the Executive officer thereof, *ex-officio*.

Art. 17th. These articles of Incorporation may be altered or amended at any meeting of the Stock-holders upon a vote of two-thirds of the Capital Stock actually paid up.

Witness our hands this—day of—, 1884.

BRANCH RECORDS.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and for Marriages 2 00

DISTRICT RECORDS.

Printed and bound similar to Branch Records 3 00

LICENSES, NOTICES, &c.

Elder's, Priest's, Teacher's, and Deacon's Licenses, each, per dozen 12
 Blank Preaching Notices, per hundred, 40c. and 50
 Baptism and Confirmation Certificate books, with blank stub, 35 for 25

Correspondence.

DETROIT, Minnesota,
May 5th, 1884.

Brother Joseph:—I have just been talking with a young lady from Furgus Falls. She is much interested in the preaching of two young preachers from Salt Lake, or near there. They made much stir as latter day preachers at Douglas county. They told their hearers they were young, and did not like to baptize yet; but an older man would come and baptize them. They gave their hearers our *Herald*, Voice of Warning, and other church books. They held a conference in St. Paul. One of these preacher's names is Buchanan, the other name is Reverend. I tell her they are Brighamites, but they appeared so good she don't want to believe it. Please say if they are, in the *Herald*. If they are, they are deceiving many.

ANDREW TABBUT.

[The persons named above are not known to us. We believe Buchanan to be an Elder of the Utah Mormon Church. They are not of the Reorganized Church].—EDITOR.

LAMONI, Decatur Co., Iowa,
May 15th, 1884.

Bro. Joseph:—On Monday, April 28th, I was called to Davis City, this county to look after T. B. Scovil, Evangelist (so called) of the (so called) Church of Christ. He had made a voluntary and severe attack upon some parts of our faith, holding them up to ridicule. The brethren of the Davis City Branch challenged him to meet some representative man our faith in public debate, at Davis City, within thirty days. He wished to see the man or hear from him directly. We had a little conversation with him on Monday evening, after his meeting, and agreed to meet at ten a. m. the next day for the purpose of considering the matter. We met according to agreement, and when Elder Scovil discovered that he must do something or back clear out he accepted the challenge, in a general way, but would not come to terms on propositions nor time of holding debate. After arranging for a series of meetings in the Union Church, to begin the next Sunday, I returned home.

Saturday, May 3d, found me in Davis City again; and I remained till yesterday afternoon. During these ten days eleven preaching meetings were held with very good results. Two of these appointments were filled by Bro. H. A. Stebbins, and one by Bro. Z. H. Gurley. On last Sunday, at the close of our afternoon preaching service, three were baptized, (two men and one woman), persons of good repute, and who, as we have good reasons to believe, are in real earnest. Bro. Z. H. Gurley officiated.

Elder Scovil utterly failed to do as he agreed; but whenever there was an opportunity he indulged in a bitter and personal attack. He has made many enemies at Davis City, while, through the blessing of God, we have made many friends. The good seed has found place in many hearts, and the Saints feel encouraged to move on in the divine life. May the follies of the past never more be repeated in Davis City; but love, peace, wisdom and Godly zeal, abide with the household of faith. Branch officers should not allow any false delicacy, or fear, to keep them on back ground, in a state of silence, while the most

dangerous elements in the branch take the lead, and work destruction to the cause. Brethren, can you take this course, and at the same time feel that you are striving to please God and promote the best interests of his work committed to your trust? I am sure I felt as well in spirit, while laboring at Davis City, as though I had been a thousand miles from home; and I had what was clear and abundant evidence to me, that God desired that I should tarry there for a season, and cast in my mite. Next Saturday, I go to Creston.

Yours in gospel bonds,
JOSEPH R. LAMBERT.

CLINTON, Iowa, May 10th, 1884.

Joseph:—You will see by this that I am at Clinton. Am stopping with Bro. Warren Turner, by whose kindness I am well cared for. I arrived here Wednesday of this week; and in the evening attended prayer meeting, and spoke to the Saints with good liberty, and was much edified in hearing them speak and give in their testimony in confirmation of the great truths revealed in the gospel. From what I learn, the Church here, in charge of Elder Warren Turner, is in a healthy and prosperous condition. Brother Turner is a good laborer in the cause. Two applications are in for baptism for next Sunday, after services at the hall. One of the applicants is the young wife of Bro. Harry Briggs, lately married. The other applicant is a colored brother, who has been attending the Latter Day Saints' meetings at Clinton for some time. I remember him while preaching several discourses last summer in this place, since which time quite a number have been added to the Church. By request of the Saints here I am to occupy next Sunday in the forenoon, and evenings of Sunday, Monday and Tuesday. Shall then expect to pursue my journey for River Sioux, by the way of Rock Island and Davenport, hoping to visit Lamoni, Keokuk, and some other places promised, if health is spared, before returning home. Respects to all,

WM. B. SMITH.

CAMERON, Missouri,
April 30th, 1884.

Dear Herald:—Whereas several of the brethren when at last conference, Stewartville Mo., desired me to write again for your columns the last testimony of Martin Harris, Sen., respecting the divine origin and coming forth of the Book of Mormon; I now again state: That on the 5th day of July, 1875, I visited him at Clarkston, Cache county, Utah Territory, and as it was expected that he would not recover from his sickness, I asked him several questions concerning the coming forth of the Book of Mormon, &c. 1st. Can you still testify of seeing the angel of God and the plates the Book of Mormon was translated from. His answer was, "Yes, I can; for I saw the angel come down from heaven; and he laid the plates before me, and I saw them; and I also heard the voice of God from heaven, commanding me to bear record of the things that I saw, and what is written of the three witnesses in the fore part of the Book of Mormon is true, and I dare not deny it, lest the power of God should consume me." He also said, "I know not why the Lord has permitted me to live so long, only to testify of the truth of the Book of Mormon; and I now tell you these things, that it might be told to others." He also said, "I was

Joseph Smith's scribe, and wrote for him a great deal; for he was such a poor writer, and could not even draw up a note of hand as his education was so limited. I also wrote for him about one third of the first part of the translation of the plates as he interpreted them by the Urim and Thummim. And I paid the printer about three thousand dollars for the first edition of the Book of Mormon."

And whereas some parties have said that the said Martin Harris, Sen., denied his testimony as recorded in the said Book of Mormon, on his death-bed, I felt it a duty when I first heard of the report, on the 13th inst., at Stewartville, Mo., to go before a Justice of the Peace, and make an affidavit to the contrary, which I did on the 14th inst., to confute such a false statement, and defend the man in his dying moments, and in the integrity of his soul, testifying to the last, to what he had seen, heard, and knew to be true.

Now in relation to the nature of the late Martin Harris's talk to me on his death bed, is it presumable that he, prior to that time, ever denied his testimony as recorded? I think not. Mark his language. "*I dare not deny it, lest the power of God should consume me.*" Again: "*I do not know why the Lord has permitted me to live so long, only to testify of the truth of the Book of Mormon.*" I also asked him about the doctrine of polygamy. He said: "Polygamy was not a doctrine of the Church in Joseph Smith's day. It is a doctrine of Brigham young." My reason for speaking to him on this matter was, he had told quite a few who had visited him and talked with him on that doctrine, that it was not a doctrine of the Church; and that it was wrong. Such talk from one who had been so well acquainted with the early history of the church, had caused quite a dispute among the people on that doctrine; hence I concluded I also would have a talk with him on that subject, and the result was as before stated. But I did not at that time, however, believe that he was telling me the truth on that point. But subsequently to my great surprise, through a careful investigation of the law of marriage as ordained by God, I found he told me the truth in that part of his testimony also. Hence, I made an affidavit to that part of his statement to me also, at the same time and place as above written, in order that I might do justice to one of the anointed and chosen of the Lord, who died sealing his testimony with his blood; that he told the truth, and proclaimed also that polygamy was a false and corrupt doctrine.

Yours truly,
SIMON SMITH.

GRIMES, Polk Co., Iowa,
April 30th, 1884.

Brother Joseph:—I wish to bear my testimony to this latter day work. I know it is the work of God, and I feel so thankful to my heavenly Father that he has spared my life to hear his glorious gospel preached in its purity, and has opened my eyes and heart to receive the truth. It was a year the thirtieth of January since myself and husband were baptized into the Church of Christ. We were baptized by brother W. C. Nirk, and confirmed by Brn. W. C. Nirk and Joseph Knox. I have never regretted it. We would be glad to have some Elder come to see us.

Praying for the children of God, I remain your sister in the one faith,

JENNIE DAY.

CAMERON, Mo., May 13th, 1884.

Bro. Joseph:—Sister Flora Abbott, living near Coburg, Montgomery county, Iowa, wishes to know which branch she is the nearest to. She desires some of the Elders of that part, or of the traveling ministry, to visit her. She was baptized here, and has moved into that part of the country since, and desires to meet with the Saints.

I have been preaching all that I could since Conference, and can say that I feel much better than I did; and have had good liberty in declaring the word. I am busily engaged making arrangements to start to Texas as appointed, and will be off in a few days if nothing happens.

Love to all.

W. T. BOZARTH.

INDEPENDENCE, Missouri,

May 1st, 1884.

Bro. Joseph:—I wish to inform through the *Herald*, those who have written me, concerning the place advertized in the *Herald*, that I have disposed of it. I have bought a couple of lots, in the "South Side Addition" in Independence, and purpose to build a house, immediately and desire to rent it, while absent on the mission appointed me: Providing that I can find a small family of careful persons, who will agree to keep it for two or three years. The lots are 60 feet wide, and 288 feet deep each, and will furnish ground enough to raise all the vegetables, &c., that such a family would need. There are a number of lots there for sale, beautifully located, and ranging from 150 to 250 dollars apiece. A number of Saints have purchased lots there. Lots in the center of the city range from 500 to 1000 dollars and more, and most of them much smaller.

I am not pecuniarily interested in the sale of the lots referred to above, but mention the fact for the information of such Saints as may contemplate moving to this vicinity. There is a host of good, faithful Saints here, but no one need expect to find here exemption from trials of faith, patience and confidence; neither that they can live without labor, or get a home without paying for it, and at no very low figures. All who come here will be expected to "paddle their own canoe" in temporal things, and to stand upon their personal knowledge of the work, and to live by faith, and not by sight. This will be Zion to those who are Zion, and to no others. The promise of "escape" to those who "watch and pray always" will apply here as well as elsewhere, and those who do not, will not expect to be delivered from "the hour of temptation (or trial) that is coming upon all them who dwell upon the face of the whole earth." A radical change will need to be wrought in the character of many here and elsewhere, before they can be prepared to dwell in the "New Jerusalem" for according to John the Revelator, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

I expect that Bro. Kelley will be ready for the work appointed him. Bro. Alexander and myself in a couple of weeks or sooner, and as soon as completed I expect to start on the mission appointed—*via* Lamoni—and probably Salt Lake City. We will have to go by sailing vessel from San Francisco. The distance to Papiete, Tahiti, is nearly 6000 miles, and but little if any land to

be seen on the way. Doubtless it will be a long, wearisome journey. I hope that the Saints will not forget us in their prayers in relation to the mission, and the mission itself. We want to leave San Francisco by 1st of August,—or if we miss the vessel going then, we will have to wait till 1st of September.

Your brother in Christ,

T. W. SMITH.

SARACUSE, Meigs Co., Ohio,

May 7th, 1884.

Bro. Joseph:—In the *Herald* of April 5th, 1884, I made an appeal to the Saints for aid to pay off a debt of one hundred and fifty dollars that was hanging on the church. Besides losing all the books that belonged to the branch, we lost the books that belonged to our Sunday School; and worst of all, we lost our work; and since that time we have not had a day's work, and will not until fall, and we had no work for two months before the flood. Churches of other faiths around us have received from one hundred to one thousand dollars from their churches. We ask the branches of the church which can, to help us to pay off this debt. If we had our work we would not ask for this. We do not ask for five or ten dollars from you, but a small collection of five to twenty-five cents in your branches will do the work. We worked hard to build this church, and by to-day if it had not been for the flood we would have every dollar of it paid. This is the first Latter Day Saints' Church built in southern Ohio; and this property is worth near one thousand dollars; and the burden has been on the shoulders of the few in the building of this church.

We return our thanks to the following brethren and sisters for money and books received. Sr. Lydia Jones, of Mansfield Valley, Pa., \$2.00. Bro. L. R. Devore, of Limerick, Jackson Co., Ohio, \$1.00. Sr. Ella Devore, of Limerick, Jackson Co., Ohio, \$1.00. Sr. H. B. Emerson, of New Richmond, Ohio, one Hymn Book. Bro. Abraham Hendrickson, of Calamus, Iowa, for one Voice of Warning, one Doctrine and Covenants, and one Hymn Book. God bless you.

THOMAS MATTHEWS.

CLEAR WATER, Nebraska,

May 1st, 1884.

Bro. Joseph:—You requested me to examine the Journal of Lyman Wight, my grand father, and find any testimony I could touching a prediction of Joseph Smith that the church should go to the Rocky Mountains. I have not had much time for examination, but I find a letter written to Wm. Smith from Zodiac, Texas, July 26th, 1849, in which the subject is referred to. I will make extract from it and you can draw your own conclusions. I may find more in the future. This is as follows:

"I ask, Bro. William, what could you and I have done towards building a temple in Jackson county, had we gone to Salt Lake Valley, (the land of heath)? Joseph in his rejoinder to Clay for only wanting them to go there, heaped upon him the denunciations of the most insignificant epithets that could be heaped upon a man's head.

What then might one expect who has carried those anticipations into participation but the most severe anathemas of him who sleeps for a glorious resurrection?

He (Joseph) said that it would cost at least

four millions of dollars to transport the church across the mountains. It will then cost four millions to transport them back again. This would be eight millions of dollars.

I ask when will this small valley, with its hot and cold lava boiling up from the bowels of hell, or some more fatal abode of those demon spirits, who have been buried beneath the surface for their damnable practices among the Nephites in early days, and now mingled with the more innocent blood of those who have fallen victims to the damnable inquisition of the Brighamites, whose king and commander is of the pure lineage of Gadianon, who made his abode for himself and followers in places where it might be considered a haven of rest for the abode of this damnable sink of iniquity. When I say will this most damnable of all places be worth eight millions of dollars, and redound to the happiness of the Saints, and minister to the building of the temple of God in Jackson county?"

The foregoing is strong language, but expresses the opinion of Lyman Wight in regard to Salt Lake; also his understanding of Joseph's teaching upon this point.

Yours in haste,

HEMAN C. SMITH.

PLAINVILLE, Massachusetts,

May 7th, 1884.

Dear Herald:—On the first day of February, 1884, seven of the sisters belonging to the Plainville Branch met at my house, and organized a society to be known as the Ladies Sewing Circle. Our object is to obtain money to pay the debt incurred in building our chapel. Sr. Lizzie Glidden was chosen president, Sr. Hattie Staples vice-president, and Sr. Carrie Coombs secretary and treasurer.

We have eleven dollars and sixty-eight cents in the treasury. Have one bed quilt worth five dollars, besides materials for making a number of others. We feel that we have done very well, much better than we expected, as business is very dull and money is scarce; and of course we can not dispose of our quilts as readily as we can when business is brisk. Our desire is that we may work together with our hands as unitedly as we do with our hearts, and that we may ever observe and keep the golden rule.

CARRIE COOMBS.

WAUKON, Allamakee Co., Iowa,

May 11th, 1884.

Bro. Joseph:—I was baptized in November last, 10th day, by Elder R. Etzenhouser. My wife was also baptized same time. Bro. I N. White came to our place in company with Bro. Etzenhouser. We enjoyed ourselves while they were here. It grieved us very much to part with them, and to think they were not received here, but it appeared that the Lord had work to be done elsewhere. I have ever been happy since I obeyed the gospel. I feel altogether changed. I was since I was old enough to understand what was taught me, trying to find the true Church of God; but ever failed till about two or three years ago. I never made up my mind to unite with the Latter Day Saints until about six months before I was baptized. I wished to see some sign or miracle performed; but I read in the Bible that the signs would follow them that believe. I found it so. I was born with a rupture. I could not do any kind of work that was straining with-

out having a truss on. I was baptized with my truss on. That evening I took it off. I put it on again the next morning and it hurt me so I took it off again. I did not wear it again for about a week, when one day I was going after a load of hay I put it on again, fearing a little to go away without it. But it hurt me all the time I was gone from home. When I came home I took it off again, and have not had it on since. That is about six months ago, and I am working in an elevator where I have to shoulder sacks filled with clover seed, and carry them into another room, and pile them up into piles about seven or eight sacks deep. That is very straining. I also have other kinds of work to do. I never feel any signs of the old complaint. May those who read this letter and testimony, pray for the writer, that he may be ever true and faithful in the cause of Christ. Our love to all the Saints. We remain your brother and sister in the one faith,

W. B. & ABBIE C. FREEMAN.

MUSKOGEE, Indian Territory,
April 12th, 1884.

Bro. Joseph:—I desire to bear my testimony to this work, for I know it is true. I rejoice in this gospel. It makes my heart glad to read in the *Herald* the letters from the different parts, of the spread of the gospel. My daily prayer is, that this work will roll on, till it fills the whole earth. It is over forty years since I embraced this gospel. I have had many testimonies of the truth of this work. Ever praying for the building up of the kingdom of God; asking the prayers of my brethren and sisters, that I may be faithful to the end.

Your sister in the gospel,
EMILY SHUMWAY.

Summary of News.

GENERAL NEWS.

May 8th.—The revolutionists have won a brilliant victory, in the late elections at Paris, France. The enormous numerical increase of the Socialists, and their unexpected consistency and solidity and political unity, now constitute a stormy petrel not only for France, but for Europe. The ministerial papers seem to feel that their candle is now burning at both ends; the Bonapartists utter a sort of snarl of discontent like the traditional dog in the manger, the Royalists a "Tout va bien," and the Revolutionists already chant their pean of victory.

Chinese advices state that Li Hung Chang has been invested with full powers on the Annam question. Parliamentary negotiations regarding Tonquin began at Tien Tsin.

A detachment of Egyptian infantry and cavalry will be dispatched immediately to reinforce Korosko and Dongola. The natives there are uneasy at the weakness of the garrisons.

The elections today for Senators, so far as known, resulted in favor of the Conservatives.

The authorities have stopped finally the publication of the Republican paper, *El Palenque*.

A Mormon missionary has been sentenced to a month's imprisonment at Vienna, Austria.

Judah P. Benjamin, ex confederate secretary of state, died at Paris, France, last Wednesday.

Small-pox has made its appearance at Point Edward, Ont. One man has died, and two others have been attacked.

May 9th.—Gen. Gordon refuses to accept escape from Khartoum through bribery of the Soudanese. Subscriptions for this purpose have therefore been abandoned.

Italy is beginning to assert her right to interfere in the management of Egyptian affairs, and is supposed by Austria and Germany, who think Italy should have an equal influence with France in the affairs of the land of the Pharaohs.

The Governor of Bagdad, in Asiatic, Turkey, opposes a British armed gunboat being sent to the British Consul at that place. The Porte complains that the Sepoy guard at Bagdad is larger than is allowed. Count Corti, the Italian Ambassador, has addressed an energetic note to the Porte concerning the boracite mines. Earl Dufferin supports Count Corti.

The proposition by Prime-Minister Chang to the Chinese Empress, urging peace with France, is condemned by the Council.

May 10th.—It is reported that an Anglo-Egyptian expedition for the relief of Gen. Gordon will start for Khartoum about the middle of July.

Notwithstanding the successes of the Conservative Monarchist party in the recent elections in Spain, it is thought that the revolutionary spirit is spreading. This is particularly the case in Northern Spain, where the conduct of Captain-General Quesada has given great offense to the soldiery and the people, who have much sympathy with each other.

It has been developed in the preliminary examination of Daly and Egan, the alleged dynamiters, at Birmingham, Eng., that they and their friends considered the parliamentary policy of Parnell and Healy entirely too tame, and that Daly, who was a fierce revolutionist, in speech at least, was considered far superior to Parnell as a leader, and was to be set up against him, in the time coming. Daly and Egan were committed for trial.

In the trials of the alleged Invincibles in Sligo, Ireland, the testimony of the informer Moran has completely broken down. It has been proved that Fitzgerald, the principal prisoner, and Sheridan, the alleged "No. 1" of the Invincible organization, have been deadly enemies, so there could have been no community of action between the two.

Serious riots occurred at Quincy, Ill., growing out of the strike of the union stove-molders there and the attempt of the manufacturers to supply their places with non-union men. This morning when the latter were going to work they were attacked by the unionists, who fired revolvers. One of the non-unionists was shot through the hand. The driver of the wagon in which he rode was also wounded by a pistol-ball. The police-force of the city is small—not sufficient for the protection of the foundries, some of which have shut down entirely. The situation is critical.

May 11th.—The Italian Government supports France's demand that, in the forthcoming conference on Egyptian affairs, the question of international control shall be freely discussed.

Fights occur daily in Alexandria and Cairo between English soldiers and the natives. In a fight outside Alexandria Friday between Britishers and Bedonius several Arabs were killed.

Hostilities have been renewed in Tonquin between the French and the Annamite and Chinese pirates. Saturday there was a four hour fight, in which the French were finally the victors. They lost five men, and the commander was wounded.

Schahsewan's band of Persian nomads have plundered several villages on the right bank of the Kurd. Wandering tribes have also attacked the Government surveyors at Maganew Steppe and forced them to stop work. The nomads have also been bold enough to attack Cossack pickets. The Russian Commissary Department seem powerless to prevent these occasional raids.

Castro has positively left Key West, Fla., probably for Nassau, where he will be joined by the rest of the fillibusters now at Key West. This party include all that are at present ready to leave.

May 12.—A treaty of peace between France and China has been agreed on. The *Pall Mall Gazette* says the treaty cedes France more territory than she claimed, and that it will greatly strengthen Prime Minister Ferry's position in France, and in consequence he will be able to regain for France the position she once held in Egypt. It is stipulated that China will at once withdraw her troops from Tonquin.

Mr. Gladstone made one of his characteristically eloquent speeches in the British Parliament yesterday, opposing Sir Michael Hicks-Beach's proposition for a vote of censure on the Government on account of the Soudan policy. He denied that the Government had abandoned Gordon; every step taken had for one of its objects the safety of that gallant soldier. But Mr. Gladstone said the Opposition could not drive the Liberals to sanction a war of conquest in the Soudan. "The war which the Mahdi is waging," said Mr. Gladstone, "is a war for freedom." This statement was greeted with loud Liberal cheers. He denounced the Tory and Jingo charges against the Government as absurd and made in ignorance of the facts.

The inquiry in the case of P. N. Fitzgerald and eleven others charged with being Invincibles and with the murder of landlords and others, was resumed to-day at Tubbercurry, County Sligo, Ireland. Casey, who was arrested Tuesday last on the strength of the testimony of the informer Moran, was identified as acting drillmaster of the Fenian Society. Moran was again examined.

The Mudir of Dongola telegraphs that the situation is alarming; the inhabitants are in a panic; there are only four companies of Egyptian regulars and two hundred Bazouks are in the city. The wires beyond Korosko are cut. No more fugitives will be able to cross the desert. It is reported that the African expedition under Joseph Thompson has reached Uganda, in the region ruled by King Mtesa. It is believed Thompson's presence at Uganda will increase Gen. Gordon's chances for safety in case he shall be compelled to try to escape from Khartoum by going to the southward.

In the Commons yesterday George Anderson, an advanced Liberal, gave notice that he should shortly make a motion to condemn the existence of the House of Lords. The announcement was received with great hilarity.

Several persons were wounded by the military at Stuhlweissenburg, in Southeastern Hungary, in dispersing a meeting yesterday.

News from South Africa says the Usustus attacked the Norwegian Mission at Inhabatki the 4th inst., killing three, though the missionaries were spared. The marauders returned at night and killed all the Christians they could find.

May 13th.—Two messengers from Cairo with letters for Gen. Gordon have been arrested at Suakin by the Mahdi's lieutenants.

Tonight Sir Michael Hicks-Beach's censure motion was rejected—303 to 275 by the British House of Commons.

Fourteen hundred Egyptian troops will proceed in a few days to march beyond Assouan to lend assistance to Korosko in case the rebels attack Berber. The refugees at Korosko are asking for camels to escape.

The reported rupture between France and Morocco is confirmed.

It is said that dynamiters sought to capture Prince George of Wales in the Island of St. Vincent of the West Indies recently.

A bill establishing free trade with the United States has passed the Legislature of San Domingo.

There are now 268 prisoners awaiting trial in the Cook Country Jail, Ill.

The Hon. Cyrus H. McCormick, the inventor of the reaping machine, and one of the most notable men of this generation, died at his residence in Chicago Ill., this morning, in his 76th year.

May 14th.—In the attack upon the friendly tribes near Tamaneib, Osman Digma and men killed twenty-one of the friendly Arabs, took four women prisoners, and captured many cattle. Of the rebels only five were killed. The tribes are able to muster 6,000 men. They are determined to avenge the death of their comrades and recover the women. England has forbidden the sending of Egyptian troops only to Wady Halfa. The Mudir of Dongola continues to ask for reinforcements. The telegraph line is cut beyond Debbah, a short distance south of Dongola.

In the preliminary trial of the Invincible prisoners at Sligo, Ireland, policemen gave evidence corroborating the testimony of the informer.

A war of passenger rates has begun, affecting all roads between Denver and New York and intermediate points. Railway tickets from Denver to Chicago were selling in the streets of the former city yesterday at \$7, to St. Louis at \$5, and to New York at \$25.

Mrs. Cynthia Francis, of Blooming Grove, Wis., died today, the 101st anniversary of her birth. Her mental faculties remained unimpaired to the last, and a year ago today she walked several miles. She was born in Massachusetts, and had been a widow for seventy years.

FINANCIAL AND CROP REPORTS.

A vein of good coal, thirty-seven inches thick, at a depth of six hundred and eighty-five feet from the surface, has been discovered at Pana, Illinois.

John F. Smyth, of Albany, N. Y., has failed. His liabilities are placed at \$50,000.

Reports of the wheat crop from various parts of Michigan indicate that in the northern counties it will be 87 per cent of an average and in the southern tier about 97 per cent. Clover is rather backward, and will average 90 per cent. Apples will be about the same, while peaches will scarcely exceed half of a full crop.

Reports from various parts of Dakota and Minnesota regarding the condition of the spring-wheat crop are very encouraging. There is an increased acreage, and from present appearances there will be a very abundant harvest. The oat crop is also looking well.

The official estimate of the Illinois winter wheat crop, is that it will fall below the average.

Leitch, Patten & Co., sugar brokers at Green-

ock, Scotland, have suspended. The liabilities are £70,000

The Northwestern Manufacturing & Car Company, of Stillwater, Minn., of which United States Senator D. M. Sabin is President, has suspended and a Receiver has been appointed. The capital stock of the company is \$5,000,000, of which \$4,000,000 have been paid in. Nine hundred men, of whom 300 were convicts, were employed by the concern. The cause of the suspension, it is said, was the loss of a large amount in Wall street (New York) speculation.

Grant and Ward, stock brokers of New York City, and the Marine National Bank of the same place, have failed. The liabilities of the bank are stated at \$6,594,000. Grant & Ward's liabilities are uncertain, but are up in the millions.

The wheat in Kansas is reported as looking exceptionally well, and promising a large yield. They had had but one day up to April 11th, warm enough to sprout corn. Planting corn in many sections of the country has been greatly retarded by rains; but the general situation is fairly good.

The *Mark Lane Express* in its review of the British grain trade for the week, says: Trade weakened under the influence of sunshine. Wheat was dull, owing to the heavy foreign supply. Values are against sellers. Flour is weaker. Maize is 6 pence and 1 shilling dearer and scarce. The off-coast market is dull and supplies are liberal. There were twenty arrivals, five cargoes sold, six withdrawn, six remained. For cargoes on passage and for shipment values are nominal. Sales of English wheat the last week, 70,588 quarters, at 38 shillings 2 pence, against 67,430 quarters at 43 shillings the corresponding period last year.

The aggregate of the clearances of the twenty-seven leading clearing-houses of the United States last week showed an increase of 89 per cent over the corresponding week of last year. The increase outside of New York aggregated 49 per cent.

Two more concerns at Stillwater, Minn., were placed in the hands of Receivers May 13: The Union Transfer Company, owing \$192,000; and Seymour, Sabin & Co., liabilities not known. These suspensions are caused by the failure of the car company.

Reports promise a large fruit yield in Illinois; cereals are also doing well. Small grain in Iowa promises well, and a large acreage of oats has been sown.

The estimated exportation of wheat from South Australia for 1884 will be 11,000,000 bushels. There have been splendid rains throughout the country.

The total exports of gold from the United States since January have amounted to \$35,925,497.

The lumber laborers in two of the principal mills at Grand Haven, Mich., have struck for an advance in wages from \$1.50 to \$1.75 per day. One of the mills shut down, but the proprietors of the other refused to do so, and found plenty of men at \$1.50. They refused to be intimidated. A third mill was closed by the strikers. An attempt was made to burn the lumber-yard connected with Culler and Savidge's mill, which first shut down.

Matters on 'Change in New York City, April 14th, were thoroughly upset. Bank and stock failures were announced, and most of the board

members, who from their newness had never seen anything of the kind before, were under the impression that the financial world had come to an end. Stock-house failures were first in order, and next came the suspension of the Metropolitan Bank and the run upon the Phoenix. Early in the day the failure of O. M. Bogart & Co., Hatch & Foote, J. C. Williams, Goff & Randall, and Nelson Robertson. Stock Exchange houses were announced, and later on that of Hotchkiss & Burnham and Donnell, Lawson & Simpson, the latter an important concern that largely represents Western and South-western banking interests. The Nelson Robertson failure is directly attributable to the collapse of the Metropolitan Bank, the house being more or less mixed up with the ragtag-and-bobtail speculations in the Seney South-western system of railroads. The Bogart suspension was a veritable surprise, the house being considered highly conservative and not likely to get entangled in speculative ventures. The clearing house bank of the City have suspended legal tender payments; but they continue to pay in a circulating medium invented for the occasion, that is, the certificates of deposit are endorsed when presented, and will be taken by merchants in lieu of legal-tender notes. Stocks fluctuated greatly during the day, and closed three and a half to four per cent lower than they were in the morning.

The Atlantic Bank of Brooklyn closed its doors on account of the panic, and the suspension of the Metropolitan of New York.

At Baltimore, Md., there was intense excitement on account of the New York panic. Local interests were entirely neglected.

At Boston, Mass., much excitement prevailed, but no failures occurred.

The State Savings Bank, of St. Joseph, Mo., closed its doors, with \$1,900,000 in deposits on hands.

Rice & Whiting, bankers and brokers, of Worcester, Mass., failed on account of the suspension of the Northwestern Manufacturing and Car Company.

Gee, Wah & Co., of Portland, Oregon, a Chinese firm, failed for \$50,000. Quite a panic ensued, as quite a number of other important Chinese firms are involved in this failure.

A clothing merchant, of Mattoon, Ill., failed for \$13,000.

E. W. Traver & Co., manufacturers of operating mills at St. Louis and Ithaca, Mich., failed for \$15,000. A St. Louis, Mo., firm of auctioneers failed for \$20,500.

In reference to the condition of the banks of the country at large, the Controller at Washington says that they seem to be in an exceptionally strong condition, most of them carrying unusually large reserves. The condition of affairs is entirely different from that of 1873; he does not think a general panic possible.

There was one small failure upon the Stock Exchange of London, Eng., April 14. The panic in New York caused much excitement on the street after the exchange closed. Louisville & Nashville securities have fallen 9 points. Other leading American railway stocks have fallen from 2 to 5 points.

The stock market at Montreal is steady.

The New York panic has created dismay at Austin, Texas.

May 15.—Two additional failures were announced in Wall street, New York, to-day. One

produced but little disturbing effect, while the other aroused an extraordinary commotion. Until the unexpected suspension of Fisk & Hatch at 2:35 o'clock p. m. the situation in the street was encouraging. The stock market opened with a general advance on Wednesday's prices, and remained fairly steady throughout the day. The resumption of business at noon by the Metropolitan Bank helped to restore confidence, and the practical guarantee by the Clearing-House Association of the stability of all banks, exercised a very reassuring influence. The first exciting event in the Stock Exchange was the remarkable tumble in the price of the Bankers' & Merchants' Telegraph Company. Then the suspension of A. W. Dimock, President of the company, was announced.

At forty minutes past two o'clock, just as confidence was being entirely restored in the Stock Exchange, the president announced the failure of Fisk and Hatch, the most active member of which was the president of the Exchange. Consternation seized the brokers at once; and the confidence which seemed a few minutes before to be entirely restored, melted instantly away. The prices of stocks at the close of the day were perceptibly depreciated. The oil exchanges were also greatly affected. The produce market suffered a feverish depression also.

Depositors of savings banks are becoming alarmed, and runs upon those banks are beginning to be made.

The Tuna Valley Bank of Bradford, Pa., suspended on account of the failure of the Metropolitan of New York.

The Union Bank of Quincy, Ill., closed its doors this morning, posting a notice that "this bank will not open until further notice. Suspended on account of the failure of correspondents in New York."

The liabilities of Grant & Ward, according to a statement just completed by Receiver Davies, are \$14,501,531, and the collateral held by creditors about \$10,000,000.

FIRES—STORMS—ACCIDENTS.

May 8th.—Loss by fire at Norwalk, Conn., \$70,000.

Survivors of the State of Florida, wrecked by collision with the Ponema last week, thus relate their experience and sufferings.

James D. Bennett, of Lonton, Ont., said that at the time of the disaster he was in the surgeon's cabin, and had a very narrow escape from being crushed to death when the Ponema came crashing into the State of Florida amid ships with an awful crash. One of the crew of the Ponema went mad from exposure and want of water and died in the boat before the Captain and two others were picked up. The Captain awakened the passengers and told them they must take to the boats instantly, but it appears made no effort to devise a plan by which the passengers could get into the boats. At the time of the collision the Captain was in his cabin. He rushed on deck in his night-dress and assumed command. When the boats pushed away from the ship and the lunges preparatory to sinking took place the most heart-rending cries and appeals for help were heard until the final plunge. Mr. Bennett saw one boat hanging by one davit. He heard that it was not considered a safe boat, and the ropes were cut to hinder any one using it. Walter King, of Toronto, occupied the same cab-

in as Bennett, and when the ship was about going, down came to him and said: 'For God's sake, Bennett, stay by me, I am not able to swim.' Bennet and King got into one of the boats the lashings of which were cut at one end throwing the inmates into the sea. Thirty might have been saved but for this mishap. Only seven were picked up. All night long they could hear people groaning and struggling underneath the boat, and as many of those on top had lost friends, and one a brother, their feelings can be better imagined than described. Toward morning the noise ceased—the strugglers had succumbed. Those rescued broke through the bottom of the boat with oars and a horrible sight met their eyes. Eight bodies were floating there, while a man named Donaldson was still alive, although unconscious from the effects of the long imprisonment. Bennet says the conduct of the Captain of the City of Rome was shameful, as the steamer passed not more than half a mile from them, and might have easily hove to for a short time, and taken them all off the bark. Being asked to explain why so few passengers were saved, he said it was all their own fault. When it is remembered that within fifteen minutes of the vessel's collision the steamer went down it will be seen that the suddenness of the catastrophe prevented any being saved except those who kept their wits about them and leaped into the boats. He also says the Captain blew three whistles when the vessel was sinking, and, upon being asked the reason for this, said he was bidding those in the boats farewell, and that he wanted to show he was sticking to his vessel until the last. The boat capsized containing three Canadians—Edington, Bennett, and Bethune. Bennett was the only one saved. The crew cannot give any information beyond that already reported. Andrew N. Steele, surgeon, of Montreal, has made a statement similar to that of Bennett. He says King got back to the steamer and went down with her. The Stewart family, seven in number, lost on the State of Florida, were from Colchester, Ill. After several years' residence there they were returning to their old home in England.

Ten women were blown to pieces and two others wounded by an explosion of dynamite at Noble's factory in Ayrshire, Scotland.

A panic occurred in a chapel in Trieste, Aus., this morning, caused by an altar catching fire. Many people were injured.

May 9th.—More than half of Madison and Tensas Parishes, in Louisiana, are under water, and cattle are dying in great numbers from starvation and the stings of buffalo-gnats. Negroes are fleeing from the flooded regions.

About one o'clock today the boiler of engine No. 43 of the Missouri, Kansas & Texas Railway exploded in the roundhouse of the Missouri Pacific, at Parsons, Kan., killing two men outright, wounding several others, and completely demolishing four sections of the roundhouse.

May 10th.—Loss by fire at Cleveland, O., paint works, \$80,000. Chicago, Ill., \$2,000. A man lit his pipe near a leak in a gasoline tube at Baltimore, Mass., the result was an explosion, and a \$15,000 fire. Boston, Mass., \$16,000. A ball of fire apparently eight inches in diameter issued from the switch-board in the Western Union office in Bangor, Me., and was followed by a low explosion. The brass plates, wires, cables, condensers, and wood-work were burned. All telegraphic communication was interrupted for two

hours. The brass on the switch-board melted like wax, and the wood-work was burned. Loss by fire at Willingford, Conn., manufacturing works, \$40,000. Ashland, Wis., Hotel depot, and other buildings. Moberly, Mo., rake and broom factory, \$30,000.

May 11th.—Loss by fire at Breedsville, Mich., \$12,000. Oconomowoc, Wis., \$8,000. Near East Saginaw, Mich., \$8,000.

For several miles at either side of Shreveport, La., the Red River has overflowed its banks, inundating plantations on both banks of the river. Several houses have been swept away. The damage done is very great. There was a rise of seven inches in the river last night.

May 12.—Loss by fire near Hedge's Station, Ky., tobacco barn, \$12,000. Williamsburg, Ky., lumber mills, \$60,000. New Orleans, La., \$20,000.

The coal-laden barge *Emma A. Mayes*, of Bay City, Mich., foundered in Lake Superior last Saturday. She lies in about 300 feet of water. Loss, \$15,000.

The Red River at Shreveport, La., is only six inches below its height in the disastrous flood the first of last March. Shreveport is surrounded with one vast sheet of water, and the rise still continues. Losses by the overflow in that vicinity, will reach into millions.

Two trains collided near Altoona, Pa., and four men were injured.

May 13th.—Nine buildings were destroyed early this morning at Leadville, Colo. A few hours afterward another fire broke out, which destroyed eight buildings. The total loss is about \$30,000, partially covered by insurance. Loss by fire at Washington, D. C., \$15,000.

A fishing schooner, one hundred miles off the Isle of St. Pierre was run down and sunk April 28th, by the bark *Venus*, from London Eng. Out of a crew of nineteen, twelve perished.

A part of the roof of the tunnel under the Allegheny Mountains, at Dexter's Gap, Pa., caved in last Saturday afternoon, killing two men, and injuring three others.

May 15.—Loss by fire near Atlanta, Ga., \$8,000. Near Brightwood, Ind., \$4,000. Slater, Mo., flouring mill, \$40,000. Talladega, Ala., \$25,000.

The most remarkable railway accident of the age happened near Paris, France. A freight train on an elevated track went off its rails and fell on a passenger train which was running on a lower level. The engineer of the latter train was killed and thirty-one passengers were wounded.

Near Connelisville, Pa., a freight train collided with a gravel train, killing fifteen men, and wounding eleven others. Several of the victims were not instantly killed, but being fastened under timbers of the wrecked cars, which were set on fire by the overturning of the stove, were burned to death before they could be rescued.

The southwestern portion of Jackson County, W. Va., was visited by a severe tornado and rain storm yesterday, which inflicted heavy damage to property of farmers living along the creek bottoms. Several dwellings and bridges and numerous barns are reported washed away and considerable injury done orchards and newly-planted fields. The house of a farmer named Frankland was carried off, and Charles Frankland drowned, the remainder of the family having a narrow escape.

At Altoona, Pa., a boiler explosion killed two men, and wounded nine others.

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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

"ALL SPEAK THE SAME THING."

DEAR HERALD:—As one whose duty it is to preach the gospel to his fellow man, and to exhort or rebuke (as the case may call for) both saint and sinner, I am anxious to advocate that only which is in harmony with the word of God, and at the same time be as liberal as the teachings of Christ will permit; for while I believe that every man must give an account of himself, and must work out his own salvation, I still find that notice is taken, and certainly should be taken, of the views and teachings of those whose duty it is to teach sound and wholesome doctrine; and such views and theories as they present, will be more or less relied upon. I see nothing strange in this; for if what we profess is true, that God has set in the church these men in their respective places, for the work of the ministry, and for the edifying of the Body of Christ, until we all come in the unity of the faith, and to prevent the Saints from being carried hither and thither by every wind of doctrine, it is natural that the church should look to these men as set to feed the flock, (as Paul says), and expect them to be in possession of wisdom and knowledge from above to teach sound doctrine that can not be gainsaid.

The promise of being taught from above, as the Book of Doctrine and Covenants states, would seem to be good reason for such an expectation. Therefore, when it is found that the Elders differ, and sometimes widely, in their views and theories, so much so that it leads to warm arguments, which at times end with unpleasant feelings, it leads generally to a loss of confidence in some of those brethren; and the church, like the Elders, becomes divided, just like other denominations, and unbelief and littleness of faith creep in.

Right here it will be said, no one should build his faith upon any man. This is true in one sense; we must not go it blind, or advocate the doctrine of the Brighamites: "Do what the priesthood tells you, they are responsible, not you." That would be running to the extreme, and man would be a mere tool in the hands of another. But shall we go to the other extreme, with the claim we hold, and say we have Apostles and Prophets, and Elders in the church, but we have no particular confidence in them. We accept whatever meets our views, nothing further. They are liable to err as much as any one else. Would not a very proper answer be, "How much better off are you than other churches?" and we in making an honest reply would have to say, "Not any." I have heard this assertion made time and again, in regard to men holding even the

most responsible offices in the church: "They are just as liable to be mistaken as you or I."

My brethren, I differ from you on that point. I believe when God calls any one to a certain position in his church that he gives that man wisdom and knowledge according to his calling, so long as he remains faithful in that calling. It does not necessarily follow that one not occupying such a position will be in possession of the same degree of knowledge and wisdom, because it is not required of him. If all members of the body possessed the same gifts, where would be a well organized body. My understanding in regard to the officiating members of the church is this: He who is called to preach would need to be in possession of, and should be expected to have a greater gift, more of the power of the Spirit to quicken his memory, and present the word to his mind at the right time and place, than the one who is not called to preach; not that he is any better, but because he is called to perform that which the other is not, and more is expected and demanded of him. Again, he who is called to preside, (if the will of the Lord has been sought for, and it should be), if the Holy Ghost has made him an overseer, it would reasonably be expected that he would be able to take the lead in counsel and advice among the Saints over whom he is presiding, not because he is any better than any of his brethren, but because there is a responsibility resting upon him which is not placed on them, which calls for a greater degree of wisdom.

The twelve special witnesses, although Elders, and called to preach like other Elders in the church, have a responsibility and duty resting upon them, which the other Elders have not; and it would reasonably be expected that a greater power of the Spirit would be given them to enable them to be pillars in the church, (so to speak), by watching and guarding against strange and erroneous doctrines and theories; which occasionally will creep into the church, and it would not be improper for the Saints to expect that the Lord would work with them, confirming the words with signs following as of old, to a greater degree than other Elders in the church. I fully believe that the Twelve and the Presidency should be looked to as having wisdom and knowledge to guide the ship, and keep it from running against snags; that their voices may be heard frequently and kindly, but firmly proclaiming against men's theories, whenever they conflict with the word of God, without fear of influencing any one's mind; a danger, (so called), which I have frequently heard brethren allude to. I wonder if the Apostles of old had any fear of influencing the minds of the Saints. So far as I am able to judge, they sought to do so. Just fancy a congregation of saints in Paul's day, debating some question, or some point of doctrine with Paul in their midst, and refusing to hear his views in the matter, for fear that he might influence some one. Do you think Paul would have held his peace? From what I can learn from his epistles, I believe he would have boldly

spoken, either his mind or the mind of the Lord, as he found it presented to him. But some will say Paul was not perfect, but liable to err as well as others. True, but however that may have been, there were perhaps few, if any, in his day, and the same is true now, who were favored of God with visions and revelations as was Paul, which certainly proves that God was pleased with his labors.

I am familiar with the broad claim of every man having a right to his own views and to speak them. While I believe in that to a certain degree, I can not help thinking that their right to differ, is more a thing to be lamented than boasted of. I suppose I would have a right to advance some theory of my own, and stick to it, whether it was strictly in harmony with the word of God or not, and take the consequences. But while I fully believe in the freedom of thought, it can not be denied, that the Scriptures teach unity of faith as something highly essential; and when these various views spring up among us, and are heard and read by both members and outsiders, it is seen plainly that we are led and guided much in the same way, and by the same spirit, as other religious bodies. The words of our Savior are: "Except ye are one ye are not mine." Shall we take the responsibility of saying that only means in certain things? Paul did not so understand it, when he urged the brethren to speak all the same thing, and to have no divisions among them; but to be perfectly joined together in the same mind, and in the same judgment. If two differ in opinion on any point, is there not a division? If one argues against another, are they both of the same mind? If we vary in our judgment on certain matters, can it be said that we are of the same judgment, and can we be considered one as the Savior commands?

But some will say, We may be one on all essential points. What are those points, please? If two men were engaged in a hot argument, having worked themselves up to fever heat, especially the one who was losing ground, the most essential thing, in order to their peace and friendship, would be oneness of mind on that subject. Even if it is possible for men to keep cool in an argument, the force and influence of such an argument is bound to have a damaging effect upon those who hear or read it, and it leads to unfriendly feelings and division in the church, as well as proving at the same time, the absence of the Spirit of God in at least one of them. Its mission being to guide into all truth, it could not guide two in opposite directions. For instance, it would not guide one brother to believe that God sends every calamity, and another that the devil sends every calamity. These two theories are too opposite, to claim that the Spirit teaches both of them; and I am sorry to say that I find others just as opposite, and which I believe need to be spoken for or against, in good clear language, sound words that can not be gainsaid, and as I have already stated my belief that those who are placed in the most

responsible places, are the ones first expected to notice these things, I would very much like to hear their opinion in a good, forcible way, such as might be expected the Spirit of God would dictate.

The thoughts that seem to occupy many minds at the present time, are how few of the things of this world a saint need deny himself of, or how much he may indulge in, and still claim his citizenship in the kingdom of God. Some think self-denials should be made; and if they are evils which they never indulged in, they are willing they should be put down as things not commendable in a saint; but if they chance to be things that they themselves hanker after, then they are apt to think they are harmless, and things that should not be spoken against. For instance: A man has been in the habit of using coffee and tea all his life; but has not, for some reason or other, got into the habit of using tobacco; he is apt to think that weed a most filthy and hurtful article, (in which he is right), but on the other hand he thinks coffee and tea harmless beverages, no matter if he takes his as strong as poison. So on according to the habits men have formed in regard to the pleasures and amusements of the world. The saints differ widely, and this is a subject I wish to touch upon.

Some think there is no harm in visiting what they call a good, moral play on the stage, or even a circus, or it is only the wild beasts they care about seeing. Others will go a little further, and think a good minstrel troop well worth seeing, so they can get a good chance to laugh. Others a social dance, especially if it is coupled to a church festival, that has been opened with prayer. There could not be any harm in it. But some even go further, and think there is no harm in going to a public ball occasionally. Of course all kinds of characters go to these places, from the professors of religion down to the blasphemer and infidel; and so they do to church festivals. But he need have nothing to do with them. He can just mind his own little business, and let them do the same. So we might go on, for it is hard to tell where to stop, or draw a line, if we first step over. The plea that is advanced to justify these things is, that the mind needs a change, needs a rest from constant religious thought, (so to speak), and must have something to recuperate upon; and as we live in a pleasure-loving age, a time when everything is studied up that can please, and satisfy the craving of the natural man, our attention is called thereto; and when this worldly pressure is brought to bear upon us, we then begin to reason from a natural standpoint, and consider ourselves justified in taking what we call a little rest, in order to enable us to pursue our Christian duties more vigorously afterwards, you know.

I must say right here, however, that it does sound a little strange to advocate the necessity of the church seeking relief when weary, among the world. If it was the reverse, it would sound better.

It is thought by many that almost any kind of reading matter is not only harm-

less; but instructive; and the much abused portion of scripture in Doctrine and Covenants is quoted in defense. "We are commanded to read all good books;" and as we differ in judgment about good books, or reading matter, so we differ in selection, consequently we find in some of the Saints' houses all kinds of reading matter, from the dime novel, up to what is called a first class novel, (whatever that is). This brings to my mind an article in the *Hope*, headed, "Make your own sunshine." I do not know who is the author of it; but frankly acknowledge my surprise in hearing recommended by Saints, that in the hour of gloom, or depression of spirit, to seek refuge in novel reading. It is strange that we do not find one instance in the New Testament scriptures, nor in latter day scriptures where such means are recommended. James says, "Is any one afflicted, let him pray." But perhaps there were no novels in his day. But what could be more consistent, or reasonable for a saint, (with the faith we profess to have in God), than to adopt that plan, as the surest and most effectual cure for despondency and depression of spirit. A novel, I understand is fiction, mostly so at least. The production of some one's mind. Who is that somebody? One that is born again, upon whom the the Holy Spirit has been sealed, to guide his thoughts, and bring matter to his mind fit for the instruction of a child of God? Not by any means. They are mostly, if not all, individuals who would reject the gospel, perhaps ridicule you for obeying it. Yet it is thought commendable for the child of God, when the cross seems heavy, and gloom overshadows him, to come to these men and women of the world, and cast his burden at their feet, (as it were), and seek relief. It seems to me I can imagine how these celebrated persons would chuckle to themselves, if they stopped to think of it, and say, "You Mormons make loud professions about your heavenly gifts and blessings, and power of prayer, but you have to come to me once in awhile, when you are worn out, to get resuscitated. Ridiculous as this sounds, it is about the truth.

But it is claimed by some, that it is next to impossible for the (especially the young) Saints, to live entirely cut off from the world and its pleasures; and there seems to be a certain pity reaching out for them. There may have been a mistake in the teachings of the gospel, or a portion left out, which would make some exception; but there certainly seems to be no provision made for this. It may have been overlooked. If not, then it was evidently intended that the blessings obtainable by obedience to the gospel, would repay for all self-denial and sacrifice, and that the Savior meant what he said, when he declared, "If any one will come after me, let him deny himself and take up his cross, and follow me." He makes no distinction between young and old, evidently thinking, that he who enters into the work with his whole soul, as long as he remains in that condition will find the yoke easy, and the burden light. I fail to find any thing in the teachings of Christ that will sustain

the view, that a saint of God may take part in any of the amusements, or so called recreations of this world. He is expected to have no craving for them.

In every instance where the world and the people of God are spoken of, we find the warning both of former and latter days in the Bible, Book of Mormon, Doctrine and Covenants, to be a separate people. "Come out from among them, and be ye separate," &c. "What communion hath light with darkness?" "Love not the world, neither the things that are in the world." "If any one love the world, the love of the Father is not in him," and so on. All this seems to call for a dividing line between the world and the church. And is it not a necessity for a child of God, in order to preserve the Spirit of God within him? If that which is highly esteemed among men is an abomination in the sight of God; if the carnal mind is enmity toward God; and if the natural man receiveth not the things of the Spirit of God, but they are foolishness to him, then it would seem reasonable, too, that he who is spiritual, could not take part in the things which the natural man indulges in, and which are established to satisfy the cravings of a pleasure-loving world, without some loss to himself. When we consider that the difference between the things of God and the things of the world, is so great that friendship with the world is enmity with God, it does not seem possible to me, that a child of God and a child of the world, could seek the same enjoyments as food for the mind. I can see no reason, if the same means is required to make them both happy in their life, why they should not share with each other in the joys or sorrows in the hereafter. The fruits seem to show plainly, so far as I have observed. The brother or sister who devotes his time and mind to the work of God, and abstains from the amusements of the world, is the one that is found to be the most sound in faith, and is less overcome by trials and vexations. Such saints are the ones too, upon whom the Spirit seems to rest, and who show forth its fruits,—meekness, love, brotherly kindness, charity. They are seldom found to be burdened with others' faults, and are not continually in a stumbling condition, and seldom feel that it is much of a sacrifice to give up the world. On the other hand, when I have found one who advocates and takes part in the amusements and recreations of the world, I have found one who is generally tempted and tried. He sees wrong amongst his brethren nearly always. Is almost tempted to stay away from meetings altogether. Is weak in the faith, and has to be carried along, and kept up by cheering words, and encouragements of the firmer ones, or else he has gone so far as to have his mind entirely occupied with the things of this world, and does not care enough about the church to observe anything. Having once obtained a membership therein, he don't know but what he is just as good as any one. The fact that he should have been an earnest worker for it, and with it,

in order to be recognized of God, does not present itself to his mind. If any one of the saints knows of a brother or sister who advocates or indulges in novel reading, theatre going, circuses, dances, or any other of the so-called harmless amusements of the world—and who at the same time is blessed with gifts of the gospel, and bears the fruits which the apostle of old calls the fruits of the Spirit, I want him to point such a saint out to me. It is the kind I have never met with yet, and would like to make his or her acquaintance.

Some, in fact many, admit that for some reason or other, the spiritual gifts are not so frequently enjoyed in the church now as in the early times of the church. There is a reason for this. Shall we say like the world, there is no longer need for them. Some brethren, perhaps, are somewhat of that opinion when they argue the shaky condition of members who have been converted under the influence of spiritual gifts. That is virtually saying that there is more harm than good coming from them, which in my mind is an insult to God, and a thought I would not harbor for a moment. Perhaps the fact that spiritual gifts are not appreciated, may be one reason why they are not in the church so fully as in earlier days. There is also every kind of disease entering in among us, and the gift of healing less frequently bestowed. We are visited with these evils and ills, like the world; and why should we not be, if we unite with them. There is evidently something needed. A return to our first love, when all that occupied our minds (aside from our daily labor) was the latter day work, might prove to be the most effectual means to bring the blessings of God among us in power again, in the way of strengthening the feeble-minded and weak, healing the sick, enabling the ministry to speak the word of God with power, and that God may confirm the word with signs following as of old. It would be then that the Elder could stand up before a congregation, and testify that he knows whereof he speaks, and need not use the embarrassing words, "These blessings should be in the Church of Christ," but seldom be able to point out any.

A medium or middle way in these things will not do. I never knew any one who had become deeply interested in a novel, but what had a craving to read another at the very first opportunity. Nor one who ever went to a theatre or circus, but what would like to go to the next one that came along; or to a dance but what had a longing for another. The desire is there, whether it is yielded to or not; and nothing but total abstinence, and the mind fixed on other things, will kill that desire. The writer has had some experience in that line himself.

But some say the mind must rest, or have a change occasionally, and a good novel once in a while will hurt no one. Very well. That is to say, if that person's mind could feel interested in a novel. But as every one is not given to novel reading,

or perhaps not much to reading of any kind, some must have a change at something else. Of course he is in as much need of it as the lover of reading. Now let us see where we will land when we go into the world's storehouse for something to recuperate upon.

You brother or sister who find any interest in novels, may devote a part of your time in resting and feeding your mind in that way, whenever you feel weary, and find that you need a change. Here is another brother whose mind also needs something new for a change; but reading has never been interesting to him, and it would be more of a burden for him to settle down and read a long story, than any thing else. A good play on the stage is something he would enjoy more than anything in the way of recreation. Very well, brother, go to the theatre. But here is still another, for we are brought up differently, and indulged in different habits; he wouldn't give aught for the foolish nonsense of either a novel or a theatre. A good circus, or minstrel show, something to produce a good laugh would suit him, and is considered to be very healthful, too. We will have to let the brother go, no partiality. But here is a young brother or sister, who used to figure largely in dances and balls while yet in the world, and he too puts in his claims for a share of this world's good things, and can not see why there is any more harm in dancing than in going to a theatre and circus. You mingle with the world just as much in the one as in the other. I rather think he has got the best of the argument. I really think he should be allowed the harmless amusement, for the same reason as before stated. But last of all we find a brother advanced in years, who perhaps joined the church after having experienced all these things, and found them to be vanity and vexation of spirit. He has perhaps formed one strong habit, which he had intended to lay aside; but finding that others may seek comfort, and recuperate on the things outside of the church, he, too, feels that a change is necessary, and for his part he don't know of any thing that will more effectually produce a change, both on the mind and nerves, than a good square drink of the real stuff; he has tried it before, when burdened with care and trouble, and it had the desired effect, at least for the time being. Of course we all object to that, that is to say, we will not recommend it. We believe in total abstinence when it comes to liquor. Would not total abstinence in these other things be just as desirable? If not, where shall the line be drawn, to do justice to all?

Read these words of the Lord, that seem to come in pleading tones to the Saints, as well now as in the past ages: "Come out from among them, O my people, and be ye separate, and touch not the unclean thing, and I will receive you." Shall we teach it as we read it? Or shall we modify it? Which ever is right. Let us all "speak the same thing," that there be no division among us," but that we be "perfectly joined together in the same mind, and in the same judgment."

FRED. JOHNSON.

THE NOBLER THOUGHT.

"A mighty hand, from an exhaustless urn,
Pours forth the never-ending flood of years,
Among the nations"

YEAR after year hath flown, and centuries filed into the fathomless past, since Christ, the Prince of Glory, died. Upon the atonement hath been piled the dust of superstition, and its intrinsic worth has been hidden in the shroud of mysticism. While he hung upon the cross,

"The air was dark with cloud on cloud,
And through the leaden colored mass,
With thunder crashes quick and loud,
A thousand shafts of lightning passed."

Old dogmas must be exchanged for new ones, when we perceive in the latter a superiority over the former. And no injustice can possibly accrue by the acceptance of nobler thought than that which we formerly held. Tradition, if erroneous, must vanish in the approach of light. Darkness can not exist where there is light. Error gives way to the onward march of truth.

Upon the subject of the atonement we have bestowed some thought, and while reading its peculiar history, we have endeavored to do a little thinking. The old idea of the atonement seems to present the would-be fact that Christ was murdered. The thought of murder in connection with God's economy is simply repulsive, and inconsistent. It seems to me that the Scripture bearing on the subject, when rightly divided, throws much light on the question, and utterly divests it of all objectionable features; and does no injustice to the record. We shall make the scripture by simple quotation do its own work.

The language of Christ relative to Judas has puzzled many brains. "It were better that man had never been born." Says one, Supposing Judas had not been born? Again Paul's language, "Had they known this, they would not have crucified the Lord of glory." The question arises, was the manner of Christ's death an actual necessity? I believe it was foreknown—therefore predicted by prophets—but the foreknowledge did not pre-determine the matter. One little verse, overlooked by all writers on this question, so far as I have read, throws a flood of light on the matter, and reveals the real meaning of passages of Scripture that otherwise must remain unexplained. I make the statement that Christ was not killed, notwithstanding Acts 3:15, 5:30. If Christ was actually murdered, if death was the result of the piercing, if he was actually killed, then his own language falls to the ground worthless, meaningless! And Paul's statements are incomprehensible. This may seem dogmatic, but let us examine.

When Christ was brought before Pilate, Pilate said, "Knowest thou not I have power to deliver thee up?" Jesus said, "Thou hast no power at all." Again Christ said, "I lay down my life, that I might take it again. No man taketh it from me; I have power to lay it down, and I have power to take it up again. This have I received of my Father." John 10:17, 18. Death was not the result of the piercing, as see: "And when they came to him, they found he was dead

already, so they brake not his bones, but one of the soldiers pierced his side with a spear." "Jesus, when he cried again with a loud voice, yielded up the ghost." John 19: 33. This verse totally destroys the "murder theory" of the atonement. Had his death been resultant upon the piercing, it would have been an act, not of himself, as declared by him in John 10: 18, but of natural consequence. It surely must be conceded by every thinking mind, that the manner of his death was not a necessity, nor predetermined; but upon the other hand, the voluntary "yielding up" of the life was foreknown, and also pre-determined! Here is the light, "he was dead already," ere the blood had left him on the cross. The real offering or "shedding of blood" by himself was evidently done in the garden. Let us read:

"And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground."—Luke 22: 44.

"Ye have not resisted unto blood, striving against sin."—Heb. 12: 4.

"How much more shall the blood [life] of Christ, who through the eternal Spirit offered himself without spot unto God."—Heb. 9: 14.

Some have asked, who officiated as priest in the sacrifice of Christ, and answer has been, Caiaphas. Christ himself did it. "He offered himself without spot to God." "To minister, and give his life a ransom for many."—Matt. 20: 28. "Who gave himself a ransom for all."—1 Tim. 2: 6.

It is evident from these quotations, that had not Judas been born; had they known the Prince of Glory, and not crucified—the "offering of himself to God"—would and could have been done under diverse circumstances. But he shunned not even to permit his expiration to occur on a cross. Although the manner of the matter was not of vital consequence—but that "he lay down his life, and take it up again," was the great leading act. Had the expiration of Christ's life been the result of the ebbing out of his blood on the cross, then it would have been a murder; and murder is a crime—and the thought that the atonement necessitated crime—or that "butchery" was a part of the divine work, shows a great deficiency in God's wisdom—a lack in the redemptory plan.

The fact that the Jewish people had become so inured to actual blood spilling in their sacrifices—the very appearance of blood on Christ's body—the hole—the gore-stained earth about the cross, were incontrovertible evidence that "the man Christ" was dead. It, of course, gave force to the after-doctrine of the resurrected Christ—an obviating of accusation of fraudulent practice, an absence of deceptive work by apostles and Christian ministers generally. Furthermore, the Jews were taught, as is also true, that "the blood is the life"—physical—hence when we read texts wherein "blood" is mentioned, we can properly use the word "life." As instance:

"In whom we have redemption through his blood" [life].

"Feed the church of God which he hath purchased with his own blood" [life].

"But with the precious blood [or life] of Christ."—1 John 1: 7. Acts 20: 28.

"Much more, being reconciled, we shall be saved by his life."—Rom. 5: 10.

Paul used the words interchangeably in writing to both Jews and Gentiles.

The whole thing was voluntary—an act of mercy, love and virtue. God accepted the sufferings and life of Christ, and all who believe, repent, and are baptized—promising God to lead good lives by his aid, he will accept Christ's offering as proxy—free them from paying penalty otherwise to be endured. It is mercy and love with God to make this "way of escape." It is mercy and love in Christ to have endured as a "ransom for us."

There is no premium placed on crime in the Christian doctrine of forgiveness. It matters not what "dogmas" say, or so-called orthodoxy; genuine Christianity says: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God," etc. Heb. 10: 29. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, * * * to renew them again unto repentance."—Heb. 6: 4-6. To renew unto repentance, implies a re-forgiveness—and this implies a re-baptism—and Paul—Christianity's leading apostle, said: "There remaineth for that man no more sacrifice for sin." No man can be a Christian—sin at will—be forgiven at his pleasure. Wilful sin is unpardonable, after profession of Christianity has once been made! Is there any "premium on crime" in such doctrine? The pure Christian way is the nobler thought of this matter. Infidelity places not only "premium on crime," but offers no means of restriction, gives the broadest possible scope for its commission. Christianity teaches that all crime shall be punished by inexorable justice according to its enormity—and to endure until justice is satisfied. To ask a man to repent of an evil life, and promise to and live a better life—and forgiveness granted, upon these terms can do no injustice to society at large—but is an inducement to better its condition by bettering individuals therein. Infidelity in all its crafty phases improves not society—threatens punishment upon no crime hereafter, and little on it here—where shining silver, and the "golden calf" exist and ask for "more rope"—not to hang, but to extend the field's proportions! Christianity offers no inducement but to holiness of life, uprightness and honesty of act.

"No trumpet—blast profaned
The hour in which the Prince of Peace was born;
No bloody streamlet stained
Earth's silver rivers on that sacred morn;
But, o'er the peaceful plain,
The war-horse drew the peasant's loaded wain.

"Oh when the day shall break
O'er realms un'earned in warfare's cruel arts,
And all their millions wake
To peaceful tasks performed with loving hearts,
On such a blessed morn,
Well may the nations say that Christ is born."

J. FRANK McDOWELL.

The mind is weak when it has once given way; it is long before a principle restored can become as firm as one that has never been moved.

Never appear to notice a scar, deformity or defect of any person present.

The man who mounts his high horse is invariably the least pitied when he falls.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do NOT write it on the back of a business letter. Business is Business, and must be done in a business-like manner.

Selections.

MARRIAGES IN THE TERRITORY OF UTAH.

IN the House of Representatives, April 24th, 1884, Mr. Alexander, from the Committee on the Territories, submitted the following report, which was referred to the House Calendar and ordered to be printed.

[To accompany bill H. R. 6765].

The Committee on the Territories, to whom was referred the bill (H. R. 946) to provide for the governing of Utah by a commission, submit the following:

That the object of the bill is to govern Utah by a commission for the purpose of preventing the crime of polygamy or bigamy in that Territory; that in their investigation of the condition of Utah your committee find the people to be industrious, law-abiding people, except as to polygamy or bigamy, and that prior to the enactment of the law of March 22d, 1882 (known as the Edmunds law), that a large portion of the people lived and acted in open defiance of the law of congress forbidding polygamy and bigamy: that there were in the Territory of Utah in 1880, 143,000 inhabitants about four-fifths being Mormons and one-fifth non-Mormons, or Gentiles, as they are called in Utah.

With the religion of the Mormons or non-Mormons Congress has nothing to do. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." It is the right of every citizen to be protected in his or her religious worship, but this is a duty the Government owes to the citizen, and not to his religion, for without any reference to what his religion may be every citizen has the right to worship God according to the dictates of his own conscience, and has a right to be protected by the Government in so doing. The Christian who teaches that Jesus was the Christ has the same right, and none other, to be protected in his worship as the Jew who teaches that his same Christ was an impostor; neither can claim of the Government any protection or recognition of his religion, but both being citizens may claim to be protected in their religious worship. With the teaching or tenets of any religion Congress has nothing to do. It is equally clear that no religion can trench upon the powers of the Government. The domain of government can no more be invaded by religion than the domain of the church can be invaded by government.

No one under the guise of religion can be permitted, in safety, to violate the laws of Congress. This has been expressly decided by the Supreme Court of the United States in the case of Reynolds vs United States, 98 Otto, 161. In this case,

Reynolds, who had been indicted for the crime of bigamy, set up the defense that to have more than one wife was the teaching of the Mormon Church of which he was a member, and that it was a part of his faith and religion; but the court held the defense to be bad, and decided that Congress had the power to pass a law for Utah making polygamy or bigamy a crime, and that no one could interpose his religious belief as a defense to an indictment for a violation of the law.

The Mormon church teaches plural marriages to be the duty of its faithful members. Whenever a man of its faith has obtained sufficient property to support more than his first wife and her children, for him to marry another woman, is a duty commanded by the Mormon church. Here, the Government of the United States and the Mormon church are in conflict, for by the law of Congress plural marriages are prohibited. And no inch of ground should be yielded by the government of the United States in this contest for the supremacy of law; and, to put down an institution both barbarous and demoralizing, members of the Mormon church must be made to know that they can not violate the laws of Congress with safety; that the people of the United States are united in the determination that every citizen in Utah, Mormon or non-Mormon, must obey the law.

The matter of plural marriages has for a long time been a cause of trouble and irritation in Utah. There are in the Territory now between 2,500 and 3,000 men living in polygamy. Congress neglected to make proper laws and to take measures necessary to prevent this pernicious practice in its beginning. The consequence of this failure and neglect on the part of Congress is that there is in Utah to-day at least 100,000 persons, members of the Mormon church, who believe plural marriages to be right. This hideous wrong has grown with their growth and is so intermingled with their social institutions and the affairs of every-day life that its correction is exceedingly difficult. That plural marriages ought to be stopped all outside of the Mormons admit, that it must be stopped is the voice of the people of all the States. How to accomplish this end is a problem in the solution of which the aid of reason should be invoked and not the aid of passion. So far as the past is concerned it is a serious question as to what ought to be done. To break up the family ties that have existed so long; to declare the children of plural marriages bastards; to turn women adrift in their old age, who have in good conscience believed themselves to be wives, with all the ties of a life-time broken up and doomed to an existence miserable and comfortless, are consequences to be fully considered before action is taken. If by legal enactment plural marriages in the future can be prevented and the institution of polygamy put in a condition of gradual extinction we think all reasonable expectation would be accomplished.

In later years there has been legislation by Congress looking to the prevention of

plural marriages. In 1862 a law was enacted by Congress making plural marriages criminal, and the constitutionality of this law has been affirmed by the Supreme Court of the United States in the case above cited, Reynolds vs United States. The success attained by this law in accomplishing its object was not what its friends hoped for or expected. There were some cases prosecuted under the law, but it had little or no effect in preventing plural marriages. The hostility of the Mormon people to the law prevented its execution. They were so large a part of the people of Utah that the law could not be enforced in opposition to the public sentiment created by them.

Ten years afterwards by act of 22d March, 1882, entitled an act to amend section 5352 of the Revised Statutes of the United States in reference to bigamy and for other purposes, and known as the Edmunds law, Congress enacted a very strict and rigid law to prevent plural marriages in the Territories. By this law, among other things, it was provided, that no polygamist, bigamist, or any person cohabiting with more than one woman and no woman cohabiting with a man, who has a living wife in any Territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in any such Territory or other place, or be eligible for election or appointment to or be entitled to hold office or place of trust, honor, or emolument in, under, or for any such Territory or place, or under the United States.

In said law it is also provided for an appointment by the President of the United States of a board of five persons, who shall have full power to perform each and every duty relating to registration of votes, the conduct of elections, the receiving of registration of votes, and the canvassing and returning of the same, and the issuing of certificates or other evidence of election in said Territory. That said board was appointed by the President; that they entered upon the discharge of their duties as such and refused to enter on the register as voters all the men and women who had entered into polygamy, and that all such persons, both men and women, were disfranchised to the number of about twelve thousand. That no person living in polygamy was elected to any office in the Territory of Utah at the election held under the law above mentioned. From which it will be seen that every man and woman living in polygamy can neither vote nor hold office in the Territory of Utah.

It is claimed by some persons that there have been plural marriages in Utah since the passage of the Edmunds law, contracted and solemnized in secret, but we can not report any well authenticated case of plural marriage that has taken place since the passage of the Edmunds law. We think the Edmunds law has had a tendency to prevent plural marriages, and that from the reports of the commissioners appointed by the President under and by virtue of the law of March 22d, 1882, we think the effect of the law has been reasonably satisfactory.

We do not think that sufficient time has elapsed to test fully the advantages and disadvantages of the Edmunds law. We think the policy should be to give it trial for a length of time sufficient to give it a fair test, and in the mean time to pass such amendments to it, or laws in aid thereof, as experience may suggest rather than to now repeal the law and pass some radical measure in its stead that would in turn have to be tested by experience.

In House bill 946 it is proposed to provide for the governing of the people of Utah, now about 160,000 people, by a commission of fifteen persons to be appointed by the President of the United States. It is proposed in said bill virtually to repeal the organic act of Utah Territory, to disfranchise every voter in the Territory, whether Mormon or not; to place 160,000 people, with all of their property and every interest, under the legislative control of fifteen persons, in whose selection the people will have no voice. This for a republican government is a very high-handed measure, and should not be resorted to as long as there is reasonable hope that other means may be employed that will gradually extinguish polygamy.

We think that a law to provide that all marriages in Utah Territory shall be solemnized before some person whose duty it shall be to file a certificate of the fact in the office of the county recorder or person whose duty it shall be to record land titles in Utah, will have a tendency to prevent secret marriages, and will bring to public notice all the marriages that take place in the Territory.

Your committee therefore report in lieu of House bill 946, and as a substitute therefor, the accompanying bill, being a bill to provide for the solemnizing of marriages in Utah Territory and requiring certificates of all marriages to be recorded and for other purposes, and recommend that the same do pass.

HOW RUSSIA IS GOVERNED.

THE RUSSIAN POLICE—BEATING AND KILLING OF DR. DEDULINE'S WIFE.

BY STEPNIAK: The District Judge of the Thirteenth Circle of St. Petersburg had lately before him a case which made some little stir. The facts were reported by the journals of the Capital, but as the Russian press is debarred from making either note or comment thereon, some account of the matter may serve a useful purpose. It illustrates the fashion in which the most loyal of the Czar's subjects are liable to be treated by the agents of the police. The case in question arose, in the first instance, out of a complaint made by Dr. Deduline, Councilor of State and physician, against City-Sergeant No. 593, Police Commissioner Gussaroff, and the dvorniks (house-porters, who are almost all in the pay of the police) Taroff, Elinoff, and Kokireff, for having brutally assaulted him and his wife the 30th of August, 1883. At 9:30 p. m. the day mentioned, Dr. Deduline and his wife got out of a tram-

way carriage near the angle formed by the Nevsky Prospect and Vladimirskaia street. As they alighted from the carriage Mme. Deduline, who was enciente, was insulted by a group of men hard by. They tried to hustle her, and assailed her with indecent epithets. On this the Councilor appealed for protection to City-Sergeant 593, who was standing near. But, without taking the trouble to understand the request or the circumstances, the latter threw himself on Mme. Deduline, seized her hands, and flung her on the ground. An Englishman in such circumstances would probably have knocked the policeman down; Dr. Deduline contented himself with raising his wife from the ground. While he was doing this the gendarme called to his help the dvornik Taroff, pushed Dr. Deduline aside, and, seizing the lady by the hair of her head, dragged her to a droshky and threw her brutally into the bottom of it. The husband was then forced by the dvornik into the back seat, and the Sergeant, placing himself beside the driver with his feet on the prostrate woman, ordered the droshky to be driven to Police Station No. 19. On the way thither the policeman and his aide amused themselves by occasionally striking their prisoners with their fists and feet. At the station they were joined by two other dvorniks belonging to the house, who, as they accompanied the party through the court, repeatedly slapped the faces of Dr. and Mme. Deduline. When they were brought before the Commissioner the victims gave their names and complained bitterly of the treatment they had received. But the man in authority, without paying the slightest heed to their remonstrances, ordered them to be locked up in a police cell. While the order was being executed the prisoners were again severely beaten by the City Sergeant and his companions. In reply to their request that the Police Director of the district should be called in, the Commissioner sent them word that the Director said they might "go to the devil," and that he could not attend to their business before the next morning. Shortly afterwards the dvornik of the house in which the Dedulines lived arrived at the police station. He had got wind of the affair, and confirmed the prisoners' statements as to their names and position. On this the Commissioner, who began to see that he had gone somewhat too far, "invited" the Doctor and his wife to leave the station, and explained that their arrest "had been caused by a misunderstanding." Their request for a protocol, or official report of the incident, was peremptorily refused, the Commissioner even declining to give his name.

After leaving the police station Dr. Deduline and his wife went just as they were to the Governor of the city, Gen. Gresser, before whom they laid the whole matter, showing him their bruises and their disordered clothing. He promised them a strict inquiry and speedy redress, and two days later a certain Dr. Hering was deputed to examine their hurts and make a report. In his reports, Nos. 1,353,

1,354, he described the bruises and lesions which he found on their bodies, and stated further that Dr. Deduline had been robbed of his watch and chain, that one of Mme. Deduline's earrings had been torn off and the other broken, that her hat was lost, one of her bracelets missing, and that her mantle and dress were torn in various places. On the strength of this report and his own testimony Dr. and Councilor Deduline demanded that City-Sergeant 593, Commissioner-of-Police Gussaroff, and the three dvorniks might be punished according to Article 1,483 of the code. After repeated delays the matter was brought before the District Court of the Thirteenth Arrondissement, but the accused denied everything, and the Judge, not being able to come to a decision, adjourned the case, as would appear, indefinitely. The chances are that the Commissioner and his accomplices, who are shielded by their superiors, will get off scot-free. Before the proceedings began poor Mme. Deduline, who, as I have said, was about to become a mother, died of the injuries she had received.

These are the facts, in all their crudity, taken from the official reports printed in the papers at St. Petersburg. Comment is unnecessary. Cases like that of the Dedulines happen every day and nothing more is heard of them; but this time, as it happened, the policeman made a mistake. The man he maltreated was a "swell," a physician, and a State Councilor—a dignitary who ranked as a "civil general"—who could make a noise and complain in person to the Governor of the city. If he had been an ordinary mortal—a tradesman, a student, or a stranger—he would not have dared to say a word; if he had, he would have been promptly exiled by administrative order—or worse. It is a curious feature of the case that when the Police Commissioner heard that Dr. Deduline had lodged a complaint against him, he proceeded against the Doctor as "a disturber of public order." Deduline, it appears, called out when the City Sergeant and the dvornik were beating him, and calling out when you are arrested and maltreated might possibly lead to a breach of the peace. It is true the Commissioner afterwards saw fit to withdraw the accusation, but if instead of a Councillor he had had to do with a student it would have served his purpose admirably. The Commissioner would have been praised for his zeal, the student punished for his contumacy.

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Conference Minutes.

CENTRAL CALIFORNIA DISTRICT.

Conference of the above district convened with the Jefferson Branch, on the 4th day of April, 1884, J. H. Lawn presiding, I. F. Kingsbury clerk. Elders W. W. Blair, J. H. Lawn, Owen Dinsdale, J. M. Range, D. Brown, J. Carmichael, and I. F. Kingsbury, present reported. J. Holt priest, L. E. Hutchings. P. Davis, Teachers, reported.

Branch Reports.—Watsonville 43. Long Valley 17. Bro. Daniel Brown, Bishop's Agent, reported. Tithing received and on hand \$80.50; also for district purposes \$71.85. Paid out for district \$71.85. Bro. W. W. Blair, J. M. Range, J. Carmichael appointed by chair as committee to examine Bishop's Agent's book. J. Carmichael elected as president of district for next six months. J. M. Range vice president for same time. I. F. Kingsbury sustained as secretary.

Resolved, That this conference hereby authorize and instruct John Carmichael and J. M. Range to proceed at once to organize the members of the church who reside between Bird Creek on the south and Hunter's Hill on the north, into a branch to be known as the Hollister Branch. That this conference sustain all the authorities of the church in righteousness. That the president and vice president be requested to appoint two days' meetings for the next six months, beginning with one at Watsonville next Saturday and Sunday. That the presidents of branches are requested to make out a full list of the names of all the members in their respective branches for the benefit of the district secretary, that he may keep a full and complete list as the law requires.

Adjourned to meet at the Live Oak School-house, in the San Benito Branch, Saturday, October 4th, 1884.

SOUTHERN NEBRASKA

Conference convened at Morgan School House, Otoe county, Nebraska, May 4th and 5th, 1884.

Sunday forenoon preaching by Elder R. J. Anthony, in the afternoon by J. Armstrong, and at night by R. M. Elvin.

Monday.—President Levi Anthony gave a favorable statement of the condition of the work in the district.

Bishop's Agent's report: On hand, January 1st, \$37.45; received since, \$381.54; paid out, \$375.89; April 1st, balance \$43.10. J. W. Waldsmith, Agent.

Brn. Mark H. Forscutt, Wm. B. Smith (baptized 1), James Thompson, Alex. Buchanan reported by letter, also Joshua Armstrong (baptized 1), R. J. Anthony (baptized 1), Henderson Fields, J. W. Waldsmith, R. M. Elvin, J. B. Gouldsmith, F. L. Tucker, reported.

Branch Reports.—Nebraska City, present number 129; 1 received by letter, 2 removed by letter. Blue River 75; 1 baptized, 1 received by certificate of baptism, 1 by letter. Plattsmouth 32; 2 baptized. Palmyra 31.

Committee Report.—Your auditing committee report that we have discharged our duty, and found the Bishop's Agent's book correct, and the report harmonized therewith. Respectfully submitted, R. M. Elvin, J. Armstrong. Report received and committee discharged.

Report of J. Armstrong, committee to Clear Creek. Report received and committee discharged, and on motion the branch declared disorganized, the members to receive certificates from the secretary of district. Resolved, That we request each official of this district to present at next session of conference, a report. President to appoint two days' meetings. General and district authorities sustained.

Officials present: 1 Seventy, 5 Elders, 2 Priests, 2 Deacons; total 10.

Preaching in the evening by R. J. Anthony. Adjourned to meet at Nebraska City, Nebraska, August 3d, 1884, at 10:30 a. m.

CENTRAL NEBRASKA DISTRICT.

Conference convened with Clear Water Branch, March 29th and 30th, 1884. President Levi Gamet in chair, G. S. Hyde secretary *pro te a.*

Branch Reports.—Columbus 39, one received by letter. Clear Water 38, 3 baptized, 3 received by letter. Official Reports.—H. J. Hudson, High Priest, E. M. Wildermuth, Seventy, Chas. Brindley and E. C. Wildermuth, Elders, by letter; G. S. Hyde, Seventy, and Elders Benj. Kester, O. A. Richey, J. B. Williams, L. Gamet in person. J. Smith, and Bro. Kane, Priests; A. Hollenbeck, J. Shepard, H. Blaylock Teachers, in person.

Resolved, That this conference grant licenses to newly ordained brethren on the Verdigris, to the offices of Priest, Teacher and Deacon. That licenses be given to those in the district who need them. That all acting officials in confirmation or ordination, be mentioned in such reports. That this district appoint and sustain a traveling missionary in the field; and further, That we appoint a committee of three to see that his temporal wants are supplied. Bro. R. H. Wight was appointed as said missionary; and Levi Gamet, H. J. Hudson, and J. H. Jackson were appointed as said committee. That the Bishop's Agent be requested to present his books at next session for auditing. General authorities of the church were sustained; also L. Gamet as president and H. J. Hudson as secretary. That G. S. Hyde be appointed as delegate to conference, and that he go uninstructed.

After business was closed, we had a season of prayer and testimony, in which a degree of the Spirit was felt. Preaching in the morning by G. S. Hyde; afternoon by R. H. Wight. The Saints met at night for prayer and testimony, and a joyful time was realized.

Adjourned to meet at Burnett, on 28th and 29th of June, 1884.

CARSON DISTRICT.

Conference met at Frankton, at eleven o'clock a. m., March 23. Bro. Glaud Rodger being present, was invited to preside. Levi Atkinson was chosen clerk.

Nevada district numbers one hundred and eight members including officers, as follows: Mottsville 40. Carson 31. Franktown 17. Elko 12. Dayton 8.

Elder Geo. Smith reported Franktown Branch; had not held meetings with the Saints as often as he could wish. The Saints appeared willing to do right, and expected to do better for the future. Elder David Isaac Jones reported the Mottsville Branch. Had assembled the Saints together, and they were united and felt blessed. Teacher James Twaddle reported unable to labor.

Elders Johns, Ridler, Millard and Willmet, reported. Carson City Branch, meetings had not been regularly held from various causes. Each still kept the faith, and was desirous of doing good. Bro. Rodger reported the Elko Saints as doing the best they could in their scattered condition. Dayton Branch reported by L. Atkinson. No meetings held in that branch the last quarter, the isolated condition of members preventing.

Resolved, That we meet in our several branches on the first Sunday in each month, to partake of the sacrament.

A motion was made by Elder Rodger that we elect a president of the district for one year, to be done by ballot at the call of our present president.

Collected for the relief of our brethren distressed by the floods of the east, the sum of forty-three dollars.

Adjourned till the call of our present president.

Since the above meeting Elder David Jones has been elected president of district.

Miscellaneous.

MASSACHUSETTS DISTRICT.

Conference of above district will convene in New Bedford, Mass., May 31st, 1884, at 2:30 p. m. Free return tickets will be furnished to all visiting conference, over the "Old Colony Line." Come brethren and sisters, and help build up the work.

JOHN SMITH, *Dist. Pres.*

SALT LAKE CITY BRANCH.

ABSENT MEMBERS.

The following names still stand upon the record of the Salt Lake City Branch of the Reorganized Church, whose present whereabouts are unknown to the branch and mission officers: John Gorton, Emily A. Wright, Mary E. Canning, John E. Carlisle, Jane Wilson, Richard Williams, Rachel Williams, Clodie Williams, Ellen Thomas, Mary Myers, P. C. Ludvigwert, Andrew Peterson, O. P. Christensen, M. M. Christensen, John Rugg, Jens H. Peterson, Ann H. Nunn, F. D. Rugg, Hans J. Peterson, Betty M. Henderson, Ezra Strong, Chas. Foalsch, Sarah Nisonger, Petra C. McLane, Mary A. Kelley.

If any of the above see this notice they are requested to write to Bro. E. C. Brand, Salt Lake City, or to H. A. Stebbins, Lamoni, Iowa, and if they live in or near branches Letters of Removal can be sent to them. If any others who read this notice are aware of the present location of any of the above named, they will confer a favor by writing to one of us. Should any of the number be known to have died or been expelled or joined other branches, whose presence I have overlooked, through change of their names by marriage or otherwise, please give the information, with dates of death, expulsion, etc. We wish to correct the Church Records by accounting for all actual losses that have occurred.

HENRY A. STEBBINS,

Church Secretary and Recorder.

LAMONI, IOWA, May 3d, 1884.

BORN.

EZZELL.—Near Marmiton, Bourbon Co., Kansas, January 7th, 1884, to L. H. and S. J. Ezzell, a daughter, named Bertha Lou.

DAVIS.—Near Palmyra, Otoe Co., Nebraska, March 4th, 1884, to Mr. F. M. and Sr. Ida Davis

a son. Blessed May 6th, 1884, by Robt. M. Elvin, and named Frederick Ellsworth.

DIED.

Smith.—At Benwood, Marshall county, W. Va., April 1st, 1884, of pneumonia of the lungs, Bertie, dearly beloved son and only child of Bro. Albert and Sr. Anna E. Smith, aged 2 years, 2 weeks and 2 days. He was a sweet, intelligent child, and it was very hard to part with him; but we do not mourn as those who have no hope, for we know that of such as he is the kingdom of heaven.

We loved him, Ah, no tongue could tell
How much we loved him, or how well
God loved him too, and he thought best
To take him home to be at rest.

STROH.—Near Quincy, Branch Co., Michigan, April 30th, 1884, of enlargement of the liver, Sister Catharine Stroh, aged 64 years, 2 months and 12 days. Deceased was born in Lancaster Co., Pa., February 18th, 1820. Subsequently the family removed to Ashland Co., Ohio, where on February 20th, 1840, she was united in matrimony to Hugh Stroh, with whom she lived in unity and peace till the time of her death. Soon after their marriage, she with her husband united with the Dunkard, or German Baptist Church; with which she sustained a faithful relation till her demise. Just prior to her death, added light beaming into her mind relative to the gospel, which she intended to accept, had she been spared to do so. Her life was one of sympathy, generosity, good works and love. Passing quietly into rest, she leaves a husband and nine children to mourn her loss. Funeral remarks by C. Scott.

STUDLEY.—At Omaha, Nebraska, May 6th, 1884, Bro. Alfred H. Studley. He was a resident of Council Bluffs, Iowa, and his body was, at the request of his brother, sent to Massachusetts for interment. He was born in Massachusetts, January 22d, 1884. Baptized January 19th, 1881, and ordained an Elder October 9th the same year. He was a faithful Saint, and died in the full faith of the gospel. He leaves an aged father and mother and several brothers and sisters to mourn his loss.

FERGUSON.—At Muskogee, Indian Territory, October 8th, 1883, of consumption, Sr. Sophia Ferguson, after two years suffering. Born in 1860; baptized at Blue Rapids, Kansas, by Bro. I. N. Roberts, February 22d, 1880. Died in hopes of a glorious resurrection. Leaves two small children to mourn her loss.

FIFTH QUORUM OF ELDERS.

Brethren: Having purchased a quorum record, as per resolution of quorum, I find it provides for the following items, which will be required of each member to fill out in making application for license: name in full; when born; when baptized; when ordained; where ordained; by whom ordained. By paying attention to the above, you will confer a favor upon the undersigned, as well as having your name properly recorded with those of your brethren on the quorum record. Those brethren who have sent items, will please have a little patience, as I have not yet received the license blanks from the printers, although ordered at Conference. I hope every member of the quorum will see the importance of having his record straight. Those who have not yet forwarded their names with recommendations of presidents of branches, districts or missions, will please do so immediately.

J. A. ROBINSON, *Sec'y. of Quorum.*

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TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.
 I have been traveling and selling Johns & Ordway's new
 Self-Adjusting Bed Springs for over eight months in Iowa
 and Kansas, and have been richly rewarded for my labor.
 The springs give better satisfaction for the money than
 any other springs on the market, and I know they outsell
 all other springs. Leave them on trial and they readily
 recommend themselves. The above named firm are now
 engaged in enlarging Pictures, also of which I now have
 some samples, being of the finest quality, and could not
 help but meet the approbation of all. I heartily recom-
 mend Messrs. Johns & Ordway as being prompt and reli-
 able firm, and justly deserve patronage.
 Very respectfully,
 N. N. HAZELTON.

Moscow, Idaho, Jan'y 11th, 1884.
 Johns & Ordway, Peoria, Ills.—Dear Bros.—Out of fifty
 beds put in on trial in this county, I have had none to take
 out, as they all give satisfaction. I also use them in my
 own home. I can conscientiously recommend them as
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 Bed Spring that I am acquainted with.
 Yours in bonds,
 J. C. CLAPP.

EENO, Gallia Co., Ohio, Dec. 21st, 1883.
 Johns & Ordway, Dear Brothers.—I can truly say your
 Springs has given greater satisfaction than any other arti-
 cle that has ever been sold in this country. If a person
 will take a set on trial, they will not part with them. I
 have often put up three sets at one house, and gone the
 same road four times, and sold more the last time than I
 did the first. I do furthermore say that you have always
 been prompt, honest, and just with me in our dealings.
 Your brother in Christ,
 O. WILDMAN.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
 Johns & Ordway, Peoria, Ills.—Dear Bros.—The Springs
 are just daisy, and I like to handle them, because I can
 recommend them. I remain your brother in gospel love,
 GEO. MONTAGUE.

LANCASTER, Ind., Jan'y 1st, 1884.
 Dear Brethren.—The Springs give entire satisfaction.
 Love to sell such an article. No discount on the Springs.
 Out of one hundred and fifty sets sold, every one speaks
 in their favor.
 Yours,
 V. D. BAGGERLY.

HEBER CITY, Utah, Jan'y 7th, 1884.
 Johns & Ordway; Dear Bros.—I must say your Springs
 are all you represent them to be, and all who have had
 them put up are well satisfied with them, which gives me
 great satisfaction to be able to write on this occasion.
 Yours in bonds,
 WM. AULD.

MILLERSBURG, Ills., Dec. 27th, 1883.
 Messrs. Johns & Ordway; Gents.—I have used one set
 of your Bed Springs for over a year, and would not be
 without them for three times their cost; also, all I have
 sold are giving satisfaction, and I cheerfully recommend
 them to all who are desirous of a handy, easy, and cleanly
 Spring. Wishing your success, I remain yours,
 W. F. CLARK.

MOBILE, Ala., Jan'y 23d, 1883.
 Bro. Johns & Ordway.—The Pictures you enlarged for
 me came to hand in due time and in good order. I was
 well pleased with them, as also were the parties for whom
 they were taken. I am trying to preach the gospel, doing
 this work to make my expenses, so I will not have to call
 on the church for help, and I am getting along very well.
 Yours in gospel bonds,
 E. W. CATO, SEN.

Bro. M. N. Cole of Augusta, Butler Co., Kansas, writes
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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 577.

Lamoni, Iowa, May 31st, 1884.

No. 22.

THE SAINTS' HERALD:

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Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, May 31st, 1884.

EDITORIAL ITEMS.

THE brethren of Reese's Creek, Montana, have undertaken to build a meeting house. A notice of the effort appeared in the Bozeman *Avant Courier*, for March 27th, which some one sent us. Eight hundred dollars had then been subscribed, and it was intended to build a house 20x30 feet or larger, as the means might permit.

Bro. Joseph Lambert returned home from Davis City, Iowa, on the 14th, and reports a most excellent feeling and prospect for gospel work there. On Sunday, the 11th, three were baptized, Bro. Z. H. Gurley officiating, under circumstances very gratifying to both laborers. Bro. Gurley has preached in Davis City for years, and is now gratified in seeing the harvest. Bro. Lambert opens his labors in his new field auspiciously in the meetings at Davis City. Bro. Gurley speaks there on the 17th, and Bro. Lambert goes to Creston, Iowa.

Bro. C. A. Beebe wrote from Council Bluffs, Iowa, May 13th. "We have had Bro. Josiah Ells with us for a few days. We enjoyed his stay among us. He left for the east well-pleased with his visit to conference and the west."

Brn. O. B. Thomas and John Johnson returned the 12th from a few days' labor in Ringgold county, Iowa, and report good success. Bro. O. B. goes to the Morris Chapel for Sunday the 18th May.

Brn. A. White and C. St. Clair were at Elderado Springs, Cedar county, Missouri on the 12th of May. On the evening of the 13th they held service. On the evening of the 15th they held meeting at Clintonville, Cedar county. Two had presented for baptism which it was thought would be attended to on the 18th, but of which we have not heard.

Bro. Henry A. Stebbins was at Lone Rock on the 11th, and would be at Allendale, Missouri, on the 18th. He aided Bro. J. R. Lambert at Davis City the week ending the 11th.

Bro. John Smith, of New Bedford, and the Saints of Fall River, Massachusetts, and Providence, Rhode Island, request Bro. J. W. Briggs to make them a visit during his stay in New York and the east.

Bro. E. Banta left Lamoni on the 15th for Des Moines, Iowa, where he expects to fill appointments till the 19th.

Bro. Zenas H. Gurley and William Anderson, of Pleasanton, paid the office a visit on the 19th of May.

Rev. Coovert, with whom Bro. W. H. Kelley was debating at Pittsburg, Pennsylvania, publicly refused to discuss the proposition which he was to affirm, the second one of the agreement. It seems to be no hard thing for a reverend gentleman to withdraw from his promised word in debate.

Bro. George S. Hyde writes from Bennett, Nebraska, May 11th, 1884: "The work here is onward, some to be baptized to-day."

Bro. James A. McIntosh, of Alliston, Ontario has baptized fourteen since January 1st.

Rev. P. C. Hogle, of Winterset, Iowa, colporter for the American Bible Society, is canvassing Fayette and adjoining townships of Decatur county, Iowa, soliciting aid for said Society. The object being to furnish the bible, without comment to those not able to purchase. Give him a lift who can.

THE Board of Publication have decided to issue the *Zion's Hope* weekly at the expiration of the present volume which will be June, present year. It will be small in size; and, if the committee appointed by the late Annual Conference, furnish the copy for Lesson Leaves, there will be printed in each current number the lesson for the week; or as they may be furnished to us.

There has been a great deal of talk, a great many letters written and doubtless a great many prayers offered that the *Hope* might be made a weekly issue; but with all this, there are nearly five hundred delinquent subscribers on the *Hope* list, nearly one fourth of the entire number; these will be stricken from the list at the end of the volume unless renewed, at which no one must feel offended. No notice of the expiration of subscription will be given beyond the printed label on the mailing list, from and after this issue.

The Board also decided to put the subscription down to fifty cents per copy per year to single subscribers. In clubs of ten, or more, to one address, Sunday Schools, or otherwise, twenty-five cents per copy per year, in advance. Now let those who have been so anxious that the *Hope*

should be weekly see what they can do (besides talking and praying) to keep the *Hope* going.

"APOSTLE George Teasdale delivered a discourse upon the celestial order of marriage. He read the revelation contained in the Book of Covenants, and commented upon it, and showed that it is not only a part of our faith, but indispensably necessary to practice, in order to exalt any one in the presence of God, the Father."

The foregoing utterance was made at a conference of the Utah Mormon Church, at a stake in the territory. There are two significant points. One is the necessity for men to practice plural marriage in order to be exalted in the presence of God the Father. This leaves out all the men of Utah except about 2,500. It leaves out Isaac, Joseph, the apostles in Jesus' time, at Jerusalem; the apostles of the Lamb on this land, Book of Mormon time; it leaves out D. W. Patten, Bishop Edward Partridge, R. B. Thompson, Joseph Smith, Senior, and his sons Samuel and Don Carlos; and it leaves Jesus himself lacking an exaltation. The other point is this, Apostle Teasdale reads from the Book of Covenants the "revelation on plural marriage," when he knew as did all the elders present who heard him, and all the readers of the *Deseret News*, from the columns of which we clip the extract, that no such revelation is to be found in the Book of Covenants prior to the Salt Lake edition of 1876. Now will the Apostle Teasdale, or the Editor of the *News* please tell the readers of that journal *when, where, and by what authority* that revelation was put into the book, from which the preacher quoted?

EXTRACTS FROM LETTERS.

Bro. W. W. Blair wrote from San Francisco, April 28th:

This branch, and Oakland, and San Francisco, are being cleaned up and got in better order. I have held councils here and at Oakland, with excellent success. The work is reviving, and the outlook excellent. May go north to Montana by June first.

John B. Alden, 18 Vesey street, New York, is engaged in the book making and book selling business; including the reprinting of miscellaneous works in cheap form. Bro. C. W. Lamb, of Magnolia, Iowa, suggested that we notice the business of said Alden, and of it himself says:

Inform the saints, for their benefit, where they can get many of the miscellaneous books now offered in the *Herald*, for less than half the *Herald* price; printed on cheap but good paper, with good type, and well bound,—good enough for rich or poor. I have many of Alden's books, and have dealt with him for years, and always find him fair, square and honest. He has the Koran

of Mahomet for forty cents, instead of \$2.00, as now offered in the *Herald*. Gibbon's Rome and Milman's Notes, in three volumes, for \$2.40, instead of \$4.00. Rollin's Ancient History for \$2.70, instead of \$4.00. Josephus for \$1.40, instead of \$3.50, as offered in the *Herald*, from the old-line publishers, who put the price of books so high that the masses can not reach them.

Bro. James Caffall wrote from Manassas, Colorado, May 12th:

We are getting along slowly here. But the Brighamites are being worried—Teachers very busy. I preached five times last week, three miles from here. I had thought to leave here this week, but Bro. Moyer wished me to tarry longer, and having a better attendance on Sunday night last, I decided to stay. We count forty, besides those who have gone away, and those baptized—who believe our doctrine.

Bro. Caffall is requested by the Presidency to remain in Colorado until he deems that the work there may be left in safety.

QUESTIONS AND ANSWERS.

Ques.—Are there other Gods (possessing analogous power with them) besides the "Father and the Son?"

Ans.—No, we understand not. "For, though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many), but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." "There are two personages who constitute the great, matchless, governing and supreme power over all things—by whom all things were created and made, whether visible, or invisible—whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son."

Q.—Did Joseph the martyr teach, authoritatively, that we would "become gods and create worlds;" or that we should ever become beings of worship, viz: beings receiving adoration, &c.?

A.—We know of no such authoritative teaching. If he did teach such a theory the warrant for it does not appear in the New Testament, Book of Mormon, and the Doctrine and Covenants, the doctrinal standards acknowledged by the church since its organization.

Q.—Is the "King Follett Sermon," as published and circulated after Brigham Young obtained control (presidency) of the church, a genuine report of the same?

A.—It is stated to us by many of those who heard the King Follett sermon, that two hours and fifteen minutes were occupied in its delivery; but the part published may be read in fifteen minutes. Personally, we have never regarded the article purporting to be the King Follett sermon as anything more than isolated extracts from the sermon, caught by a listener and and penned in long hand. And while some sentences may possibly be as spoken, the whole is too fragmentary, and of such a character that we can not accept it as a true report of the sermon. Without the qualifying portions that must have been left out, no one is warranted in taking the part published and using it as authoritative

expression of the faith of the church. But allowing it to have been correctly reported, partial as it is, it can not be taken as establishing any doctrine or theory denied by the books.

Q.—Are we not (as the sons of God) the legitimate aspirants to a joint heirship with Christ, as colaborers together with him to rule the nations "with faith and equity" as the delegated representatives of God, this being a reward of obedience and faith? In this condition will we not be forever required to worship the "Father and Son?"

A.—We are co-heirs with Jesus Christ of a kingdom that perisheth not and fadeth not away, in a reign of the Son as Lord of lords, and King of kings; and may hold places of renown, rule and trust in that kingdom; but we gather no promise that any shall rule with supreme sovereignty except God and Christ; though as subjects to them saints may be and are promised to be made "Kings and Priests unto our God and his Christ; and shall reign with him on the earth." There may possibly be those who may rule over subjects as kingly officers, but this is clearly to be understood as exercising such right under Christ and God, who are and ever will be supreme over all.

Q.—Will not those who obtain this exalted position and title "gods" ("I said ye are gods") be dependent on "God Almighty" for the continuation of their exaltation?

A.—Most certainly. Such dignity if held, will be conferred and continued at the will of the Supreme and during the good behavior of the incumbent, and not as an inherent right.

Q.—Can there be more than one Infinite God? If so in what would the "Eternal Father's" supremacy consist?

A.—No more than are found in the expression, The Father and the Son. If there were others as supreme as himself, the Father would not be the Infinite One.

Q.—Is it wisdom for an Elder to teach the Saints that we will become gods, &c., &c., without informing them of their eternal subjugation to the "Father," as well as the nature of that Godhood (or government)?

A.—Wisdom is to be justified of her children (results). We presume the results of such teaching referred to above would be productive of undue assumption upon the part of some who might be over weak in ambition; and would lead to useless disputation among others.

[Owing to an error in the name in the notice previously sent us, the following corrected notice is published.]—ED.

OWEN.—At Burlington, Iowa, April 26th, 1884, Sister Ellen Owen, wife of Bro. Owen Owen, aged 67 years, 10 months, and 19 days. She was born in Liverpool, England, June 7th, 1816, and with her husband and children came to America in 1866, settling in Burlington the same year. She was the mother of twelve children, seven of whom are yet living. Her health had been failing for many years, a general decline and decay, closing with the last two weeks of fatal illness. Bro. H. A. Stebbins preached her funeral sermon on the 28th. She was baptized August 5th, 1871.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Correspondence.

PITTSBURGH, Pa.,

May 14th, 1884.

Editor Herald.—In company with W. H. Kelley, I arrived here the 5th inst., to attend upon the discussion to take place between him and the Rev. Covert, of the so called Church of God, in this city. Seven evenings have passed upon the first proposition, and one more is to come. The proposition reads: "Is the Book of Mormon of Divine origin, and its teachings entitled to the respect and belief of mankind?"

The affirmative advanced his proofs in the following order:—(1.) That the book bears evidence of its divinity, in that its teachings are all in harmony with the doctrine of Christ as set out in the Bible, and unites as another witness to mankind, that Jesus of Nazareth was the Christ. (2.) The many prophetic statements set out in the book, which could not have been known at the time of making, and the publication otherwise than by inspiration; but which have been clearly fulfilled since, prove the book of Divine authenticity. (3.) The new light reflected upon the world by the book as to the settlement, civilization, religion, and pursuits of the people of Ancient America, and which has been corroborated since by scientific research and archeological discovery, is evidence of the work's divinity. (4.) The chain of evidence by reason of the application of many prophecies, both in the Old and New Testaments, and which have no other reasonable solution, is such as to show unmistakably, that the book is from none other than the Divine mind.

The negative at first attempted to meet the issue by entering into a criticism of the Bible texts. (2.) By showing that there were contradictions between the book and the Bible. (3.) That there was a fatal error in the book in stating that the people here kept the law of Moses, and yet they had priests not of the tribe of Levi. Failing to make his objections stand, as has usually been found the case, he brought out his great weapon and began on "*Character*."

When his attention was called to the fact that he expressly stated that he would not do this before entering the discussion, he said: "I said I would not unless it was necessary." Since this time we have had nothing but the lowest and most filthy mess of the hatched falsehoods to listen to; the Rev. (?) Covert descending to a much littler kind of meanness than it has been my lot to listen to before. However, last night he squealed, and without a word of warning, announced that since the affirmative had not done a thing in support of the Divine origin of the Book of Mormon, he would not go on and debate the other propositions, and that one more night would close the thing entirely. W. H. reminded him of the contract, and told him that he would like it carried out, so that he might examine the claims to "this so-called Church of God," but to no purpose. The Rev. gentleman refused to go on, because his opponent had made no argument. We shall see farther to-night as to the outcome. So far we are satisfied.

Sabbath last, met with the saints here in preaching and social meeting. The afternoon social

meeting was quite spiritual and encouraging. Bro. John H. Lake was present, and presided with W. H. The saints were encouraged, and we all felt that we were not tired of bearing the Master's name.

Since arriving in the city, I have had the pleasure of an interview with Mrs. Nancy (Rigdon) Ellis. She talked freely, and the visit was pleasant, at least to W. H. and myself. The interview we will furnish for the press hereafter particularly. She says she was eight years of age at the time that the preachers of the Latter Day Saints first came to her father's in Mentor, Ohio; and has a full remembrance of it because of the contest which soon arose between her father and Pratt and Cowdery, over the Book of Mormon. She says: "I saw them hand him the book, and I am as positive as can be, that he never saw it before. He read it and examined it for about an hour and then threw it down, and said he did not believe a word in it." She further stated that her father in the last years of his life, called his family together and told them, "That as sure as there was a God in heaven, he never had anything to do in getting up the Book of Mormon. And never saw any such thing as a manuscript written by Solomon Spaulding." On being questioned with reference to her knowledge of "sealing" and "polygamy," she said that she lived with her father in Kirtland till the year 1838, when they went to the State of Missouri. That she never heard tell of such a thing as sealing, or polygamy, in Kirtland. We called her attention to the fact that one William Smith, a Campbellite Exhorter, stated to us in Kirtland, that he heard, he thought, that she was sealed to Joseph Smith in Kirtland. She says, "It is absolutely false; I never heard of such a thing while in Kirtland as sealing." We asked, Were you ever at any time or place sealed to Joseph Smith? Answer: "I was never at any time." She then said her father went from Missouri to Nauvoo, arriving in Nauvoo in the year 1840. They lived there till the 18th of June, 1844, when her father started with his family to this city, and they arrived here the same day Joseph Smith was killed in Illinois, June 27th, 1844. We then asked her: When did you first hear of polygamy in Nauvoo? She said she never heard of it while they lived in Nauvoo. Did you know any person while you lived in Nauvoo who was married to more than one wife, or had more than one wife at the same time. Answer: "I did not."

When did you first hear of the so-called revelation on polygamy? Answer: "I never heard of it until after we came to Pittsburg, and some time after; I could not say just how long." Did you not hear talk that there was such a thing while you lived in Nauvoo? "I never did." When did you first hear about sealing? "I heard about this first about the year 1842. I believe it was in this year." How old were you at this time? "I was born in the year 1822." What was this sealing, and what was the object of it? "I can not say that I ever understood it fully. Can not give the object." Was it a state of marriage and did it contemplate living together as husband and wife? "I never so understood it." She then stated that she thought Joseph Smith was quite a different man in spirit and manner the last year or two that she knew him from what he was in the other time she had known him, from 1831 to 1842. In her language she

said: "He seemed entirely different; but I never knew or even heard that he had more than one wife."

I give this testimony because it is from a lady who was in Nauvoo all the time Joseph Smith lived there, except about ten days before his death. She was the daughter of one of his counselors, and in some respects he was the ablest man in the church. She was twenty-two years of age when they left there, and in a position to know what was going on, and is an intelligent lady. We asked to ascertain the truth of the matter, not minding who it might strike; and in this spirit it is given to the readers of the *Herald*. During my visit to Pittsburg this time I made the acquaintance of many good and noble-minded Saints. May the kind Master ever guard and direct them, and give to them the reward of the righteous.

Kirtland, Ohio, May 16th, 1884.—Have just arrived home from the scene of contest between Rev. W. R. Coovert and W. H. Kelley. Only the first question was discussed which they had agreed upon, Mr. Coovert publicly refusing to go on according to the agreement. Every means was taken he and his friends could think of, to hold out on one question. I have only to notice a few such choice expressions as, "We are the sheep, they are goats;" "The Book of Mormon says the one who should bring it forth should live; but we killed him;" "All the Mormons this side of hell;" &c., in order that your readers may see how a Rev. gentleman of the so-called Church of God will act after he has given his word and signature that he would not try to attack character, and would debate honorably. W. H. was quite moderate for him, but gradually followed up these slurs mildly, till in his own language his opponent abandoned altogether God's methods of work and the gospel spirit. Then in his own language, "Since my opponent has thrown off the mask; shown he has no disposition to meet this issue fairly and in accordance with Christian rules and principles of warfare, but has gone over on the devil's hillside and begun squirting dirt, I shall now follow him to his stronghold." He followed him just lively enough for Mr. Coovert to strike his colors and run.

Thus the gospel of Jesus has again proven that it can not be successfully assailed by false and scandalous stories and dishonorable ways, and the right is triumphant. William remains in Pittsburg over the Sabbath, preaching.

Hastily, as ever in love of the truth,

E. L. KELLEY.

BUTTSVILLE, Grundy Co., Mo.,

May 11th, 1884.

Bro. Joseph.—I was baptized April 25th, 1882, by Bro. W. T. Bozarth. I believed the gospel two years before I was baptized. The first sermon I heard preached was by Bro. J. M. Terry, in 1880. I doubt not the work, but love it, and love to hear of its progression; and I know it will prevail; for it is truth. I believe Joseph Smith was a prophet beloved of God and the Saints, and hated of Satan and his followers; but he lived to be an instrument in the hand of God in restoring the gospel, and setting up the kingdom of God. I know the gospel is true. I love to read the Book of Mormon and the Inspired Translation of the Holy Scriptures. I love to read the letters in the *Herald*. How true the

apostle's words, "When one member is honored, they all rejoice together." As in the case of Bro. E. L. Kelley, when he triumphed over his opponent in the debate; thanks be to God. We would love to see Bro. Gomer T. Griffiths again. May the Lord bless his people and the honest in heart. Dear Saints, remember the little branch in Grundy county in your prayers.

Ever praying for the triumph of Zion, I remain your sister in Christ,

Laura D. Morrison.

HEALDSBURG, Sonoma Co., Cal.,

April 29th, 1884.

Bro. Joseph.—Inasmuch as there are in the church many that can not comprehend the true attitude of the Church of Jesus Christ of Latter Day Saints on the earth before the Lord's second coming, will you, therefore, through the *Herald*, answer, what the church is? That is, is it a literal kingdom of God, or a spiritual?

I understand, and teach, that the church is a spiritual and not a literal kingdom; and when Christ comes, then the literal kingdom will be on the earth. For proof, I give the following texts from the Scriptures. Luke 19:11.—The Lord "spake a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." See also verses 13 and 15. Paul says that "flesh and blood can not inherit the kingdom of God." (1 Cor. 15:50).

The Lord said, that "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."—Matt. 19:24. Compare Acts 14:22; 1 Cor. 6:9; Luke 21:31; 1 Cor. 2:9; Matt. 25:14, 34; 16:19; Rev. 2:26; 11:15; 20:4; Doctrine and Covenants 26:(50) 1; 32:(55) 2; 34:(11) 4; 41:(61) 2; 42:(13) 2; 58:(18) 1, 2, 5.

But for those who may be too slow to investigate the texts by reference to the Scriptures, I will here give the meaning of some of them. Paul saith that "*We must through much tribulation enter into the Kingdom of God.*"—Acts 14:22. If that "entering was when we enter into the church, we have not gone through any tribulations; but, as soon as we enter into the church by baptism, then the tribulations and persecutions begin to cleanse and purify us for the Kingdom of God. For "no unclean thing shall inherit the Kingdom of God."—1 Cor. 6:9. And the words of the Lord in Luke 21:31, are another proof, as all Latter Day Saints know, as well as the Adventists, that this text refers to the signs which are to go before his second coming. So that we may understand that his literal kingdom has not yet existed on the earth, but the spiritual kingdom, which is the church, a congregation.

Five things are necessary for a literal kingdom: Territory; a king; officers; subjects; laws. The church has no territory as yet, nor a king. Jesus is only a prince. But when he comes, he will be a "King of Kings" "over all the earth." Then will be fulfilled what is recorded in Rev. 20:4, "Reigned with Christ [their King] a thousand years." Rev. 11:15, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and forever."

There must be officers in the Kingdom of God, or of Christ, but no apostles, as no one is to be sent on a mission to preach a gospel. There will be none called prophets, as all will have the same

Spirit. There will be no teachers, for no one will be ignorant; nor will there be any one to do miracles, nor a necessity for being healed, as no body will be sick; for all will be perfect in the literal Kingdom of Christ.

But here one hands me the tract No. 24, "The Kingdom of God;" and says, "Is not this tract the teaching, or the doctrine of the church?" I answer yes. But that tract does not say that the church is the literal kingdom, but a spiritual: See page three.

I remain your humble brother in the gospel,
J. A. STROMBERG.

PLATTSMOUTH, Nebraska,

May 10th, 1884.

Brother Joseph:—I have been a member of the Reorganized Church of Jesus Christ of Latter Day Saints almost one year. The first time I heard this gospel preached was in Bro. Cazier's house by Bro. Elvin and Bro. Brand. I believe it is the only gospel preached that will bring salvation. I received it at once, and was baptized by Bro. Brand, also my companion. We have had many blessings bestowed upon us since then. Our little girl was very sick in the winter, and was healed through the power of God; and to him we give the honor and praise; and it is our desire to live as Latter Day Saints, and with the help of God we will; "For it is impossible for those who were enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." "For the earth which drinketh in the rain that cometh off upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessings from God; for God is not unrighteous to forget your work and labor of love, which ye have shewed towards his name," in that ye have minister to the Saints and do minister; and we desire that every one of the Saints do show the same love towards each other to the full assurance of hope, unto the end through faith and patience to inherit the promises. We hope to live watchful and prayerful to the end.

Your brother in bonds of love,

HARRY DICKINSON.

CLINTON, Iowa, May 18th, 1884.

Bro. Joseph Smith:—Bro. Wm. B. Smith has been with us for a few days. He came here on the 8th, and stopped with us until the 15th. He delivered a fine discourse on Sunday the 11th, and at three o'clock we went to the river, and Bro. Wm. Smith baptized two. We have had a good time, and have been strengthened, and good has been done by his visit. Some have been convinced of the truth of the work, and all will be happy to see Bro. Wm. again. He went from here to Rock Island. As a branch we are prospering, and although we do not increase in numbers as fast as we wish, yet we are very thankful that the cause is on the advanc. We expect Bro. Bronson soon; and should be glad to have any of the elders that pass this way to stop and see us. Our district conference will meet the first Saturday and Sunday in June; and we would be happy to see all that can visit us at that time.

Yours in the faith,

WARREN TURNER.

FORKSTON, Wyoming Co., Pa.,

May 1st, 1884.

Brother Joseph:—I am still battling for the truth. Since I left Ohio, I have visited the most of the saints in this district, and done what I could towards the advancement of the great work. I found some trying to walk in the narrow path, and some in the broad road to their own shame and disgrace, besides bringing reproach upon the cause they profess to love. I have not forgotten the kindness of many warm-hearted saints that have cared for me in my travels; and I am sure the Lord has not.

I came to father's in March, staid a short time, preached once in his house, then came here. By request of the community here, I commenced preaching five or six weeks ago, continued every night for fourteen nights. Have spoken twice every Sabbath ever since. The news of our efforts is spreading, and the interest is increasing. I intend to continue as long as wisdom directs. My address is as above.

Yours truly,

HIRAM ROBINSON.

Box 240, PITTSBURGH, Kan.,

May 15th, 1884.

Brother Joseph:—I arrived home yesterday from our conference, which was held with the Mound Valley Branch, on the 9th, 10th and 11th, inst. A good time was had, and judging from what I heard and felt, I think the prospects are fair for the future of the work. The representation was fair, considering the distance; business past off harmoniously, and I think to the benefit of the cause. The preaching was good by both young and Old. Three were baptized during conference by R. H. Davis; the writer baptized one in that branch a few weeks ago; and also eighteen in the Pleasant View Branch on the 6th, inst. E. A. Davis baptized one at the same place a week or two before; and there are more who say they will soon follow. May the Lord prosper his work everywhere.

Your brother,

J. T. DAVIS.

Dow CITY, Iowa, May 8th, 1884.

Bro. Joseph:—I discover what I consider an error in the statements of some of my brethren published in our works, which I wish to correct, that is, making your Father to be the man referred to in his letter to W. W. Phelps, that "put forth his hand to steady the ark of God." This I think is a mistake, and should be corrected by some one; and as it is so easy to correct, I think I shall try.

When we take the ground that Joseph was the man that was appointed that put forth his hand to steady the ark, and for this fell, we must admit he was smitten for transgression; but all that have written upon the subject that I have discovered, do not want to be understood as saying that he died for sin. But if he was that man, he was the same as Uzziah was, putting forth his hand without authority to steady the ark; and as it was contrary to law for him to touch the ark, only the priests having this right, he was smitten for violation of law. But Joseph did have the right to steady the ark, or church, he being the priest chosen for that purpose. Who was the man that put forth his hand to steady the church without authority from God, that was appointed? Brigham Young; for he was appoint-

ed of God to preside over the Twelve. This was his calling; and when he left his calling for the purpose of directing the ark, or church, he then did as Uzziah, not having the authority. But, says the objector, he was not smitten down like a tree struck by lightning. We admit he was not in this life, but would say God's ways are not like man's ways. He smites when he thinks proper, either in life or death, and we must abide his time. I suppose Abraham, when God led him out of the land of his enemies, and promised to give him Canaan, thought that the blessing would have come in a day or two; but it is yet in the future, because of the Lord's time. I hope my brethren will correct their mistakes when they see them.

JOHN HAWLEY.

SONORA, Iowa,

April 25th, 1884.

Dear Brother:—When I was on my way home from conference, I got to Grinnell on the 17th, and seeing quite a group of men together I stopped to see what was the matter. A man had been digging a cellar; and when he got four feet below the surface, he struck something hard. He uncovered it and called the professors to examine it, and they pronounced it the *tusk* of a *Mastodon*. I saw it measured. It was seven feet long, and eight inches through at the larger end. It was a monster; but in lifting it broke into two. The skull bone was found while digging another cellar about twenty-eight feet from this one several years ago. These bones are at Grinnell, Iowa.

I remain yours,

J. S. ROTH.

FANNIN COUNTY, Georgia.

April 27th, 1884.

To Joseph Smith, Lamoni, Iowa:—I feel the the greatest gratitude to you, and thanks to A. P. Cantrell, of Colorado, for giving you the required information of my troubles, through which I received a bundle of documents. It was the best treat I ever had at such a time. I was in considerable trouble about the way I was led, and was caused to lead others in the same way, being ordained an Elder of the Church of Jesus Christ of Latter Day Saints, without the knowledge of there being two parties claiming Joseph Smith, Jun., as the prophet and seer of said church. I was in deep thought about the Book of Jacob, about polygamy, and the revelation of the 12th of July, 1843, with a great many other things which I could not come out of previous to Cantrell's information, which unraveled the whole thing; and if you want to use this letter, or any part with my name you can do so.

My dear friend, I want to hear from you often; therefore, you will please send me a good, cheap paper, once a week, if you have such in your concern, or such a one as you think I need; and I will send the money. I am ready to embrace the ordinances of the Reorganized Primitive Church of Jesus Christ of Latter Day Saints, the first opportunity. I scattered those papers among the Brighamites. I have not had time to hear their conclusion. I guess they are like myself, and I want to change my name from a Brighamite to a Josephite; that is all. I want instructions what to do. I thought I was right, but now I know I am wrong, and how to get right is the present study. I have stopped preaching and keeping church records, and make no more reports to the Brighamites. Accept my thanks and

best love to you, for that bundle of rich documents. My address is Clemeth P. O., Union Co., Georgia, which is one and a half miles from my house.

With my best wishes to you and all the honest in heart that embrace the truth,

JOHNSON BROWN.

CURLEW, Palo Alto Co., Iowa,
May 5th, 1884.

Dear Herald:—Though we are comparatively young in years, and still younger in the gospel, only a child nine months old, yet we have gained considerable experience in that short time, and must say we feel greatly encouraged to press onward, ever feeling thankful to God that he removed the veil. We can now behold things coming to pass which have been foretold by the prophets of Israel. We have had considerable opposition to contend with, and that we do not object to; for it has a tendency to sharpen the intellect. Elder Stamm has been with us a short time; preached three public discourses, and several private ones, and we call it sound and strong doctrine. His fatherly counsel was acceptable, and we hope will prove beneficial to your brother in the gospel,

EDMUND FORD.

JONESPORT, Washington Co., Maine,
May 8th, 1884.

Dear Herald:—You are a very welcome visitor in our home, and your pages are perused with interest and delight, mingled at times with sadness, especially so while reading the reports of different missions in the minutes of last conference; so many calls for laborers and so few who labor. I know there are many who would respond willingly if their families could be provided for; and how easily this could be done if each member of the church would comply with the requirements of the laws of tithing which have, and are being taught by our beloved brother, E. L. Kelley, of the Bishopric; I can never be too thankful for his visit here; because I never understood fully the law of the Church concerning this matter, but do now; and my desire and prayer is, that I and every Saint may act upon it, and the blessings surely will follow; and the people who now sit in darkness will hear the blessed tidings of salvation, which, thank God, is free. During the past year we have been favored with the labor of able representatives of the faith, with good results.

It has been hinted that Brother Joseph Smith thought of coming east this summer. We were glad to hear it, and we say, Come, you will receive a hearty welcome from Saints and friends.

A word of encouragement to my sisters throughout the land, who are desirous of doing good, and helping the cause of Christ: There are various ways in which we can help to unloose the hands of those who are called to preach. The one that we have adopted and can recommend, is the sewing circle. Ours was organized almost eleven years ago, with fifteen members, now increased to thirty-three. We make quilts, puffs, and garments that are always salable, but never sell anything by lottery. We have earned many dollars, which have been given for the good of the cause, and to the poor. We have had to work our way up, but the outlook to-day is more prosperous than ever before; and while God gives us strength to labor, I trust we shall all be willing to devote a portion of our time to his service.

We are working for the salvation of souls, and when the harvest is over, and the sheaves are gathered in, may it be said of each one of us, "She hath done what she could." In conclusion I will quote a poem of David H. Smith, which will incite to greater and nobler deeds:

"Let us each be faithful day by day,
Never let our patient love decay;
God is ever just and true,
He will surely aid us to get through

"Never say 'tis little we can do,
That our opportunities are few;
If we have improved before,
Heaven will intrust us soon with more.

"Do not think our humble songs are vain,
Join with hearty zest the simple strain;
If God's love inspire the heart,
Better they, than empty works of art.

"Higher hills are barren, bleak and cold,
Chilling snows the mountain slopes enfold;
In the lovely vale below,
More abundant fruits and harvests grow.

"Jesus was himself the low and meek,
In humility his lessons did he speak;
By the angels next the throne,
Is the greater meekness ever shown."

Yours for truth,

SISTER E. M. WALKER.

DECOTO, Cal., April 24th, 1884.

Brother Joseph Smith:—I am still in the faith. I thank God for the day that I heard the true gospel preached. Though I am old and feeble, and I stand alone here, I thank God that I have my papers. I have not seen any of the brethren for about a year. But when my papers come, they give me great comfort; but it is not like hearing a good sermon. I am very lame, I can not walk but a few yards from the door; but I know that God has been good to me, and I have no reason to complain.

With best wishes for the success of your papers and their readers. I wish in your prayers you would remember us.

Your sister in the latter day work,

ELIZABETH LOWRIE.

PARRSBOROUGH, Cumberland Co.,
Nova Scotia,
May 1st, 1884.

Dear Herald:—I have been a reader of your pages but a short time. I like what they contain very much; am more especially interested in the letters. We seem almost acquainted with some whose names appear frequently. We will read with particular interest now, letters from Elder F. Sheehy, for we hear he has been appointed missionary for Nova Scotia. I am glad we are to have an Elder come among us so soon. I feel safe in saying he will receive a warm welcome by the Saints here; for the cause for which he labors is dear to us.

It has been about eight months since my husband and myself were baptized by Bro. Joseph Burton; and we have never regretted it, although we are living apart from the rest of the Saints, and have to stand alone; yet we are not alone, for we have one on our side that is greater than them all. We seem to have but little chance to spread the truth, and this we regret. We are very inactive, but are trying to gain strength and knowledge, so that when the right time comes we may be able clearly and with knowledge to explain the truths contained in the Bible. We wish people would talk to us more about what we believe, instead of talking to somebody else

behind our backs, when they don't know, nor want to know, what they are talking about. There are a great many false reports circulated about our church and faith. Some things that are hard to bear, coming as many of them do, from professed Christians and friends, from whom we would "expect better things." I desire above all things to have the Spirit of Christ, who when he was reviled, reviled not again, that I may guard against thinking or speaking evil of any one. Hoping the time will soon come, when truth will be spoken by all,

I am your sister in the faith,

IDA A. LAYTON.

FITCHBURG, Mass.,

May 9th, 1884.

Dear Bro. Joseph and Saints:—A few weeks after I became a member of the church, I was in my room, earnestly asking of the Lord what he would have me to do. I did not wish to be an idler, for surely the fields were white and ready for the harvest, or, it may be that in some places good seed should be sown. Therefore my heart went out in the cry. "Lord, what wilt thou have me to do." The answer came in the form of a vision, while I was still upon my knees, waiting to know the will of the Master. The voice of the Spirit said, "Look up." I looked and saw a long straight road, houses on either side. In the center of the road I saw a woman walking, in plain apparel turning not to the right or left, but keeping straight forward. A voice to me said: "Thus shalt thou walk, and I will be with thee." The scene in part changed. I saw myself starting in the same road, the Savior by my side. He had a loaf of bread in his hand. He broke a piece off and gave me, saying, "Go, feed my sheep, feed my lambs. As ye have freely received, so freely give, go and I will lead and be with thee even unto the end." I started and the Lord bade me enter the first house. Therein I found a woman weeping and mourning the loss of friends. Breaking a piece of the bread, I went and gave it to her. She ate it, and directly looked up with joy. Wiping away her tears, she began to praise God. I quickly went on my way entering the next house. There was an old man bowed with age, and suffering, pacing the floor, leaning heavily upon crutch or cane. I gave to him also of the bread, and immediately he dropt his cane, stood erect, and began to give God the glory. I entered the next house, and found a young mother weeping over her dying child, wringing her hands in grief. I went to the babe, and put a small crumb of the bread in its mouth, an then gave a piece to the mother. Directly her tears were dried, she rejoiced, her child was restored, and they were happy. As I went on my way, and thinking of these things, I saw before me a poorly clad old man, with white hair, and bent with age. I gave to him also. He instantly stood erect, began to praise God, and went on his way. I next saw two little children coming with tears upon their faces, seemingly heart-broken. I paused and placed my hand on their heads, and gave them of the bread. They went from me smiling and happy.

The vision passed. Again I was in my room kneeling, when the voice of the Lord said unto me: "Thus shalt thou walk, and go from house to house, comforting the weary ones, I will be with thee, fear not, tremble not at the face of

man; for I am the Lord thy God, and I will uphold thee." I said, "Lord, wheresoever thou leadeth, I will go." Immediately my soul was filled with great joy. Words can hardly express the light and glory all around. I felt that I could walk and not faint, could run and not be weary.

The next morning I went out as the Spirit directed. The Lord blessed me, and many were comforted.

Since I came to Fitchburg, the Lord by his Spirit again told me to go from house to house, and he would be with me. Since the first of April I have done so, and find many dear ones, hungering and thirsting for the pure word, even the bread of life. The cry of the honest heart is, "Where, O where, is the gospel of Christ preached to-day." Thank God, even as I have received, so I give. As I strive to walk in the light, I am able, by the help of God, to lead them to the light of the pure gospel of the kingdom. Yesterday, while speaking to a Methodist gentleman, in my house, the Lord blessed me as I held the three books in my hand, and fearlessly declared their truth, and spoke of the restoration of the gospel. I talked with liberty for over three hours. I ask you to pray that God may water the seed sown. I feel that at the longest my time is short. Every day must be devoted to the Master's work.

The voice of the people here is, let your elders come and preach, and we will gladly come to hear them. Bro. Gilbert has been here once, but we would like to have them oftener. May the Saints pray for us in Fitchburg, for the Lord has promised that a branch shall be raised up in this place, and as yet we are the only family, four in number. With my heart and hand in the work of the Master, I am your sister in the bonds of the gospel,

A. V. HOXIE.

OENAVILLE, Tex., April 30th, 1884.

Dear Herald:—I was baptized March 9th, 1881. I was convinced of the truth by the plain, earnest preaching of our esteemed Bro. H. C. Smith. God's Spirit has attended and greatly blessed me since I have been in the work. I find no principles to be ashamed of, and upon principles I build all my hopes for the present and future. I feel pretty well founded in the faith; yet I realize the danger of falling by the way. We feel sure that the Lord is on our side, and this gives us courage to continue faithful. When I think of all these glorious promises, I wonder how I can ever doubt or become discouraged. My greatest desire is to do something for the Master. We need not wait to perform some great act of benevolence, which the world will applaud; for it is not so much what we do as the spirit in which we do it. He says if we but give a cup of cold water in the name of a disciple, we shall not be without a reward. With best wishes for the success of the *Herald* and its readers, I remain your sister in the latter day work,

MARGARET A. NORWOTH.

SANDWICH, De Kalb Co., Illinois,
May 13th, 1884.

Brother Joseph Smith:—The Saints here I think are mostly in health about as usual. Sister Patterson is very sick, and her recovery has been thought to be quite doubtful. She was thought to be a very little better yesterday morning. I met with Bro. Ells at Bro. Rogers' yesterday. He was looking quite well, and feeling well. He is expected to preach in Plano next Sabbath. I was

with the brethren at Mission Sunday before last, and preached in the forenoon. The Sacrament was administered after preaching. I was at the meeting of the church in Plano the Sabbath previous, and preached. Also attended the funeral service of an infant child of brother and sister Smith, the 24th of April. I had thought to return to Independence, Mo., this week; but I received a letter last Saturday from one of the members of the Church in Steuben Co., New York, that I baptized a few years ago, who is quite desirous that an Elder should come there and preach, and proposed to send me means to bear my expenses if I would come. I have concluded to go. I baptized several in Stuben county, in former days; but they have mostly moved away since, and some of them died; so there are only two or three members left there now.

Yours in bonds, with regards to all Saints,
C. G. LANPHEAR.

PINCKNEYVILLE, Perry Co., Ill.,
May 4th, 1884.

Dear Herald:—You are a most welcome visitor. You bring me good news of how the gospel is winning its way. It causes my heart to rejoice when I read the letters from the Elders in the field, and the success they have. Yet I am sorry when I hear of branches going down. This ought not to be. If we are to be lights, we ought to let our light shine, that the world may know we are the children of God. Dear Saints, keep up your prayer and testimony meetings. It is by meeting often that we are strengthened. I have been here over ten years, and have not had the chance very often to meet with the Saints of God; and I know it is meat and drink to the soul to meet often together. I long for the time when I can be near a branch of the church.

My husband has been a cripple nearly ten years, confined to his bed; and I ask the Saints to pray for us, that we may be faithful to the end. God has blessed me with comforting dreams; yet trials come that are hard to bear. I have seen the friend that is ever near, but I must put my hand in his. That God will bless his people everywhere, is my prayer.

ANNIE FLOWER.

No. 413 North Leona St.,
SAN ANTONIO, Tex.,

May 7th, 1884.

Dear Brother:—I enjoy the letters of my brethren and sisters in the *Herald* very much. They confirm my faith in this work, and strengthen my determination to go on. The meditations, sermons and essays, written by the brethren, are invaluable; and the saints that have only the *Herald* for their preacher, in my opinion have not a mean one. My services in the vineyard of the Lord up to the present have not been great; but I trust not altogether worthless. At present my duties are to care for nineteen souls, members of the Oak Island Branch; endeavor to win others into the fold, provide for my family, and keep myself unspotted from the vices of the world. Hitherto I have only been able to meet with the saints at Oak Island twice a month; but the brethren and sisters desire me to go weekly, believing it would benefit the cause. I am undecided at present for various reasons, namely; I must give up all idea of preaching in this city, sacrifice more business time, and rest from the cares of this life. I feel willing to give up a great

deal for the cause of Christ, but I desire to know the Lord's will concerning the matter, or the sacrifice may not be wise.

For the want of divine wisdom in days gone by, I forsook wife, children and home, to preach the same principles we now preach, a little adulterated. Lost one child and home by so doing and learnt a life long lesson thereby. I feel much encouraged in the work of God. The saints desire to get nearer to God by keeping his commandments; are more united and are anxious for the work to spread. They intend, God willing, to build a Church for the worship of God and the preaching of the gospel. The brethren have sacrificed a great deal of time to take me to Oak Island and bring me back to San Antonio. Our generous friend, Mr. Polk Neal, has now loaned me a horse and sold me a buggy, so that I can go there and back without so much sacrifice. All these things are encouraging to me; for I love those that love the work of God. Please pray for me, that I may never be a workman that needeth to be ashamed.

I remain yours in gospel bonds,
WM. WATERMAN.

Summary of News.

GENERAL NEWS.

May 15.—Bismarck announces that he will not permit the sovereignty of Portugal in the Congo region as far as German subjects are concerned. He has communicated his views to the other Powers.

A detachment of troops has been stationed inside the jail in which the dynamiters, Daly, Egan, and McDonnell are confined.

A man representing himself as a journalist, but who is a well-known Fenian, called to-day at the Hotel Bristol, Paris, France, where the Prince of Wales is stopping, and made many inquiries concerning the Prince's movements.

In the case of Fitzgerald and others charged with being Invincibles, and with having conspired to murder landlords, Donoghoe, the Clerk of the Tubbercurry Union, corroborated the testimony of the informer Moran.

The Prussian Reichstag adopted a bill regulating the manufacture, sale, and use of explosives. Adjourned till June 10.

A dispatch dated Jan. 20 announces that Col. Prejevalsky, who is making his second attempt to penetrate the dark and mysterious regions of Tibet, Asia, with a strong escort of Cossacks and attendants, has safely passed the Desert of Gobi, in spite of the curses of the Tibetans, who prayed Heaven to rain down storms of stones upon the intrepid explorer and his companions. On the last occasion of Col. Prejevalsky attempting to enter Lhasa it will be remembered that his party was arrested and turned back. This time the traveler has every hope of being able to successfully invade the sealed-up dominions of the Great Lama.

Secretary-of-State Frelinghuysen has issued a proclamation, by order of the President, restoring to the public domain 307,000 acres of land in New Mexico granted on certain conditions to the Jicalla and Apache Indians. The Red Men have refused to comply with the conditions on which the grant was made.

Congress has passed a bill, which is now a law, making provision for the government of Alaska.

The bill provides that the Territory of Alaska shall constitute a civil and judicial district, the temporary seat of government of which is established at Sitka. A Governor shall be appointed, with authority to see that the laws enacted for the district are enforced, and who shall be ex-officio Commander-in-Chief of the militia, with power to call it out when necessary to give due execution to the law. A District Court is established, which shall hold at least two terms each year, one at Sitka the other at Wrangel. A clerk, District Attorney, and a Marshall are also provided for, and the authority given for the appointment of four Commissioners with powers of jurisdiction of Commissioners of the United States Circuit Courts. The general laws of the State of Oregon are declared to be the laws of the district as far as the same may be applicable. Officers shall be appointed for the term of four years and receive the following salaries: Governor, \$3,000; District Attorney, \$2,500; Marshall, \$2,500; Judge, \$3,000; clerk \$2,500.

The Mexican Senate has ratified the Reciprocity Treaty between the United States and Mexico.

An ex-preacher of the Christian Church, James M. Hiatt, at Decatur Ill. was indicted by the grand jury for bigamy. He is now under arrest.

Senator Cullom of Illinois introduced an important bill in the Senate which bears directly on the recent financial complications in New York. It provides that it shall not be lawful for any President, Cashier, Teller, or other chief executive officer of any National banking association having a capital stock of \$200,000 or upwards to engage in speculation "in stocks, bonds, or other securities, or in grain, provisions, produce, or oil, or in margins, on his own individual account or for his own personal profit, either directly or indirectly, or to have any partnership or other financial interest in the operations of any private banking or brokerage firm or business." The penalty for the violation of such law, if passed, is fixed by the bill at not less than one nor more than five years.

Benjamin F. Butler was nominated by the Anti-monopolists at Chicago, May 14, as their candidate for president of the United States.

May 16.—Subsidies will be granted by the German Government to steamship companies whose vessels ply between German ports and the ports of Eastern Asia and Australia.

Kaiser Wilhelm of Germany has accepted the resignation of Bismarck as President of the Imperial Cabinet. Herr Boticher, the Prussian Minister of State, has been named as Bismarck's successor in the position.

A committee of Irish landlords has been appointed to explain to the British Ministry the desperate straits of the landowners in Ireland on account of the difficulty of selling Irish farm-lands. The land market, is a falling one, and the Irish landlords are on the verge of ruin.

The British Government has sent orders to Cairo directing that efforts be made to communicate with Gen. Gordon by other routes, than Berber. Secret emissaries will be sent by the way of Kassala, also by the caravan routes, from Dongola and Merawen, to Khartoum.

A cavern has been discovered on the farm of David Smith, near Richmond, W. Va., which promises to rival in extent and beauty the famous Luray Cavern in Old Virginia. The dis-

covery was made through the caving of soil loosened by recent rain. The cavern has been explored for upwards of a mile in one direction and three-fourths of a mile in another without reaching its limits. There is much magnificent underground scenery, one chamber being ninety feet high. The vaulted roof is supported by finely-proportioned columns. Further explorations will be made at once.

A select committee of the British House of Commons has been investigating charges made against the Transportation and Commissariat Department of the British military service during the Anglo-Egyptian campaign of 1872. The revelations are astounding, and have created a great sensation in England. The evidence produced before the committee shows that rascality unparalleled since the days of Marlborough has been practiced. The hay sent out from England for forage was moldy, almost rotten. Stones and bricks were put in the bales to add to the weight; cattle for meat purposes, purchased at exorbitant prices in England, when landed in Egypt, were permitted to stray into the enemy's lines, in order to necessitate the purchase of more; transportships were overloaded with provisions for which extravagant prices had been paid, and some of the cargoes had to be thrown overboard; hundreds of mules for which treble their value was paid were marked with brands as large as frying-pans, and disabled, and others had to be purchased to take their places. While this outrageous jobbery was being practiced, and in consequence of it, some of the British detachments in outlying Egyptian ports were starving. The blame for these systematized frauds is divided between the War and Foreign Offices. The cable agent is good enough to say that the evidence "exhibits a condition of affairs more shameful than any ever displayed even in American politics."

May 18th.—It is reported that preparations are in progress for an expedition to Khartoum for the relief of Gen. Gordon. The expedition it is thought, will consist of 12,000 men, forty steam launches, 400 shallow-draught boats, and several thousand camels. It is thought that the expedition will not be ready to start before the end of August.

A Paris dispatch says the demands of England for equal terms in regard to commerce in China, as embodied in the commercial treaty between the French and Chinese Governments, caused much irritation among the members of the French Ministry and in commercial circles throughout France. The terms of the treaty, as reported, give France a monopoly of trade in the Provinces of Quang Tung and Yunan. It is stated M. Jules Ferry, the French Premier, claims that the provisions of the treaty are just. He regards them in the light of an indemnity for the losses incurred by the French in Tonquin and Annam. It is reported in diplomatic circles that France will oppose the demand of Earl Granville for equal rights with France to trade with these provinces, and that M. Ferry so instructed Admiral Leppes, who is expected at Tientsin today to conclude the treaty of commerce between France and China.

The Mexican Chamber of Deputies has authorized President Gonzales to negotiate a loan of \$30,000,000. The loan will probably be effected in Paris.

John L. Sullivan, not the pugilist of that name has been arrested for being concerned in a plot

to blow up the jail at Indianapolis, Ind. He introduced explosive substances concealed in a loaf of bread. The plot was exposed by a prisoner named Harrington.

May 19.—The efforts of the officials to induce the hostile Indians now roaming over Manitoba and striking terror to the hearts of isolated settlers have been unsuccessful. Piapat and Yellow Calf, whose followers number about 1,000, flatly refuse to occupy their reserves, which they say are swarming with snakes and lizards and are not healthy. They also complain bitterly of the treatment they have received from the Government, whose object they believe is to accomplish their extermination by semi-starvation. The rancid bacon which has been supplied to them produced scurvy, causing innumerable deaths. These two Chiefs with their warriors treated the officers at Indian Head with contempt and moved on westward to Quappelle. The inhabitants were thrown into great excitement by the approach of such a large body of savages. A large force of mounted police were ordered from Regina with three seven-pound field-guns to keep the Indians in check. It is feared that the presence of police will exasperate the warriors, whose numbers are being hourly augmented by the arrival of bands of discontented Indians from other reserves. Discontent has broken out among nearly all the bands in the Territory, and so thorough has been Chief Piapat's system of organization that he was advised of the departure of a detachment of police from Regina a few hours after they had started. He accordingly avoided the fort, which is strong and well guarded.

J. Sheridan, one of the reputed "No. 1's" of the Irish Invincibles, who has figured in America to some extent as an Irish dynamite orator, and Mr. Patrick Ford, editor of the dynamite organ in New York, have begun to quarrel, about the "funds" as a matter of course. Ford in a three-column article in his paper implies that the failure of the dynamite or "emergency" fund which he started some months ago is due to the contrivances and whispered inuendoes of Sheridan. The latter retorts that he has no confidence in Ford, and insinuates that the fund is not being used to meet Irish but private and personal emergencies.

May 20.—The French Ministry has decided to introduce a bill in the Chamber of deputies providing for a tariff on cereals and cattle imported into France.

The rebels have captured the magazine at Abuhamed and virtually possessed the town. The rebels are advancing upon Korosko and general alarm is created. El Mahdi's emissaries are welcomed everywhere. Admiral Hewett arrived at Adowa April 26. The inhabitants refused to supply provisions owing, it is believed, to the intrigues of the French and Greek Consuls. King John sent an envoy to Hewett and promised to visit him soon. Two hundred rebels bombarded Suakin to-day one hour. Two of the inhabitants were wounded. The rebels carried off 1,000 sheep. The British troops landed and the rebels were forced to retire. A French man-of-war has arrived at Suez with presents for King John of Abyssinia. Strong drafts of marines will be sent to Egypt.

Eight hundred Federal cavalry are scouring the country along the line of the Mexican Central Railroad in the States of Queretaro and

Guonajuato, where the recent train-wrecking attempt occurred, and protecting the railroad line. The local authorities were found to be lukewarm in their cooperation, therefore the Federal Government has taken the matter in hand alone, and is proceeding in an arbitrary manner. Gen. Peron is in command, and he is determined not to rest until the infested country is rid not only of the gang recently implicated in the attacks on trains, but also of all suspicious characters. Seven of the train-wrecking gang were caught Sunday last and seven yesterday, including the chief of the party, who was found wounded in the leg, probably by a shot from the train. The vigorous action of the Government is having a wholesome effect. The evil-doers are becoming terrified, and the district is getting more orderly than it has been for many months. Travel on the Mexican Central Road is now considered thoroughly safe.

Reports reached Matamoras to-day that serious trouble broke out yesterday between the people and the Government troops and officials about 200 miles from Matamoras. No particulars could be learned. Telegrams have been sent asking particulars. Fears are entertained here by both citizens and officers that a revolution has started which will spread over the entire Republic. Quite a number of prominent parties here seem not to be surprised at the reported revolt. It is not unwelcome news to many. They say the Government as now administered is so corrupt that the people are anxious for a change.

May 21st.—Lieut.-Gen. Adye will command the British expedition to Khartoum. The naval expedition starts immediately for Assouan. The *Pall Mall Gazette* says Gen. Wolseley will command the expedition in the autumn which will land at Suakin and march to Berber. A military railroad across the desert will be built in June. The Governor of Dongola has been ordered to withdraw the garrison. Zebehr Pasha has sent messengers by three distinct routes to Khartoum to discover Gen. Gordon's fate. It is expected the messengers will return in August.

The French Madagascar Credit bill provides for the increase of the number of men-of-war at the Indian Station from three to eleven, and fixes the total number of the forces there at 4,666. The duty on cattle and sheep has been doubled.

Bills for the erection of public buildings at Portland, Oregon, to cost \$250,000, at Sacramento, Cal., to cost \$100,000, at Dayton, O., to cost \$150,000, were passed by the Senate, and also bills for public buildings at Washington, D. C., and Opelousas, La.

May 22d.—Egyptian steamers, manned by British sailors, will soon patrol the Nile as far as Wady-halfa.

Mr. Gladstone states in the British Commons yesterday that England had no intention of consenting to a revival of the dual control of England and France over Egyptian affairs. Egyptian finances would form the basis of discussion of the forthcoming European conference.

"The following manifesto, just issued in French, has been sent by Mr. G. W. Leybourne, a civil engineer resident in Corfu, to a prominent Irish revolutionist in Paris. It was accompanied by a letter, in which it is predicted that the coming summer will see the Albanian people up in arms, and that the Turkish yoke will be thrown off before 1885. The letter bears the official seal of 'The Bag and Baggage Central Committee' at

Corfu, with the words 'Albania, Epirus, and Macedonia.'

"The Albanians, the Epirotes, and the Macedonians to the peoples of Europe.

"Among the countries conquered by Turkey in Europe, ours was the last to submit to the barbarian yoke, and it is the last which remains under an execrable domination. Nevertheless, there are in our mountains certain tribes which are almost independent, and which treat the Turk as their equal. During more than 400 years we have suffered on account of the intrigues and dissensions sown among us by the great landlords and public functionaries, and many of our people have gone over to Islamism. To-day that dissension no longer exists.

"Having the same object, and putting aside all religious differences, we are all brothers, of like origin, and sworn enemies of the Turks and their barbarous laws. From the frontiers of Montenegro to Servia, we all, Mussulmans, Christians and Jews, ask to be free. For the Servians, Bulgarians, Roumanians, and Roumelians are free. Why should we be slaves, and be more harshly treated than ever by the barbarian Turk, who has already devoured our flesh and now gnaws our bones?

"Our wives and children go hungry and naked that concubines may be nourished, and a retinue of bestial Turks enriched, who are sent to us as Valis, Mutessarifs, etc., and who rob us daily. Hundreds of people are beaten, chained, and thrown into dungeons, where they lie until ransom is paid. Hundreds of our wives and daughters are violated by the Turkish soldiers under the very walls of Scutari, Monastir, etc., but they are never able to obtain justice. Such is our present position. Art. 23 of the Berlin Treaty is but a dead letter for us, even as for the unfortunate Armenians. The Sultan and his followers defy the European Powers.

"We have asked the crowned heads of Europe for relief. Now we appeal to such of her peoples as have liberty to espouse our cause and to compel the Turk to let us decide our destiny by plebiscite, that so we may obtain our liberty without the aid of fire and sword. But if we can not obtain this, then we must by a vigorous attack expel the barbarian, bag and baggage.

THE ALBANIANS.

"For the Central Committee at Corfu, May, 1884."

No confirmation can be had of the reported revolutionary outbreak at Linares, Mexico, which is about forty miles southeast of Monterey. The only report that has reached Texas is to the effect that a great conflagration has prevailed at Linares. The Monterey *Revista*, an influential journal, in an editorial upon the present state of affairs in Mexico, closes with this significant sentence: "It is the functional law of nationalities that excessive tyranny will sooner or later produce liberty. Do you understand our final destiny is to become Yankees?"

Secretary Folger has issued a call for the redemption of \$10,000,000 of 3 per cent bonds maturing the 30th of June.

The American Iron & Steel Association reports that the production of pig-iron in 1883 amounted to 5,146,972 tons, showing a decrease of 31,150 tons in comparison with the previous year's figures. The production of Bessemer steel rails amounted to 1,286,554 tons, the decrease being 152,601 tons; 7,762,737 tons of nails

and spikes were made, and 1,615,640 tons of keys, both items showing an increase. The prices of pig-iron decreased by about 16 per cent during the year. At the close of the year 307 protected furnaces were working, and 376 were idle.

Never in the history of lake navigation have grain freights been so completely prostrated as at the present time. There were no charters made April 22d at Chicago, Ill. Vessel-owners are blue.

FINANCIAL AND CROP REPORTS.

May 15th.—S. W. Talmadge received official reports of the condition of the wheat crop in Nebraska, Maryland, Tennessee, Virginia, West Virginia, Illinois, Ohio, and Michigan.

Michigan reports wheat on sandy soil as looking fairly well, but on clay land and on hills, especially the northern slopes, the crop is badly injured. Two per cent of the acreage seeded to wheat will be plowed up, being winter killed or otherwise destroyed. A considerable area injured beyond recovery will not be plowed up because the ground has been seeded to clover or grass.

Ohio reports the season backward, with considerable damage to winter wheat by frost and wet weather. Some correspondents say that unless there is soon some dry, growing weather the crop will be a poor one.

Illinois reports damage by winter-killing and floods in many parts, and some complaint is heard of the Hessian fly doing serious damage in some sections. The spring has been very backward, and the plant does not show its usual vigorous growth at this season.

West Virginia reports say: The wheat in the Shenandoah Valley is reported as looking very bad, and the color poor. Many old farmers say the promise is not good for more than half a crop.

Maryland reports the wheat as looking reasonably well, except in the eastern portion of the State, where it looks poor and promises a light yield.

Tennessee reports the crop as looking quite well but backward, with damages by fly of 10 per cent, by floods 14 per cent, and by winter-killing 13 per cent.

Nebraska reports the condition of the crop as fair and the spring very backward. The acreage sown to wheat is fully 20 per cent less than last year. The acreage of oats is increased 30 per cent, barley 20 per cent, corn 30 per cent.

A report from Virginia, states that the wheat blades are turning yellow at the ground, a bad indication, although very favorable weather may enable the plant to throw this off. On the whole the wheat crop of Virginia is looking quite favorable considering the incessant rains they had in early spring.

Sixty-four heavy failures have occurred in the last two weeks in consequence of the panic and failures in New York. The liabilities of none of these firms are less than \$5,000, while most of them have an indebtedness of hundreds of thousands, and some of several millions of dollars. Confidence, however, is being restored, and no specially disastrous failures occurred in New York May 16.

Reports of the condition of the corn and grain crops from various sections of Iowa and Illinois, indicate that the corn area planted in both States is about 10 per cent less than last year. The

present conditions point to a large yield. The grain crops are in a healthy condition, and the farmers seem confident of a bountiful harvest. From the fruit-growing district of both States satisfactory reports have been sent. Pasturelands are looking well, and the hay crop will be abundant.

Petroleum-oil of rich quality has been discovered in the Prussian Province of Pomerania. The discovery was made near the Baltic Sea, in a locality which renders the cost of transportation very moderate. The Pomeranians flatter themselves that they are now independent of America and Russia as far as the mineral oil supply is concerned.

The *Mark Lane express*, in its review of the British grain trade the last week, says: Sunshine improved the condition of wheat. Trade was slow, with values in favor of buyers. Maize was scarce, but three pence to six pence cheaper. The coast market was quiet. There were twelve arrivals. Five cargoes were sold, five withdrawn, and six remained. There was no inquiry for cargoes on passage. Quotations were nominal. Sales of English wheat the last week, 58,872 quarters, at 37 shillings 10 pence, against 71,758 quarters at 43 shillings four pence the corresponding week last year.

The stream-tin, which can be obtained by sluicing in the Black Hills, will yield about 75 per cent of pure tin, and of this, Prof. Bailey says: The stream-tin alone is so abundant that all the companies that could possibly work it could go on for twenty years without exhausting it. Yet this is but the waste, you might say, of the main deposit—the mere scraps that water and frost have detached, a little bit at a time, from the great mass and source of the ore, which is Harney Peak itself, more than a mile high, and the surrounding tin-bearing rock which, as I have already said, extends for miles. It is impossible to imagine this great body of ore ever being exhausted. As to profit, the richness of the ore, compared with that of any other tin-bearing district of the world, settles that question conclusively.

Chicago elevators cotained May 17th, 7,626,637 bushels of wheat, 4,402,587 bushels of corn, 347,678 bushels of oats, 522,066 bushels of rye, and 81,525 bushels of barley. Total, 12,980,493 bushels of all kinds of grain, against 11,675,113 bushels a year ago. During last week our stocks decreased 2,233,581 bushels, of which 1,105,008 bushels was wheat and 577,840 bushels was corn.

For the same date the secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canadas as 21,987,705 bushels of wheat, 10,011,777 bushels of corn, 2,619,745 bushels of oats, 1,250,309 bushels of rye, and 653,697 bushels of barley. These figures are less than those of a week ago by 1,046,888 in wheat and 284,027 in corn.

The Pennsylvania iron manufacturers have deemed it inadvisable to force an issue in the matter of 10 per cent reduction in the wages of their employees. It is probable, therefore, that the mills will be run at the present rate of wages.

Trouble is being had at Buffalo, N. Y., between the regular dock laborers and the Italians employed since the strike. Stones and brick bats were thrown at the Italians, who responded with a volley of bullets. All of the Italians carry revolvers or dirk knives.

Crop reports from various points in Dakota

indicate a very encouraging condition of things for the farmers. The seeding-time was most favorable and was largely availed of. A large acreage has been seeded, and all the conditions so far are favorable to a bountiful harvest.

Reports from seven counties in Nebraska indicate that small grain is doing unusually well, and promising a bountiful harvest.

Around Macomb, Ill., crop prospects are better than for years. Near Greenville, Ill., it has just been discovered that the most promising fields of wheat are almost wholly cheat, and it is supposed that the later fields of wheat will prove a failure also.

Secretary Folger will soon call in \$10,000,000 worth of the 3 per cent bonds.

FIRES—STORMS—ACCIDENTS.

May 15.—Loss by fire at Knoxville, Tenn., \$8,000. West Salem, Wis., hotel, \$4,500. Muscatine, Ia., \$4,500. Kahoka, Mo., \$2,500. Marquette, Mich., \$3,500.

May 16.—Loss by fire at Freeport, Ill., flouring mills, \$8,000. Steven's Point, Wis., sawmill, \$10,000.

The Stadt Theatre of Vienna, Austria, was destroyed by fire.

The passenger propeller J. S. Seaverns, bound from Chicago for Port Arthur, Ont., with a full cargo of supplies for the Canadian Pacific Railway, has gone to the bottom of Lake Superior. Her crew and passengers have been saved. Loss \$33,000.

The steamship *Illyria*, from Liverpool for Boston, has been wrecked off the southwestern coast of Ireland. All on board were saved.

May 18th.—Upwards of \$50,000 worth of standing pine, and a large amount of cordwood, has been consumed by fires near Bayfield, Wis. Kenosha, Wis., \$2,500 worth of property destroyed by fire. Ballston, N. Y., tannery, \$200,000. Troy, N. Y., part of a knitting mill, \$40,000.

Near Dennison, Tex., two trains collided, severely injuring three persons.

A storm of considerable violence raged in the vicinity of Decatur, Ill. Somedamage was done to shade-trees, chimneystacks, and farm buildings.

May 19th.—Loss by fire at Cincinnati, Ohio, Lead Pipe and Sheet Company's works, \$60,000. St. Paul, Minn., \$10,000. Avena, Ill., the entire business portion of the town, \$12,000. East Saginaw, Mich., hotel, \$4,000. Evanswood, Wis., basket factory and saw mill, \$6,000. Henry, Ill., \$9,000.

At Bei-Bazaar, a city of Asia Minor, 950 dwellings, 544 stores and shops, eleven mosques, and fifteen schools, nine khans, and 146 other buildings were burned. Eleven persons perished.

A heavy wind and rain storm visited the Village of Tarlton, Pickaway County, O., this afternoon. About thirty houses were unroofed, being nearly the entire village. Fences were blown down, trees uprooted, and a man named Karschner dangerously hurt by the falling of a blacksmith shop. The same storm passed the vicinity of Lancaster, Fayette County, where several buildings were unroofed and the amphitheatre at the fair-grounds and the race-course destroyed. Several horses were killed by falling barns.

May 20.—Loss by fire at Chattanooga, Tenn., \$10,000. Caro, Mich., \$35,000.

May 21.—Fire to-day in a cotton warehouse, at Liverpool, Eng., destroyed 1,200 bales.

A serious fire is raging at Kief, Russia. Many houses have been burned.

Family feuds in Hardin county, Ill., spreading until they embraced a large number of the citizens, have resulted in the burning of the court house at Elizabethtown with all its contents, including the county records. Loss by fire at Fort Yates, Dak., \$10,000. Lancaster, Pa., tobacco factory, \$15,000. Columbus, O., \$25,000. Buffalo, N. Y., paper mill, \$40,000.

Reports from Tyler, Marlin, Navasota, Crockett, Waverly, and other points in Northeastern Texas, report another very heavy rainfall to-day, continuing to-night. This makes the fourth unusually heavy rainfall in that section since May 1st. Immense tracts of country are flooded. Such tremendous rains have not been known in Texas, for many years. Great damage to crops has already resulted. In some sections the crops had been planted twice, and must now be planted again. At Weatherford the rainfall during the last twenty-four hours was over eight inches; at Corsicana five inches; at Dallas, Palestine, Tyler, and other points, four inches.

While a regiment of infantry were marching across a bridge just completed at Berlin Prussia, to-day, for the purpose of testing its strength, a portion of the structure gave way, precipitating many of the soldiers and bystanders to the ground and into the river. Twenty persons were injured, some of them mortally.

The suspension bridge across the Scioto River at Portsmouth, O., gave way this morning while some cattle were crossing. Two children who were on the bridge at the time were precipitated into the river and drowned.

A mixed passenger and freight-train on the Pan Handle route collided with a freight train at Wheeling Junction, forty miles from Pittsburgh, Pa., this morning. D. Bartholomew, of East Dubuque, Ill., was instantly killed. Five employees of the road were seriously injured.

May 22.—The British ship *Syria* was wrecked on the Fiji Islands and seventy passengers were drowned. All were coolies. The steamer *Castilia*, from Palermo for New York, is grounded off Dema, Spain. She has jettisoned part of her cargo. Rough weather prevents assistance being sent to her.

A freight-train on the Parker & Karns City Railroad went through a trestle near Karns City, Pa., this morning and was badly wrecked. Two men named Thompson and Cook were fatally injured.

Recent rain storms have caused a great rise in the Red River, at Shreveport, La. The whole city and surrounding country were deluged, and the storm is reported to have been general.

The Cypress River at Jefferson, Tex., rose four feet.

INFORMATION WANTED.

Information wanted of John Highiom, of Wood Rock Hill, Pleasington, Lancashire, England; when heard from last, he was in Indiana. Any one knowing anything of his whereabouts, will bestow a favor by addressing John Alston, Adrian, Hancock county, Illinois.

Examine what undue passions reign most in thy soul, and take thy course of life clean contrary to them in thought, word, and deed.

Never associate with bad company. Have good company, or none at all.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE KINGDOM OF HEAVEN.

"The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it."—Luke 16:16.

THE subject of the Kingdom of God, or the Kingdom of Heaven is, and always has been, one of superlative importance to the children of God. Inspired men in ages past, as well as those of the present, have delighted to contemplate its nature and glories. This, like most other subjects that relate to religion, has become a matter of warm controversy. Not for the sake of debate do we essay to write; but to present a few thoughts as they have occurred to us on this most interesting theme. We have thought that the kingdom of God as a whole, comprehends all that relates to the redemption and salvation of the human race, both here and hereafter. That "the kingdom of heaven is an order of government established by Divine authority," is, we believe, unquestionable. The phrase "Kingdom of Heaven," indicates its origin, as being from heaven and not of men. "My kingdom is not of this world; if my kingdom were of this world then would my servants fight."—John 18:36. The purpose of the kingdom is to elevate and transform mortals into such a condition as will enable them to occupy in the future, the sphere and the glories now enjoyed by the heavenly hosts; and thus to perpetuate their existence in never ending happiness; being begotten to the hope of living again, through the resurrection of Christ, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." (1 Peter 1:3-5). It has generally been accepted as a fact, by Latter Day Saints that in many places in the New Testament the terms "Kingdom of Heaven," "Kingdom of God" "Church of Christ," "My Church," "The Church," "Body of Christ," "House of God," "Temple of God," and "Holy nation," &c., were by the inspired writers used synonymously; and that the same institution of things is referred to by the use of these phrases by the New Testament writers frequently, and that therefore, the church, or kingdom of heaven, was the divine institution established and organized through the ministrations of Christ and the Apostles, to that extent at least, and of that form, in which it is designed of God to exist among mortal men. This is what might be termed *the present state* of the kingdom of heaven. This idea seems to find support in our text. Also in the language of Christ, as found in Matthew 11:12:

"And from the days of John the Baptist until

now, the kingdom of heaven suffereth violence, and the violent take it by force."

See also verse eleven. The Savior seems to have used the terms "church" and "kingdom of heaven" inter-changeably in Matt. 16:18, 19:

"And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

The time when, and the circumstances under which these keys are to be exercised, are indicated as follows:

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."—Matt. 18:17, 18.

We are hence led to conclude, that the time when these keys so given to Peter, and to others similarly authorized, are to be exercised, is during their mortal life, as well as in the life to come. It appears to us in reason, that it is all essential that some at least of the elements that constitute the future state and condition of man, should be brought in contact with us here in mortality, that with their heaven-like influence, and by operating on us, they may change or convert us, elevate, transform, and so prepare and adapt us to the higher state that we are designed to occupy hereafter. The primary elements of the education of the advanced professional, were the preparatory fundamentals of his youthful, or childhood beginnings. As this principle holds good in natural things, so we believe it does in spiritual; and from this we may safely conclude, that the kingdom of heaven was caused to exist, at least in its elementary state, in the days of Christ and the Apostles; and as existing in this condition, was styled "the church," "Church of Christ," "body of Christ," &c. Hence the appropriateness of John, Christ, the Apostles and Seventy, saying, "Repent, for the kingdom of heaven is at hand." (Matt. 3:2; Mark 1:14; Luke 9:2; 10:9). Also the language:

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation: Neither shall they say, Lo here! or lo there! for behold, the kingdom of God is within [among, margin] you."—Luke 17:20, 21.

Allowing that the kingdom of God does thus exist in its elementary state, we might inquire with profit as to what the elements of the kingdom are. We have already seen that in Peter's case, as a minister of the kingdom, it was essential that he should be placed in possession of certain "keys" or authority, in order that his ministrations might be valid, and ratified by the head of the kingdom. And from this it would appear that the great, all essential foundation principle of the kingdom of God on the earth, is Divine authority. The phrase, "my kingdom," as used by Christ himself, in John 19:36, indicates very plainly that Christ is recognized as

the king. Paul represented the subject in this light also, as follows:

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son."—Col. 1:12, 13.

Christ is "the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:22, 23). Christ is the "high priest of our profession," "after the order of Melchisedec," who "first being by interpretation King of Righteousness, and after that also King of Salem, which is, King of Peace." (Heb. 7:2). The Savior is "a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope, firm unto the end." (Heb. 3:6). He is the "one Lord" over the "one body," being so appointed by his Father. "God hath made that same Jesus * * * both Lord and Christ." (See Eph. 4; Acts 2:36). These statements of Holy Writ as applied to the Savior, teach us plainly the exalted position of Christ, as exercising: 1st, dominion; 2d, the right to give laws to his dominion; 3d, to minister the laws so provided, also to appoint other suitable ministers of the legal code. One text from his own language, will justify the three appointments above mentioned.

"And Jesus came and spake unto them, saying, [1] All power is given unto me in heaven and in earth. [2] Go ye [ministers] therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; [3] teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."—Matt. 2:18-20.

We therefore look upon Christ as being the King, by appointment of the Father, of the Kingdom of Heaven on earth; and as being invested with the administrative authority as its chief; and by him, together with other officers, as appointed by him, the laws, rites and ceremonies are administered in his dominion and kingdom. See Matt 13:3; 4:37; 1 Cor. 3:9; 2 Cor. 6:1; 5:20; Rev. 17:14.

Those who are "called" and associated with him in the administration of the affairs of the kingdom, officially named, are by the Bible indicated as follows:

"For as we have many members in one body and all members have not the same office; so we being many, are one body in Christ, and every one members one of another. Having then gifts, differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth on teaching; or he that exhorteth on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."—Rom. 12:4-8.

Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."—1 Cor. 12:27, 28.

"Wherefore, he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. * * * And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto

the measure of the stature of the fulness of Christ."—Eph. 4:7, 8, 11-13.

"Paul and Timotheus, the servants of Jesus Christ, to all the Saints in Christ Jesus which are at Philippi, with the bishops and deacons."—Phil. 1:1.

The summary of officers here given by the Apostle Paul, representing to a degree, also, their grade or standing, shows the organic structure of the Church of Christ on earth, and displays the form of the spiritual house, when it exists on earth, built in accordance with the pleasure of the Lord. (1 Cor. 12:18). These are, with Christ, the holy, the royal priesthood of the Kingdom of Heaven. And the priesthood, or divine authority, is the foundation element of the kingdom in its present, as well as its future state.

The relation of the system of laws that are given to, and administered in the Kingdom of God, is very plainly set forth in the revelations of the heavenly Father, by the title applied to them therein. They are styled, "The gospel of the kingdom."

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of diseases among the people."

The laws are also called "this gospel of the kingdom," "the things concerning the Kingdom of God, and the name of Jesus Christ." (Matt. 4:23; 9:35; 24:14; Acts 8:12). By this last citation we are informed, that "the things concerning the Kingdom of God" include belief, baptism, and the laying on of hands for the gift of the Holy Ghost.

Paul, to whom was committed a dispensation of the gospel, directly from Christ himself, (Gal. 1:11, 12), recognized the gospel as being so prominent an element of the Kingdom of heaven, that he, very near the close of his ministry, declared:

I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more."—Acts 20:25.

When the authorized ambassadors of the kingdom go forth to the nations of the earth, and are accepted by them in all sincerity of heart, or we should say the first principles of the law are by the children of men received, by going forth obedient thereto, they perform that act called entering into the Kingdom of Heaven. Having thus obeyed the first, or foundation principles of the law; that is, believed with all the heart on the name of the King, that he is the Savior of men, (John 1:12; Acts 8:37), and repented of all sin, (Acts 17:30; 2 Cor. 7:9, 11), and have thus become dead to the world and to sin, we then submit to a burial with Christ in baptism, (Rom. 6:1-6; Col. 2:11, 12; Gal. 3:26, 27; John 3:3, 5). Now having risen after the manner of Christ's resurrection, to walk in newness of life, (Rom. 6:4; Eph. 2:1-10), then follows the laying on of hands for the gift of the Holy Ghost, or the birth of the Spirit. The laying on of hands is one of the "all things" that Jesus commanded the apostles to "teach all nations," after having first taught and baptized them. (Matt. 28:19, 20; Acts 8:14-18).

The fact that the baptized, believing Samaritans did not receive the Holy Ghost

as an abiding comforter, till after they had yielded obedience to the ordinance of laying on of hands; and the further fact that God did bestow the gift of the Holy Ghost upon them after their obedience to this rite, thus ratifying in heaven, and openly acknowledging the act of laying on of hands by Peter and John, demonstrates it to be a gospel ordinance, one of the ceremonies of the gospel law, wherein "the keys of the kingdom of heaven" are by the gospel ministry exercised.

Timothy received the gift of the Holy Spirit by "the laying on of the hands of the presbytery," or the elders, (1 Tim. 4:14); and Paul, after having been so miraculously converted; and after having been baptized was "filled with the Holy Ghost," having been confirmed by laying on of hands by the "Disciple of Damascus," named Ananias. (Acts 9:10-18). Thus we see that those who in ancient times were converted in the most wonderful manner, were no exceptions to the rule. All were under obligation to be baptized and obey the laying on of hands alike. We are to be saved by the rule, the law, not excusing ourselves from obedience to the law, by inferring that some supposed exception to the rule, or law, will save us, such as the thief on the cross, or the household of Cornelius, &c. These cases, when closely and impartially considered, are no exceptions to the rule, or law; for the gospel "is the power of God unto salvation." "Except a man be born of water and of the spirit, he can not enter the kingdom of God." (Rom. 1:17; John 3:5). Why is it that we are rendered so short sighted by the religious teachings and traditions of men, as to be made to believe that the son of God would say to the race of mankind: "Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God;" and when the learned teacher, Nicodemus, asked the Savior, "How can a man be born again when he is old?" "Jesus answered, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he can not enter the kingdom of God;" and then in a short time after using this strong, positive language, while on the cross, take it all back, in telling the thief, Yes, you can be saved; go to the paradise of God, without being born of the water. How is it we can be persuaded that the Savior was so inconsistent as this belief represents him to be. Again, we read that Paul said:

"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. 1:11, 12.

And toward the close of his ministerial career, when giving the elders of Ephesus his last and solemn charge, he says:

"I kept nothing back that was profitable unto you; but have shewed you, and have taught you publicly, and from house to house, testifying to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ."—Acts 20:20, 21.

And in the nineteenth chapter of Acts, verses five and six we also read that Paul had taught these same Ephesians so that,

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." He further says:

"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the council of God."—Acts 20:26, 27.

Timothy, it will be remembered was the Evangelist of the church at Ephesus, and to him Paul wrote. "And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. 2:2.

By carefully considering the foregoing texts of Scripture, we learn that the laying on of hands was one of the principles of the gospel, that Paul received by direct revelation from Jesus Christ. That along with faith, repentance and baptism, the laying on of hands for the gift of the Holy Ghost, was a part of "the whole council of God." That this principle is one of "the same" things that Timothy had heard of Paul "among many witnesses;" and that was to be taught by faithful men, to whom it should be committed. Why need we wonder then, that Paul, in writing to the Hebrews, informs them that the doctrine "of laying on of hands" is the doctrine of Christ, as much so as faith, repentance, baptism, or the eternal judgment; and is equally essential with them. (Heb. 6:1, 3). It was by continuing in these principles of doctrine that Timothy was to be saved, with those that heard him. (1 Tim. 4:16). The Apostle John considered a belief in this doctrine of laying on of hands as essential to Christian character, both as relates to the lay member and the minister:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, [as a public teacher], neither bid him God speed."—2 John 8:9.

Our reason for dwelling so long on the doctrine of laying on of hands, is, it is generally so rigidly objected to. We will now conclude this point by referring to Paul's statement to the Galatians:

"As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:8, 9.

Those who embrace these principles of the doctrine of Christ, become children of God, members of the body of Christ. (Rom. 8:16; Gal. 3:26, 27). Such persons constitute one of the elements of the kingdom. Jesus so recognized:

"Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he."—Matt. 11:11.

"The good seed are the children of the kingdom."—Matt. 13:38.

Likewise Paul:

"Let not then your good be evil spoken of; for the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14:16, 17.

"But I will come to you shortly, if the Lord will, and will know, not the speech of them

which are puffed up, but the power. For the kingdom of God is not in word, but in power." 1 Cor. 4:19, 20.

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son?"—Col. 1:13.

"I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."—Rev. 1:9.

The above testimonies are sufficient to show that the saints themselves are the citizenship of the kingdom,—represent one of the elements thereof. The Holy Ghost is the all powerful element of the kingdom, sent of the king as the living agent, in advocacy of the claims of the kingdom in this world. The medium through which the will of the King is revealed to the ministry and subjects of the kingdom on earth, directing the ministry in their ministering; together with the revealed law, and also sanctifying, purifying, and enlightening, and revealing the acceptability and heirship of the children of the kingdom of heaven. Through its instrumentality, or rather agency, Christ is in his ministry sowing the good seed of the kingdom. By it the earnest seeker after the truth is enlightened as to his duty. It aids him to repent. It permeates the entire process of regeneration; and after the birth "of water and the Spirit," the Holy Spirit comes to the regenerated one to remain as an abiding comforter, guiding him into the truth, testifying of his sonship,—adoption, and revealing to him the Father and the Son; and is the power by which he is to be raised from the dead, changed, immortalized, and forever glorified. (See Luke 24:49; Matt. 13:3, 37; John 14:26, 27; 15:26; 3:3, 8; Rom. 8:13, 15; Eph. 1:16, 17; Matt. 11:25, 27, with John 17:3; 1 Cor. 2:9, 12, and Rom. 8:10, 11, with 1 Cor. 15:41-58), as to the above described office work of the Holy Spirit.

Having referred to the more prominent elements of the kingdom in its present state; we would observe that we do not assume the extreme position that the kingdom was established in its power and glory, as is yet to be accomplished, as foretold in prophetic vision; nor yet that other extreme view, that Christ has not, nor will he have the kingdom, in any sense of the word, till after the resurrection of the dead in Christ.

The terms "Church" and "Kingdom" are, or may be, used interchangeably, when used with reference to the Divine institution as an entirety. A local branch or congregation of the Church, may not be so used with good sense, any more than a "man" and "arm" may be so used. Yet the "arm" is a member of the "man." "The church" when glorified, is to exist "throughout all ages," and when perfected is to continue "worlds without end," (Eph. 3:21).

In harmony with the foregoing ideas concerning the Kingdom of God, we can understand how it was that during the great war that ensued between light and darkness, during the incipency of the dark ages, when overwhelming persecutions

were being waged against the church, she "brought forth the Kingdom of God and his Christ." Was she not during the days of apostasy, stripped of the holy priesthood, administrative authority, the official organization, the Holy Ghost, with all its gifts and glory? Were not the Divine laws suppressed and changed? These all going back to their native heaven, were in this way preserved, "caught up to God and to his throne." (See Rev. 12, Inspired Translation). When the ancient Jews exercised their popular influence in opposition to the claims of the gospel, Jesus said:

"Woe unto you Scribes and Pharisees, hypocrites! for you shut up the Kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."—Matt. 23:13.

Again:

"Wherefore, seek not the things of this world; but seek ye first to build up the Kingdom of God, and to establish his righteousness, and all these things shall be added unto you."—Matt. 6:33, Inspired Translation.

The foregoing seems to be amply sufficient to render our ideas of this all important subject intelligible; also the amount, and character of evidence appears ample; and of sufficient authority to substantiate beyond successful controversy, the truthfulness of the position herein set forth. That the Kingdom of God, in this same sense exists now, by virtue of a reinstatement, or restoration thereof, through the Divine interposition, will surely be accepted as truth by all who are conversant with the latter day purposes of God, as pointed out in his revelations. On this point see Matt. 24:14; Rev. 14:6-9; 19:7-9; Eph. 1:8, 9; Acts 3:19-21; Dan. 2:44. Just before the second advent of Christ, the gospel message is to be sent again, (Mal. 3:1), to prepare a people for his reception. The gospel in its ancient purity is to be granted, that a people be made ready to receive Christ, and to gather the obedient ones on earth, into one, (Christ), into the kingdom, (Eph. 1:8, 9; Matt. 13:47-49), "at the end of the world." "Lift up your hearts and rejoice, for unto you the kingdom, or in other words the keys of the Church, have been given. Even so. Amen."—Doctrine and Covenants 42:18. "I will be merciful unto you; for I have given unto you the kingdom; and the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, Jr., through the means I have appointed while he liveth, inasmuch as he obeyeth mine ordinances."—Doctrine and Covenants 64:2.

"Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the end of the earth; yea, whose voice is unto men, Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people; call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the

days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the Kingdom of God, which is set up on the earth; wherefore, may the Kingdom of God go forth, that the Kingdom of Heaven may come, that thou, O God, may be glorified in heaven, so on earth, that thy enemies may be subdued; for thine is the honor, power, and glory, forever and ever. Amen."—Doctrine and Covenants, sec. 65.

Yours in the faith,

C. SCOTT.

GALLEN, Michigan,

FACT VERSUS THEORY.

IN an article entitled "The Great Physician", published in the *Herald* of December 29th, we find the following expression:

"The command, 'increase and multiply,' being given to the first pair, when they were sinless and consequently free from the power of death; it follows that their children and their children's children would also have been free from it."

While this looks well as a theory on paper, yet it seems to me to be a dangerous doctrine to believe, from the fact that it is not in harmony with the written word so far as I have been able to understand it. In the Inspired Translation of the Scriptures, Genesis 4:11, we read:

"And Eve his wife heard all these things, and was glad, saying, *Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth to all the obedient.*"

This is a plain statement of the case, and can not be set aside without doing violence to the Scriptures of divine truth. The argument may be advanced, that these are the words of Mother Eve, and as such are not of weight in the matter; that as she was deceived touching the fruit, so she was in the above quoted utterance. In answer to such an argument, I would cite the fact that Moses did not write from tradition concerning the creation, but from revelation. See Doctrine and Covenants, sec. 22, par. 6 to 9, especially the last:

"And now, Moses, my son, I will speak unto you concerning this earth, upon which thou standest. And thou shalt write these things, which I shall speak."

God was giving Moses an outline of the creation, and the events immediately following it, for the enlightenment of Moses and the world relative to the plan of life and salvation. The manner in which the words of Mother Eve are introduced, goes to show that the Lord does not reveal them to Moses as the words of a deluded woman, but as words revealed unto her by the Holy Ghost; for in the preceding verses we are shown that Adam and Eve had been calling upon the Lord, and had heard his voice speaking to them, and giving them commandments. Also they had been observing those commandments, and had been offering sacrifices, and had received the visitation of an angel. "And in that day the Holy Ghost fell upon Adam," and Adam blessed God and declared: "For because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God." Then follow the words of Eve quoted, from all of which I conclude, that the words of Mother Eve

should be taken as the word of the Lord.

The Book of Mormon furnishes us testimony on the point in question. In the 2d book of Nephi 1:8, we read:

"And now, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden, and all things which were created must have remained in the same state which they were after they were created. And they must have remained forever, and had no end. *And they would have had no children;* wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. * * * Adam fell that man might be. And men are that they might have joy."

It would seem that these extracts from the words of Lehi need no comment. But we are reminded that Adam and Eve had received a command to multiply, while as yet they were sinless. Let us see if this is really the case. By examination, we find in the first chapter of Genesis the creation spoken of in order, together with the command, "increase and multiply, and replenish the earth." But in the second chapter, fourth verse, we read:

"These are the generations of the heaven and of the earth, when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it grew; for the Lord God had not caused it to rain upon the earth. *And there was not a man to till the ground.*"

By reference again to the Inspired Translation, Genesis 2:3, the mystery is explained thus:

"For I, the Lord God, created all things of which I have spoken *spiritually* before they were *naturally* upon the face of the earth."

In the succeeding verses is narrated the formation of man from the dust, his being placed in the garden with the command to dress and keep it, and also the injunction to abstain from the forbidden fruit. But no command to "multiply" was communicated to Adam, so far as I can learn, previous to the transgression. For as we have already seen, the words, "Be fruitful and multiply, and replenish the earth," were addressed to a spiritual creation in heaven, and not to man in the flesh. Yet it was undoubtedly the purpose of the Almighty that there should be increase; as it was also his purpose that the sons of men should be placed upon their agency, that this life might become a probation; that man might taste of misery in order to appreciate happiness, to behold the sinfulness of sin, in order to rejoice in the righteousness of God. It was a part of the plan of salvation, that those who should be accounted worthy to have place in the celestial kingdom must come up through tribulation; and as the "Captain of our salvation was made perfect through suffering," (Heb. 2:10), we may expect to become perfect in like manner. I submit this criticism in the hope that we may draw nearer to a correct understanding of the truth.

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TESTIMONY OF SR. ROHRER.

SR. SARAH ROHRER, widow of the late Peter Rohrer, united with the Latter Day Saints in Fredonia, New York, February, 1838. Her maiden name was Groesbeck, sister of Nicholas Groesbeck, now of Salt Lake City, Utah.

She says that prior to her uniting with the Church, she was very anxious to know whether Joseph Smith the Seer was a prophet of God, and whether the Book of Mormon was of divine origin. She had been believing the gospel as preached by the elders, but the prophetic claims of Joseph and the Book of Mormon were great stumbling blocks to her, and she prayed fervently for evidence from God, that she might know in regard to these matters. One night, after herself and husband, (her then husband was Peter Vandalstine), had retired, a vision was given her while yet awake, and a voice said to her distinctly,—“Fear not; doubt no longer; for Joseph Smith is a true prophet of God; and the Book of Mormon is a true record which was kept by the inhabitants who once inhabited this continent. The Mormon Church is the only true church on the earth. If thou believest and art baptized, thou shalt be saved in the kingdom of God. If thou believest not, and unitest with any other, thou wilt be eternally condemned.”

She united with the Saints soon afterwards. When the Church was rejected and scattered, she did not unite with any of the factions, but retained unshaken faith in the gospel she had embraced.

In 1847, when a widow, she removed to Kaneshville, (now Council Bluffs), and when Ezra T. Benson was gathering the widows away to Utah in 1852, she was warned by a voice from heaven to not gather to Salt Lake. This occurred as she was walking down Hyde street, near mid-day. The voice said to her three several times, “Don’t you go to Salt Lake.”

This relieved her mind, and she thenceforth looked with repugnance upon polygamy and the peculiar teachings and doings of the Brighamites. Nothing could have induced her to cast her lot with that people, though she knew there were many most excellent, self-sacrificing saints among them. In 1854 she emigrated to California; and when passing through Salt Lake some of the Mormons wished her to locate there; and when she declined they said if they knew which were her stock in the train they would steal them out, and thus compel her to stay. To this she replied, that if they did she would sit by the roadside till some train would take her through. After reaching California she was frequently solicited to unite with some of the Protestant churches; but she always declined, and when she would have spiritual consolation would read the sacred books of the church. She continued in this way till in 1864, when she united with the Reorganized Church, with whom she has worshipped and rejoiced, and with whom she intends to remain till she joins the General Assembly and Church of the First Born in heaven. Her faith is now,

at the great age of seventy-five years, as unwavering as at any time, and it proves a constant source of joy and rejoicing; and her mind is as clear, and bright and strong, as it was thirteen years ago. And now, when reviewing the past, her soul is filled with gladness in the fact that she saved herself and three daughters from the crime and cruelties of polygamy and kindred evils.

W. W. BLAIR.

SACRAMENTO, Cal., April 26th, 1884.

A VISION.

Dear Herald:—Tell it to whom it may concern: One evening in the month of January, 1884, after having retired to bed, sleep having fled for the time, I lay contemplating on this glorious latter day work, when suddenly a map of America was shown to me, (not a miniature), but one as large as the continent north and south, with the Pacific Ocean west, Atlantic east, the outlines being as bold as if viewing the very coast lines by the eye. A stone wall next appeared, running down about directly through the centers of Dakota, Nebraska, western Kansas, just bordering on Colorado, thence south through Texas, terminating just beyond the south boundary of Texas, in Mexico. The wall began about the middle of Manitoba, a perfect, straight line from north to south. The wall was four feet high, four feet thick, running to nothing in height at either end. Next appeared a very large number of men, divided into unequal groups, scattered through Iowa, Missouri and Illinois, particularly a large gathering in west Illinois. Each group seemed to be conversing on the same thing, some subject of great note, but which did not appear plain to any. They were constantly looking toward the north-east, and upwards to heaven. I seemed to be standing in the air about four to six feet above the earth in middle of Illinois, commanding a good view of all what was going on, when a death-like calm came over the whole universe. It was almost painful during the silence; for no one knew what was to follow, nor what to expect next. When suddenly as a flash of lightning, a streak or seam opened in the heaven, (about where the boundary line between the United States and British America is), beginning directly over the stone wall, and running west to the ocean. Then a voice spoke loud enough to be heard to the utmost bounds of space, yet a soft gentle voice, at which the earth shook, and said, “Behold the power of God.” All looked up to this open seam. It appeared to be about one inch wide; and as all looked up into it, there seemed to be walls to either side, reaching for an immense distance, when beyond there appeared a vast universe of rich, deep, golden light, exceeding the sun light by many times. Then one or two flashes of vivid lightning appeared from the seam, directed in a south-west direction. Then all seemed silent again for a short time, when as suddenly just such another seam opened about in a vertical line over the north boundary of Mexico, beginning directly over the wall, running west to the Pacific

Ocean; but nothing transpired at the opening of this one. A short time again elapsed, during which the same painful silence ensued as before the opening of the first, when as suddenly a third seam opened midway between the other two. Then thunders, lightnings, great clouds of dark, heavy mist, rolled down over Arizona, Utah, Nevada and southern California. Then again a voice spoke somewhat sharper than the first voice, yet I knew it was the same voice. It did not speak loud nor harsh; yet the heavens, the earth, sea, in fact it seemed that the whole creation shook. The voice said this time, "Behold the wrath of God." Indeed pen can not write, tongue can not tell; for it was wrath in very deed. The Saints, (for such they were), who had been assembled in groups on the east side of the wall saw all of these things, yet no one had a single fear. But when the dreadful clouds of dark mist and thunders, lightnings and terrible noises began at the opening of the third seam, then immense crowds of men began to run, as I never saw men run before, for their dear lives, particularly from Arizona, southern Nevada and Utah, south towards the stone wall, some had reached it, others near, many just behind them far as the eye could see, all running it seemed as fast as our cars generally run. I was so overcome at the sight that I exclaimed aloud, Well! what does this mean? The same gentle voice again spoke, all heard, "This is Utah and the Reorganized Church."

J. A. M.

POWER OF DIVINE TRUTH.

"Wide as the world is thy command;
Vast as eternity thy love;
Firm as a rock thy truth shall stand,
When rolling years shall cease to move."

How fitting for training were the rugged rocks and glories of Mount Gilead to the prophet who should descend as a thunder bolt upon the guilty land of Ahab. John the Baptist came and preached repentance from the sublimities of the wilderness of Judea. Moses had to learn the lessons of righteousness which should condemn the world while in the boundless desert and rocky wilds of Midian, and the awful splendors of Mount Sinai, where heaven's artillery rolled as it has never rolled since with one exception. Joseph Smith learned on the hill Cumorah in the state of New York in the nineteenth century, that God was the same yesterday, to-day, and forever. That in Him there was no changing, or even a shadow of a turning. O the difference between an inspired and un-inspired preacher and writer. May that all enlightened Spirit give us the full vision of Him who is "Just," and the justifier of every one that believeth and has faith in Jesus Christ. The word of God shall stand forever. God's word is God's will, expressed in whatever way, and conveyed by whatever means he pleases. St. Paul says, "That the gospel is the power of God unto salvation to every one that believeth." God sends his messengers to proclaim his word, not to alter it. Like himself it needs no changing. Let no man

put forth his hand to try, as Uzziah did, to steady the Ark. God is able and willing to do his own work, and he can do it well. God sent his words by prophets, by apostles, he sent Micaiah to Ahab. Sometimes, by Sometimes by the voice of a prophet as tles, seventies, teachers, and deacons. voice, as Samuel heard it in the temple; but it will reach Eli. Sometimes in visions, as to Daniel, John and Peter. They may be put in lions' dens, put in prisons, put in exile, But God's truth, which God's servants alone can preach, will stand forever. No living person can bind it in chains. Revealed by the Holy Spirit, the power of God, who can destroy it? In direct communication with the soul, who can escape its power? All other creeds and doctrines, however attractive, fade like the grass on a summer's day. Think of our Savior's life from Bethlehem to Golgotha. The lake of Genesareth, the hills of Judah, the stable of Bethlehem, its pastures, and its herds. The loveliness of his character, his meekness, and the lowliness of his heart, his gentleness, and forbearing mercy; his patience under severe suffering, his forgiving spirit under very heavy trials, injuries, temptations and wrongs. A perfect model for us.

WILLIAM STREET.

Selections.

A CURIOUS SECT.

A SKETCH OF THE CHICAGO EUTHUSIASTS WHO WENT TO PALESTINE TO AWAIT CHRIST'S COMING.

CHICAGO people have almost forgotten the commotion caused some years ago by an evangelist of the Moody type who suddenly abandoned the orthodox theories of a Heaven of gold and sapphire and began to preach Christ's reign upon earth. This man, Mr. H. G. Spafford, who lived at Lake View, and who had been a lawyer of some standing, gathered about him a congregation of theorists amounting to perhaps forty or fifty, who subscribed to his strange belief. In accordance with their theory, Christ was to appear for His final residence upon Mt. Calvary, and in order to be there on hand at the time of His second coming Mr. Spafford and his little band converted all their property into cash and sailed for the Promised Land. A traveler who recently visited Jerusalem in the interest of one of the missionary societies of the East states that she visited the house in which the Lake View community lived, and that she found them in good health and spirits, still firm in belief, and waiting with hope and resignation for the Judgment Day. This young woman, sent out from Boston, returned to that city a few weeks ago, and has written letters to friends in Chicago describing the way in which she was received, having been sick for several weeks at the house in which these people lived. Their dwelling is described as large and commodious—a neatly but not elegantly furnished house

—and fitted out with all the conveniences which the best civilization of the country can furnish. She says that about twenty persons are living under the same roof, and that all property is held in common. The house itself is perched upon the side of the mountain, just without the walls of the Holy City, and presents a most strikingly picturesque appearance. Mr. Spafford, the leader of the community, is nearly sixty years of age, but is still hale, hearty, and happy.

The history of this strange belief, as far as this immediate colony is concerned, dates from the wreck of the steamer *Ville du Havre* in the ocean with a large number of Lake View people, including all of Mr. Spafford's children. Up to the time of this calamity Spafford had been regarded as an evangelist of the orthodox order, but very soon after he became the author of a pamphlet on the subject of the millennium, which was freely circulated about the city, and even handed out at the door of the Young Men's Christian Association. By leading men in the latter society it was pronounced the work of an infidel, but it was, nevertheless, read with great interest, and threatened for a time to create a wide rupture within the association. Only a few, however, accepted Mr. Spafford's theories, and these subsequently formed a congregation holding regular meetings in Lake View. A few of these believers are still to be found in the city.

Mr. C. H. Adams, a real-estate agent of Lake View, living at No. 1316 Wellington avenue, who has devoted much time to the study of the Bible, is one of these. Last evening, sitting in the midst of his family, book in hand, he outlined the whole theory upheld by this class of thinkers, whose interests were represented by two Western journals, *The Rest*, of Chicago, edited by the Rev. Thomas Wilson, and *The Restitution*, of Plymouth, Ind. Mr. Adams holds that when men die their spirits will return to the winds and their bodies to the sands, and the dust there to abide the time of the resurrection. But before the trumpet shall sound for the grand reunion of the blessed, a battle shall be waged in the Vale of Estralon, between the Euphrates and the Nile, for the mastery of the world. This battle, it is held, is to be waged by England against the Catholic Church. The latter will be backed by the Great Bear, or the Russian Empire, whose bride she shall be and the Russians will send down into the contest a numberless horde of warriors armed with shield and buckler. As all other warriors shall have long discarded these implements of battle it is maintained that reference is had to the Tartars, who refuse to lay aside their barbaric arms. After Christ's coming, labor and death, the two curses of man, are to be abolished and the favored of men shall live, and love, and abide in peace through all time.

Using the symbols of the Bible the believers of this class pretend to be able to trace within the prophecies all the events that have since become a part of the history of the world. The present troubles

in Egypt are regarded as a fulfillment of prophecy and as preparatory to the final epoch of the world. But the event which needs most to be watched is a war which Russia is to wage for the possession of India. Then all the good people must of a surety buy through tickets for the Holy Land, for soon thereafter comes the struggle near the two great African rivers, which will decide the fate of mankind and abolish sin and suffering forever.

BOYCOTTING THE POPE.

THE matter of boycotting the Pope seems to be growing serious; at least the Vatican views it in that light, for his Holiness, in view of the small returns coming in from the contribution of Peter's pence, has addressed a letter to the Bishops urging the necessity of taking some measure to increase the amount, in order that the expenses of the Holy See may be met, and that the establishment at Rome may be kept up to its customary standard.

As the world progresses in light and liberty, as thought grows more liberal and education more general, it is likely that the contributions of Peter's pence will not be as lavish as they have been, and the area of contribution will also grow smaller. It has already taken place in a considerable degree, for France, Spain, and Italy do not furnish funds with the enthusiasm and generosity they did when the temporal power of the Papacy was undisputed. Ireland and America are now the main reliance of the Vatican, the former because it is most spiritually devoted to the church, and the latter because as a rule the adherents of the church in this country are better off than in other countries. As the deficiency is mainly found in Ireland and the United States, it follows that there must be some special cause for it, and that cause cannot be any other than the recent action of the Pope with reference to political matters. His course towards the Irish agitation would not have any effect in any other countries, and there is no spiritual controversy or disagreement either here or in Ireland to diminish the contributions.

We must assume, therefore, that the Catholics of Ireland and the United States, or a considerable part of them, have determined that they will not allow the Pope to interfere with their political beliefs and actions, and that inasmuch as he has insisted upon that right and has instructed his clergy and Bishops to warn the laity that they must not engage in any political conspiracies against England under the penalties of the church, they will resent his dictation by reducing his allowances and sending him Peter's farthings in place of pence for a while. How long the strike will continue and which side will be victorious remains to be seen. Outside observers will not be slow in deciding that the church will prevail, and that it will not be long before Peter's pence will be showering down upon the Vatican in their customary abundance, but that there is any strike at all, that members of the laity have the courage to boycott the Vatican even for a time, is a hopeful sign that the

great struggle for independence of Rome in secular concerns is gaining ground steadily, and that the day is not far distant when the Pope must cease to exercise any but spiritual functions.

Conference Minutes.

CENTRAL KANSAS DISTRICT.

Conference convened on the 10th and 11th of May, 1884, at Scranton, Osage county, Kansas, Elder David Williams presiding.

Branch Reports.—Scranton 32; 1 baptized. Netawaka 32. Good Intent 25. Centralia 24. The following Elders reported: William Menzies, J. B. Jarvis, Frank Lofty, William Hopkins, Griffith George, Daniel Munns, Henry Green, Charles Herzing, James Buckley. Priest Hiram Parker; Teacher Robert Smith; Deacon Walter Menzies, reported.

By request of Bro. Daniel Munns, he was released from the office of district clerk, and Griffith George was appointed to that office. David Williams was continued as district president. Officers present.—Elders 7, Priests 1, Teachers 1, Deacons 1.

Resolved, That when this conference adjourns it does so to meet at Netawaka, Jackson county, Kansas, on the 9th and 10th days of August, 1884.

Preaching Saturday evening by Griffith George. Sunday forenoon preaching by Elder Frank Lofty. Sunday evening preaching by Elder David Williams. The authorities of the church were sustained in righteousness.

Miscellaneous.

THE SAINTS' ADVOCATE.

With this number we close the sixth volume of the *Advocate*. Of its merits in the past, its readers must judge. One thing we can say, it has been fairly well sustained, for which our patrons have our sincerest thanks. Many have sent us words of encouragement and cheer, and many express the desire that we continue it longer. In view of its aid to the Rocky Mountain Mission, and of its filling a peculiar and valuable place in the needs of the latter day work, we have determined to issue another volume, beginning with July, 1884, and therefore respectfully ask former subscribers to support it, and all to get for it what support they can, and remit subscriptions to Joseph Smith, box 82, Lamoni, Decatur Co., Iowa, and oblige,

Very truly,
W. W. BLAIR.

BORN.

WILLIAMS.—At Cheltenham, Missouri, March 9th, 1884, to Thomas and Mary Williams, a son, named William Medell. Blessed May 11th, by Elder Wm. O. Thomas.

"His father's hope, his mother's joy,
Our pretty, little, darling boy."

HARRIS.—At Reese Creek, Gallatin county, Montana, April 2d, 1884, to Bro. and Sr. D. R. Harris, a daughter, named Perla Adaline.

GREGORY.—At Wilson Creek, Saline county, Nebraska, March 29th, 1884, to Bro. George and Sr. Mary A. Gregory, a son. Blessed at the Moore School House, May 8th, 1884, by Elder Robt. M. Elvin, and named David William.

MARRIED.

CAMPBELL—RANDALL.—At the residence of the bride's mother, Sandwich, Illinois, April 30th, 1884, Sr. Jennie Randall to Mr. D. J. Campbell, of Woodville, Michigan, Bro. J. S. Patterson officiating. This was one of the most social events of the season. The presents were numerous and useful, and highly appreciated by sister Jennie, as a token of the esteem and good wishes of the Saints who had gathered there. A sumptuous dinner was served, to which all did ample justice. Mr. and Mrs. Campbell left on Friday, May 2d, for Michigan, their future home. May wisdom and truth control their lives.

DIED.

PATTERSON.—At Sandwich, Illinois, May 15th, 1884, after twelve days of severe bodily affliction, Sister Sarah, wife of Bro. John S. Patterson, aged 60 years and 8 months. Born at Sunderland, Durham county, England, was married in 1846, having lived with her partner who survives her, thirty-eight years. Obeyed the gospel the year of her marriage, and emigrated to America in 1856. United with the Reorganization in 1863, or 1864. Lived at Kewanee, Illinois, twenty-four years. Removed to Sandwich in 1882. Was buried at Kewanee, by the side of her children, in the family burying ground, May 16. She was faithful and true unto death.

GOVERNMENT LANDS.

If J. F. Wilson will communicate with Bro. C. D. Stevens, Grand Rapids, Holt county, Nebraska, he will receive the desired information concerning Government Lands.

ELIZABETH MILLS.

EASTERN MAINE DISTRICT.

Conference of the above district will be held at Jonesport, Maine, with the Olive Branch, June 28th and 29th, 1884. General invitation.

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TESTIMONIALS.

LAMONI, IOWA, Dec. 29th, 1883.
I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.
Very respectfully, N. N. HAZELTON.

Moscow, Idaho, Jan'y 11th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.
Yours in bonds, J. C. CLAPP.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.
JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs have given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
Your brother in Christ, O. WILDMAN.

MAGNOLIA, IOWA, Jan'y 15th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
GEO. MONTAGUE.

LANCASTER, Ind., Jan'y 1st, 1884.
Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
Yours, V. D. BAGGERLY.

HEBER CITY, Utah, Jan'y 7th, 1884.
JOHNS & ORDWAY, Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
Yours in bonds, WM. AULD.

MILLERSBURG, Ills., Dec. 27th, 1883.
MESSRS. JOHNS & ORDWAY, Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.
BRO. JOHNS & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
Yours in gospel bonds, E. W. CATO, SEN.

BRO. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

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JOSEPH SMITH, EDITOR.
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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT bY A WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CAse OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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CLARK
KELLY
DEBATE

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Lamoni, Iowa, June 7th, 1884.

No. 23.

THE SAINTS' HERALD:

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Every Saturday; price \$2.50 per year.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, June 7th, 1884.

EDITORIAL ITEMS.

THE branch near Lebeck, Cedar county, Missouri, where Brn. Lloyd and Schroder live, is reported to be quite alive, and considerable interest manifested, two were baptized there May 25th, Elder C. StClair officiating.

Bro. Heman C. Smith wrote from Norfolk, Nebraska, May 21st that he would start for the south on the 23d. He anticipated that Brn. Bays and Bozarth were already en route.

Bro. Glaud Rodger wrote from Genoa, Nevada, May 19th, was preaching in places in the state, but was not favorably impressed with the outlook.

Brn. Hiram P. Brown and Albert Haws were on the 22d of May holding meetings in Alameda City, California, attendance not large, but interest fair. Bro. Brown is an effective preacher, and Bro. Haws a good assistant laborer, full of work and push when opportunity is afforded; his health was improving when he wrote on the 23d May.

Bro. R. M. Elvin baptized two at Wilber, Nebraska, May 18th.

Any Elder passing through Dewitt, Ark county, Arkansas, calling at Thomas Black's five and one half miles south-east of Dewitt will be kindly received. Some there want to hear the word.

Three were baptized at Lamoni Branch, May 25th. Brn. O. B. Thomas, John Johnston, J. W. Gillen, Joseph Snively, Nephi Snively, S. V. Bailey, E. H. Gurley, H. A. Stebbins, John H. Hansen, E. Banta, and Joseph Smith, of the branch are filling appointments away from the precincts of the branch in various localities nearly every Sunday.

Brn. J. C. Clapp baptized two at Moscow, Nez Perces Co., Idaho, May 11th.

The name of the Utah Mormon Elder, imprisoned in Bohemia, for "preaching Mormonism" is Thomas Besinger. He was arrested and imprisoned at Prague on the charge of preaching Mormonism

against the law; but the charge also is, endeavoring to get persons to emigrate to Utah, contrary to the laws of Bohemia forbidding such propagandizing. He has lain in jail a month without trial, and will likely be subjected to a fine and imprisonment for four to six months longer.

IN pursuance of a resolution authorizing the further arranging of, and providing for several of the missions heretofore appointed and not reached at last session of Conference owing to earlier adjournment than was at first contemplated, the following have been arranged for, as stated,

Bro. *James Caffall*, to prolong present stay in Colorado, while the work may demand.

Bro. *Wm. B. Smith*, Iowa and Illinois, as per former appointment.

Bro. *B. V. Springer*, to prolong present stay at Moselle, Missouri, and its vicinity, in view of the need of the work there already begun by him.

Bro. *A. J. Cato*, to labor in present openings in the South, till fall, proceeding towards his home, as arranged with Bishop Blakeslee, subject to the President of South-West Mission.

Bro. *W. O. Owen*, to labor in the Eastern Missions, according to arrangements heretofore made by concurrence of Bro. Z. H. Gurley, and Bishop Blakeslee, and as the work may require or wisdom direct.

Others will be given notice of as they occur.

BRO. THOMAS W. CHATBURN has opened the work in his town, Hastings, Nebraska, and vicinity. He writes, May 19th as follows:

You will see by the inclosed slip that I am not idle. I continued my meetings yesterday morning and evening, the house was full and good interest was manifested. I think good will result in the shape of additions to the Church before long. I have preached six discourses to date at Fairfield.

The slip referred to, we give below:

Elder T. W. Chatburn, of Hastings, of the Reorganized Church of Latter Day Saints, preached a good sermon to a small audience, at Hopper's Hall last Sunday. The exercises were made especially interesting by the fine singing of Mr. Chatburn's two daughters and son. It is expected that Elder Chatburn will hereafter preach in the hall every alternate Sunday.—*Fairfield News*.

It is evident that Rev. Clark Braden proposes to spread his late effort to demolish Mormonism, root and branch. Of this effort the Salt Lake *Deseret News* says:

THE BRADEN-KELLY DEBATE.

We have received from Mr. Clark Braden, of Wilber, Nebraska, what purports to be the prospectus of the "Braden-Kelly debate (about to be

published) on Mormonism," which is said to have taken place in Kirtland, Ohio, in February and March, 1884, between the sender, Mr. Braden, who claims to be "a well-known author, lecturer and debater," and E. L. Kelly, selected by the Josephite Mormons to represent them in the discussion. The writer boasts of having utterly demolished the position of his Josephite opponent, and proved all sorts of things to the detriment of "Mormonism" and its founders.

We are sorry to call in question the word of so redoubtable an authority as this "well-known author, lecturer and debater" (whose name and fame we never heard of before) but we must candidly confess that we have serious doubts that he did anything of the kind which he claims to have done. We have not the time or space to point out the many glaring inconsistencies in his list of claims, which have been annihilated over and over again, but will say that we do not believe that he or any other individual of his ilk has it in his power to gain any such "glorious victory." Next to a genuine "Mormon," a Josephite debater, of any intelligence at all, as long as he confines himself to truth, is invulnerable against any of the pointless sophistries of apostate "Christianity."

THE following from the Pittsburg, Pennsylvania *Leader* for May 18th, seems to be quite opportune in view of the unusual activity of the venders of the Spaulding story origin of the Book of Mormon; and the recent attack on that book by Clark Braden, of the Disciple Church. It is a proverb that "a lie will travel from Maine to Georgia while Truth is pulling on her boots;" but it appears that Truth has her buskins on at last, and the Rev. Solomon Spaulding—story-lie about Sidney Rigdon's connection with the Book of Mormon is overtaken and must go down under the vigorous heel taps of their indignant wearer.

WHAT SIDNEY RIGDON'S DAUGHTER, NOW A RESIDENT OF PITTSBURG, SAYS OF THE MORMON BIBLE.

It will be remembered by our readers that just previous to the commencement of the debate with Rev. Kelley on the Mormon question, Rev. W. R. Coovert stated to a *Leader* reporter that Sidney Rigdon, a former resident of Pittsburg, had stolen the manuscript of the Mormon bible, which had been written by a Doctor Spaulding, of Ohio, as a romance and which the latter had left with a publisher named Patterson, father of the editor of the *Presbyterian Banner*; that after stealing it he submitted it to Joseph Smith, of Palmyra, N. Y., who, in connection with Rigdon, published it and palmed it off as a revelation from God.

Learning that a daughter of Rigdon was living in Pittsburg a reporter called on her yesterday, and at first she declined to say anything at all on the subject, but finally, on the scribe promising not to use her name—she is married—she said: "I have never had the honor of seeing this so-called Rev. Coovert, who of late has been so free in his use of dead men's names, but I understand he parts his hair in the middle of his head, a fact which, from what I have heard and read of him, is no surprise to me. Now, while I most emphatically decline to be drawn into any controversy over that story of Coovert, which, if there was any foundation for it, I can not, for the life of me, see why it was allowed to remain

quiet for years after all the actors are laid in their graves. Yet I will say this, that my father, who had the respect of all who knew him, and at a time when he had but little hope of living from one day to another, said to the clergymen around him, of which there was a number belonging to various denominations. These were his words: 'As I expect to die and meet my Maker, I know nothing about where the manuscript of the Mormon Bible came from.'

The lady said further that she believed as firmly as she believed anything, that Joseph Smith (who was, she believed, at one time a good man) had a revelation, and that the Mormon Bible was founded on that revelation. But she was satisfied the Rev. Coovert had never seen a copy of it and consequently did not know what he was talking and writing about.

EXTRACTS FROM LETTERS.

Bro. John Gilbert writes from No. 387, Pleasant street, Fall River, Massachusetts, late date:

"I preached here in Advent Chapel yesterday, and am to do so again to-night. There appears one or two interested and may possibly unite with the church soon. With the limited means at our command it is slow work to introduce the gospel in cities. Our Little Compton, Rhode Island, Branch, recently organized, now numbers twenty-three, with good prospect of more additions. We are expecting a good time at our conference at New Bedford. Return tickets over the Old Colony Railroad have been secured. Also an excursion train from Fall River is to be run the Sunday of conference for our accommodation. Music Hall has been hired for the occasion, one of the finest halls in the city. Thus if the conference is not a success it will not be the fault of those who are making the preparations. We have written Bro. J. W. Briggs asking and urging him to attend."

We give below, a notice of warning to the Saints every where against a brother who has shamefully betrayed his trust, even in Utah. It does not seem possible that men can do such things, but they do. This man should certainly be delivered over to the law of the land.

NOTICE TO THE "HERALD."

The Saints are hereby warned and cautioned that Rudolph Lathrop Lukes has deserted his wife and children in a shameful manner and by his own confession married another woman.

By order of

E. C. BRAND, Pres. of Utah Dist.

Correspondence.

THE following letter direct from the Holy Land, will doubtless be read with interest by the Saints. Bro. Tabbut is well known, and of the authenticity and genuineness of the letter there can be no question. Thus every day and upon every hand, is the mass of evidence supportive of the latter day work enlarging, and pointing with more and more certainty to "the way and the life."

JAFFA, Syria, Palestine,
March 9th, 1884.

MR. ANDREW TABBUT, Dear Cousin:—We received your letter with pleasure; we hope you are all as well as this leaves us. I was not aware that any one disliked you, I heard quite the contrary. I tell you don't look back to them sorrowful days; but forward to the glorious future. Thanks to God that you are living and well, my brother, for I had almost given you up as dead,

not having heard about you but once, that was when your son, God bless him, got to Jonesport on the boat. Elizabeth Kelley, my sister, wrote to me about him; she knew him as soon as she saw him, although she had not seen him before that time. My son and self are living alone amongst the Arabs, and respected by them more than the Americans respect us, for we are poor, that is our fault. You can tell travelers who are coming here for pleasure, to take Willie, my son, for their dragoman through the Holy Land. He has traveled through from Dan to Beersheba several times; is perfect in the Arabic Language, can also speak German quite fluently. He could take them through cheaper than they can get by those large companies who charge travelers an enormous price; and it would give him a start in life. The travelers are always delighted with him, and you can help him by writing to him to let him know about any one who wishes to travel here. I am looking Zionward; for what am I here for, but because I still believe that the restitution had already commenced when we came here. It has since made rapid strides. The old waste places are all being built up. Do you remember where the wheat and barley were planted? That is all covered with grape vineyards and fruit trees of different kinds; and a large and thriving town, all built by the Germans, who say that the Jews are finished, and they are in their stead. There is also a colony on the hills or mountains of Judah, outside of Jerusalem; making the mountains "blossom like the rose," and run down sweet wine. But they build up, and another people shall inhabit. They have a company in Germany who send all things needful to them. They are not as we were, but we must walk by faith and not by sight as they do. They are great drunkards. They have two grave yards full of graves, and are filling the third one; they plant and sow and reap abundantly. The rains are better every year. As fast as the trees are planted, the rain comes plentifully. There has been no lack of rain in all the years since you went from here. Jaffa and the suburbs are so changed that you would scarcely know them. Beautiful houses have been built where it looked like an old sand hill or rock heap when you was here. The colony is all built full of houses, and partly filled with Jews. There is a flour mill there, run by steam; and Mrs. Abitha Leighton owns the Adam's House and all the land belonging to it with the store; but our old church was sold before to a German, who rebuilt it and made a dwelling house of it. Willie and I live outside near the colony in a new house built by Arabs, and belonging to them. The railroad is not started yet. There has been three or four trials to get the Firman from the Turkish Government, but they have not got it yet. Orland Tibbet's son Charles is trying now. He is a lawyer in Farmington. The French, also the English have tried, and a company from Germany, but have not accomplished anything. Yet they will get it, and that before long.

The Jews are gathering in as fast as the land will hold them, forming colonies. They are trying to buy more land just above where we live. It is high and sightly, and the price is also high. The owner wants a thousand Napoleons for it, which the Jews will not give; but they get it for less. There is a colony also near Ramley, at a

place called The house of Dagon. They have been there one year and a half. They have farming utensils and a steam mill to grind wheat, and are doing well; in fact the Jews are gathering fast, and the land is being built up as fast as it can be; even the Arabs say it is the last of the world. About one year ago there was a company of about fifty families came from the frozen regions. They said they heard that the Messiah was expected soon. They were six months coming, the way was so long. They lost all their goods, and had to be helped here. They went to Jerusalem, and are being helped by the mission that helps the Jews. They are small of size, as if they had always been half frozen. The Russian Jews are the best of all; they are more civilized. Many of them are being converted in Jerusalem to Christ. Outside of Jerusalem the Jews have built a large colony just outside the Jaffa gates. One year ago this Spring I went to Jerusalem for the first time. I went to the Passover among the Jews and ate with them, and drank of the cup which our Lord said he would drink again in the kingdom anew. There is also a colony of Jews in Gaza, that are doing well. They have bought land there near the city, and have a steam mill; so you can judge whether the wheat grows well or not. On the Oggee Stream there are four mills full all the time. At Sarona, the German Colony where our wheat fields used to be, they have wind mills to grind the wheat. On the mountains of Judea they have also wind mills, and the land is filled with improvements. Every new well furnishes sweeter water than the last one. We have a new one where we live; draws up by a rope and bucket and block. There is another one called the Netter Colony, formed ten years ago to learn orphan children how to farm; also Jews. I lived four months amongst them. They are located where Samson tied the foxes' tails together and burned the Philistines' wheat fields. The golden glow that you speak of is here also. The Arabs do not know what to make of it.

From your affectionate cousin,

ABIGAIL T. ALLEY.

DETROIT, Minn.,

May 12th, 1884.

Brother Smith:—I enclose a letter from my cousin in Palestine, who went there with G. J. Adams in 1866, and has been there ever since. There was no wheat raised there when I was there fourteen year ago.

A. TABBUT.

WILBER, Nebraska,

May 2d, 1884.

Brother Joseph:—When I sit to read our beloved *Herald*, I am always drawn first to the column given to the traveling ministry. I am interested in tracing their labors in the field; feel glad when our Elders are well treated, and grieved when they are reviled and spoken against. My earnest prayer is, that they may bear these light afflictions patiently, always bearing about in their bodies the marks of the Lord Jesus.

I noticed in a late issue of the *Blade*, published at Wilber and partly edited by one L. L. Luse, that he had sent one hundred and fifty papers to the Mormon Elders. I feel sorry that so much attention has been given L. L. Luse; for I do not consider him responsible for all he says or does, and his influence is small where he is best

known. I saw him at the debate in Wilber in November last, and marked his nervous, restless manner, the uncertain light of his eye that is a true index of the mind, and honestly think him "*non compos mentis*." Some might say a religious crank, but I do not think so. I have charity for human weakness, and the mistakes and follies of poor erring humanity should call forth our forbearance and pity. But there is "a power behind the throne," and that is Clark Braden, the mighty man of "war to the knife" upon the martyred dead, and relentless hate towards the living, who venture to differ from him in religious lore. Judas had his price; does money tempt the Rev. Clark Braden to make this onslaught upon the Latter Day Saints? It may be literary fame, and a desire to ventilate his Greek and Hebrew before an admiring public that make him pose so often as a debater. That is well enough if he is ambitious, and a little airing will do him no harm; but I would quietly suggest to his reverence, that he be careful and not make the mistake that Don Quixote did, when in his chivalrous zeal he fought a windmill.

In regard to the name Mormon, it does not trouble me. If I do not live the life of a Christian, if my neighbors do not love and respect me, my baptism has been in vain.

Bro. Robert M. Elvin was with us last Sabbath. Several of our Dunker friends as well as others were much interested. Our number is increasing here, and the interest deepens. I am not waiting for the Savior, but working.

LOVE S. THOMPSON.

NEBRASKA CITY, Nebraska,
May 21st, 1884.

Dear Herald:—All is moving along to the encouragement of those engaged in contending for the faith which was once delivered unto the saints. On the 3d inst., in company with Brn. J. W. Waldsmith, Joshua Armstrong and J. B. Gouldsmith, took a ride over the country in a spring wagon to attend our quarterly conference, with the Saints of the Palmyra Branch. The preaching was done by Brn. R. J. Anthony, now a resident at Wilber, J. Armstrong, and the undersigned; an interest upon the part of several was manifest, and the next morning after the close of the conference, I was permitted to administer baptism to Mr. James E. Malcom, and I believe that he will be a great auxiliary to the cause in that vicinity, should he become familiar with the written word, and abide in the Spirit that was present at the confirmation. On the 6th inst., returned home, and contracted a severe cold in a forty mile ride, which caused me to feel indisposed for several days. On the 13th inst. I went to Wilber to look after the work in general and the Kelley-Braden debate in particular. I spent a week there, and as everybody seemed too busy for the holding of week night meetings, I had to be satisfied in whiling away the time, while waiting upon the motion of Messrs. Luse and Braden, preparing their bond on the debate; and while thus loitering around, I undertook to solve the following problem, whether Rev. L. L. Luse, pastor of the M. E. Church at Wilber, is a stool-pigeon for Elder Clark Braden of the Christian Church, or whether the redoubtable Clark Braden was a cat in the monkey's paw to draw chestnuts (shekels) out of the fire. I have not yet ruminated the matter sufficiently to be able to decide. The case seems to be so equal as to "eternal fitness"

on both sides, that rather than make a mistake or do either an injustice, seeing that it is "nip and tuck," I would conclude that it was "which or t'other," or BOTH. Some three or four months ago a Mr. C. W. Meeker and L. L. Luse, started a paper at Wilber, Nebraska, entitled the *Blue Valley Blade*. A short time since the paper was transferred to A. N. Luse, a boy of L. L. Luse, and D. G. Hines, a typo in the office, Rev. L. L. Luse continuing in charge as editor. May 15th, the regular issue was run off, and the regular composition was removed, and a separate edition was struck, containing on first page an article by Clark Braden, that was refused by the Willoughby (O.) *Independent*, and the fourth page contains an article by Clark Braden, and headed "Falsehoods Told by E. L. Kelley." As the regular subscribers did not, and will not see this ignominious, bombastic virus, sent throughout the country to delude those not informed of the mask of deception, I respectfully ask that you place in the hands of our scattered eldership the following facts through the pages of the *Herald*. Here is Mr. Braden's ninth charge against E. L. Kelley:

"IX. Mr. Braden was hardly out of Kirtland, before Kelley was busy telling that Braden could not make out his bond, in Ohio; and when he (Kelley) pressed Braden to do so, Braden postponed the matter till he (Braden) should return to Nebraska, as he could not make out his bond in Ohio. The facts are that Messrs. Braden and Luse signed the contract and bond in Kirtland, and obtained one security; and the day Mr. Luse left for Nebraska, he handed to Kelley a copy of the bond—told him what Braden and himself had done—stated that they would add two more securities to it in Lake county; and asked Kelley to make out his bond that day, before he (Luse) left for Nebraska. Mr. Kelley refused to make out his bond in Ohio and postponed it until he could return to Iowa.

"Since the debate, Mormons have been boasting incessantly of the victory they have won. They have constantly lied, asserting that the delay in publication is due to Mr. Braden. Mr. Braden's speeches were written and read in the debate. He could have furnished his speeches to the printer as fast as he read them. His speeches have been ready for the printer for three months. His bond has been made out and signed for weeks. He has the money for publishing the book. Mr. Kelley promised Mr. Luse to send some of his speeches to him in February. He sent two in April with the preposterous demand that Braden and Luse deliver their bond to him before these speeches were handed to them by the one to whom he had sent them, although his bond was not made out. It is now May 12th, and E. L. Kelley has neither presented his bond, to Braden and Luse and asked for their bond, nor has he furnished to them a speech for publication. Mr. Braden has been compelled to write to Kelley, threatening a suit for damages, on the contract. At this writing Kelley has not complied with a single stipulation of the contract after the debate closed."

In refutation of the above I submit the following facts and dates: Bro. E. L. Kelley was at the General Conference at Stewartsville, Missouri, from April 6th to 14th inclusive. April 15th, Bro. E. L. Kelley made out his bond at Logan, Harrison county, Iowa, and sent to his brother, James M. Kelley of Macedonia, Iowa, and he sent to me April 18th. I arrived at home from Stewartsville, April 22d, and found the bond and letter from Bro. E. L. Kelley, asking me to sign with his brother. As I had had a long experience in the examination and the approval of bonds, I returned the bond to James M. Kelley, that he might qualify thereto, which he did before Ohio Knox, Notary Public, at Macedonia, Iowa, April

30th; and I made oath to the same May 2d, before J. T. Greenwood, at Nebraska City, and immediately informed Braden and Luse, through Bro. L. Anthony, that the bond was ready. Mr. Luse sent back word through Bro. L. Anthony that there was no particular hurry, and they could wait until after our quarterly conference. As I was expecting instructions from Bro. E. L. Kelley, and had some personal business to attend to, I returned home from conference May 6th, and May 8th I received a letter from L. L. Luse, that they had just completed arrangements with a St. Louis firm to publish the debate, and wanted to rush the matter through. I wrote him at once that the bond was ready, and that I would be at Wilber the first part of the next week, to exchange bonds. On Tuesday afternoon, May 13th, I reported at the office of the *Blue Valley Blade*, and there and then presented Bro. E. L. Kelley's bond, signed, sealed, and ready for delivery. Now for the other bond. The debate began at Kirtland, Ohio, February 12th, and closed March 7th. The bond of Braden and Luse, shows that it was made out January 28th, and when I arrived at Wilber, May the 13th, but one surety had signed, and no person had qualified. May 15th, Mr. J. H. Hardy signed as a surety, they having abandoned their Ohio surety. May 16th, I wrote with my own hand, in the office of the *Blue Valley Blade*, the jurat upon the bond of Braden and Luse, and May 19th, the sureties upon their bond qualified before George H. Tracy, a Justice of the Peace, and the same date we made the change of bonds. Mr. Braden knew when he wrote, May 12th, that E. L. Kelley's bond was ready, and that I would be at Wilber that day, or soon thereafter; and further I was present and in the *Blue Valley Blade* office May 13th, and let both Mr. Luse and Mr. Braden read the bond of E. L. Kelley. The regular issue of the *Blade* was May 15th, and May 17th the extra edition of the *Blade* was run off, or in other words, four days after Mr. Braden had positive knowledge that E. L. Kelley's bond was ready and acceptable, he published his false statements concerning these bonds. If he wrote to E. L. Kelley, "threatening a suit for damages," it was but for the purpose of making capital thereof. And the reason it was not practicable to publish a book of the size (8 by 11 inches) that the debate will be upon a hand press, and the arrangements were not made with the St. Louis publishing house till after E. L. Kelley's bond was completed. I believe these facts should be in the possession of every member and friend of this church; and the *Herald* is the only channel by which all may be reached. This is my only excuse for writing so explicitly. It seems to me that these men have turned themselves into scavengers, and dredged the very cesspool of vituperation, calumny and falsehood; and made sewer-pipes of themselves to exude by the public print their filthy accumulations. I feel inadequate to do justice to these cavilers. Surely Paul made a center shot when he wrote, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."

Ever since the first sermon was preached at Wilber, there has been kept up an inordinate opposition to our work; but we are willing to let the results of the conflict go to the world in their truthfulness. Six years ago there was but

eleven members in the Blue River Branch, and all these resided from eight to twelve miles away from Wilber. In the past six years there have been baptized at Wilber and adjacent thereto, some sixty persons, and only a few have been received by letter. The branch is in a flourishing condition with a bright prospect before it. Rev. L. L. Luse, in his paper of the 15th inst., sends forth a most inglorious wail of the deplorable, low condition of his church. Thus the inexorable leverage of time extorts from our most inveterate enemies confessions confirmatory of truth, and well can we afford to abide the arbitrament of time; and if we but increase in all good works, complying with Peter's admonition and instruction, "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; for if these things be in you, ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." There is surely in the future for us a most glorious triumph; and the reward promised is worthy all we are called upon to endure, for we have the two-fold evidence confirming us in our *faith* and *work*: First the identity of opposition made against Christ and his companions in missionary labor, with what we have to meet, and strange coincident, the opposers then and now, are the popular, enthusiastic, zealous, dogmatic religionists. But it hath been written for our encouragement and comfort, "Blessed are they which are persecuted for righteousness' sake; for their's is the Kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Many of the representatives of this church can honestly lay claim to the Father's blessings under these provisions. Second, best and grandest of all, we have the Holy Spirit, bearing witness with our spirits, filling us with hope, peace and love, that is unspeakable and full of joy, giving aid and ability to endure every feature of opposition, making brighter the hope set before us, and giving strength day by day to run and not be weary.

Nearly all those at Wilber are passing through their first experience for the work's sake, and the fight made upon them is but the incentive to them to read up and know for themselves; and I can truthfully say, that I most heartily wish that every Saint throughout the world, was thus put to the test and kept busy. Then would the gospel spread more rapidly. God in his own ways proves himself a friend in every hour of need, and fulfills his every promise. My humble prayer is unto God, that while the storms rage without, we may have peace within; then all will be well with Zion's hopeful and trusting children.

Yours upon the watch tower,
ROBT. M. ELVIN.

SANTA ROSA, Cal.,
May 18th, 1884.

Bro. Joseph:—I feel encouraged and rejoiced in spirit; for God has been mindful of us here, and has heard and answered our prayers. We have again gotten our branch into an organized and working condition, and by God's help we expect to keep it so. Bro. J. B. Price, president of the district has been with us, and

has done a great deal of good in removing prejudice from the minds of the people, and also in strengthening the Saints. During his stay here we held five meetings in the court house with very good attendance, and the last night the house was crowded. The subject that night was Thirty-six years among the Mormons, or what I know of Mormonism, including a review of the polygamic question. Bro. Price is a man of God, of great faith and full of the love and Spirit of the Master. A man that will do good wherever he goes. May God bless him and prosper him in his work for the Master, and open up the way before him, that he may bring many more souls into the kingdom. He left here last Tuesday on his way up the country but will stop here again on his return. The most of the Saints here are trying to live faithful. I have been called and ordained an Elder by Bro. J. B. Price, and elected president of the branch here. It is my desire to do the will of my Master, and all that I can in the upbuilding of the kingdom of God. Please remember us all in your prayers. Ever praying for the redemption of Zion,

I remain your brother in bonds,
C. W. HAWKINS.

Summary of News.

GENERAL NEWS.

May 23d.—Lord Edmund Fitzmaurice, the English Under-Secretary for foreign affairs, stated in the House of Commons yesterday that no communication from Gen. Gordon had been received since April 10th. The Mudir of Dongola, who is supposed to be friendly to the English, says that messengers who have recently entered Khartoum have been unable to return. Mr. Gladstone, on being questioned as to the alleged treachery of the Mudir, refused to make any statement.

The French transports are conveying several battalions of marines from Tonquin to Madagascar.

The results of the commercial and political crisis through which the island of Cuba is passing, without any hope of a near improvement, are daily becoming more patent. From the province of Matanzas thirty families have emigrated to Mexico, and the machinery of six abandoned plantations has been shipped to Vera Cruz to be used in Mexico on sugar plantations. An engineer has gone to Vera Cruz with a list of machinery and apparatus belonging to thirty plantations with the object of offering them to persons in Mexico. Many families are preparing to leave Havana for settlement in Caracas. The sugar-crop is very nearly all disposed of, the the greater part of the plantations having ceased to grind. Planters find themselves in a very precarious position, as nobody is able or willing to advance any money for the raising of the next crop. Many planters will be obliged to abandon their plantations. A great drought prevails over a vast region of the island, and is doing especial damage to the tobacco crop and the cattle-raising interest. In Havana and the neighborhood it has not rained for five months, except a few occasional showers of short duration. The political situation remains unaltered.

The steamer Castalia is still aground at Denia, on the coast of Spain, and is full of water. It is believed she will be a total wreck. The passengers and crew were saved.

In consequence of the Porte absolutely insisting on the abolition of the "Favored Nation" clause, the commercial negotiations between the Powers have reached a deadlock. Russia and England especially insist that the clause be inserted in the convention.

The Invincible informer who testified at the inquiry yesterday at Sligo, Ireland, is an accessory to the Phoenix Park murders. Patrick Delaney testified that Fitzgerald attended the Fenian meetings at Dublin in 1880 as a delegate to the Supreme Council of the Brotherhood.

Charles B. Clarke was hanged at Little Valley, N. Y., for the murder of his wife. Laban Stevens was hanged for murder and robbery at Waverly, O. Leonidas Johnson was hanged at McDonough, Ga., and Lloyd L. Majors at Oakland, Cal. Sixteen persons have been legally executed in Georgia the last year.

Daniel McCamley, an 18-year-old youth who was born in Rhode Island, was a witness in a Justice court at Dubuque, Ia. In reply to questions he said he did not know the nature of an oath, had never been to a Sunday-school, could not read or write, had never heard of God, and believed that Andrew Jackson was President of the United States.

An exciting election took place in Rapides Parish, Louisiana, lately, turning on the question of license or no license. The no-license forces were marshaled by the women of the Christian Temperance Union, who distributed tickets at the polls, pleaded with the voters, and prayed for victory. The result was a victory for the no-license party.

May 24th.—It is reported on what seems to be reliable authority, that the Mahdi's emissaries have been working actively among the Egyptian soldiers now garrisoning the Soudan, and that an early revolt against the Khedive's authority may be expected. The British officers in command of the garrison, it is feared, will be massacred. This intelligence creates great alarm in English official circles.

Smallpox is alarmingly prevalent in several of the metropolitan districts of London, Eng., and is spreading from the city to the adjoining provinces, several of which are already badly infected. Some idea of the present prevalence of the plague may be formed from the magnitude of the efforts which have already been forced upon the authorities to combat the disease. The City of London alone, since the start of the plague last November, has expended \$250,000 for additional accommodations for the constantly increasing number of the afflicted. It is now proposed to erect new metropolitan small-pox hospitals at a cost of \$750,000, making a total of \$1,000,000 added to the public expense by the persistent ravages of this malady alone.

Maj. Kitchener started from Korosko across the desert for Abu Hamid with 1,200 Arabs. Maj. Wortley, at Assioui, is making preparations for a twenty days' desert march with 500 Bedouins.

The Admiralty has ordered the torpedo flotilla at Chatham and Portsmouth to be prepared for active services.

Lord Dufferin stipulates that if Turkish troops are sent into the Soudan, British officers must be placed in command. England, he promises, will pay all the expenses, and must have sole control of the withdrawal of the forces.

Ten messengers are on their way to Khartoum and others will be sent via Dangola. A thousand

and rifles have been sent to the Governor of Dongola, whose loyalty is established.

Thirteen deaths from yellow fever occurred at Havana, Cuba, last week.

The recent burning of the court house at Elizabethtown, Hardin county, Ill., has caused considerable excitement in that section. There is no doubt that it was the work of incendiaries. Two persons, relatives, are suspected of the crime, and detectives are working up the case against them.

The Rev. Joseph Cook, of Boston, preached at the First Congregational Church of Chicago, on the best means to be taken to suppress Mormonism in Utah. He said that the Territory should be temporarily governed by a commission; that the Mormon immigrants should be sent back as prospective violators of the law; and that information concerning the true character of Mormonism should be scattered in those districts of Norway, Sweden, and Denmark where most of the recruits are obtained. The Rev. Mr. Cook looks upon polygamy as practiced in Utah as a serious danger to the country. It should be promptly dealt with. He hoped that whoever would be nominated at the forthcoming convention would enforce the laws thoroughly all over the Nation.

Eighty of the leading members of St. Patrick's Roman Catholic Church at Dixon, Ill., have signed a declaration stating that they will not attend the church, hear mass, or contribute towards the support of the church as long as the Rev. Mr. Gray is retained as pastor. A petition was presented to Archbishop Fehan some time ago for the removal of the reverend gentleman. The petition was ignored.

May 26.—The Turkish Sultan has refused to send 10,000 soldiers to the Soudan to co-operate with the English.

Italy supports France's demands for joint control with Great Britain over Egyptian affairs. London dispatches say that a portion of the Italian Liberal press is displeased at King Humbert's surrender to the demands of France in this connection.

Reports have reached Korosko that Berber has not surrendered, but hostilities have been suspended, as the Governor of Berber agrees to surrender the town when Khartoum surrenders.

The cession of Sarakhs to Russia, although its authenticity is doubted, has increased the uneasiness which has been felt in India since the annexation of Merv. Another rumor, which is also pronounced to be doubtful, is that the Russians have advanced beyond Sarakhs.

Two men were arrested last night at Charing Cross Station, London, England, with dynamite and infernal machines in their possession. The prisoners, who are Frenchmen, were charged with illegally having explosives in their possession. They asserted that they intended to use the explosives for experiments in blasting rocks and mines. They were remanded to jail to await examination.

In England the first four Free-Mason Lodges were established June 24th, 1717, the leading spirits being Desaguliers, a French Huguenot, and James Anderson, a Scotch Presbyterian, who compiled the "Book of Constitutions." There are now sixty provincial grand lodges and 1,200 lodges in England, besides a Grand Chapter for the Royal Arch degree, a Grand Lodge for the work Masons, a Grand Conclave of Knights Templar, and a Supreme Grand Council of the

Ancient and Accepted Rite of the Thirty-three Degrees. In Ireland the first lodge was founded in 1730 at Dublin, and there are now 350 of them; in Scotland the first lodge was opened in 1736, and there are now 400.

A call for a Temperance Convention has been signed by 32,300 voters of Indiana.

May 27.—Twelve men have been committed for trial on a charge of conspiracy to murder at Sligo, Ireland, on the testimony of informers.

The present month bids fair to become a famous one in the criminal annals of this country, as it has witnessed the execution of sixteen criminals and the lynching of sixteen others, the largest number which has been reported in a single month for many years. As usual, the South leads, claiming nine of the sixteen who were hanged, and ten of the sixteen who were lynched.

A dynamite catridge was discovered in the basement of the building at Edina, Ind., in which the Journal of that place is printed. The discovery, as a matter of course, caused "intense excitement."

A mysterious disease has made its appearance among the valuable Jersey cattle comprising Dr. Miller's herd at Abingdon, Ill., and no little excitement prevails in consequence. The animals are first attacked with a dizzy and a fainting spell, after which they sink into a kind of stupor, dying within forty-eight hours. Four animals have thus died within the last forty-eight hours. They were valued at \$600. Black spots were found under their skins. It looks as if the Doctor might lose his whole herd, which is conceded to be the finest in that country. Much fear prevails lest it will turn out to be the dreaded black-leg.

May 28.—The Governor of Dongola visited the disturbed districts and persuaded the people to remain quiet. The tribes have consented to pay their taxes. The Governor engages to pacify the Soudan if several thousand troops are sent him. The Governor of Darfour says: "After resisting the rebels for two years and awaiting oft-solicited assistance I finally surrendered to avoid further bloodshed." Later advices from the Governor of Dongola show that he compelled peace by a total defeat of the rebels in the disturbed districts who were completely overawed by the power of the Government. Zebehr Pasha, at the request of England, has sent a servant to Khartoum with letters insisting upon Gen. Gordon's return. The messenger will return in fifty days.

The House of Lords has adjourned to the 9th of June and the Commons to the 5th.

The Lima papers report an engagement near Cerro de Pasco between Prefect Mas and 800 Montoneroes. The latter suffered severe losses.

At St. Petersburg a special commission will soon be organized to inquire into the cause of the spread of Nihilism in the Russian army and navy. Political arrests continue.

A letter from the Philippine Islands says that a band of fanatics, under the leadership of a so-called prophet, appeared there last month. The troops dispersed them with a loss of thirty-eight killed and wounded.

A mob wrecked the office of A. K. Webb, a lawyer of Madrid, Ia., Tuesday night. Webb had brought suit against a half-witted boy and garnished his wages for a fee in a case which was never brought to trial.

A number of wheat-growers from all parts of North Dakota were at Fargo to-day to witness an experiment in plowing by steam, and express themselves enthusiastic over the result. A traction engine drew eight plows, turning the sod four inches thick as evenly and well as could be done by horse-power, and at the rate of over twenty-five acres a day. It will mark a new era in wheat-growing, as it will enable farmers to plow at a cost of not more than \$1 an acre.

May 29.—The conference of the European Powers on Egyptian affairs will be held the 23d of June.

The waters of the Nile are rising, and it is hoped that in consequence Gen. Gordon will be able to open communication with Berber and Cairo by means of armed boats.

Dr. Nachtigal, the German explorer, and several military officers of his nation sailed from Gibraltar for the west coast of Africa to take formal possession of the bay and harbor of Angra, Pequenna, and the surrounding district in the name of the German nation.

Zebehr Pasha, better known as the King of the African Slave-Dealers, has issued a proclamation urging the rebel chief of the Soudan to facilitate the progress of messengers from Cairo and the Red Sea coast to Gen. Gordon, and recommending them to escort Gordon from Khartoum to Koroska. Three of the messengers are sons of Gordon.

The new Mahdi of Egypt, claims the power of becoming invisible. Kassala dates are to April 12. That town is completely isolated. The 3,000 Egyptian troops of the garrison have no difficulty in keeping Hakendos away. Ammunition is plentiful, but food is running out. Maj. Von Seckendorf, who was with Hicks Pasha, is still a prisoner at El Obeid, suffering terrible privation.

A foreigner was arrested at Dover, England, with a revolver in his possession. It is believed that he designed shooting the Duke of Cambridge when landing last evening.

There is feverish excitement and terror in the Hackney district of London, England. Small-pox of the most virulent type has suddenly broken out in that district—an eastern suburb—and 1,000 cases have, within the last few days, been reported to the sanitary authorities. All the people who can afford to leave the infected district are deserting it, as the disease is rapidly on the increase. The locality is crowded with tenement-houses and the population is dense. The poor are numerous. Last night the people who could not get away became terror-stricken. The wagons which were to convey the dead away horrified the people with the frequency of their visits. Their rumbling was heard all through the night. An immense crowd collected and threatened violence, and if it had not been for the presence of an escort of police the frantic people might have gone to excess. The district has, according to law, been black-flagged. A cordon has been drawn around it and it is isolated. The excitement is spreading to other parts of the city.

In the Manitoba Legislature yesterday Mr. Greenway, one of the leaders of the "Farmers' party," gave notice of a motion to reject without consideration the insolent reply of the Dominion Government to the demands of the people of the North-west Provinces. Premier Norquay was forced to move an adjournment in order to prevent further action hostile to the Ottawa officials.

Letters recently received from Havana by a

well-known Cuban of New Orleans, La., bring encouraging news of the progress of the revolution. A new expedition which left Nassau recently has arrived at Nuevitas on board the English yacht Lord Warden. The new uprising of the people at Santa Clara is headed by Verona. In Saqua a great many planters have left the place and joined Aguero. Many plantations have been destroyed in the neighborhood of Matanzas. Several engagements have taken place in Santiago de Cuba between the Spanish troops and the revolutionists. The recent uprising at Nipe has been progressing vigorously.

Near Maple Creek, Manitoba, some Indians made a raid on a settlement, killed one man, and stole a large number of horses.

Gen Benjamin F. Butler, of Massachusetts, was nominated for President by the National Greenback Convention at Indianapolis. Judge West, of Mississippi, was nominated for Vice-President.

The resignation of the Rev. Henry Puette, pastor of the Christian Church at Shelbyville, has been accepted on account of certain "irregularities."

FINANCIAL AND CROP REPORTS.

It is stated that \$8,000,000 in gold was sent by the Bank of Montreal, Canada, to New York during the recent financial troubles.

H. C. Blanchard, of Richmond, Va., a coffee-merchant has failed. The failure is due to heavy dealings in futures. The liabilities are placed at \$223,000.

Joseph B. McDonald, a lumberman of Woburn, Mass., has assigned. The liabilities are placed at \$125,000.

The Mexican Central Railroad has been adopted as the international postal route by the United States and Mexico.

Reports of the condition of the grain crops in Illinois, Iowa, Minnesota, and Dakota continue to be very favorable.

Ferdinand Ward of the firm of Grant and Ward, has been arrested, and taken to Ludlow street jail, in New York City.

Intense excitement has been occasioned by the discovery of very rich silver-ore in the Rabbit Mountain Mine, north of Lake Superior. From time to time rich strikes have been reported, and there is no doubt that these mines are the richest in the world. Ten tons of quartz were shipped to a mill at Newark, N. J., and yielded \$5,000 per ton. The shaft is down thirty feet, and the Superintendent says they have struck almost solid silver.

The project for the establishment of a central colonial bank at Berlin, Russia, progresses favorably. It has been decided to fix the capital at 50,000 marks (\$11,900), and it is expected that the new bank will be ready to begin business on or about June 1st.

A syndicate of capitalists at Hamburg has purchased from Messrs. Baring Bros., of London, a controlling interest in the German and Samoa Commercial & Plantation Company. The par value of the shares is 2,000,000 marks and they were purchased for 55 per cent of their face value.

The recent failures in New York have not materially interfered with the sale of American securities in London. Investors do not believe that good dividend-paying stocks can be affected by the exposure of rogues and the weeding out of bogus rich men.

Warrants for the arrest of John C. Eno and James D. Fish were issued May 24th, by United States Commissioner Shields, on the application of United States District-Attorney Elihu Root, in a criminal prosecution for the misappropriation, respectively, of the funds of the Second National Bank, and of the Marine National Bank of New York City. But when the officers went in search of them, it was discovered that they were gone.

The West Side of New York, failed May 24th.

Reuben Pettit, cashier of the defunct Erie Saving Bank, of Erie, Pa., was arrested this evening and held to answer on a charge of obtaining money by false pretenses. The information was made by Commissioner Leibel. The Receiver finds that nearly all the deposits taken in Monday morning were pocketed, Pettit drawing checks for himself, family, and clerks, and cashing them as fast as the money came in. Brabender, the president of this bank, having been in hiding for sometime, returned home May 24th, and his house was surrounded by a mob of one hundred men, who were prevented from doing him violence by a special police force.

A loss of at least \$80,000,000 has been sustained in Wall street, New York City, in the last fortnight.

The English watchmakers are excited over their inability to compete successfully with the American and Swiss manufacturers. They say that their business is being ruined by the importation into England, of a cheap grade of watches, manufactured in the countries mentioned.

The surplus in the U. S. Treasury now is about \$155,000,000. Of this sum about \$20,000,000 will be needed to meet bond calls, but it is expected that at the end of the fiscal year, June 30th, the surplus will be at least equal to what it is at present. The receipts at the Treasury Department exceed the expenditures of the Government, now by an average, \$1,000,000 daily.

The exports of specie from New York during the week ending May 24th, amounted to but \$186,697. The total for the fiscal year thus far is \$41,993,752, against \$6,121,810 for the same time in 1883.

Fish of the Marine Bank of New York City, was arrested May 25th,

The bank statement of May 24th, in New York, was a highly disagreeable surprise to everybody in any way concerned with Wall street. It was not a blow to the bulls only, but to the bears as well, for it was a clear indication of the general distrust existing among moneyed men and institutions. Although the banks contracted their loans during the week to the amount of over \$13,000,000, they sustained an immense loss both in reserve and deposits. The reserve is now some \$6,500,000 below the 25 per cent limit and over \$15,000,000 below the reserves at this time last year. The decrease of \$20,000,000 in deposits is a clear indication that country banks, savings banks, and private individuals have been at work withdrawing their money, and, as there is not the slightest indication that the capital so withdrawn went into new legitimate investment, it becomes evident that it has been taken out for the sole purpose of being put in some safer place than the majority of the banks are just now considered to be.

Adam Bravender, the President of the suspended Erie Savings Bank of Erie, Pa., is now an inmate of the county jail. An angry mob surrounded Bravender's house Saturday night, May

24th, and threatened to lynch him. As a measure of safety he requested the authorities to put him in jail.

The reports from Europe about the crop prospects are very encouraging. Some time ago it was feared that in Great Britain, at least, owing to the remarkably fine winter and early spring, the wheat was too forward; but it turned out that the mild weather did not force the plant, nor have there been any early rust or worms to injure it, and according to the best English authorities the wheat crop has seldom looked so well at this time of the year. The barley and oats also look well everywhere.

The Green Bay Bank, of Green Bay, Wis., failed May 26th. The Penn., Bank of Pittsburg, Pa., is again closed.

The cashier of the Union Market National Bank, at Watertown, Mass., was indicted for forgery and embezzlement, May 26th.

Outside of New York last week there was an increase of bank clearances amounting to 2.3 per cent over the corresponding period of last year.

The *Mark Lane Express* in a review of the British grain trade the last week says: The blazing sunshine suited wheats, which are growing fast. A warm rainfall is desired. The prices of breadstuffs are drooping, except the finest white wheats. Today the market was slow. Maize is scarce and one shilling dearer. Oats are one shilling dearer. But little is doing in the off-coast market. There were two arrivals, and three cargoes were sold, two withdrawn, and three remain. The values for forward are nominal. Sales of English wheat the last week, 58,057 quarters, at 88 shillings seven pence the corresponding week last year.

The potato crop of the United States was 190,000,000 bushels in 1883, against 268,000,000 bushels the previous year.

The striking cotton-spinners at Fall River, Mass., have decided to resume work at the old prices. They have been idle for several weeks.

The striking coal miners at Indianapolis Ind., will return to work.

Brick layers and stone masons, at Buffalo, N. Y., have struck.

The area of the recent rains extended over a large portion of the farming districts of Dakota, as well as over Minnesota. In some sections of both the State and the Territory the crops were beginning to feel the need of moisture, and everywhere the crops were benefitted by the rain. From no section have there been any returns of injury to the growing grains. In the Red River Valley and Northern Dakota there are fields of wheat above ground four or five inches, and all looking fine. There has been some warm weather in the Red River district. The weather in the Cheyenne Valley, Dakota, is cool, and could not be more favorable for the wheat. At Howard both wheat and corn average about four inches in height. Corn-planting is generally finished there, except on ground that is newly broken, and in some fields the grain is already sprouting. A large amount of flax is grown in Miner County on "new breaking." At Ashton wheat is up about four inches, and the prospects for a large yield have not been better at this time of the year for several seasons. Corn is nearly all planted in Southern Minnesota. The last dry weather gave the early stand a good start, and rain came at a favorable time. The crops look brighter

everywhere throughout the State where rain has fallen. For eight years there has not been in Iowa so promising an outlook for a good crop of grain, grass, and fruit as there is now. Corn is coming forward with luxuriant growth, and with the favorable weather farmers are still planting and will take the chances. In some localities farmers are already cultivating their corn. Oats, of which there is a large increase of acreage, are making prodigious growth, and grass is all that could be desired.

The striking spinners at Fall River, Mass., lost sixteen weeks' wages, spent from ten to fifteen thousand dollars, the accumulations of four years, and ten thousand dollars more contributed by sympathizers.

The Mexican Government has received as a loan \$3,000,000 in monthly installments from the National Bank. As soon as Congress approves the new statutes of the combined banks the bank is to negotiate a \$20,000,000 loan for the Government in Europe. This agreement was made a month ago, was subsequently said to have been abandoned, and is now renewed. The Chamber of Deputies has passed a constitutional amendment definitely abolishing the interior custom-houses the 1st of December, 1886.

Losses in the Netherlands on American securities, principally the bonds of finished or partly-finished railroads, are reported to have reached the enormous total of \$600,000,000. There is talk among the security-holders, their friends and countrymen, of a petition to the American Congress in favor of laws which shall afford better protection against railway mismanagement.

Five powder companies and six acid works in California have combined to make the manufacture of powder on the Pacific Coast a monopoly. Prices are to be advanced 50 to 75 per cent June 1st. The danger and cost of transportation are relied upon to sustain the combination.

May 29th.—\$500,000 in bullion was withdrawn from the London (Eng.) banks for shipment to New York. This is a reversal of the usual order of things.

A heavy frost in Southern Wisconsin, Northern Illinois, Northern Ohio, and portions of Pennsylvania and Michigan seriously injured fruit-buds in those sections Wednesday night.

Thirty-eight million barrels of petroleum are stored in tanks in the Pennsylvania oil region—enough to make a lake one mile square and ten feet deep.

Warrants have been issued for the arrest of the officials of the Penn Bank at Pittsburg, Pa., on a charge of conspiracy to defraud.

FIRES—STORMS—ACCIDENTS.

May 23.—Nicholas Pauley's frame house in Clyde, near Port Huron, Mich., was destroyed by fire. Two children, aged eleven and eight, perished in the flames.

Murcia is the principal city damaged by the floods in the southeastern part of Spain. The roads are impassable and the bridges destroyed. Travel on the railroads is suspended. Twenty persons are missing.

The Red River at Shreveport, La., has fallen thirteen inches in the last twenty-four hours. Reports from Fulton show a rise of four feet there in the same time. At Denison the water is slowly receding. The levees on Thomas C. Johnson's place, a few miles below Shreveport gave way last night, doing much damage. News has

reached Shreveport that Wednesday night's storm carried away the bridges over Cypress and Boggy Bayous. The former, known as Emery Bridge, was carried away by a dwelling house being swept by the flood against it.

Railroad traffic throughout the flooded district of Texas generally suspended. There have been no mails from the North for two days. No accurate estimate of the damage to the various railroad lines is yet obtainable, but well-informed gentlemen of Galveston, Tex., place the damage to railroad property as high as \$5,000,000. This, however, includes loss by delay and the probable decrease in agricultural products. The actual immediate damage is placed at \$2,000,000, besides several hundred miles of submerged tracks, in spots, which require repairing. Hundreds of culverts, small bridges, and trestle-work have been carried away or loosened. Large quantities of freight are accumulating.

At half-past eleven o'clock this morning a terrific, rattling crash startled the west end of Portsmouth, O. The large suspension bridge over the Scioto had fallen, hurling its passengers and freight down fifty-five feet to the water below. A four-ox team drawing a five-ton block of stone was midway of the bridge when the upper wire cable parted. Mrs. Charles Fulwiler and three little children were walking behind the team. They were all hurled from the wreck. The lady was swept under the bridge and shot up on the other side like a stick, unhurt, but had lost her two-months-old baby, whose body has not yet been recovered. The little boy, six years old, came up on the upper side, scrambled upon the wreck and caught the inanimate body of his little sister, whose neck was broken, by the dress and held to her until rescue came. He was seen also to wave his arm to drive off an ox that was swimming towards them. The driver, Charles Barr, and the oxen fell unhurt. The fall freed the latter, and they swam ashore. The end of the cable struck a lad named Tom Walker and knocked him senseless, but his skull was not fractured. The bridge was 638 feet in length, and valued at \$35,000. It is the fourth bridge that has gone down at the site. The first two were blown over. The third, a wire bridge like the present, fell in 1859, killing two men.

May 24.—Lightning struck and fired a large oil tank at Philadelphia, Pa., about half-past eight last night. The fire at mid-night had spread to twenty-two adjoining tanks, and had not been gotten under control. The fire has spread over an area of five acres. At Cleveland, O., an oil tank was fired by lightning. Loss \$15,000. Loss by fire at Toronto, Ont., printing office, \$100,000. New York City, preserving factory, \$118,000. Janesville, Wis., \$4,000. Stonebridge, Rhode Island, \$25,000. By a fire in a coal-pit at Porto Bello, on the Firth of Forth, Scotland, nine men were suffocated.

Floods in the eastern provinces of Spain are especially severe in the towns of Orpuelo, Alguerías, and Alcira. Provisions are being sent to the sufferers.

May 25.—Hiram Sibley & Co.'s extensive warehouse at the foot of Dearborn street, in Chicago, was entirely destroyed by fire. The building was used as a seed storehouse by the firm. The flames spread with extraordinary rapidity, and the efforts of the firemen to save the building were utterly unavailing. The loss is estimated at about \$175,000.

Yesterday a very heavy cyclone passed over a portion of Azotin county, Washington Territory. The general course of the storm was eastward. When first seen it looked like a cloud-burst. It was funnel-shaped. Much damage was done to property. Fences were lifted and carried long distances, trees were uprooted, gardens and crops are destroyed, and huge rocks scattered on the prairie were moved from their lodgments by the force of the wind. Stock suffered much from the cyclone. It was the first cyclone that ever visited the Territory.

Heavy rains in the river districts of Louisiana during the last ten days have badly damaged the crops. The rivers are rising and low grounds were flooded. Planters and business men are much discouraged.

At Savannah, N. Y., this morning an express and a passenger train came into collision on the New York, West Shore & Buffalo Railroad, killing four men outright and seriously injuring nine others. The accident was caused by the carelessness of the engineer of the express train, it is thought. One of the injured will probably die of his wounds.

May 26.—It is estimated that the losses caused by the Pennsylvania oil fires will exceed \$600,000. Loss by fire at Carroll, Iowa, \$10,000. Sheboygan, Wis., \$4,000. Oshkosh, Wis., shingle mill, \$8,000.

During the holiday games at Chatham, Ont., the grand stand collapsed and 150 people were injured, several seriously. The injuries consisted of broken arms, legs, and ribs. Some were injured internally. At Utica N. Y., three persons were drowned by the capsizing of a raft.

Heavy rains have caused floods in the Spanish provinces of Nuncia and Alicante. Many towns are inundated. The Government is supplying the sufferers with food and clothing.

May 27.—Loss by fire at Charleston, S. C., \$100,000.

A bleacher in a straw board mill at Westerford, N. Y., exploded, killing five men, totally demolishing the building, and damaging an adjoining one.

May 28.—Loss by fire at Grand Haven, Mich., \$40,000. Northern Pacific Junction, Minn., \$30,000. Cherry Creek, Neb., store and post office, \$3,500. Kankakee, Ill., ice houses, \$6,000.

The vineyards in the district of Carthage, Spain, have been ravaged by hurricanes and many families ruined. In the District of Orniuela the houses are inundated. The village of Molins was submerged and the people compelled to take refuge on the roofs of the houses and in boats. The frigate Saragossa has gone to the relief of Larca and Burgos, which are flooded.

The steamers Anita and Princess collided Tuesday night north of Palatka, Florida. The Princess was disabled. One passenger was drowned.

May 29.—The work-shops of the Swan Electric Light Company at Lille, the Capital of the Department du Nord, France, burned yesterday. Four persons were injured by a falling floor.

Several inebriated men at Sharpsburg, Kentucky, amused themselves Wednesday night by shooting at lighted lamps in a grocery store. One of the lamps exploded and set fire to the building. The flames spread rapidly, and nearly all the principal business places of the town were destroyed. The total loss is placed at \$40,000.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and must be done in a business-like manner.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

MATTHEW THE TWENTIETH CHAPTER.

"FOR the Kingdom of Heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard;" and he called laborers into his vineyard in the first, third, sixth, and ninth, and eleventh hours.

The pay here spoken of is the day of man's probation, from early morning, which was in the beginning, or Adam's day, until evening which is the coming of Christ, and resurrection, or the time of reckoning with his servants. Each of these calls is a dispensation, and a dispensation is when God makes or renews his covenant with the children of men, and when the great God condescends to make a covenant with men, and reveal a plan of salvation, or laws, that by obedience unto them they may become his people, and authorizes men, or gives men the authority to labor therein. It is the kingdom of heaven on earth; and when men break that covenant, and wholly depart from the Lord, it is taken from the earth unto heaven. And we see by this parable how many times it has been made and broken, thus showing that his "loving kindness endureth forever." God created Adam and Eve, and placed them in the Garden of Eden, and made them responsible beings, or free moral agents, to act for themselves." For in the midst of the garden was the tree of life, and the tree of the knowledge of good and evil. "Of all the fruit of the garden thou mayest freely eat; but of the fruit of the tree of knowledge of good and evil, thou mayest not eat; for in the day thou eatest thereof, thou shalt surely die." Remember that by eating this fruit, they came to a knowledge of good as well as a knowledge of evil. They could freely partake of all the rest of the fruit. Now, if they had partaken of the fruit of the tree of life, would it not have been that they would have been immortal beings, and become as the angels; and there would have been no more than Adam and Eve. But "Adam fell that we might be, and we are, that we might have joy." On the other hand, if they had not partaken of the fruit of the knowledge of good and evil, they would have always remained in their innocence, and had no knowledge of evil, nor its effects, nor a realizing sense of good; not having tasted of the bitterness of sin, they could not realize the blessedness of innocence; for it is by contrast we come to a realizing sense of happiness, or misery. Now, God is not the author of sin and evil; but having made man a free agent to act for himself, and given him a law, and as a

natural consequence, sin is the breaking of the law, and evil will follow. If there is a height, there must be a depth; if there is light, take it away, and there will be darkness. Now, when Adam and Eve had partaken of the forbidden fruit, and their eyes were opened to know good from evil, the first effect was fear, whereas before they loved the presence of their Creator, and walked and communed with him, they now ran, and tried to hide from his presence. The next effect of sin was shame; for they knew they were naked. And they were cast out from the Garden of Eden, and cut off from the tree of life, and received the sentence, that while they lived they should earn their bread by the sweat of their brow; and they were cut off from the presence of God, but having walked and communed with God, they had a knowledge of him; and knowing his great love, their knowledge brought faith in him. And now having tasted of the bitterness of sin, they felt to repent of their folly, and their repentance brought God to manifest his mercy to them, and to make a covenant with them; for the seed of the woman should bruise the serpent's head. And he gave unto them the right of offering up sacrifices, which is a type of Christ; for "there is none other name given under heaven whereby man can be saved." And Adam could be saved in no other way, than through his name. Now it was that men were called to labor in the vineyard, and then began men to call upon the name of the Lord. From Adam to Noah there were ten that were preachers of righteousness, and if so, they must have preached Christ; for how can a man be a preacher of righteousness, and not preach Christ; for he is our righteousness. I hold that in every dispensation of God's mercy to man, or in every covenant he has made with them, the gospel of Christ has been plainly shown, or else made manifest by types and shadows; so that man, if they would but exercise their faith, might understand it. Nor do I believe he would destroy men from off the earth, as he did in the flood, without giving them first a chance to understand the gospel; for Noah was a preacher of righteousness, and showed unto the people then, by precept and example, precept by the word he preached unto them; example in his building of the ark, which was for their salvation, if they would have believed. No doubt the words of Noah were but as idle tales to them; yet were they truth; and God renewed his covenant, or established it with Noah, which was the second call; and the third hour dispensation of God's mercy and justice, his mercy as shown unto them that believed and entered the ark. His just vengeance upon all the world besides.

And Noah and they that were with him in the ark, were carried from the old world into the new, and God gave unto him the same commandment that he gave unto Adam, to multiply and replenish the earth, and subdue it, and have dominion. Noah, when he came forth from the ark, built an altar, and offered burnt offerings thereon; and it is said that God smelt a sweet savor. Was it merely the smell of the flesh burn-

ing that was pleasing unto God, or was it that it was offered up in a true knowledge of Christ, a sweet savor of the Only Begotten Son of God. It was by this same knowledge that Abel's offering was more acceptable unto God than Cain's, being offered up by faith in Christ, with a willing heart, which was acceptable unto the Creator.

Now, a knowledge of God was first given unto Adam, and transmitted by tradition from father to son, or from parents to children, down to Noah, and he went out with his children to spread abroad over the earth. Knowledge of God bringeth faith in him, and faith repentance, and repentance obedience. Had they always held on to these things, they would not have broken the covenant. But how soon do the children of men forget, although the great God had covenanted with Noah and his children that when they saw the bow in the cloud, they might remember he would no more drown all flesh with a flood of waters upon the earth; yet while the evidence of the flood was still upon the earth; while Noah was still alive, did men forget that covenant, and attempted to build a tower that would reach up to heaven; thus trusting more in the work of their own hands than in the word or covenant of God; for it is plainly to be seen, that the idea of the people then was to build a tower of great height, as a place of safety in case there came another flood; and another idea is seen, they were trying by the work of their own hands to climb up to heaven. But God confounded their language, that they could not understand one another, and it was called Babel, because it was confusion. Here we have the beginning of that power which has ever been the oppressor of God's people, who, whether she is called old Babylon, Egypt, or Medo-Persia, Grecia or Rome, she has the same Mystery Babylon, inscribed on her front. I said it was the beginning of that power. I was mistaken, it was the beginning of the name of that power; for it was first seen, or made manifest, in the serpent who beguiled Eve; and again in Cain, who slew his brother Abel, who was the first martyr; for in her, Babylon, was found the blood of prophets and Saints, and all that have been slain from the foundation of the world. And God called Abraham and made his covenant with him, and said unto him, "In thee and in thy seed shall all the families of the earth be blest; and unto Abraham was Isaac born, when Abraham was a hundred years old and Sarah ninety. It was the fulfillment of the promise long made to them, that they should have an heir; yet when Isaac had become quite a lad, God commanded Abraham to take him and go to the land of Moriah, and offer him up for a burnt sacrifice; and Abraham was obedient; for he relied upon the power of God, that he could raise him, even from the dead. And as they went, Isaac said unto his father, Here is the fire, and the wood, but where is the lamb? Abraham answered and said, God will provide a lamb, my son. Was it not truly a type and prophecy of Christ? They had come to the land of

Moriah, where afterwards was built Jerusalem; where indeed was offered up the Lamb of God, not only for Abraham's sins, but for all men's. And unto Abraham was given the right of circumcision, which was a sign of a national consecration unto God, until the righteous seed should come. And with Abraham commenced the third call, or the sixth hour dispensation, and it was renewed with Isaac and Jacob, and again with Moses, for in Exodus second chapter, twenty-fourth verse it says: "And God heard their groanings, and God remembered his covenant with Abraham, Isaac, and with Jacob." And God spake unto Moses out of the burning bush, and renewed his covenant with him, and revealed himself unto him by his name, "I Am That I Am," and gave unto Moses authority and power to lead forth the children of Israel out of bondage, that they might be a peculiar people unto him; for in every dispensation he will have a peculiar people, zealous of good works. Paul says in third chapter of Galatians, nineteenth verse, that the law was added because of transgressions, and now what was it added to? Was not a true knowledge of Christ, or the gospel, given unto Moses, and would have been given unto Israel, but because of their stiffneckedness and hardness of heart they would not receive it; therefore the law was given for a schoolmaster, to bring them to Christ. The most of the rites and ceremonies of the law were types, which had their antetypes in the gospel; for instance the paschal lamb, and the sprinkling of blood. They were strictly forbidden to use strange fire in the tabernacle, or temple service, only that fire which came down from heaven, which typifies the Holy Spirit, it being the gift of God. And again, only those that are appointed of God could officiate in the ordinances of God's house, not even the King of Israel. Every one out of the nations of the Gentiles, that became a proselyte to Israel, had to go through a form of baptism, as well as obedience to the rite of circumcision, in order to be numbered in Israel, and as we look into this covenant that God made with Moses, called the law, we find it shadowing forth the gospel, and also the prophets which God gave unto Israel, how plainly they have spoken of Christ; Moses, and David the sweet psalmist of Israel, Isaiah, Daniel, and all the prophets, for the spirit of prophecy is the testimony of Christ.

In the parable of which we are writing Jesus has divided the day into four equal parts. The Jews reckoned twelve hours for the day, and the same for the night; consequently their first hour would be from six till seven, and their twelfth hour from five to six, our time. The first call was in the first hour, the second call in the third hour, or nine o'clock, third call in sixth hour, or twelve, noon. It is supposed there are to be six thousand years from Adam's day until the coming of Christ, and the commencement of his millennial reign; consequently the third hour dispensation came in Noah's day, and the sixth hour, or noon, came in Solomon's day, when Israel was at the height of his glory,

as a kingdom, and this was the dispensation of the law; and the ninth hour comes in the gospel dispensation, when the fulness of the gospel was given unto man. In the eighteenth chapter of first Kings, we read of King Ahab gathering to Mount Carmel all Israel, with four hundred and fifty of the prophets of Baalam at the call of Elijah the prophet, that he might there meet them, and in a fair trial shew unto Israel who the one true God was, whether it was Baalam, or the God of Abraham, Isaac and Jacob. Now Elijah the prophet lived at a time when Israel had forgotten the Lord their God, and turned unto idolatry; and there at Mount Carmel he alone met the prophets of Baalam, and they there built an altar to Baal, and Elijah repaired the altar of God, and they each laid his sacrifice upon the altar, and Elijah said: "The God that answereth by fire, let him be God." Baal was the God of fire, and his prophets cried unto him, and cut themselves, but there was no answer. "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their hearts back again. And fire fell from heaven and consumed the sacrifice, and all the people cried out, The Lord he is God, the Lord is God." We understand, then, by this, that Elijah was a restorer, one who restored his people to the true worship of God.

Now I wish to speak of John the Baptist, whose coming and preaching opened up the ninth hour dispensation. The angel, when he announced unto the father of John that he should have a son, as recorded in first chapter of Luke, said "he should go before him [Christ] in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people, prepared for the Lord." In fact he was a restorer; for at the time John came the Jews understood not the law of Moses, for they held the traditions of the fathers, or the oral law of greater moment than the written, or the law of Moses, or yet greater than the prophets, which were read every Sabbath in their synagogues; therefore was John sent unto them, to announce the coming of Christ, to bring in the fourth call for laborers into the vineyard, and restore Israel to the true worship of God. It was the voice of one crying in the wilderness, repent ye, and be baptized, for the kingdom of heaven is at hand. The Scribes and Pharisees rejected the counsel of God against themselves, in refusing the baptism of John; for they said, we are the free born children of Abraham, and why should we be baptized, and in their pride of heart refused the covenant that was now offered to them. Jesus said unto them, "The kingdom of God shall be taken from you, and given to a nation bringing forth the

fruits thereof." In the twenty-first chapter of Matthew, twenty-third verse, the chief priests and elders ask Christ this question: "By what authority doest thou these things, and who gave thee this authority?" Jesus answered their question by asking another: "The baptism of John, was it from heaven, or of men?" and they could not answer him, or would not. That question is just as potent in its meaning to the religious world of to-day as it was then to the Jews. The baptism of John was the baptism of repentance, and was it from heaven? If Jesus received his authority from heaven, then was the baptism of John from heaven; for says John, "He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." As John's baptism was the water baptism, and was the beginning of the gospel, so must every one be obedient unto it, in order to receive the baptism of the Spirit. For Jesus said unto Nicodemus, third chapter of John, "Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Some might object to calling the water baptism John's, or the baptism of repentance, and say John's baptism was not valid, referring to nineteenth chapter of Acts, where Paul came to Ephesus, and finding certain disciples who had been baptized unto John's baptism, but had not received the Holy Ghost, he baptized them, and laid his hands upon them, and they received the Holy Spirit. Now it was not the baptism of John that Paul objected to; for, said he, "John verily baptized with the baptism of repentance, saying they should believe on him that should come after;" but because whoever officiated, supposed to be Apollos, had not authority to baptize, and this is why in this case it was not valid. In the tenth chapter of Romans, fourteenth verse, it says: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach without they be sent? So then faith cometh by hearing, and hearing by the word of God. Exactly as it was taught in Adam's day, it is now taught in the fulness of the gospel, by our Savior and his apostles. First knowledge, and knowledge bringeth faith, and faith repentance, and repentance obedience, and the first act of obedience we find is baptism.

By the Saints, it is plainly understood, as we read in the Inspired Translation, that Adam was baptized; for the Spirit of God took him, and laid him beneath the water, and the rite of baptism was given in those days. So then we find the restorer has restored the primitive order of the plan of redemption. Unto Adam was only given a knowledge of the Father, until after he was obedient; then was given him the knowledge of the Son through the preachers that are sent. In the fulness of the gospel, or the ninth hour dispensation, is given, or preached, the Father and Son. No man can say that Jesus is the

the Christ, but by the Spirit of God, and the Spirit of prophecy is the testimony of Jesus; therefore we can not know that Jesus was the Christ, until after we, through obedience, have received the Spirit; for "if any man will do the will of the Father, he shall know of the doctrine."

And so we understand that in the first hour call into the vineyard, the laborers understood the plan of adoption as it is given in the ninth hour dispensation; for the same plan that would save Adam in the celestial kingdom of God, will save us in the eleventh hour dispensation, or in any other.

And now a few more words on baptism. But why, says one, are you Saints so particular on baptism? Because it is one of the first principles of the gospel, and for the remission of sins, and the sign of a new birth. When the earth rolled forth from the hand of God, it was covered with water, and at the command of God the waters were gathered to one place, and the dry land appeared. Thus the earth was born out of the waters; and when the earth became polluted with the sins of man, and the Lord God could no longer bear it in his sight, he washed away its sins in the waters of baptism, and it is now reserved, says Peter, unto its baptism of fire and the Holy Ghost. And so also Israel under the law, received the same sign, as a nation, in the Red Sea; and also after being forty years in the wilderness, in Jordan, as they crossed into the promised land, "and were all baptized unto Moses in the cloud and in the sea. In seventeenth chapter of Luke, twenty-first verse, the Elders of the Jews ask Jesus "when the kingdom of God should come?" He answered them, "The kingdom of God cometh not with observation, neither shall they say lo here, or lo there; for the kingdom of God is within you," or when rightly interpreted, "In your midst." Jesus set a little child in their midst, and said, "Except ye be converted, and become as this little child, ye can not enter into the kingdom of heaven." Not that it should enter into them. And again, "How hardly shall they that be rich enter into the kingdom of heaven." "Except ye be born of the water and of the Spirit, ye can not enter into the kingdom of God." Then instead of its being within our hearts, as some believe, we find it is a perfect organization upon the earth, and by obeying its laws of adoption, we may enter into his kingdom, and receive of that Spirit in our hearts, that makes us one in that kingdom. "It cometh not with observation, neither shall they say lo here, or lo there." Not like the kingdoms of this world which come with pomp and glory, and waving of banners. It comes like its king, meek and lowly, yet with the power of God. And in its mustard-seed-state, not observed of men. It was the Church of the living God, with its apostles, prophets, pastors, teachers, and spiritual gifts, which gifts, Christ the King gave for the guidance of his people; and those gifts would have been in the Church to-day, the same as they were in the days of the apostles, if they had not dwindled away,

and broken the covenant again; for there is to be a dispensation of the fulness of times, and the eleventh hour, or fifth call for laborers into the vineyard. What shall bring in that dispensation? Will it be done by the wisdom and power of man. If men have broken the covenant which God has made with them, can they of themselves renew that covenant? It takes two parties to make a covenant. Shall puny man make the conditions of that covenant to their Creator, and fix the plan of salvation to suit themselves? or will they take the New Testament which is the record of the covenant that God made with man in the ninth hour dispensation, which man has broken, and take to themselves the authority given to his servants then. If Christ said unto his apostles, "Go ye into all the world and preach the gospel to every creature," does that authority given to the apostles, apply to men living under a broken covenant. No, it must be done by present revelation. The authority given to the apostles was passed down and conferred by the laying on of hands, until the church apostatized, or dwindled away from the truth, and the covenant was broken.

Can we not judge something by the past, how the dispensation of the fulness of times will be brought in? When God made his covenant with Adam, he spake with him, and gave him the promise. Also with Noah, and gave him authority to build the ark, and the pattern by which to build it for the salvation of all who would believe. And also, did he not speak unto Abraham, Isaac and Jacob, and Moses? Did he not give unto them the ministry of angels? And how was it in the coming forth of the gospel? Was not the birth of John and of our Savior announced by angels? And did not the voice of God attest to the work? This is my beloved son in whom I am well pleased. Will it be any different when the dispensation of the fulness of times shall open, and the times of the restitution of all things, or restoration of all things, shall come? "For the Lord God will do nothing but he revealeth his secret unto his servants, the prophets," says Amos. We know as we read the history of those times since the days of the apostles, how that after the Church became the Roman Church, the dark ages came on, and the minds of men were kept down by Monkish superstition, despotism and ignorance, until the time of the reformers, since which time the light of the written word has been given to the world, and great discoveries made. Knowledge has been spread abroad in every department of science and mechanics; and the chariots of Nahum "run like the lightnings, and jostle in the streets:" for it is the day of his preparation. And said Daniel, "Many shall run to and fro, and knowledge shall increase." The day of preparation for what? For the coming forth of the gospel, or the renewal of the covenant with the children of men. In the fourteenth chapter of Revelations, sixth verse, John saw an angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth,

saying with a loud voice, Fear God and give glory to him, for the hour of his judgment has come." The gospel in its fulness was on the earth in John's day, and if it had not been lost to the earth, what need would there be of restoring it by an angel? And what is the message the angel brings? It is the hour of his judgment has come. And the command to worship him who made heaven and earth, and the sea and fountains of waters." What was to be restored in this time of the restoration of all things? First, the gospel, for the gathering of all God's people into the one fold, to make ready a people for the coming of the Lord; for the bride, or the Church, must make herself ready for the coming of the bridegroom. Second, the Jews must be restored to their inheritance according to the promise of God, and third, the earth must be restored to its Edenic beauty, as the promised inheritance of all of God's people, and the kingdom prepared from the foundation of the world for them.

And now comes up the question, in what manner would the angel come? Would he fly through the air, and preach these things to the people on the earth? or would he, judging from the past, come unto one or more men, that were appointed of God to receive these things, that the authority may be again given to many men to preach the gospel, and to baptize and to lay on hands for the gift of the Holy Spirit, that men may stand again upon the firm foundation of "Apostles and prophets, Jesus Christ being the chief corner stone."

As we look abroad among the religious world of to-day, and hear the confused cry of its teachers, are we not led to say, Is it not time that the restorer again be sent, and the voice of Elijah again be heard, crying unto the children of men, "Repent ye and be baptized, for the kingdom of heaven is at hand?" As we look abroad among the nations, we see that the spirit of the time says, reform, reform, and revolution is the order of the day. And well will it be for the world, if anarchy and ruin do not follow. We also perceive that the "hearts of men are failing them for fear of the things that are coming on the earth; for they are seeing fearful signs and floods, and pestilence, earthquakes, and fearful destructions, which bring it home to our hearts, that the "hour of his judgment has come."

O ye people, will ye hear the voice of the restorer, and enter in at the door? for it is now open, and the "Spirit and the Bride say come." For the Master of the house will soon come and reckon with his servants, and every man shall receive his penny.

W. G. PERT.

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Remittances may be sent to W. W. Blair, box 417, Salt Lake City, Utah; or to Joseph Smith, Lamoni, Iowa.

MARRIAGE.

"THEREFORE shall a man leave his father and his mother, and shall cleave unto his wife." Marriage is ordained of God, and answers a special end in human existence. Primarily, "it was not good that man should be alone." In his dual nature he possessed faculties and social qualities to which none could so well respond as this God-given companion in life. The strength of his manhood is developed in the thought of the relative dependence upon him of a tender, loving, affectionate wife. It lends significance to his mortal existence, it gives an impetus to life, and enables him more firmly and definitely to determine the object and final import of his earthly career. The relation is one of mutual blessing and benefit. Entered into with any other view than this, it will prove a failure. "To give is more blessed than to receive," is as true of this association as of any other. Each has the power to bestow unlimited blessings, and like the peculiar action of the boomerang, that bestowed upon the other is apt to return to the giver with increased volume. "With what measure ye mete, the same shall be measured to you again." Solomon said, "Whoso findeth a good wife hath obtained favor of the Lord." Sound rules are reversible; so with equal propriety we may say, "Whoso findeth a good husband hath obtained favor of the Lord." Love is of God, marriage is ordained, and a good companion is the gift of God; so for the institution itself and the means and privileges of carrying it into effect, we are indebted to our Law Giver.

All the evils incident to this relation are the result of perversion, or direct violation of the sacred rite. Actual ills and real evils can not flow from a pure fountain. As well charge the refractions of Satan upon the economy and order of heaven. As it is the germinal fountain of physical life, so it was designed to be the source of unlimited joys to all in it concerned. The man that can not find peace and happiness at home can not reasonably expect to find them elsewhere. If the means ordained of God for his continued comfort are perverted and corrupted, the natural and necessary issue is that of a blighted life. Confidence destroyed, hope is attenuated, and the very foundations of his manhood are gone. Everything with which he has to deal is clothed upon with suspicious uncertainty. If there is one pillar stronger than another in the economy of life, national, religious or domestic, it is the God-given institution of marriage. In the reverse, if there is one yawning abyss deeper than another, it is that created by a willful violation of the marriage vow. If there is any hell on earth it is found in the unhappy condition of those so dishonoring themselves and the one they have sworn to love, cherish and protect. What an example of love, hope, confidence, and true fidelity is exhibited in the act of voluntary union for life! It is virtually a commitment of the keys of our individual happiness into the care of each other; and woe unto him or her that maliciously betrays such a confidence. How beautiful is the picture presented in

the union and walk of two congenial spirits down the pathway of life. It is a distinctive and pleasing feature in the economy of God, and heaven rejoices in the carrying out of the original design.

Right and wrong are principles eternal in character and diametrically opposed. The former finds its embodiment and expression in the form of various commands expressive of the Divine will, the latter in certain interdicts adapted to our understanding, and meeting the direct demands of human nature. The requirements of right and the results of wrong are susceptible of so many shades, and in their application to the rules of human life are so diversified in their distinctive teaching and experience, that written commands and interdicts are and can only be general in their character and application. In this is to be seen the excellency of the gospel compared with the Mosaic code of ten commands. "The law of the Spirit of life" is perfect and entirely comprehensive in its research for and punishment of evil; upholding, cherishing, encouraging all that bears the impress of honesty, justice and right, while the latter is subject to many evasions on the grounds of non-commitment. Those who become children of God by faith in Jesus Christ, have the promise of and are subject to the Spirit that knows all things right or wrong. This is the law not written on tables of stone, but upon the fleshly tablets of the heart, and to the faithful and obedient should be sufficient; hence the reiteration in latter day revelation of parts of the old code, such as "Thou shalt not kill, thou shalt not lie, thou shalt not steal, thou shalt not commit adultery," &c., evidences that modern as well as ancient Israel were dull of hearing, and slow to understand.

One militation against domestic felicity is a depreciation of those simple yet expressive tokens of regard shown for one another, ere the certainty of choice was ratified by the marriage bond. For example: John and Mary prior to their union in marriage are responsive to the slightest wish of each other. The purity of their love finds expression in the gentlest of words; tenderest regard is shown in the glance of the eye, the gentle pressure of the hand, and the purer qualities of the soul are brought to subserve this one great end—the mutual winning of confidence and love. In the blending of these two souls by nuptial ties they are made one. Their identity and individuality are not lost; but in hope, desire, ambition, purpose, and endeavor they are to be one. The mistake is to suppose that those tokens of regard that before marriage were so agreeable and so freely bestowed, are no longer necessary nor profitable. Is not love as needful now as then? If so, must it not find expression in as tangible a form? John, what made the dream of life so pleasant to you? What stirred to the depths the tenderest and sweetest emotions of your soul? What vibrated with such dulcet cadence upon the vital tension of your being? Ah, 'twas the potent influence of the angelic messenger—love. Was not the dream of love and happiness real?

If so, are its joys to cease just where you thought they were to begin? Why not let death and death only separate you from the object of your choice. Whether soon or late 'tis soon enough. Life is not a dream, but a stern reality. Love is not a fancy, but a condition of God-like, intelligent affection for that which is worthy of admiration. Without it there is no joy, there can be no happiness, and heaven could not exist. From the dark regions of despair would only be heard the moan and echo of the wailing cry born of sorrow and deep despair, O love, let us dwell beneath the sunbeam of thy golden wing, let us drink the crystal waters from thy flowing stream; may thy thrilling influence permeate our souls from day to day, and thou shalt have the tribute of our grateful hearts.

From the bright regions of the celestial world, we hear the glad refrain that "God is love." O the joy, the exquisite rapture of the inspiring thought, that there is a realm of peace and perfect bliss, where purity and righteousness reign supreme. It may be here, it may be there. God will honor and bless his own, whether in the heavens above, or on the earth beneath. Love, clear, pure, bright as the noonday sun, is queen of the supernal realm. In life we are laden with care. Anxiety and toil are the common lot of mankind.

"Clouds and conflicts round us press,
Yet would we have one sorrow less?
All the sharpness of the cross,
Simply tells the world is dross."

All the world and its advantages are good for, is to aid us in securing ourselves and others the great boon of happiness and eternal life.

It is the privilege of those joined in holy matrimony to enjoy the fruits of such a union; but it should be remembered that the blessings and benefits of this life are necessarily reciprocal; and if there is a lack in the effort of either one to bestow such acts of kindness and loving regard as are necessary, the result is damaging to both, and the fault lies with the one so failing to perform his part. Each should carefully and persistently guard the rights of the other. The prestige of husbandry and fatherhood must not be ignored. The wife and mother is to be honored in the duties and privileges of her high and noble sphere; and even children have their rights which must not be trampled upon. Life as it should be, even though a scene of care, may be a picture of pleasantness, and a shadow of good things to come.

He that is unfaithful in that which is least, will be the same in that which is most; so the Scriptures say. If we prove untrue to our trust here is it likely that greater riches will be given us in the future distribution to every man "according to his works?" If we can not shoulder and bear up under the burden said to be "light," imposed in this life, how can we reasonably expect to assume the responsibility of presiding over and taking care of "many things?" In either case we have the promise of all needful aid. We err sometimes by imposing upon ourselves burdens which become grievous, irksome and heavy to bear, when if we would exchange them

for the real burden of Christ, anxiety, toil, and the necessary cares of life would be easily weighed and carried by the adjusted "yoke." The cause of much sorrow in the world is the attempted evasion of the legitimate issues of married life. Crime is as sure of punishment as virtue is of reward; and they are equally just. To Cain it was said, "If thou doest well, shalt not thou be accepted? and if thou doest not well, sin lieth at the door." The vengeance of the Eternal God is set against murder in any degree or form, and secrecy does not guarantee escape. Accountability enters as conspicuously into the marital relation as any other; and its claims will be as justly held and its rights as surely executed.

Nature, the great expounder of God's will and the executive of his laws, deals a just retribution to those who viciously violate her mandates. Upon whose cheek is found the bloom of manhood or womanhood? Those who best subserve nature's requirements. What a piteous representation of human existence is one whose married life has been spent in thwarting one of the purposes of physical creation. To such life is a dreary waste, and death a release from physical torture. The purest impulses of the heart have been smothered, never, never to be realized; the joys of fond motherhood are forever unknown to her; the bright germ of womanhood has been forever destroyed. There are no loving arms clasping the mother's form; no rosy lips to press her worthy brow; no tiny feet making music with their tread; no laughing eyes to mirror all before; no silvery tongue to tell the sweet story of filial love. Where joy and sunshine should have cast their golden rays, shadow and gloom have spread their sable pall. O dread destruction, thou hast done thy fearful work, and angels set to guard the righteous in their way, look with pity and dismay upon the scene of degradation and woe.

Little children, emblems of purity and innocence, are given as one of the richest blessings of life. Looking upon them the parents behold the impress of their own beings. Paternal and maternal blood flows and mingles in their veins. What a tie is this! A bond, a pledge of fidelity and love. How wonderful is the mission of these tender germs of humanity. Living examples of dependence and trust. Who can gaze into the crystal fountain of juvenile eyes, and not be touched with the tenderest emotions! How the heart goes out in sweet effusion, as we look upon their lovely forms. Their very helplessness binds them closer in the deepest affections of the soul. Their physical weakness is to us a world of moral and intellectual strength; and by their influence are the higher and better faculties of the mind and heart developed.

When the messenger of death comes, and from us takes the little one of two, three, or five years of age, we mourn, and yet 'tis best. If their mission on earth was not done, Providence would bid them longer stay. Departing ere the darkening shades of sin have marred the fair work of the Creator's hand, bright angels bear

them gently to the land of bliss, there beyond the reach of cloud or tempest, to enjoy the grand, eternal sunshine of supernal day. Is this world of care, anxiety, turmoil, strife, temptation and disappointment so desirable that we could wish to call them thence? It is written, "There remaineth, therefore, a rest to the people of God." The people of God are those who faithfully perform the work that God has assigned them. Infants who come into the world, suffer in the flesh, and like the lily of the valley, bloom, then fade away, have done a work, and are worthy and are justly entitled to a commensurate reward in the mansions above.

There is but one thing in life over which we really need to mourn, that is a failure to do the work assigned us. Joy, inconceivable to us now, awaits the true and faithful ones. God has pledged his word to give the riches of his grace to any and all who can and will receive. Dear reader, shall we not bear cheerfully the burdens of life, adjust the yoke that will fully enable us to do our part in the drama of human existence, finally to reap the rich reward guaranteed by our arduous and faithful toil?

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it. * * * So ought men to love their wives as their own bodies. * * * Wives, submit yourselves unto your own husbands, as unto the Lord, * * * and the wife see that she reverence her husband. * * * And ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Eph. 5th and 6th chapters).

In bonds of gratitude and love I hope to remain.

G. S. HYDE.

BAPTISM BY FIRE.

DEAR HERALD:—John says: "He that cometh after me, * * * shall baptize with the Holy Ghost, and with fire."—Matt. 3: 11.

The fiery baptism is what will cleanse us from our sins and corruptions. We might be baptized by water and the Holy Ghost, and yet not be saved, because we have let that Spirit, (Holy Ghost), slip from us; or because of our corrupt acts, the Holy Ghost could not stay within us. For "the Holy Ghost can not dwell in unholy temples.

He that loves the world more than God, can not please God. Therefore the Lord chastiseth us like a father, that we may not forget the covenant we made with him in baptism by water. And as Jesus himself "was made perfect by suffering, (Heb. 2: 10). And "He learned obedience by the things he suffered." And Paul says in Heb. 12: 5, 8, 11.

"Ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons. * * * But if ye be without chastisement, whereof all [members of his church] are partakers, then are ye bastards and not sons. Now no chastening for the present seemeth to be joyous, but grievous,

nevertheless afterwards it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby."

Hence, to endure suffering, is the baptism by fire, whereby we are cleansed for the kingdom of God. For "every one shall be salted by fire." Like as sacrifice, or food, is good for nothing without salt. (Mark 9: 42). Peter says in 1 Peter 1: 7:

"That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, that it might be found unto praise and honor and glory at the appearing of Jesus Christ."

James says:

"Blessed are the men that endureth temptation, for when he [they] are tried, they [or he] shall receive the crown of life, which the Lord hath promised to them that love him."—James 1: 12.

Our Lord was baptized by fire. He asked some of his apostles:

"Are ye able [are ye willing] to be baptized with the baptism that I am baptized with, and drink the cup that I am to drink?"—Matt. 20: 22.

His fiery baptism began when he was led into the wilderness to fast, to prepare himself for his ministry, when he also was tempted by the devil; and its end was when he cried out, "It is finished."—John 19: 30. Paul says to the Philippians:

"For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1: 29.

And to Timothy he says in 2 Tim. 3: 12:

"All that will live godly in Christ Jesus, shall suffer persecution."

In Zech. 13: 8, 9 it is said:

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off, and die; but the third shall be left therein. And I will bring the third part through fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, [Jesus], and I will hear them, I will say it [they] is my people, and they shall say the Lord is our God."

May we all be able to stand the fiery baptism, is the prayer of

J. A. STROMBERG.

WHAT I DO NOT LIKE TO SEE.

1. I abhor a disposition which desires to be dictator for others.
2. I hate to see men or women, who think they are more important than almost any others in the Church.
3. I do not like to see a brother so full of conceit, that were his talents praised by others, he would conclude he was wise enough to sit in "Moses' seat."
4. I do not like to hear an Elder boasting of the great things he has done here and there.
5. I do not like to see those who hold priesthood, and yet not branch officers, belittle, berate, and ridicule the branch officers in their course of governing, and exhibit a spirit of unwillingness to be governed by the "powers that be."
6. I do not like to see Elders treat with contempt the resolutions passed by the District Conference, requiring them to report to that body either in person or by letter.
7. I do not like to see such Elders refuse to forward their licenses to the authorities of the district, when requested by conference to do so.

8. I do not like to acknowledge such Elders as true servants of God, and worthy to present "law and order" to saints or sinners.

9. I do not like to see a district conference exhibit a fear of such men.

10. I do not like to see a district conference continue to keep one man in the presidency from year to year against his will, and thus continue to "whip Charlie" because they might think he was more supple than others in the team.

11. I do not like to see subordinates try to kick out of the traces, because the leaders do not take exactly the track they would suggest.

12. I do not like to see saints (?) taking a novel paper from year to year, and hear them say, "I can't afford to take the *Herald*, *Hope* and *Advocate*, because they are too high."

13. I do not like to see the *Heralds*, *Hopes*, and *Advocates* used for lamp, pipe and cigar lighters, wrapping paper and patterns.

14. I do not like to hear a saint (?) speaking of the "abominable heresies in the Reorganization."

15. I hate to hear from the lips of those who hold priesthood (or any other hood), phrases overflowing with vulgarity, loathsome in their meaning, without any provocation for such utterances, and these in the presence of married and unmarried ladies. I could not help thinking "From the abundance of the heart, &c."

16. I do not like to see "too much familiarity" which breeds contempt."

17. I do not like to hear saints speaking evil of each other.

"That abominable tittle tattle,
The cud e-chew'd by human cattle."

"If Christianity has not cut off the claws, we incline to scratch somebody. If Christ possesses us wholly, and we have been transformed by his Spirit, there is no disposition to stone our brother or sister, even if at fault. It is not in the genius of Christianity to do it. It is a cancer in the soul that must be cut out, or burned out, or purged out of the blood, or it will kill us."

"If wisdom's ways you would pursue,
Ob-serve five things with care;
Of whom you speak, to whom you speak;
And how, and when, and where."

18. I do not like to see so many saints (?) so busily engaged in manufacturing "stools-of-do-nothing" to be always on hand, and in position, and occupied in the saints' meetings. God never made any, neither gave commandment to any one else to make them. But a great many Saints (?) possess one apiece, and would consider it a great sacrifice to part with it. Some would rather leave the church than to forsake the "stool-of-do-nothing." I should be glad to gather them all up if the owners could be convinced they were useless to them. I should like to send the whole "lot" back to the original inventor, (the devil), with word that the people of God had no room in their houses of worship for them; and that henceforth his ingenious patent would receive no notice from the faithful disciples of Jesus.

19. I do not like to see Saints take offense especially when none was intended. "Suspicion is the poison of true friendship, and overthrows the judgment of some."

20. I do not like to see saints get "awful" mad when they are offered a "shoe that fits;" for that is the "shoe" they should wear. "I think it meet (necessary) as long as I am in this tabernacle to stir up the saints by putting them in remembrance of these things."

A. N. I. WITNESS.

FORGIVENESS.

I HOPE to be understood this time concerning my belief in relation to forgiveness by, or through, the act of repentance; and that only true repentance can be shown either to man on earth or God in heaven, by not only turning from sin, but in making a faithful restitution, so far as it is possible to make to earthly creatures, but this will not grant them any reprieve for the offenses committed that are not already in some way atoned for, either before or after baptism, as the act of baptism only brings us into a condition where we can become the sons of God by adoption into the kingdom. But this does not make us sons. It places us in a position to become such; but as before, it is left with us, or in other words, it is optional whether we grasp the opportunity to become the sons of God. Our sorrow for sin cuts no figure in the case, if we do not continue it through life, and with a purpose to make restitution, not only to man, but to God, to whom we now rightly belong, on account of the covenant we have made with him. Here let me explain. If I have committed a crime against the laws of my country, and have not satisfied the demands of the law or laws; and then I shall enlist as a soldier in the army, and serve either for a term of years, or during life, in either case am I free from the law? Then can I expect an equal inheritance with those that have satisfied every demand of the law? Although I have done my duty as a soldier faithfully and well, yet will it not, or can it not justly be said to him or me by the Almighty, "I have somewhat against thee." But while I believe that God will deal with us according to the intent of our hearts, in a measure, we should not be too sanguine, but rather fearful and watchful, that we may improve every opportunity to do good; that by so doing we create within us a godly nature; and as Paul has it, we make a living sacrifice daily, our reasonable service. As an illustration: A is sent to prison for a term of years, say twenty, and B is also sent for the same number. A commences his term upon the same day as B, but by his faithfulness and over time, which he has made by sacrificing his hours of rest; and by perseverance and industry adds daily two hours of actual service to his credit, which would be two twelfths of his time, which would shorten his time just in proportion to the overtime he had worked. But B was only faithful to perform the task which was set for him. Is it not good

logic, that the willing sacrifices that A has made should be rewarded sooner than B, who has only done his duty as demanded of him, and has kept his talent wrapped up in a napkin; while A has paid, not only the interest, but has added to the principal continually, and by this means has been constantly making restitution for offenses committed before he had this opportunity offered to him, that he might become a son of God. If B's position is as safe, and he is sure of an equal reward with A, and the Elders so understand it, how many willing, sore feet and weary limbs, would be forcing their way through tangled forests, or climbing the rough mountain sides, to carry the glad tidings of great joy to the nations of the earth? If I believed that B was, or would be equal with A, I would do nothing except what I could not avoid doing. I should count it folly in any who would. "But thanks be to God, who giveth us the victory," there are some who believe as I do, and are acting upon their earnest convictions, and are subsisting upon that which pleases God to provide for them, and are not trying to fare more sumptuously than their Master, or to make this life their only hope. Paul seems to have understood what was required of him, as he arose and went to work with a purpose, and so continued up to the time of his death. So far as we know, all the disciples of Christ were not terrified by coming face to face with death itself.

Our Elders have in some instances been sorely tried; but as yet have not, at least of late years, resisted unto death. My prayer to God is, that they may never have this trial to endure.

If I can lay my sin down at the water's edge, and have no more remembrance of it, this is the place to come just before our final departure. But to my mind, a faithful repentance must not wait, but must be full of good works. I have no faith in repentance as a last resort to shun the consequences of an ill spent life; but in an early turning from sin, that we may have the more time to make our election sure. We need have no fear about becoming too perfect. Every moment of time, or talent so spent, will be set to our credit; and we will be rewarded accordingly. If we desire an abundant crop, we should not sow sparingly; but by constant toil and labor, we are rewarded in due season, if we faint not. But suppose we do faint, what is the consequence. A failure of course. Then a repentance is not once for all, but a constant work of love and restitution, both to God and man; first to God for times past of our life, that we owe to him, and for the grace allotted us, and to man, as we can only approach unto God as free men and women. If we are in debt, either to God or our fellow creatures, we can not justly be free; and we must look to God for an extension of time, that we may pay the uttermost farthing; and the more we pay in this life, the less time we shall have to endure the society of the prison house. I believe that God will grant us sufficient time, either in this life, or in the prison house, or paradise, provided by the

Father. We can not repent from or by dead works; but the lively working of the Spirit, the Spirit of restitution, a continual and perpetual restoring of good things, that our treasure may be full.

The more I study and thoughtfully dwell upon the word repent or repentance, the more convinced I become, that it implies a doing again, or re-doing that which the candidate has determined to do. If it means, that a person should sorrow for sin, it would also imply that they should sorrow again, or continue to do over that which they had done before. If it required them to do something different from that which they had previously done, then is it not necessary that they continue to do good; or if they were required to do penance, or do good, is it not reasonable that they re-do repentance or good; and by doing good every day of their lives, do they not re-do their first good works; and if the first act of a christian's life is to repent and turn from evil and do good, shall he stop doing good? God forbid; but continue, or re-do that which was first required of him. The same may be said of faith. We must admit that we must continue in faith and good works. Jesus said to the Jews, how oft would I have gathered you, but ye would not. "Again I say, not unto you seven times, but seventy times seven." A continuing to re-do, and take for instance the acts of the Father himself. He first sent the old scriptures, and then his Son, and then the New Testament scriptures. Again in these the last days, he sent a Joseph Smith, with the Book of Mormon, as being the new and everlasting covenant, to be delivered to man in the last days. Again, the Book of Doctrine and Covenants; and he has promised to continue to speak to us, until time shall end, if we will live worthy before him. He is continually re-doing for us. He is revealing himself to us by his word. While he may not speak the same thing, yet in the same manner, so that after all, it is a repetition of himself. Consequently he is re-doing that which he has before done; and as we believe he will continue so to do, until the end of time. If God, the Eternal Father, will turn and over-turn, and continue so to do, for us his handy-work, what may reasonably be expected of us. Can we do more than to try to do over and over, again and again, every good deed that we can do? Do we not day after day, and night after night, go to him in prayer, with thankful hearts? What are we doing but repenting or sorrowing for sin, and also showing by our works, that we are sincere in our determination to continue steadfast unto the end; and unless we do so continue, our labor will be in vain. May he ever aid us so to do is my prayer in Jesus name.

CLARENCE STCLAIR.

Man believes that to be a lie which contradicts the testimony of his own ignorance.

"See what I am" not! "See what my father was!" is an old and excellent saying.

The beauty that is in the heart will eventually shine out in the countenance.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Selections.

THE NEGRO RACE.

MR. THOMAS FORTUNE, the editor and owner of the New York *Globe*, a newspaper devoted to the interests of the colored population, is, perhaps, the best authority on the present condition of the colored race. In a recent statement before the Senate Labor Committee he sketched the condition of the colored people, and in the course of his statement said:

According to the census of 1880 there were in the country 6,580,793 people of African ancestry. In 1790, according to the first census, there were only 757,208. The increase of population from 1850 to 1860, under the slave regime, was 22.1 per cent; from 1870 to 1880, 34.8 per cent. The increase is and will continue to be healthy in the state of freedom, since human effort and propagation have their greatest expansion in a state of freedom from all tyranny and narrowness. If we were freer our growth and propagation would be vastly greater. As it is, we are fettered by the State and repressed by individuals and corporations. We are not free as other men to come and go, to make and spend, to enjoy the protection of the laws equally, or to share as other men the rights and immunities of Government. Like the Irish subjects of Great Britain, we have received everything from our Government except justice in equal degree with others of our fellow-citizens. This she has always denied and still denies to us.

The greatest misfortune which the Government inflicted upon us up to the close of the war was the almost universal illiteracy of the masses—illiteracy which was designed and made irrevocable by the most stringent of statutory enactments. Our intellectual and material poverty, absolute bankruptcy, was caused by the Government, which closed the book of knowledge to us and denied us the common right to accumulate. We are not responsible even to-day for the widespread poverty which obtains among us. We have not the facilities and aptitude to amass large fortunes by speculation and speculation, but we are learning to emulate the virtuous example of our white fellow-citizens in this regard.

Considering honestly our lowly beginning, the following facts are of interest. From the Bureau of Statistics we find:

Enrollment of colored youths, as far as reported by the State school officers for the year 1880, 784,709; per cent of colored youth of school age enrolled, about 48.

Colored school-teachers in the United States: males, 10,520; females, 5,314; total, 15,834.

Normal schools for colored youth, 44; teachers, 227; pupils, 7,408.

High schools, or academic, 36; teachers, 120; pupils, 5,327.

Universities and colleges, 15; teachers, 119; students, 1,717.

Schools of theology, 22; teachers, 65; pupils reported, 880.

Schools of law, 3; teachers, 10; pupils, 33.

Schools of medicine, 2; with 17 teachers and 87 pupils.

According to the census of 1880 there is in the South a total school population of 5,426,890—3,758,480 being white and 1,668,410 being colored; enrolled, white, 2,013,684; colored, 685,942. The total appropriation for school purposes by these States is set down at \$12,181,602, being the beggarly pittance of \$2.26 per capita. Only 31 per cent of the white and 26 per cent of the colored children of Louisiana availed themselves of the advantages of the public schools, while the State appropriates the munificent sum of \$529,065 for educational purposes, being \$1.94 per capita; while the City of New York alone expends more than \$3,000,000 per annum for the education of her youth. Four and two-tenths per cent of the school population of New York State can not read, and 5.5 can not write, while in Louisiana 45.8 can not read, and 49.1 can not write. Florida, with a school population of 82,606, appropriates only \$134,880 for school purposes, being \$1.63 per capita. The District of Columbia, with a school population of 38,800, appropriates \$368,343, and 61 per cent of the white and 73 per cent of the colored school population are enrolled, the per capita being \$9.49. In the District of Columbia 5.7 per cent of the school population can not read and 18.8 per cent can not write, while in Florida 38 per cent can not read and 43.4 per cent can not write. These facts are suggestive.

Mr. Fortune gave the following additional facts:

"There are in this country 7,646 colored ministers, and a church membership of 2,000,000. The negroes of Georgia own 680,000 acres, cut up into small farms, and in the cotton States they own and cultivate 2,680,000 acres. The Freedman's Bank had 61,000 black depositors, the aggregate of whose deposits was \$56,000,000. From 1857 to 1861, under slave labor, there was produced 18,230,738 bales of cotton; from 1878 to 1882, under free labor, 27,667,367 bales, being a balance in favor of free labor of 9,436,639 bales. South Carolina raised within comparatively the same periods 498,993 more bales under the system of free labor. This ought to be sufficient answer to the charge that negroes are lazy. The average daily rate of wages of farm labor in the South is nearer 50 than 75 cents, out of which the laborer must feed and clothe his family. He seldom pays rent and seldom sees a cent of currency. He is paid in store orders which can not be negotiated, and takes his farm on shares. One of the greatest hardships of the colored farm laborer in the South is the system of store orders and of share labor. The penitentiary system of the South, with its infamous chain gang and convict features, is not equaled in inhumanity and cruelty outside of Russian Siberia. There are some rich farmers among colored men, but they are few. There are several in

Florida who own farms worth \$5,000. A colored man in Charleston not long since bought a farm for \$20,000. Another colored man in Gadsden county, Florida, employs about 200 men a year and runs farms in several counties. Probably in the South one colored man in twenty only owns the piece of land he lives on."

THE NEGRO VOTE.

In 1880 the negro vote in the Northern States was as follows:

Connecticut	11,547
Illinois	46,368
Indiana	39,228
Kansas	43,107
Massachusetts	18,697
Michigan	15,100
New Jersey	65,104
New York	531,277
Ohio	79,900
Pennsylvania	85,535
Total	935,843

Conference Minutes.

LITTLE SIOUX DISTRICT.

Met at the Saints' Meeting House in Little Sioux, Harrison county, Iowa, at 11 o'clock a. m., Saturday, March 8th, 1884, J. C. Crabb president, Phineas Cadwell, assistant president, and E. F. Shupe secretary.

Branch reports.—Magnolia 204, 1 baptized, 9 received by letter. Little Sioux 170, last report should have been 169, 2 received by letter. Spring Creek 47, 1 received by letter. Union Center 97, 1 received by letter, four removed by letter. P. Cadwell reported the spiritual condition of Magnolia Branch as about the same as at last report. J. Gunsolly reported Little Sioux as fair, and J. M. Putney reported Union Center as somewhat slack, but he hoped for the better in the future. Official reports.—Charles Derry, Phineas Cadwell (baptized 4), and J. C. Crabb, High Priests; J. F. Mintun (by letter), George Montague, and J. B. Lytle of the Seventy; Elders E. McEvers, Wm. Chambers, Richard Farmer, David Chambers, J. W. Wight, Wm. C. Cadwell, by letter, Henry Garner, J. M. Putney and Donald Maule in person; Priests B. M. Green, Wm. T. Fallon, and Wm. H. Bradford; Teachers Wm. R. Davison, J. Gunsolly, E. F. Shupe and Homer Lytle, reported. Presidents Crabb and Cadwell reported having assisted at the disorganization of Union Grove Branch, and on motion the same was accepted.

A two days' meeting was appointed at Six Mile Grove, commencing the second Saturday in May, J. C. Crabb in charge, and one at the O'Banion School-house, commencing the third Saturday in April, D. Maule in charge.

The committee on district rules of order was granted further time.

A communication was read from Bro. Yarrington, with reference to organizing a branch at Beebetown, and on motion the matter was left to the judgment of Bro. David Chambers. A communication was read from Spring Creek Branch, asking for the reasons for the findings of committee appointed at last conference on the appeal of J. Chapman from the decision of Court of Elders in case of officers of Spring Creek Branch vs. J. Chapman. The matter was referred to the brethren constituting said committee, who

submitted their reasons in writing, and the secretary was instructed to spread the same on the minutes and send a copy to Bro. David Chambers, clerk of Spring Creek Branch.

A resolution with reference to the indebtedness incurred in building the Little Sioux meeting house was taken up, and referred to a committee, consisting of Brn. H. Garner, W. R. Davison and John Conyers, who reported as follows: "That Bro. Gamet as one of a committee of three, known as 'The building committee,' advanced some \$400 for labor and material, with the understanding that it was to be collected and paid back to him by the branch. That only about \$170 had been so collected and paid back, leaving a balance of about \$230 still due Bro. Gamet. He now says that he would like the matter settled; and if the brethren see fit to pay him \$200 he will be satisfied." The report was accepted, the committee discharged, and a new committee consisting of Bro. Wm. R. Davison, Wm. T. Fallon, J. M. Putney, Wm. H. Bradford and Wm. Stuart, appointed to solicit and receive moneys from the different branches and members of the district, for the purpose of liquidating the above indebtedness.

George Montague, P. Cadwell, and Wm. C. Cadwell were elected as delegates to Annual Conference, and any one or more of them in attendance at said Annual Conference, was empowered to cast the full vote of the district.

Resolved, That where any are baptized under branch authority, they shall be considered as members of said branch without a vote to receive them. That this conference can not approbate the practice of drunkenness, nor of attending balls and dances, such practices being opposed to the letter and spirit of the gospel; and further be it resolved, That we hereby notify all members of this district that all parties belonging to this district hereafter found guilty of the aforesaid evils, shall be dealt with according to the law of God as touching all crime against said law.

David Chambers and Nephi Yocum were sustained in their former mission; George Montague was sustained in his former mission as circumstances would permit; E. R. Lanphear was appointed to a mission at Twelve Mile and Six Mile Groves; Wm. C. Cadwell and Charles Derry were continued in Correctionville mission; D. Maule was associated with H. Garner in western part of Harrison county; J. B. Lytle and J. M. Putney were continued in former mission; B. M. Green and Isaac Shupe were released from laboring under direction of district president; and Sioux City was included in Correctionville mission of Brn. Derry and W. C. Cadwell, in answer to request of Bro. John Conyers, who resides at Sioux City.

J. C. Crabb was sustained as president, Phineas Cadwell as assistant, Wm. C. Cadwell as secretary; and it was further decided to sustain Bro. Crabb in the labors he could perform.

Bro. Charles Derry preached Sunday morning and afternoon; the latter being the occasion of the funeral of Bro. Rowland Cobb and his wife Sr. Eliza Cobb.

Adjourned to meet at Magnolia, Iowa, on Saturday, June 14th, 1884, at 10 o'clock a. m.

TRACTS IN GERMAN.

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cts.; the Repentance, 5 cts.; the Principles of the Gospel, 6 cts.; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

"One Baptism" in German—translated and published by the Committee appointed by the General Conference. To be had also of any of the Committee, Brn. T. W. A. Reidel, Temme Hendricks or Casper Hendricks, Sewardsville, DeKalb Co., Missouri.

Miscellaneous.

BORN.

ANTHONY.—At Wilber, Nebraska, February 1st, 1883, to Mr. Isaac T. and Sr. Mary Anthony, a son. Blessed at the house of Bro. D. Brolliar, May 19th, 1884, by Elder Robt. M. Elvin, and named Thomas Levi.

MUNYAN.—At Wilber, Nebraska, November 12th, 1883, to Mr. George W. and Sr. Ella R. Munyan. Blessed at the house of Bro. D. Brolliar, May 19th, 1884, by Elder R. J. Anthony, and named Ida Avena.

BARKDOLL.—At Wilber, Nebraska, November 9th, 1883, to Mr. J. O. and Sr. Orpha J. Barkdoll, a son. Blessed at the house of Bro. D. Brolliar, May 19th, 1884, by Elder Robt. M. Elvin, and named Earl Ivan.

MARRIED.

ANDREWS—HOUGAS.—At the residence of Bro. D. Hougas, Henderson, Mills Co., Iowa, Thursday evening, March 20th, 1884, William L. Andrews, of Greenfield, Ill., to Blanche I. Hougas, Bro. E. C. Briggs officiating.

DIED.

HOUGHTON.—At Davenport, Iowa, May 15th, 1884, Bro. James Houghton. Stricken with paralysis on the 12th inst., he lingered till the 15th. Was unconscious most of that time. A few hours before he passed away, he sang distinctly one of his favorite hymns, and manifested his resignation. Had been a resident of Davenport 42 years. Was widely known, beloved and esteemed; a good citizen. His family, consisting of his wife, one daughter and two sons, with several grand children, with two brothers with families, deeply mourn his loss. He was a good and affectionate husband and father. He died in the faith of the righteous, whose hope is glorious. Funeral services by Elder W. B. Smith.

EBELING.—At Benwood, Marshall county, W. Va., May 10th, 1884, of typhoid fever, Harvey R. son of Frederick and Rachel Ebeling, in the 17th year of his age. He was the eldest son and main support of Sr. Ebeling, who is now left with but two little boys to support a large family. Although not baptized, he believed the gospel to be true; and almost his last words were, "I have never been a very bad boy to you, have I mother?" He said if God spared his life, he would be baptized; but it was not so. He thought best to take him. Funeral services at Saints' chapel, by Elder G. T. Griffiths.

KEWANEE DISTRICT.

Saints wishing to attend the conference of above district, will be met at the depot in Galesburg, Illinois, by the committee Friday evening, June 6th, and Saturday morning, June 7th, with teams to convey them to the meeting house.

C. HALL, President.

CENTRAL MISSOURI DISTRICT.

Conference of above district will convene July 5th and 6th, and we call Bro. J. R. Lambert's attention to it, that if he can't visit our district he may send some of his help in the mission. If any come, let them drop me a card to the office below, and I will meet them at Harden, on the Wabash Railroad. W. L. BOOKER.

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TESTIMONIALS.

I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.

Very respectfully, N. N. HAZELTON.

Moscow, Idaho, Jan'y 11th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.

Yours in bonds, J. C. CLAPP.

RENO, Gallia Co., Ohio, Dec. 31st, 1883.

JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.

Your brother in Christ, O. WILDMAN.

MAGNOLIA, Iowa, Jan'y 15th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,

LANCASTER, Ind., Jan'y 1st, 1884.

Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.

HEBER CITY, Utah, Jan'y 7th, 1884.

JOHNS & ORDWAY, Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.

MILLERSBURG, Ills., Dec. 27th, 1883.

Messrs. Johns & Ordway, Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,

MOBILE, Ala., Jan'y 23d, 1883.

BRO. JOHNS & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.

BRO. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

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JOSEPH SMITH EDITOR.

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THE SAINTS' HERALD

Abram Reese 21

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, June 14th, 1884.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, June 14th, 1884.

EDITORIAL ITEMS.

THE Saints' Meeting House at Lamoni, is being advanced as rapidly as practicable; work on the frame began on the 26th of May. At present writing, June 4th, the body frame is up and nearly ready for the rafters. The brick are being made under the management and direction of Brn. D. Dancer and S. V. Bailey, with a working force consisting of Brn. Horace Church, hauling water; George Braby and I. P. Baggerly, pitmen; George Harger, moulder; David Walker and George Foreman, carriers; and Arthur Judson, in care of yard. Between five and six thousand brick were moulded yesterday, June 3d. The Building Committee have reopened the books of subscription, and made a report of progress to the business meeting of the Lamoni Branch, held May 31st, and asked that the members of the branch subscribe with such renewed determination that means shall be supplied to finish the enclosure for use this fall. It will require a great effort, but it must be made. The branch owe it as a duty to themselves and the community around them to build their house, and large enough to accommodate a large congregation.

Quite a number of brethren, especially Elders, have borrowed books from the Church Library which they have failed to return. In conversation with Bro. Scott, the Librarian, we learn that some Elders have kept the books they have borrowed five years and over. This is wrong. The purpose of the Library is to serve the interest of all, not a few; and if a few thus borrow and do not return, how can the next comer be served. The books should be kept at the Library for reference; and not be scattered from Dan to Beersheba in private libraries. We hope that those brethren having books from the Church Library will have their feelings hurt by this request enough to return the books at once; unless the date of their having taken them out is so recent that they have

not had a reasonable time to peruse them. Personally, we appeal to those who borrowed of us copies of the *Times and Seasons*, *Fabiola*, or the Church of the Catacombs, *The Gentle Skeptic*, and *The Desert of the Exodus*, to return these books to us; either by mail at their expense, or by express at ours, just as they choose. It is very forgetful and careless to borrow and keep articles so long.

By letter from Sr. Matilda Howell, of Boonsborough, Iowa, dated June 2d, we learn that five were lately baptized there by Bro. J. S. Roth; four heads of families, the other a student for ordination in the Christian Church, who preferred the truth. His pastor felt considerably aggrieved, and gave the Latter Day Saints a terrible scathing in his Sunday morning, June 1st, services. One of our sisters from Boone was present and heard him. Sr. Howell reports having been healed of sickness by the laying on of hands.

Sr. J. M. Fletcher, of Oxford, Sumner county, Kansas, is desirous that some Elder shall visit their town. Whoever comes will meet opposition from some, but so it is everywhere.

Bro. Joel Allen, of Cove, Jackson county, Ohio, wrote us May 18th, that he had seen a regathering of the Saints in Kirtland; that these Saints, men and women, were clad in plain black clothes, moved with ease and power, and were filled with peace and love. He saw the figures 1886, in gold, in the temple.

Two were baptized at Lamoni, Sunday, June 1st, by Elder H. A. Stebbins.

The New Bedford, Massachusetts, Evening *Standard* for May 21st, 1884, contains a reply to Miss Sybil Carter, who has been descanting upon the Mormons of Utah, and Mormonism in general, in rather an improper way. The reply is by Bro. John Smith, of New Bedford, and is quite fair.

At the invitation of Leon Post, No. 251, of the Grand Army of the Republic, headquarters at Leon, Decatur county, Iowa, Bro. Zenas H. Gurley delivered the oration at the memorial services held at Leon, on Decoration Day, May 30th. The day was splendid, the attendance large, the services impressive, and the oration good. We obtained the privilege of giving the Saints the oration in the *HERALD*, which we do with pleasure.

June 2d, the editor of the *HERALD* visited the Lamoni Cheese Factory, and witnessed the turning of 1,750 pounds of milk into cheese. There are two vats, one capable of holding 2,000 pounds of milk, and the other some 4,000 or more; and it is expected that these "vats will overflow" soon with the abundance of supply. We have

never seen any country where the cattle recuperate from the long winter's confinement on dry feed so rapidly on being turned "out to grass" as they do in Decatur county.

EXTRACTS FROM LETTERS.

Bro. James Caffall wrote from Manassa, Colorado, May 26th.

"I baptized three yesterday, (Sunday). A very large attendance of Brighamites to witness the ceremony. One of the three was a sister, whom one of their Elders said two weeks ago, they would not allow the Josephites to have. She is a noble woman. The pot has been boiling furiously these last two weeks. Teachers very busy; as soon as they hear of any member coming to our meetings, they go for them. The total number now baptized is twenty-four. Seventeen men, women and children moved out last Friday."

Bro. E. Penrod wrote from Elko, Nevada, May 28th.

My family are with me at the mines, except one daughter in charge of our house in Elko. Bro. Gland Rodger will find a home with us when he comes here. A brother to Miss Cora Johnson, while riding horseback, was killed by lightning here a few days ago. The same stroke also killed the mare he was riding and its foal trotting by its side; an unusual thing for Nevada.

Bro. J. W. Dimock, of Newport, Hants county, Nova Scotia, May 17th, writes that he has received a copy of the *Blue Valley Blade*, L. L. Luse's paper. Of it he writes:

I would ask the editor of the *Blade*, to explain whether he sent this paper as a sample for me to canvass by, that he might add to his list of subscribers; or did he send it to unvail Mormonism. If to gain subscribers, he has sent the wrong number, as the honorable people of Nova Scotia do not wish to help flood the Province with slander and falsehoods. If to unvail Mormonism, he is some years too late; as we have had some in our own Province who, like the writer in the *Blade*, in the bonds of darkness, have sought as they call it to unvail Mormonism, and in every instance, as far as I know, have been the means of setting people to reading the Bible, and investigating for themselves.

"WHY do you seek to cover up the things of the past? Why do you distort history?"

This question is put by a writer who is of the opinion that the leading Elders of the Reorganization, including the Editor of the *HERALD*, have been busy trying to keep facts in the history of the church, that would be damaging to the reputation of those who were most prominently engaged in the church work in its beginnings, or that were not in accordance with truth, right and justice, from coming to the knowledge of the present members of the church, and the world.

We believe this charge to be without foundation in truth. No such disposition has been manifested among the general

leading eldership. And for them, and in their behalf we declare such charge untrue. As for the Editor of the HERALD, he has repeatedly shown that whatever was done, or said by those early elders, he was quite willing should be told when required. But the Editor has always been unwilling, and is now, that whatever any one, friend or foe to the work, especially the latter, may believe, or assert as history, should be received as facts. Facts are facts, whether any choose to believe their existence or not; but the beliefs of what has transpired that men have formed from imperfect knowledge and partial information, are not facts; no matter who may assert them. Nor does the second or third telling of what was at first only rumor, make it a fact of history. A late writer for a county newspaper states that Joseph Smith found his plates while hunting for gold. He cites it as history. Is it true? The Elders of the church including the Editor of HERALD say No. And because they thus say No, are they striving to cover up a fact in history.

A constant effort has been made to blacken the character of Joseph and Hyrum Smith, and Sidney Rigdon, in connection with the rise of Mormonism, so-called. The Editor of the HERALD has steadily refused to countenance these efforts, whether made by the opposers of the work, and Joseph Smith as a consequence, or the friends of the work without reference to Joseph Smith. In pursuance of this refusal the editor, both as an officer of the church and as an individual, has declined to accept hearsay evidence, and to give credit to assertion as fact. The Spaulding story origin of the Book of Mormon; the collusion between Joseph Smith and Sidney Rigdon, charged by those who tell it, are now quoted as facts of history. The Editor, as others have done, investigated the alleged facts, and became satisfied that they were not facts of history, but statements of conjectures as to the origin of the Book of Mormon. Those who believe this Spaulding story now charge that the Reorganization is trying to cover up history.

Other writers believe that the exodus of the church from Nauvoo, was in pursuance of a design entertained by Joseph Smith before his death; and that he contemplated just such an establishment as is now found in Utah. The Editor has not believed this, and has declined to accept assertions made to prove it; and now he is, with others, charged with endeavoring to keep from sight the facts of history in the case. It is charged by the enemies of the work that Joseph Smith was a very bad man; and with them it is stated that if it can be proved that he was such a bad man, the fabric which he and others, his co-workers and successors have reared, must fall to the ground, and the faith taught by him and them be proved to be fallacious and a fraud. It is then stated that Tom, and Dick, and Harry; this, that, and the other body have all said that he was a bad man, therefore it is historical, etc. The Editor denies the correctness of the statements, specific acts of badness not being

specified and proved; and because of this denial, he and those who think as he does, are charged with keeping back the facts of history.

The Editor believes that there is much that is evil stated of Joseph and Hyrum Smith, that their enemies believed and told without foundation in truth. These tales have passed into current gossip, and are now quoted as history; and even friends to the gospel as preached by Joseph and Hyrum, believe them. How will those who vended these stories at the start, and those who have since retailed them fare, when in the final arbitrament the stories are found to be false. "Thou shalt not bear false witness," obtains as a command in the Gentile world, as well as in Israel. And how will the Saints, Christians as they should be, fare, when at the same final arbitrament the question is asked, Did you have charity while on the earth? Charity thinketh no evil, and Saints should refuse the consent of their minds to evil tales of either the dead or living, unless the specific acts charged as evil, are supported by unmistakable proofs. Nor should any one be charged with seeking to cover up history who refused to dignify rumors as facts of history.

Let it be supposed that Joseph Smith was a "money digger," that he was "a dreamer," "thrifless," "lazy," a "wrestler," "jumper," and "foot racer," that he was in his youth "reckless" and a "ne'er do well," and in his later years, a "bold" "presumptuous pretender;" that as a boy and man he was "drunk" once, or a hundred times; that he even had "many wives," does all that disprove the fundamental truth of the gospel as stated by him, his co-workers and successors, that "Jesus is the Christ?" Do those things disqualify the New Testament theory of salvation, believed in, accepted and taught by the elders, both of the old and new organizations?

We hold that those things if they were abundantly proved against Joseph Smith do not disprove that "Jesus is the Christ; or disqualify the doctrine of salvation. If they do not, then it is not necessary that the Editor of the HERALD, or any body else should gather up and publish abroad all the abominable details with which those things are said to be surrounded as facts in history.

If to prove Joseph Smith was a bad man, by popular rumor, defeats the claim of validity for the gospel as he and others taught it; then by parity of reasoning, Moses being a murderer, and as some charge a polygamist, there was no exodus, no tables of stone, no commandments, no tabernacle and no Pentateuch; Jephthah being a murderer there was no Israel to be judged by him; David being a man of blood, there was no deliverance of Israel from the Philistine yoke. But it is needless to urge further instances. The argument is bad and should never be employed by any one. The work must stand on its merits, not on the easily broken reputation of its human defenders.

There is no disposition on our part, nor on the part of any of the Elders, to cover

up any facts in history; but it is neither politic, nor in accord with common sense to open the columns of the HERALD to the repetition of unsavory statements and assertions, for fear some may charge upon us that we are trying to cover up history.

QUESTIONS AND ANSWERS.

Ques.—Is it necessarily a compromise with error for Saints to partake of bread and wine when offered to them by other churches?

Ans.—If the church is the Lord's body, and he who partakes of bread and wine worthily "discerning the Lord's body, till he come," then to partake with other than the church is a compromise with error. We do not choose nor dare to so partake.

THIS from the Blue Valley Blade, L. L. Luse.

A gentleman writes asking us what we think now about our declaration, when President Smith took exception to our statement that the results of Mormonism in any community was demoralizing, that we could "snow him under" on that subject. If the President is not snowed under, where is he? We have not heard a word from the President since we poured upon him that inundation of facts, except in an indirect way we heard, that just before the President went out of sight he sent word to the Blade editor that he (the President) was mistaken about the Kirtland Safety Bank having a charter; and thus does it appear that that sacred institution, under the direct supervision of that latter day prophet of God, was doing a banking business for the church, in open violation of the statute laws of the State of Ohio. If the President is not snowed under, why does he not come out in the Herald, like an honorable disputant and own the fact, and not keep in ignorance, though in their ignorance there may be bliss, to his many readers and followers; but no, he does not do this, but he steps from under, and commands poor Elvin to get up on the altar, and become the slaughtered lamb. President, "where art thou?"

We have wondered why Rev. L. L. Luse should have reiterated his charge against Pres. Smith, that he was covering things up, trying to hold them from the Saints and the readers of the HERALD. Surely the editor of the Blade has not read HERALD for May 17th, pages 306-7, or he would not so grossly misrepresent us.

Correspondence.

THE following letters and extract from the *Model Christian* sufficiently explain themselves:

Bro. Joseph.—I seldom ask a place in the *Herald*, as I always thought there were abler writers; but I have been trying for about a year to get a correspondence with my Brothers on religion, and have at last succeeded, after having written about one hundred pages of note paper to them. The oldest, Samuel R., having been preaching about twenty years for the Christians, (which church I came out from,) and is considered a big gun; is also editing the *Model Christian*. Is evidently a man of considerable influence, who resides at Greenville, Texas, who offers to debate with any Christian man, the different subjects in this printed slip. Now I would be glad if some of our Elders in Texas could

learn of him, and give him a chance to show up his claims against ours. I send you his letter to me, with my reply, hoping you will give them place in the *Herald*. I do all my writing after my day's work is over, except sometimes I write a little on Sunday, or on a rainy day. I preach every chance. Love the cause, hope to be blessed to do more.

In hope,

L. H. EZZELL.

INVITATION.

Purely for the sake of eliciting truth the popular religious parties, claiming to be Christians, are hereby courteously requested to select their representative and properly endorsed man to preach alternately with either one of the editors of *The Model Christian, on the Gospel Plan of Salvation*, as the GRAND THEME, which shall be delineated by alternate preaching, by the two persons chosen, in the following order, viz:

1st. The time *when*, and the *place* where the Church or Kingdom of Christ was really and actually established. Two discourses.

2d. The Great Commission: Matt. 28: 18-20; Mark 16: 15, 16; Luke 24: 46, 47. One discourse.

3d. What must the Alien Sinners do to be saved? Delineated by three cases, viz: 1st—The Jailor, Acts 17; 2d—The Pentecostians, Acts 2: 3d—Saul of Tarsus, Acts 9: 22, and 26 chapters. Two discourses; the Jailor and Pentecostians first discourse, and Saul of Tarsus second.

4th. The Salvation of Cornelius and house, Acts 10 and 11 chapters. One discourse.

5th. The Salvation of Five Thousand. Acts 3. One discourse.

6th. The Salvation of 1st—Lydia, Acts 17, 2d, The Samaritans, Acts 8; 3d—The Eunuch, Acts 8; 4th—The Corinthians, Acts 18. One discourse.

7th. The Baptism, Work, Gift and Witness of the Holy Spirit. Two discourses.

These special topics, as well as the grand theme are all purely scriptural, and hence are equally fair for both parties, who shall have the privilege of not more than one hour each on each discourse, and shall precede each other alternately in the introductory discourse of each special topic. The parties shall obligate themselves to conduct the exercises in a strictly courteous and Christian-like manner. If accepted, the preliminaries can be arranged.

Respectfully,

S. R. E. & J. R. J.

GREENVILLE, Texas, May 2d, 1884.

Dear Bro. Levi:—You say: "I love the religion of Jesus, and would be glad if all men would accept the Christianity of the New Testament, believe, teach, practice, receive and enjoy the same practical gospel that Paul and his co-workers preached. In so doing we would have the same gospel that the angel had to preach, that John saw. Rev. 14:6." If you are correct, and I grant you are, then I "have the same gospel that the angel had to preach;" for I do heartily "accept the Christianity of the New Testament, believe, teach, practice, receive and enjoy the same practical gospel that Paul and his co-workers preached. The same gospel that "Paul and his co-workers preached" is designated, described, defined and limited as follows:—Mark 16: 15, 16; Rom. 1: 16; 1 Cor. 15: 1-4; Gal. 1: 6-9. Besides, see numerous examples of the preaching of the "same practical gospel" in Acts. From these examples and the various allusions to this same

gospel—the gospel of Christ, the power of God unto salvation—I conclude that men were saved by this same gospel in the days when "Paul and his co-workers preached it," and that it is still adequate—God's power—to the same end, salvation; and for these reasons, especially Gal. 1: 6-9. I am satisfied with this same old gospel that "Paul and his co-workers preached;" and I think I would not accept another, or even a perversion of this "same gospel," though preached by "Paul and his co-workers" "or an angel from heaven."

I fear that you are not satisfied with the "Christianity of the New Testament" and the "same, practical gospel that Paul and his co-workers preached." For I am sure that many things peculiar to Mormonism, which Mormons consider essential to salvation are no part of the Christianity of the New Testament, nor of the gospel, "that Paul and his co-workers preached." The Book of Mormon, the Book of Doctrine and Covenants, special revelations, (falsely so called), working miracles, (falsely pretended), etc., etc., with all their deceptive and pernicious tendencies and atrocious outrages of civilized society and burlesques on Christianity, are no akin to the "Christianity of the New Testament," nor the "same practical gospel that Paul and his co-workers preached."

My dear brother in the flesh, let me admonish you as a brother, to come out from among that justly contemptible people, and cease to countenance their abominations lest you be partaker of their plagues; and accept and be content with only the "Christianity of the New Testament," and the "same practical gospel that Paul and his co-workers preached."

In brotherly love, and with kindest regards to you and yours, I subscribe myself as ever, your brother,

SAM.

MARMATON, Bourbon Co., Kansas,
May 11th, 1884.

Dear Bro. Sam:—Yours of 2d inst., received and read with pleasure. I preached to-day to some of my neighbors who gave me a hearing at a school-house near by, giving a discourse on the impossibility of adding to, or taking from the New Covenant, given by Christ, without bringing the curse spoken by Paul, Gal. 1: 6-9. In speaking of the organization of the church, I referred to 1 Cor. 3: 10; also 1 Cor. 12: 27, 28; then 15: 1-4; Eph. 2: 18-22, and 4: 11. After I got the primitive organization before the people, then I asked: How did they get into the church anciently? Then referred to Rom. 6: 17, 18. Then asked: What was the form of doctrine? Referred to Mark 16: 15, 16; Rom. 1: 16; 1 Cor. 15: 1-4. Insisted that any other form than that found in the word of God, though obeyed from the heart and preached, has not the promise of the blessing of God, but of a curse. Gal. 1: 6-9. Then I asked: What was the form of doctrine. Referred to Acts 2: 38; 8: 5-12; 36: 39; Acts 16: 30-34; 19: 1-6. Then why were they baptized? Answered from Matt. 3: 15, and stated that it preceded remission of sins. Fellowship with the Father and the Son, brought us to the blood of Jesus. Put on Christ, and became members of the church. Then spoke as to how they were baptized. Referred to John baptizing in Jordan, then the baptism of Jesus, the Pentecostians, the Samaritans, the twelve at Ephesus, the jailor, the Eunuch; but could not learn anything about the how. I found that those that were to be baptized

went down into the water and were baptized, and came up again out of the water. Then referred to Rom. 6: 3-5, and found the how. Now as this was as much as I had time to get into one discourse without becoming wearisome, I gave them Paul to Gal. 1: 6-9; also Paul's charge to Timothy, 2 Tim. 4: 2; also Jude 3d verse. Then read a clipping from the Willoughby *Independent*, containing a little advice to the Disciples, who expected to have Mormonism, as they call it, exposed by one of their champion debaters, Clark Braden, who made a failure; and it seemed to turn out just as this writer told them; viz: "That the Bible was a poor club to knock a Mormon down with;" "for," said he, "when you come at him with it you will always find him in the middle of the ring, ready to give a reason for his hope; and the only way to beat them is to stay away from their meetings, and thereby you can freeze them out."

Now, Sam, if this discourse that I have given a synopsis of, should be preached by one of your brethren, it would be counted a good Christian discourse. Add 2 Peter 1: 3-11; Heb. 2: 1-4; Eph. 4: 1-8; 6: 14-17; 4: 24 to end of chapter. When you follow us through all these quotations, you begin to think there is not so much difference after all; but alas! when we present Heb. 6: 1, 2, and contend for the principles of the gospel in their order, then turn to James 1: 5; also 5: 13-18; Rom. 10: 15, concerning calling the ministers to preach the gospel. Paul in speaking of it says: "No man taketh this honor to himself, except he be called of God as was Aaron."—Heb. 5: 4. Then I introduce Mal. 2: 18, 19; Mark 16: 15-20. Then add Luke 8: 17; Mal. 2: 31; Rev. 14: 6; John 16: 13. We say the Spirit will guide us: John 15: 7; 14: 14; 17: 20, 21; Eph. 4: 11. This order can not be changed without perverting God's word. The thirteenth verse shows that as long as there is a man in the church not in the unity of the faith, this order should exist to perfect him. Fourteenth verse shows that they are necessary to keep the members, and help them become perfected; and keep them from being deceived by the systems of men. Acts 2: 17; 1 Cor. 14: 1. Then Acts 2: 38, 39. Any thing short of a full surrender to the primitive faith and doctrine, meets the saying of Jesus, Matt. 15: 9; and inasmuch as the humble followers of Jesus are as willing to receive the sincere milk of the word now as then, the language of Jesus is very acceptable. Matt. 11: 25-27; John 17: 3; 1 Cor. 1: 4-7, 25-29; 1 Cor. 2: 1-5, 7, 8, 10-14; 1 Cor. 3: 18-21; also 1 Cor. 12: 1-28. When we contend for these facts, commands and promises, they are calculated to strengthen and confirm our hope unto the end. Matt. 5: 11, 12; also 44, is brought to bear in our lives. Then we should try to attain to the 48th verse. Then we should be careful how we carry out Matt. 6: 1, 2, 5-16, 7: 7-29, 19: 21.

Dear brother, will you read and examine the many scriptures that I refer you to, and then say, "I fear that you are not satisfied with the doctrine of the New Testament," and the "same practical gospel that Paul and his co-workers preached?" "For" says you, "I am sure that many things peculiar to Mormonism which Mormons consider essential to salvation, are no part of the Christianity of the New Testament, nor of the gospel that Paul and his co-workers preached." If you fired this shot at the Mor-

morns and Mormonism, as taught by Brigham Young, and supported from 1852 by many who went with him to the Salt Land, and supported yet by them there, John Taylor being their president, I say if you aimed that shot for that phaze of Mormonism, I am glad to let you know you overshot me entirely, therefore I felt no shock from the discharge; but when I turn to fourth page of your letter, I discover you have discharged another terribly heavily loaded piece, and you seem to take a broadside with grape and canister, aiming to demolish Mormonism rank and file, and say: "The Book of Mormon, the Book of Doctrine and Covenants, special revelations, (falsely so called), working of miracles, (falsely pretended), &c., &c." This part of the discharge I will look after a little. Inasmuch as you have assailed, or insinuated against the Book of Mormon, let me ask, Can you, or will you undertake to prove from the Bible, that no such a book was to come forth? or that no book of any kind described is to be expected? If so, I shall expect another shot, and will try to be prepared for the contents; I shall not say much about the Book of Doctrine and Covenants at this time lest you load so heavy that you impair the strength of your gun. If you have one of the books at your command, read sec. 1, third European Edition; and if you have none you had better save your ammunition, lest you waste it by random shots. But when you say, "&c., &c., with all their deceptive and pernicious tendencies, and atrocious outrages of civilized society and burlesques on Christianity," none of which I know anything about in the Church of Jesus Christ of Latter Day Saints, as reorganized in 1860, with Joseph Smith as president, with which organization I am identified. Therefore, when these grape and canister were so profusely thrown, charging Mormonism so heavily, you entirely overshot me again. So I fall into rank with you and say yes, such "deceptive and pernicious tendencies," as that except a man subscribe to and practice polygamy, he can not inherit a celestial glory; and "The atrocious outrages," such as the Mountain Meadow Massacre, the Adam-God theory, and Blood Atonement, are in fact "no akin to the Christianity of the New Testament." But if you wish to fire into Mormonism, you will have to hunt those of the salt land who believe these notorious innovations, and practice them under the name of religion. Then you kindly "admonish me to come out from among that justly contemptible people, and cease to countenance their abominations, lest you be partaker of their plagues." Here again you wasted another shot.

Now, Sam, if you had taken time and read the tracts I sent you, it would have saved you making these notoriously blind shots; moreover, you would have known, or learned many Bible truths that were practical in the Apostolic Church, which truths are granted to the Church of Jesus Christ of Latter Day Saints, (Reorganized), in which I live and rejoice, in hope of the glory of God. Which truths many of which you deny, and confess that they are not in your church now, nor ever was since it was organized in the days of B. W. Stone, A. Campbell, Walter Scott, Bently, Sidney Rigdon and others, from 1813 to 1824. So your admonition continues, "And accept and be content with only the Christianity of the New Testament, and the same practical gospel that Paul and his co-workers preached."

I am willing to compare the tenets of each, or the doctrines of each, pertaining to man's duty to God and God's promises to his children in every precept, principle and example in each one's church, as taught by us as given in the Bible, pertaining to the Church of Christ in all its parts; and then we can see which side the word of the Lord sustains. Will you do this, and say as you did once,

"Truth is truth where'er 'tis found,
On Christian or on heathen ground."

Let me have truth. If it makes me a Catholic, let me be one; if it makes me a Mahometan, let me be one; if it makes me a Mormon, let me be a Mormon." O will you? "Quench not the Spirit, despise not prophesyings." "Prove all things; hold fast that which is good."—1 Thess. 5: 16-21. My dear brother, will you practice now what you always preach; viz, honest investigation, aside from prejudice and tradition, is proper in order for any one to be benefitted; and let me add, and receive and enjoy, practically the Christianity of the Bible. I shall be always pleased to hear from you on this subject.

L. H. EZZELL.

CAWKER CITY, Mitchell Co., Kansas,
May 23d, 1884.

Dear Herald:—I am laboring in the mission assigned me, Kansas. Have preached twelve times to an interested assembly. Have baptized five, been blessed in my efforts. Have been able to present the word by the power of the Lord's Spirit. The Saints in the west are generally poor in this world's goods, but their souls are in the work of God. I thank God for the privilege of meeting such. It does me good, for that will help in presenting the word. I have talked to those who have not been taking the *Herald*, and have encouraged them to put forth an effort to secure it as a companion. It is food to the hungry soul. May the Lord bless his Saints in all their avocations.

Yours in gospel bonds,

A. H. PARSONS.

CUBA, Kansas, May 13th, 1884.

Yesterday about 3 p. m., a terrific storm of rain and hail passed over the northern part of Republic county, driven by a fierce wind. We have not as yet had any reports of damage being done further than to crops, fruit and stock. One cow was killed by lightning. Rye, which was heading, is literally mowed, and the entire crop supposed to be lost. Wheat would probably have suffered the same fate had the crop not been limited to a very small acreage, and less advanced. Oats which were looking very fine, look now as though no seed had ever been put on the ground. Horses in the stables were terrified at the roaring turmoil of the elements. Small pigs that were exposed are now missing. Windows were broken, school children terrified. Drifts of hail measured eight to fourteen inches, and in some instances the depth of these drifts is reported to have exceeded two feet. The hailstones were quite uniform in size, and did not exceed, if they reached the size of partridge eggs. Fruit trees, many of which were heavily freighted with foliage and bloom, and prospective fruit, are now as nude as the forest in January. The storm track did not exceed two miles in width, and evidently spent its force, dissolving into water fall, within twenty-five miles after passing us.

B.

PERSIA, Iowa, May 29th, 1884.

Bro. Joseph:—The Lord's work in this locality is progressing. The Spirit of the Master is felt and enjoyed, especially with those that are striving to serve God. Last Sabbath six were added to the church by baptism, and some of them will make noble workers for the Master's cause. The spirit was present with us at the baptism and confirmation. Our church building is progressing nicely, here in the town of Persia, and we will soon have it enclosed so that we can hold meetings in it. It is thirty feet wide, fifty feet long, fourteen feet high. The Saints and friends have contributed to the same, so far, cheerfully. God bless them.

Yours in hope,

D. CHAMBERS.

WHEELING, W. Va.,

May 27th, 1884.

Brother Joseph Smith:—On the day that conference at Stewartville closed, I received a dispatch from Bro. Thomas Rees, of Bevier, Mo., requesting me to come immediately and preach his wife's funeral sermon. Sr. Rees was a noble woman, and a true Latter Day Saint. She bore a strong testimony to truthfulness of the gospel just before she expired. We staid at Bevier until the 27th of April, enjoying our visit among our relatives very much. We arrived in Wheeling safe on the 29th of April, found the Saints all enjoying the blessing of health, except sister Ebeling's oldest boy, who died on the 10th inst.; he was not a member of the church, but a strong believer in the doctrine, and a good, kind boy to his mother. Sr. Ebeling is having her share of troubles. It has not been much over a year since her husband was killed, and she was left with eight children to care for. We feel very grateful to the saints, who have aided us with means to assist her in her present distress. On the 5th inst., I left for Pittsburg to attend the discussion between Rev. W. R. Coovert and W. H. Kelley. The former's weapons of warfare were Tucker, Howe and Grimes. The latter clung tenaciously to the Word of God, thereby proving himself to be *the David* as the great Goliath fell the eighth night, leaving two propositions still undiscussed.

Bro. Kelley subsequently paid us a short visit; his labors in this place were productive of much good, as the saints were encouraged and cheered to press on toward the prize of eternal life, by the wholesome counsel that fell from his lips. This branch is in a prosperous condition at present. The spirit of peace and quietude predominates, and we are having excellent meetings. Not quite a year since the branch was organized, and we have now a chapel which has cost about thirteen hundred dollars clear of debt, about fifty dollars of which we have received from the saints in the district outside of this branch. Bro. L. D. Ullom has paid over six hundred dollars of his own free will toward it. I recently visited Bro. and Sr. Sheldon of Warnock, Ohio. The latter has been very sick; but our heavenly Father has heard our prayers in her behalf, as she is improving in health daily. The above Bro. and Sr. have kept a home for the servants of God ever since they united with the church, and I sincerely believe that the Lord will prolong their lives for many days to come. There is great need of more laborers in this mission as the calls for preaching are coming in continually from all parts of Ohio, Pennsylvania, and West Virginia.

I wish it was possible for me to obey all the calls. But as I can not visit but one place at a time, it is necessary that those who have written me exercise much patience. I shall labor as the way opens up. I leave on the 29th for Glen Easton, W. Va. My Post Office address is No. 4,729, Jacob Street, Wheeling, W. Va.

Yours in the one faith,

G. T. GRIFFITHS.

PANAMA, Iowa,

May 22d, 1884.

Joseph:—I am here, stopping with Bro. J. J. Tuck, an old time Saint. This town is now in its infancy, numbering not over two hundred inhabitants. Last evening I spoke to quite a respectable congregation in the hall of this place. It was said to be a good turn out for this season of the year. Subject was the gospel as taught by Christ and his apostles. I was listened to with good attention. I am to be interviewed again this evening on the great question of Mormonism. Have promised to give the people here a history of my early experience and the knowledge I have on the Mormon question, and the founding of the Church of Christ by Joseph Smith. It is seldom I can avoid answering these inquiries, as these matters when answered as they should be, go far to establish one of the most important points in connection with the origin of this latter day work. I find that it is not difficult to get people to believe the gospel as taught by Peter, Paul and Jesus; but the *honest* founding of the church we represent, is the great question of the times. It has been some time since the story of the golden plates was talked of by men who claim to have seen them; and angels' visits to men on earth for the last eighteen hundred years have been so very few and far between, that it requires quite a stretch of faith to believe in these covered up mysteries of ages that are past, without testimony that will strike upon the sense of men, who judge every thing by the good sense and the sound logic by which it should be tested, whether of truth or falsehood. The evidence that Moses saw the Lord in the burning bush, does not strike me very favorably when I reflect upon the length of time that all these great and marvelous views and transactions have been absent from the earth so many hundred years. A renewal of these things by a new dispensation is the only hope of a sound faith in those unseen mysteries which God alone can reveal by sending his angel-messengers to man, to remove doubts and fears as to that which is divine. If the story of the golden plates is all a humbug, then there must be a solid mass of perjured witnesses, whose names have been given to the public in attestation to this story of the plates, from which it is said the Book of Mormon was translated; witnesses who claim to have seen with their eyes and handled with their hands these things. However much the antiquities of the country corroborate the history given in the Book of Mormon, translated from plates found by Joseph Smith, still the angel part of the story is not explained by any of these things. It is evident that a belief in angels' visits is hazardous; while the things of earth that are seen with the natural eye, are explained of themselves, not being clothed with mystery. It is while men are living who claim to have seen angels, that their testimony is of value to unbelieving men; not after they have past away. Two of the men

whose testimony is given in the Book of Mormon, who claim that an angel brought and showed them the record and plates, of which the world so much doubts, are now dead; and the only one of the three witnesses in this all important testimony, now living, is David Whitmer, who resides in Richmond, Mo. While this man is living, why do not the skeptics on angels' visits to man on earth, gather up their wise men, and institute an examination of the organic system of this man of strange visions, David Whitmer, and let science once in its useful days, detect this monster humbug of sight-seeing angels where there are none, by a rule or law that can not be controverted. Now is the time for the master spirits of the age, (and especially the ministers), to clothe themselves with immortal honors, by giving to the world a lesson on visionary frauds, that might prove lasting, when stereotyped in the minds of the people (whether it is true or false) as that world-renowned, humbug—story of the Spaulding Romance being remodeled into a positive revelation from God.

My efforts while at Clinton to give new life to the cause, I think were productive of good. Elder Warren Turner, who presides in that district, gave every aid that heart could wish to keep up the meetings. While there a Brother Johnson, who is also an Elder of the Church, contributed his influence and presence in the work, adding a word, aiding the truth to triumph over the many errors that keep the world in ignorance of the true doctrines. From Clinton, after preaching seven discourses, I came to Rock Island. Called on Bro. Dungee. Saw also a Bro. Harrison living in that city, whose faith remains unshaken in this latter day work. At Davenport I was called upon to preach the funeral sermon of Bro. James Houghton, who died of paralysis. I am booked for River Sioux as soon as I can get to my appointment. I am thinking of visiting Galland's Grove Branch.

Your brother and fellow laborer in the gospel,
WILLIAM B. SMITH.

AUGUSTA, Butler Co., Kan.,

May 22d, 1884.

Bro. Joseph:—I would like to know how many there are that are now ready to join the association, and what is the prospect of organizing soon. How many Saints will put the money they pay for fire and life insurance, into increasing the happiness of the Saints, and agree to help one another in time of need. By doing this the Lord has promised our light to break forth as the morning. Is not this what we need? And is it not better to trust the Lord, in doing good at every opportunity, than to build up worldly organizations, that will rob us at every opportunity we give them. They will take our life and light at every breath we draw in co-working with them, except we obey the Lord and convert them to his ways. Let us hold fast all the blessings of the Lord, both financial and spiritual, to feed the hungry, clothe the naked, and comfort those who mourn, and lead them unto Christ. The Lord is breaking the hearts of the worldly schemers; and if we do not hold fast the blessing, so as to bind up the broken hearted are we worthy of him?

O Saints, let us give of those things that are so liable to be swept away by the flood, and the whirlwind; and see if we can't build our house on the rock, and gain great peace to the soul, and

a goodly assurance that our house shall stand when the winds blow and the floods beat against it. Yea, let the rich humble themselves, that the poor may be exalted, or rather that they may be blessed with a humble spirit, so as to look for rain in proper time and quantity; and the bountiful harvests of the Lord in every sense of the word. Let us hold fast the blessing so as to rejoice with the Jew, ere it is taken from us and given to them. O Lord, remember thy people in much mercy, and bring them from whence thou hast scattered them, and permit them to work the wonderful works for thine own name's glory, according to thy promises. Amen.

Yours in bonds,

M. N. COLE.

LOCKSPRINGS, Davis Co., Missouri,

May 29th, 1884.

Bro. Joseph:—I want a partner in the bee business. Any one wanting a business that will pay in a good location, address me at once. I am in the business, and need a partner. Can give good references.

J. W. JOHNSON.

BLUE RAPIDS, Kansas,

May 29th, 1884.

Dear Herald:—I am now seated under the hospitable roof of Bro. Mahlon Smith, about five miles south-west of Blue Rapids. Am here in consequence of taking a mission as a protegee of Bro. J. R. Lambert. Father and Mother Landers are here, and are with us en route to the quarterly conference to be held at Goshen Branch. In company with my traveling companion, Bro. I. N. Roberts, we have spent one week in Blue Rapids with good results. The Saints whom we found not in a most lively condition spiritually, have been encouraged. Blue Rapids and surrounding country are quite beautiful. The vast water power, the gypsum beds—the abundance of fine building stone, together with the rich fertile soil, all combine to form the possibility of this becoming a notable manufacturing point. The Woolen Mills here are of some interest, which with the flouring and plaster paris mills give employment to quite a number of men, boys, and girls. We held six preaching meetings and two social meetings while here, with good liberty. We were very kindly cared for while there by the Saints, which has found its proper place on the tablets of our memory.

We have often heard our father talk about "bobbing for eels"—in his early days, but we never saw one until Bro. John Scott here caught one. It looked much like a snake. If you want to know how it tasted ask Bro. I. N. Roberts who did (in) justice to it when nicely cooked and on the table.

From where I sit the vision extends for miles in either direction over the vast prairies. It looks very strange to a sucker who lives in Missouri, to view the country here which is all out doors, there being no fences of any consequence.

The mission has not sufficiently opened up to know what good may be done in its prosecution. I find in Bro. I. N. Roberts a pleasing and agreeable companion to be with, and whether our courses may lay together or not I shall pray God to bless him. I love this precious gospel of Christ, and for it I desire to labor with all my ability. The sentiment of the 631 hymn I can appropriate to myself.

I have listened with interest to the premonitions of Bro. Mahlon Smith concerning the Tahitian mission. He expresses a willingness to labor for the cause, but his caution is such that he does not wish to "leap in the dark." The sacrifice of absenting myself from the wife of my bosom, and son Moroni, is no small matter to me, but by so doing I hope to "lay up treasures in heaven." If there are any fields known to the Saints of this region or further west, where a good work may be done for the work, please apprise us. Letters addressed to Stewartsville, Dekalb Co., Mo., will reach me until further notice.

Yours for truth,
J. M. TERRY.

CAMERON, Mo., May 31st, 1884.

Editor Saints' Herald:—My letter to the *Herald* of 30th ult., and published on 24th inst., reads, "on the 13th inst.," which should read, "on the 12th inst.," when I first heard the report that Martin Harris, the senior, denied his testimony as recorded in the said Book of Mormon.

Your brother in Christ,
SIMON SMITH.

LOWER GROVE, June 3d, 1884.

Brother Joseph:—I joined the Latter Day Saints about a year ago, and I thank the production of the Book of Mormon as being the main cause. I have been quite a traveler, commencing very early in life, and in Peru the most of my adventures took place. Nine or ten years ago I left there, and have been traveling considerably since, and relating my adventures at different times to those whom I have come in contact with, until I came here. I told my experiences while here to some Latter Day Saints, who listened very attentively, and I was told they had a book giving the history of those people, and their destruction, and the manner of its coming forth to earth again, which caused me to smile. That seemed to settle it in my mind, but I was satisfied to investigate before I would condemn; so I was requested to read the book without prejudice, which I promised to do. I did not get very far, when I became convinced that it gave as true an account of the people and the manner of their destruction to me as the history of the United States, and without the strong testimony of the witnesses of the Book of Mormon I am forced to believe it to be a true history of a once populous and enlightened people.

I have been on the Andes Mountains, and being a builder, I studied ruins more perhaps than I otherwise would have done. I have seen traces in those now barren places, where it was once under cultivation, and human bones are scattered very thickly all over the country along the river Santa. On very high places the ruins of large mansions can be seen, where now there is no water nor vegetation for miles around. I have seen a very large dry river, whose bed looked as though the water had suddenly dried up and left the line on its banks and the smooth boulders and pebbles in the bed. Wherever I have traveled, I have seen the lava strewn on the mountains, and came to the conclusion while there, that there was once a great earthquake, which destroyed the people, and caused the land to be broken in the manner it now is. The Book of Mormon was published long before there ever was a white man in those places; and I doubt whether there has been one since in places where I have traveled; so taking all things into consideration, a

man could never give so accurate an account of the destruction of the country and people, and their enlightenment, unless he was inspired of God. I am also satisfied that the people were very much enlightened, as I have found a copper chisel, which was tempered to cut stone, which is a lost art to-day. I gave the chisel to an engineer there, who is now in Troy, N. Y. His name is John Norton. I have also seen a great deal of the Incas' coins, but there is a history of them in Peru, but none beyond there, and I was always in the dark about their history until I came here, which I thank God for, and my desire is to be faithful in the gospel of Jesus Christ unto the end. May the Lord prosper his work throughout the universe. Your brother,

DANIEL DONORS.

ROCK ISLAND, Illinois,

May 21st, 1884.

Dear Brother Joseph:—The loss of Bro. James Houghton we all seriously feel. We feel he has gone to the peaceful abode to await the resurrection of the just. He was chiefly the instrument in continuing the meetings held at our homes for the benefit of the Saints scattered in Rock Island and Davenport, numbering about twenty-five. Very slightly have those meetings been attended; but those who have attended have realized the blessing of obeying the command, "The Saints shall meet together often." His prayers were, previous to February last, that the Saints of Davenport would unite and organize as a branch. His desire was realized February 2d, when six members were prevailed upon to come together, and chose Priest D. W. Clow president, and Bro. James Houghton Teacher; district president, Warren Turner, assisted by Elder C. C. Reynolds, officiating. Around the nucleus of this branch may the Saints of this neighborhood rally, and awaken to their duties, and lay hold on the blessings that are held out to them. To that end may God grant us wisdom is the prayer of your brother in Christ,

F. G. DUNGEE.

Summary of News.

GENERAL NEWS.

May 30th.—Nubar Pasha, the Egyptian Premier, in a statement to European Powers asserts that Egypt is not able to support the present rates of taxation. The land-tax, he says, exceeds the value of the crops.

May 31st.—Herr Liebknecht, a Socialist of Saxony, has issued an address, which is printed in the Paris revolutionary papers, in which he says the time is ripe for an appeal "to those hidden weapons of destruction which modern science has furnished to the oppressed." This is supposed to refer to dynamite. The Parisian Socialists, it is reported, approve of Herr Liebknecht's "advanced" ideas, and a congress to perfect plans to carry them out is being arranged for, which it is said, will be held at Antwerp.

The present dynamite scare is beyond comparison the greatest London has ever had. Yesterday's explosions occurred in the aristocratic-club district. No purpose was apparently sought beyond producing generally terror. Many wild theories are advanced by badly-frightened persons, some of whom affected to believe that the dynamiters chose that particular locality in the

hope of killing some of the Tory members of Parliament, and perhaps some of the obnoxious members of the present Government, who it was calculated might be in some of the club-rooms at the time. The police are completely baffled, and, for the first time in the history of great crimes in London, have not even a theory to offer. In fact, the police find themselves to be a laughing-stock. They have all along made great pretense of especially guarding the attacked district, and find themselves utterly unable to explain how the conspirators managed to introduce explosives into the neighborhood at all. The public are becoming hourly more restive and agitated over the apparent incompetence of the police, and the wildest schemes of reprisals against Irish agitators are mooted. The appointment of local Vigilance committees on the American Western plan is seriously discussed in some hitherto very conservative quarters. Extra guards have been placed around the residence of Mr. Gladstone at Hawarden.

Daylight showed that the damage by the dynamite explosions in London last night was fully equal to the worst anticipations. Crowds of excited people are visiting the scenes. Policemen are drawn up in line across the streets in the vicinity to prevent access of the multitudes. Orders have been given to leave the wreckage untouched until examinations are made by Inspector Majendie. At St. James' Theatre, 100 yards distant, the explosions sounded like two claps of thunder. The audience was alarmed, and there was nearly a panic. Several ladies fainted and men started to stamp, but were reassured by shouts bidding every one to sit still, as no harm was done. The second bomb in St. James' Square exploded against the residence of Sir Watkin Wynn, and produced a fracture four feet in height and three in breadth. The windows were smashed and the furniture damaged. The explosion created a great havoc in the Junior Carlton Club-House. Numerous cases of wine were destroyed. The club will remain closed several days. The dynamite was carried down the iron steps leading to the kitchens and cellars, and placed in the cellar under the pathway, with a lighted fuse. The upward force of the explosion broke a large hole in the pavement, and also wrecked the basement apartments of the club. The explosion was most destructive on the west side of St. James' Square. The windows in the Duke of Cleveland's house and in the War Office in Pall Mall were shattered. At Sir Watkin Wynn's residence a bomb was thrown over the railings by a pedestrian. It lodged upon a stone sill a foot below the dining-room. An hour before the explosions there was an outbreak of fire at the War Office, which was speedily extinguished. It is not known whether it was incendiary or not. So far as known up to noon, thirteen persons were injured, including five women. All the wounded are in the hospital. Five, including the policemen, are in a precarious condition.

June 1.—There are symptoms of a break-up of the triple alliance. Since the interviews between M. de Giers and Bismarck at Friedrichsruie the mutual confidences of the courts of Berlin and Vienna are ceasing. The indications of a secret entente cordiale between Russia and Germany are found in the brilliant style in which Prince William went to St. Petersburg, in the

constant exchange of court courtesies, and in the warmth of the welcome the Emperor gave to the Czarina when passing through Berlin.

The Rev. James E. Latimer, D. D., Dean of the Boston University, preached the baccalaureate sermon before the graduating class of the university to-day. His sermon was an argument to show that history, science, and philosophy, so far from tending to demolish the Christian scheme, when interpreted with true logic actually established the truth of that scheme. The central proposition of the whole argument was that in the Christian scheme the factors are God, and man, and Nature, and that Christianity furnishes the most complete adjustment of each of these factors to the others. Starting with a self-existent God, it traced existence from its start up to the highest spiritual phenomena, which pointed to God as the end, all the steps forming a rational sequence. The rationality of the scheme, the preacher argued with much clearness and eloquence, was to be discerned, whether examined by the light of science, history, or philosophy.

June 2.—John Creed, a farmer, was shot near Millstreek, in the county of Cork, Ireland, Sunday night by moonlighters. Two other persons were wounded at the same time.

The Paris *Republique* condemns the United States for allowing the dynamiters to plan outrages. The *Intransigeant* says the explosion in London is the result of 600 years of misery.

The Berlin newspapers are indignant over the London explosions, and counsel reprisals.

The *Telegraph* urges an appeal to the American Government against harboring assassins.

The results of to-day's investigations by the London police have made it almost certain that the Nelson monument in Trafalgar Square was not the main objective point of the miscreants who planned the dynamite explosions of last Friday night. The police theory is that the dynamiters aimed to concentrate public excitement about the square in order to obtain a clear field for operations elsewhere. The conspirators hoped to cause an immense rush of people from St. James Park, Spring Garden, and the other resorts of that vicinity, and calculated that the explosion in Scotland Yard would still further distract the attention of the police and the public, increase the panic, and leave the way clear for attacks on Government offices and the Houses of Parliament. The general feeling of the public is no longer so much one of alarm as irritation and disgust. On every side to-day are heard the most emphatic denunciations of the American authorities for allowing the dynamite propaganda to be so openly preached in New York and other cities. Hearty anthems are heaped upon the head of O'Donovan-Rossa, who is believed here to be an active dynamite conspirator, and not the self-seeking, harmless braggart which the United States officials describe him to be. A portion of the London press mean to insist upon Rossa's arrest by the American Government.

There was a serious election riot in Clausenburg, Austria, yesterday. Sixty persons were injured.

Five Mexican States have revolted against the rule of Gonzales on account of the revenue-stamp tax. Troops are being concentrated in the interior for the suppression of the rebellion.

Yellow fever has broken out at Guaymas, Mexico.

June 3.—The Manitoba Legislature has passed resolutions rejecting the Dominion Government's terms, and has passed a measure providing for direct taxation for Government purposes. Lieut-Gov. Norquay in proroguing the Legislature said that the action of the Legislature in reference to the Dominion Government's terms was unpleasant but unavoidable.

The high-license ordinance passed by the Municipal Council of Minneapolis, Minn., has been pronounced valid by the Supreme Court of Minnesota, as far as the fee and the hours of closing are concerned. The court decrees that the Council, not the Mayor, must designate the patrol districts within which license is to be granted. The Council will amend the ordinance in accordance with the decision.

June 4th.—In future the Government authorities will protect Nationalist meetings in Ireland which the Orangemen may threaten to break up. After a Nationalist meeting has been announced it will not be lawful for Orangemen to hold a meeting in the same place. The Orangemen are not well pleased at the decision. Their organ, the *Dublin Express*, says the Government has surrendered to the party of treason. The *Freeman*, the Nationalist organ, commends the Government.

The chief dynamiters at Paris, France, declare that the authors of the London explosions have escaped and are now safe, and that another outrage is being planned.

Earl Granville is preparing a note to Washington in relation to collecting conspiracy funds within the jurisdiction of the United States.

FINANCIAL AND CROP REPORTS.

John C. Eno, the missing New York bank defaulter, was arrested May 31st, on board the steamship Vancouver, at Quebec, just as the steamer was about to leave for Liverpool. Eno was dressed as a priest. He has been taken to Montreal for examination.

D. C. O. Hubbard, who is charged with using \$115,000 of the funds of the National Bank of Monmouth, Ill., for his own purposes, was arrested at Waukesha, Wis., May 31.

Long-continued drouths have had a damaging effect on the crops in England. The farmers anxiously hope for rain.

A heavy frost in Northern New England Friday night did very great damage to the corn and bean crops, also to fruit trees, injuring most of the apple and peach buds in some sections. The loss to farmers and gardeners is the greatest for many years.

Mark Lane Express in its weekly review of the British grain trade says: Despite the dry weather and cold east and north winds last week the wheat crop is more than usually promising. The plant is excellent and would soon respond to suitable weather. If the season is favorable there is the making of more than an average crop. The outlook for barley and oats causes anxiety. The wire-worm is busy. In the off-coast market there is little scope for business. There were three arrivals, three cargoes sold, two withdrawn, and one remains. Sales of English wheat the last week 50,351 quarters at 37 shillings 7 pence, against 58,893 quarters at 43 shillings 5 pence the corresponding week last year.

The crops in the vicinity of Odessa are suffering seriously from continued drowth.

Careful inquiry reveals the fact that crops

have not suffered material damage near Galena, Ill., from late frosts. The injury to corn was confined to the low lands, and about one field in five suffered, some more and some less. Small grain was uninjured, so say many farmers, while reports to the contrary come from some quarters. Fruit suffered considerably, large numbers of berry-vines being nipped and their buds blighted. The present weather is favorable to growing, and everything in the line of crops and garden produce is rapidly advancing. Corn is especially fine, and is fairly leaping skyward. The hay crop this season will be the largest and best ever known in this section. The meadows are rich with grass, and pasturage unlimited. The outlook in Jo Daviess county for an abundant yield of everything the farmer can produce is most flattering.

Having interviewed many farmers from different directions around Holland, Mich., they all report that the frost of last week had done no damage whatever, except in a few low places in the northern tier of towns in Allegan county, and that but very slight. But the cold weather caused more trouble to the corn by the cutworm, injuring it considerably in some places; otherwise all the growing crops are doing well enough for the present. Warm rains are needed again very much. Apples promise a large crop, but peaches will be very scarce.

All grain is doing finely near West Point, Neb. Corn that is up is looking well. Many farmers have commenced cultivating. There is some complaint of poor seed, and a few farmers are obliged to replant.

Last week 2,899 packages of domestic cottons were exported, making the export for the year so far 74,972 packages, which is 5,000 greater than for the corresponding portion of last year.

The value of the produce exported from New York last week was \$5,254,000.

The straw-paper manufacturers in order to keep up prices have agreed to suspend work for two months. Already 60 per cent of the manufacturers have signed the agreement. When 75 per cent of them have signed the mills will be closed.

Half a million dollars in gold was drawn from the Bank of England yesterday for shipment to New York.

Considerable of the wheat in the vicinity of Charleston, Illinois, is heading out in cheat, so that but little over a half crop can be counted on. Owing to a splendid and copious warm rain the grass, which was already good, will be heavy, and the corn, which was also vigorous, is growing fast. Oats have been sown in larger acreage and are doing extraordinarily well. The apple crop will be only medium and no peaches at all.

Corn and potatoes show the effects of frost, near Whitehall, Mich., and what the frost left of potatoes is furnishing a "picnic" for the bugs, which are swarming by the million. Sheep-shearing is progressing rapidly on every hand. The clip, from present indications, will be fully up to the average, both in quantity and quality.

Corn under the influence of a hot sun and warm rains near Elkhart, Ind., is beginning to have a better look, although a great deal of it is being destroyed by the cutworm. Wheat is heading and bids fair now to be an average crop.

The weather is growing warmer in Minnesota. All kinds of small grain look very promising. Corn is somewhat backward, owing to the cool

damp weather in the middle and latter part of May.

The reduction in the debt, less cash in the Treasury for the month of May was four and three-quarter millions (\$4,763,241.20). This brings the total reduction for eleven months up to nearly ninety-two millions (\$91,823,715). The average monthly reduction has therefore been about eight and one-third millions and should the reduction for June be equal to the average the total reduction for the fiscal year would be \$100,000,000.

FIRES—STORMS—ACCIDENTS.

May 30th.—A serious fire has occurred at Phumpank, the Capital of Cambodia. The whole quarter outside the French concession is destroyed. Among the buildings burned were 105 houses belonging to the King. Three persons perished.

A fire in J. W. Reedy's elevator works in Chicago, Ill., caused damage estimated at from \$15,000 to \$18,000.

Loss by fire at Akron, O., \$13,000.

May 31st.—The county jail was burned at Del Rio, Tex. Loss by fire at Dakotatown, Ill., \$10,000. Cleveland O., \$15,000. Detroit, Mich., 11,000.

June 1.—Information is received from Shackelford County that Friday night last a huge water-spout fell, covering several hundred acres and doing serious damage. One ranchman lost 860 sheep out of a flock of 900. The same day a water-spout burst near Cisco, at the head of Battle Creek, and caused the creek to overflow in a few minutes, covering the bottom lands, drowning some cattle and washing everything before it. Several farms were ruined. No lives were lost.

June 2.—During the races at the Town of Lillie, France, to-day an aeronautic speculator, who had brought thither a captive balloon, advertised a number of ascensions to allow each event on the program to be witnessed by a fresh car-load. The car was so badly balanced and overloaded that when the balloon had risen to a height of 140 feet the passengers, twenty in number, became scared and changed their places. The car was overtured and the entire number of passengers hurled to the ground. It was a most horrifying spectacle as body after body struck the earth. The shrieks of the spectators were terrifying; men turned away and women fainted. Three of the balloon's passengers were killed outright, and all the rest are frightfully injured.

June 4.—The Aquarium at Bishop's Gate, London, burned with several lions, bears, etc. Also a cotton-warehouse at Liverpool, 3,000 bales of cotton being destroyed.

The milling-room of Frederic Stearns & Co., pharmaceutical laboratory at Detroit, Mich., was destroyed by fire yesterday. It was with difficulty that the fire was prevented from extending to the entire establishment. Two employes were seriously but not fatally injured by the flames.

Intemperance deprives men of prudence the greatest of virtues, and precipitates them into the midst of disorders.

Providence has hidden a charm in difficult undertakings which is appreciated only by those who dare grapple with them.

Let him who regrets the loss of time make a proper use of that which is to come.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and must be done in a business-like manner.

Selections.

THE STAR OF BETHLEHEM.

The following is going the rounds of the Press, and as an item of astronomy, it has a peculiar interest for those who are watching the signs of the times:—"In 1887 the 'Star of Bethlehem' will be once more seen in 'Cleopatra's Chair, and will be accompanied by a total eclipse of the sun and moon. The star only makes its appearance every 315 years. It will appear and illuminate the heavens, and exceed in brilliancy even Jupiter when in opposition to the sun, and therefore, nearer to the sun and brightest. The marvellous brilliancy of the 'Star of Bethlehem,' in 1887 will surpass any of its previous visitations. It will be seen even by noonday, shining with a quick, flashing light the entire year, after which it will gradually decrease in brightness and finally disappear, not to return to our heavens until 2,202 or 315 years after 1887. The star first attracted the attention of modern astronomers in the year 1,575. It was then called a new star. It was no new star, however, for this was the star which shone so brightly four years before Christ, and was the star that illuminated the heavens at the nativity of Christ."

HOW HE CAME TO SWEAR OFF.

"No, I won't drink with you to-day, boys," said a drummer to several companions, as they settled down in the smoking car and passed the bottle. "The fact is, boys, I've quit drinking—I've sworn off."

He was greeted with shouts of laughter by the happy crowd around him; they put the bottle under his nose and indulged in many jokes at his expense, but he refused to drink, and was rather serious about it.

"What is the matter, old boy?" sang out one. "If you've quit drinking, something's up; tell us what it is."

"Well, boys, I will, though I know you'll laugh at me. But I'll tell you, all the same. I have been a drinking man all my life, ever since I married. As you all know, I love whisky—it's as sweet in my mouth as sugar—and God only knows how I will quit it. For seven years not a day passed over my head that I did not have at least one drink. But I am done. Yesterday I was in Chicago. Down on South Clark street a customer of mine keeps a pawn shop in connection with his other business. I called on him, and while I was there a young man of not more than twenty-five wearing threadbare clothes, and looking as if he hadn't seen a sober day for a month, came in with a package in his hand. Tremblingly he unwrapped it, and handed the article to the pawn-broker saying, 'Give me ten cents.' And boys, what do you suppose it was? A pair of baby shoes, little things with the bottoms only a trifle soiled, as if they had been worn only once or twice."

"Where did you get these?" asked the pawn-broker.

"Got them at home," replied the man, who had

an intelligent face and the manner of a gentleman despite his sad condition. "My—my wife bought them for our baby. Give me ten cents for them—I want a drink."

"You had better take the shoes back to your wife; the baby will need them," said the pawn-broker.

"No she don't because—because she's dead. She is laying at home now—died last night."

As he said this, the poor fellow broke down, bowed his head on the showcase, and cried like a child.

"Boys," said the drummer, "you can laugh if you please, but I—I have a baby of my own at home, and I swear I'll never drink another drop."

Then he got up and went into another car. His companions glanced at each other in silence; no one laughed; the bottle disappeared; and soon each one was sitting in a seat by himself reading a newspaper.—*Chicago Herald.*

TAR-SMOKE FOR DIPHTHERIA.

New York *Sun*: Ruth Lockwood, the nine year old child of Thomas Lockwood, a compositor in the *Times* office, became violently ill with diphtheria Tuesday night. She was so weak that it was deemed dangerous to try tracheotomy, or cutting open the windpipe. Thursday Dr. Nichols, of No. 117 West Washington place, who was attending her, received a copy of the *Paris Figaro*, which contained a report made to the French Academy of Medicine by Dr. Delthil. Dr. Delthil said that the vapors of liquid tar and turpentine would dissolve the fibrinous exudations which choke up the throat in croup and diphtheria.

Dr. Delthil's process was described. He pours equal parts of turpentine and liquid tar into a tin pan or cup and sets fire to the mixture. A dense resinous smoke arises, which obscures the air of the room.

"The patient," Dr. Delthil says, "immediately seems to experience relief; the choking and rattle stop; the patient falls into a slumber, and seems to inhale the smoke with pleasure. The fibrinous membrane soon becomes detached, and the patient coughs up microbicides. These, when caught in a glass, may be seen to dissolve in the smoke. In the course of three days afterward the patient entirely recovers."

Dr. Nichols tried this treatment yesterday with little Ruth Lockwood. She was lying gasping for breath when he visited her. First pouring about two tablespoonfuls of liquefied tar on an iron pan, he poured as much turpentine over it and sets it on fire. The rich resinous smoke which rose to the ceiling was by no means unpleasant. As it filled the room the child's breathing became natural, and as the smoke grew dense she fell asleep.

ADDRESSES.

B. V. Springer, Moselle, Franklin Co., Mo.
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Selected Poetry.

A QUESTION.

If death be an eternal sleep,
Why doth the Spring return
To scatter flowers beneath our feet,
And the wastes of winter spurn?

If death be an eternal sleep,
Why doth the buried grain
Send forth new harvests for men to reap,
And whiten the spreading plain?

If death be an eternal sleep
Why the ocean's ceaseless flow,
When the planets all their journeys keep
And never weary grow?

If death be an eternal sleep,
Why do we hope for heaven,
When we approach the mercy seat
And ask to be forgiven?

If death be an eternal sleep,
When will justice come,
To those who toil for other's meat,
And receive but scanty crumbs?

If death be an eternal sleep,
Why did the angels go
The poor man to bear to Abraham's seat,
While the rich man was in woe?

If death be an eternal sleep,
Why was man e'er born,
And why should he his vigils keep,
If there is no coming morn?

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor; writers are responsible for their own views. Contributions solicited.

THE STICK OF EPHRAIM.

DEAR HERALD:—It is understood that one of the objects of your publication is the promulgation of truthful principles and doctrine. When I essayed some remarks, as I thought corrective, upon the communication of E. H. Gurley, I did not anticipate that it would involve me in a controversy. In replying to his second I do not intend to follow in all his vagaries, or reply to items he has introduced from others, but sum up what I have to say upon the subject. His last is a very wordy article; an attempt to play upon words, rather than grapple with and discuss the subjects he at first proposed. In the upper part of the third column, after quoting my definition of the "great things of the law," as being that which would produce the highest standard of moral excellence; *viz.*, knowledge and perfection in the things of God, (this he tacitly admits), he then states, "In conjunction with this you cite section 108, paragraph 6, Doctrine and Covenants, showing the servants or Eldership are Ephraim," and then observes what a peculiar lot of servants they are; whereas I make no such a quotation, or in any way refer to it. The words "Ephraim my servants," are garbled out of the seventh paragraph of my letter. Neither do I use those words only as found, as stated. Therefore the conjunction as attributed to me is a misrepresentation, my letter being witness. Again, after quoting Hosea 8: 12, he comments: These two facts are inseparably connected; hence if the first implies

a standard of moral excellence, the second applies to that identical people. A strange thing, as couched in the spirit of Hosea's expression; a pretty severe criticism on the moral standard of those servants." Unfortunately for E. H., in his presentation of the case, it is not true. It is denied that at the time the great things of the law were written to Ephraim, that he stood in the relationship of a servant of God. His servants are characterized as keeping the commandments of God, and having the testimony of Jesus Christ. Rev. 12:17; also 19:10. "His servants ye are, whom ye obey." Rom. 6:16. His garbling interpretation and comments therefrom are cunningly devised, but his facts, which he asserts are inseparably connected, never existed only as fabled by himself. Truth don't recognize the fable, and charity refuses its mantle for a covering. Let it perish. Had it not been that he attempts to fasten upon me the paternity of his dark visaged product, I don't know that I should have written again, as there is nothing else in his second letter that particularly requires a reply from me. But while writing, I will notice some two or three of his other assumings, for he proves nothing. First he says, Shalmanezzer, King of Assyria, led away captive the ten tribes of Israel, including the half tribe of Manasseh, *which thing he did not*. See 15th and 17th chapters, 2d King; also 1st Chron., 5th chap. It is probable that most of those tribes were finally led into the north country; but that Ephraim constituted one of them, we emphatically deny. For according to the Book, Ephraim went south. Hosea ninth chapter says: "Ephraim shall return to Egypt, and they shall eat unclean things in Assyria; they shall not offer wine unto the Lord, neither shall they be pleasing unto him. Their sacrifices shall be unto them as the bread of mourners. All that eat thereof shall be polluted for their bread; for their soul shall not come into the house of the Lord * * * Egypt shall gather them up, Memphis shall bury them, * * * my God shall cast them away, because they did not hearken unto him; and they shall be wanderers among the nations." "Ephraim hath mixed himself among the people," and thereby lost his identity. Isa. 7 says, "He shall cease to be a people."

In my former letter, speaking regarding the return of the tribes, I observed: "But before they are brought forth out of the thickets, Ephraim will have accomplished the work assigned him in having built Zion; and be prepared to receive the outcasts and bless them upon their return from their exile," and quoted 6th paragraph of 108th section of Doctrine and Covenants as proof, conclusive, Ephraim went not with the tribes north.

Regarding the term, "The great things of the law." When I stated that the Bible and Book of Mormon contained them. It was urged that the idea was new, and at variance with the Elders also. Certain it is, that those books contain the perfect law, the fullness of the everlasting gospel. A perfect law can not be amended, neither can more than a fullness according to

man's capacity be entertained by man. All of this as a moral code is possessed by the church in our own day. The idea that something superior to perfection can and is included in the term "great things of my law," is simply absurd. This is further proved by the answer of Jesus Christ in his reply to a crafty lawyer:

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments, hang all the law and the prophets."—Matt. 22:36.

Talk about keys, here is the grand master key given by the Master himself, defining the purport and intention of all moral law given to man.

"The Elders, Priests and Teachers of this church, shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in which is the fulness of my gospel. These shall be their teachings."—Doctrine and Covenants 42:5. "And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom; for he who is not able to abide the law of a celestial kingdom can not abide a celestial glory; and he who can not abide the law of a terrestrial kingdom, can not abide a terrestrial glory; and he who can not abide the law of a telestial kingdom, can not abide a telestial glory; therefore he is not meet for a kingdom of glory, therefore he must abide a kingdom which is not a kingdom of glory."—Doctrine and Covenants 85:5.

The above is conclusive, that the great things of the law are contained in the Bible and Book of Mormon. Through the grace of our Lord Jesus Christ, the church having these laws in her possession, need not wait the return of Ephraim from the north, especially as they did not venture in that direction.

Another idea presented by E. H. is, that the Book of Mormon is not, nor can not be the Stick of Ephraim, as designated by the Prophet Ezekiel, in 37 chapter, because for that to be the fact, it must come from or be concerning them in chief. Now, if this construction of that scripture is admitted, by a parity of reasoning, the Stick written upon for Judah, has never yet been possessed by any party. Judah never wrote his own history, and those of his companions any more than did Ephraim write his. Neither of them possesses any distinctive history alone as a tribe, neither ever existed as a nation only in conjunction with other tribes. The Manassehites had no companions in their national capacity, at least their records are silent upon that subject. Therefore the 37 of Ezekiel will not apply to them. Moses, a Levite, wrote the early history of the entire family; in fact the entire race of man, and gave law for the government of the Hebrew Nation. The prophets and many of their historians, were of different tribes, and they wrote generally of the entire family. The Jews themselves, and the entire world, believe the Bible to be the sacred history of the Jews; and we accept it as such, and as identical with the Stick of Judah. Ezekiel 37. The same rule of evidence will apply, but with additional force, to the Stick of

Ephraim, by us known as the Book of Mormon. It was foretold that a record was to be written for Joseph, and designated the Stick of Ephraim; yet from the time of its compilation, for generations and centuries, its contents, yea, even its existence, was unknown to the world, either by Jew or Gentile, until revealed, translated and published by an Ephraimite, the first born son of the restitution of Israel; the Elias of the dispensation of the fulness of times. As evidence of his God-given authority to act in his calling and mission, in which he would use the records of the entire household; and although their parties were neither of them the original authors of those books, nor men of their tribes named; yet the prophet was instructed to thus designate them, the Stick of Judah, and of Joseph the Stick of Ephraim.

In view of these scriptural statements of the case, E. H.'s opinion as to what should characterize the subject matter of the books, to entitle them to the names given, is left out of consideration by the inspired writer.

But we will now for a moment consider the comparative claims to authorship by the two men, who were the agents in the production of the book, by the standard of human judgment. Both men acted under the inspiration and direction of the Almighty; both retained their faith unto the end; both fell in death by the hand of violence, because of the truth. The Book of Mormon, according to the statement therein, is an abbreviated history of one already possessed in the archives of the Nephite nation, the principal branch of the Lehi colony, which came from Jerusalem in Asia. The record by Mormon gives their tribal descent in language they had formed after they left Asia, together with a sketch of his life and times, which was finished by his son, and by him hid up after the destruction of his people, the Nephites, in their last and final battle for existence, as a branch of the original colony. The Nephite record, after being hid up from the eye or knowledge of man for fourteen hundred years, was by an Ephraimite exhumed from its place of concealment and preservation, and in the language of the Prophet Isaiah made to "speak from the ground, and whisper low out of the dust, as one that hath a familiar spirit out of the ground," 29 chapter; and although written in a language now entirely unknown, it was deciphered and printed in one of the most popular and wide spread languages upon the face of the earth; and orally proclaimed abroad, so that thousands and hundreds of thousands have received it as restoring and making known the everlasting covenant of God to man; restoring the old paths to walk in; and thereby preparing the world for the greatest, grandest, and most glorious event the earth, or the race of man has ever known, in the second advent of the Messiah in the glory of his Father, and the resurrection and crowning with glory, the righteous dead who died in the Lord. Hence, so far as human judgment can determine, the Ephraimite achieved the greatest work, or in the language of scripture,

"a marvelous work and a wonder," before which "the wisdom of the wise perish, and the understanding of the prudent is hid."

In view of these facts, foreknown in the heavens, the prophet was directed to designate the record written for Joseph, the Stick of Ephraim, as the Lord's title given to the book. Amen.

JOSIAH ELLS.

THE SOUTH SEA ISLANDERS.

BROTHER JOSEPH:—As many of the saints have an idea that the natives of Tahiti—or Tah-hete, and other islands of the South Sea—are an inferior race physically and mentally; and that missionary effort there would be a waste of time and talent. I will make a few extracts from "Ellis Polynesian Researches." Mr. Ellis spent many years in that land as a Missionary of the London Missionary Society. He says:

"The historical songs of their bards—the beautiful, figurative, and impassioned eloquence sometimes displayed in their national assemblies—above all the copiousness, variety, precision, and purity of their language, with their extensive use of numbers, warrant the conclusion, that they possess no contemptible mental powers."

Again:

"That their mental powers are not inferior to those of the generality of mankind, has been more fully shown since the establishment of schools, and the introduction of letters. Not only have the children and young persons learned to read, write, cipher, and commit their lessons to memory with a facility and quickness not exceeded by individuals of the same age in any country; but the education of adults, and even persons advanced in years, which in England, with every advantage, is so difficult an undertaking, that nothing but the best means and untiring application ever accomplished it—has been effected here with comparative ease. Multitudes who were upwards of thirty or forty years of age when they commenced with the alphabet, have in the course of twelve months learned to read distinctly in the New Testament, large portions, and even whole books of which, some of them have in a short period committed to memory. They acquired the first rules of arithmetic with equal facility, and have readily received the different kinds of instruction hitherto furnished, as fast as their teachers could prepare lessons in the native language. It is probable that no less than ten thousand persons have learned to read the Scriptures, and that nearly an equal number are either capable of writing or are under instruction."

This was written over fifty years ago. After giving an illustration or two of their keenness of intellect and depth of thought which I have not space to repeat, he says:

"The above will show that the inhabitants of these distant isles, though shut out for ages from intercourse with every other part of the world, and deprived of every channel of knowledge, are notwithstanding, by no means inferior in intellect, or capacity to the more favored inhabitants of other parts of the globe. These statements also warrant the anticipation, that they will attain an elevation equal to that of the most cultivated and enlarged intellect, whenever they shall secure the requisite advantages."

Again:

"The precision, regularity, and extent of their numbers have often astonished me; and how a people having comparatively speaking, but little necessity to use calculation, and being destitute of the knowledge of figures, should have originated and matured such a system [which he had been describing] is still more wonderful, and appears, more than any other fact, to favor the opinion that these islands were peopled from a country whose inhabitants were highly civilized."

In form, he says that "They are above the medium size, well formed limbs, shapely heads, and of an open and prepossessing countenance. Aquiline noses, well formed mouths, black or dark hair, long and wavy, black eyes, round and oval faces, and skin of an olive or bronze color, and in their movements generally active, graceful and stately in their gait, and perfectly unembarrassed in their address."

Of the moral status of the people, Mr. Ellis writes thus:

"No change in their customs, or usages has taken place, in connection with the introduction of the religion of the Bible, more extensive or beneficial in its influence on every class in society, than the institution of Christian marriage. Instances of unfaithfulness are not indeed unknown; but considering their former habits of life, the partial influence in regard to character, and the slight inconvenience in reference to the means of support, by which they would probably be followed, they have but seldom occurred. The solemn and indissoluble obligations of the marriage vow, are recognized by all who profess to be Christians; and the domestic, social, and elevated happiness it has imparted, is readily acknowledged. It has entirely altered the tone of feelings, and imparted new principles of conduct in regard to the conjugal relation."

"Every household virtue adorns their families; the children grow up the objects of their mutual affection, and call into existence new solitudes and unwonted emotions of delight. Often they appear sitting together, reading the Scriptures, walking in company to the house of God, or surrounding, not indeed the family hearth, or the domestic fireside, which in their warm climate would be no addition to their comfort; but the family board, spread with the liberal gifts of divine bounty. The father at times may also be seen nursing his little child at the door of his cottage, and the mother sitting at needle work at his side, or engaged in other domestic employments. These are the delights it has imparted to the present race, while the rising generation is trained under the influence of the principles of Christianity and these examples of social and domestic virtue."

"The female converts to Christianity are all neatly and modestly attired."

"Both sexes readily and cheerfully adopt the European style of clothing."

Bro. Glaud Rodger told me that our sisters' dress in neat and modest apparel. I do not see why that most attractive, and in my mind very important field, should not be at once occupied. I do not see why the Saints there do not need and deserve the watchful oversight of those whose mission is to all the world, and who are to "regulate the affairs of the Church in all the world." I hope they may no longer be neglected. The revelation of 1882 does not say that *no* foreign missions can be prosecuted, but can not "in many foreign lands."

Fraternally,

T. W. SMITH.

MEDITATIONS.

IN the Scriptures there are some statements about the whole world lying in wickedness. Darkness to cover the earth, and gross darkness the people. This world is at enmity against God. Etc. I have had thoughts given me at times, that have convinced me that these are facts, and that we live in the age of the world, when these facts are fully demonstrated by the people of the world. They are lifted up

in pride, and boast of their enlightenments. They give not God the praise. They deny revelation, and despise prophesying. They love fables better than truth. Their customs are all vanity in the sight of God. Their churches and religions are all priestcrafts and speculations. They teach for doctrine the precepts of men, who say that inspiration is done away and that spiritual gifts are no longer needed. The preachers depend on their own wisdom, which is foolishness in the sight of God. The people depend on the preachers. 'Blind leaders of the blind.' The God of Heaven in his great condescending compassion for the race, saw fit to choose a humble man who was seeking wisdom from above, to tell the religious world that they were all wrong. That they were in darkness, and that none had authority to administer sacred ordinances. Therefore He revealed the plan of Redemption as it was before. The gospel was restored. The church established. Satan made a charge. Men became agents to do the will of the devil. The people of God were scattered, the prophet was killed. Some of the people were led off by apostates, and some remained steadfast. The remnant was called, and the instruction is as formerly 'They who do the will of God shall know of the doctrine.' The promise is the same as of yore. 'The signs shall follow them who believe.' All who believe repent and are baptized in the name of Christ shall receive the gift of the Holy Ghost, and 'Whoso,' says Christ 'treasureth up my words shall not be deceived.'

The world to-day has the blessed privilege offered them of light instead of darkness, of a thousand years of happiness on the earth, when Christ the Lord shall be the king of all the earth, and of eternal life in the celestial kingdom of God. By obedience to the gospel and by endurance to the end of mortal life. We are agents to choose or refuse. If we choose right and practice right we will please God and do his will. If we choose wrong and practice wrong we will please the world and do the will of the devil. Hence, lose much and gain nothing. Let us who are on the Lord's side, hence, not at enmity to God, do all we can to spread and publish truth for righteousness sake.

INFERIOR.

THE RESURRECTION.

THE word resurrection is derived from the Latin *re* and *surgere*, meaning to rise. We have many instances of resurrection around us, but the word is generally applied to the rising of Christ on Easter Day, and also the revival of the dead of the human race, or their return from the grave, particularly at the day of reckoning.

Is there any need for a resurrection? Yes, there is, for without it the hope of all Christians would be vain. "For if the dead rise not, then is not Christ risen."—1 Cor. 15: 16. To them, life would present a blank; there would be nothing to live for. Can we imagine life without that

hope. Society would have no check upon it. The evil passions of man would not be curbed. Crime would stalk abroad. Persons and property would not be safe, for the evil part of man's nature, which is of the earth "earthly," would reign predominant. Conscience would be set aside, wanting the fear of him whom all should fear. In short it would be as near an approach to the place of torment, set apart for the ungodly, as humanity could get. Even supposing that the hope of a resurrection was not to be realized, how much happier are the lives of those who entertain it. They are filled with more ennobling aims, and peace and contentment seem to pervade their very atmosphere. Their households are orderly and happy, for without an orderly head, nothing will prosper. We are told that "order is heaven's first law," therefore it should be ours.

The Bible teaching points directly to a resurrection of the body, and in John eleventh chapter we have the Savior's words spoken to Martha, the sister of Lazarus, on the subject. "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." Of course the words "never die," imply the death of the spirit, the bodily death being looked upon as sleep by the Savior, and was evidently a trivial matter when compared with the death of the soul. We have also the evidence of the Old Testament with regard to the resurrection, in Job. 19: 25, 27:

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God."

Through the death of Christ the original sin of Adam is removed, and we are thus made heirs to life eternal, providing we make our calling and election sure. There would have been no resurrection but for the death of the Savior. John 11: 25, 26. "I am the resurrection and the life," saith the Lord. "He that believeth in me, though he were dead, yet shall he live." Again in 1 Cor. 15: 21, 22: "For since by man came death, by man came also the resurrection. For as in Adam all die, even so in Christ shall all be made alive."

When the Savior was upon the earth, and preached directly on this subject, there were those among the Jews who would not believe in it. They were called Sadducees, and maintained, that there was no future state of rewards and punishments, no resurrection from the dead, neither angels nor spirits. The Messiah they expected was a temporal prince, and their views were only limited to the enjoyment of the present life. They took their name from Sadoc, a follower of Antigonus Sochoeus, who was president of the Sanhedrim B. C. 250.

The general idea of the Jewish nation is, that the Messiah has yet to come, when at the trumpet's blast all their nation will be changed into angels, and will be gathered from the four winds of heaven to Jerusalem and the dead wherever they are, will like moles travel by underground passages to Jerusalem, where they will all ascend at

the spot where the temple was of old, to meet their Lord.

We have yearly evidence of resurrection around us, which leads us to think of the higher one. The most common is that of the vegetable kingdom, which may be seen in the spring time, when the trees and plants awake from their winter-sleep to newness of life, by the aid of that dispenser of life, the sun, just as we shall be enabled to awake by the action of the Savior to a new life at the last day. Another instance is that of the caterpillar changing into a chrysalis, and thence into the beautiful butterfly which presents a very good type of our own resurrection. The first stage of its existence as the caterpillar, represents our earthly life. After a period—as far as we can discern—it dies, and assumes that form known as the chrysalis. This represents our death and consignment to the grave. The third change is from the chrysalis into the beautiful butterfly, which, with its dazzling colors flitting about in the sunshine, represents the sanctified form of our bodies after they enter that heaven set apart for the righteous, and clad in robes of dazzling brilliancy, move about in the light of him whose brightness darkens even the sun at noon. We are like the seed which is sown in the ground, it decays and springs forth anew; so do we decay and spring forth with purified bodies to another life. The poet has beautifully shown this sowing of the seed in the following:

"For what are graves but gardens that are sown;
And gardens graves, that into bloom have grown.
And all graves yet are destined to become
Gardens, more beautiful than man's first home."

The question may be asked, when will the resurrection be? If we refer to Mark 13: 32, we shall there receive the Savior's answer to the question:

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

But he gave us some signs by which we should know it was at hand. Matt. 24.

Here a little may be said about certain people who have stated that they knew when the end would be, and professing Christians have been of the number who credited such statements; but it must be attributed to a lack of the Spirit, or ignorance of the outline facts of Scripture history, as we have seen in Mark 13: 32, that it is only known to God, therefore it is impossible for a mortal to know that which the Savior (in his earthly probation) did not know.

What form will the body take at the resurrection? This question is answered in Ezek. 37, and also on page 320 par. 7, chap. 19 of Alma, Book of Mormon, the latter reads as follows:

"Behold it is requisite and just, according to the power of the resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself."

We read that Abraham walked and talked with angels, and it was only by divine interposition that he discovered them to be such. We do not hear of his finding out that they had wings, and so recognizing them as divine beings. God

made man in his own image. Did he then create the angels on a different plan!

The time when we are led to think specially of the resurrection, is at Easter day, at which time we commemorate the rising of the Redeemer from the grave. Three days previous to that, Good Friday, he was crucified by the order of Pilate, at the instigation of the Jews. This should be a time of reflection, instead of one of pleasure and rioting, which is usually the case in this land, which is basking in the light of professed Christianity, and where the people suppose that they are so influenced by God's Spirit, that they exclaim, "We have no need for revelation;" "What a contrast there is between the way in which Russia commemorates this great event and our own enlightened Great Britain. In the former the peasantry universally greet one another with the cry, "The Lord is risen," and the answer they receive is, "He is risen indeed!" No matter who is addressed, be it the nobles or the Czar himself, an answer is always joyfully given. In the latter the season seems to be a signal for all kinds of devilry and "Bacchanalian riot," even the anniversary of the Lord's death is not excepted. It is a universal holiday with the people, and vicious and intemperate pleasures are the order of the day. Instead of reflecting on the priceless boon conferred on the human race, they are led deeper into the by and forbidden paths of degradation and crime. How can we who have been favored with the "light" be too thankful that we have been snatched as it were from the irresistible flood of confusion and atheism which is carrying thousands of frail human barks away on its turbulent bosom, towards destruction, wrecking many, and stranding them in eternity. Nothing but the beacon light of the gospel, with its sturdy pilots, clad in the life saving dress—the "armour of righteousness," can rescue them, and bring them to the haven of rest and peace. First Tim. 3: 1-4, comes forcibly to our minds when thinking of these things. The vast army of so-called Christian shepherds have utterly failed, and the religious drama is coming to an end. The paint is coming off their faces, the tinsel and borrowed robes shining with an artificial brilliancy are fading, and the priestly mummeries which have prevailed for ages are gradually unfolding to view, showing the base deception which has been palmed upon the people as the religion of Christ; and the hubbub and uproar, which will soon arise, can only be quelled by the administration of the gospel, with the Spirit's power as of old, and as we have received it. But we must expect that the hirelings will make an effort to save the falling image, and that a convulsive one; for they will be assisted by the powers of darkness in frustrating the power of God's true servants, but to no purpose; and they cry in substance, though not in words, like unto them of old, "Our craft is in danger, great is Diana of the Ephesians."

Luke 17: 20-37 also speaks of the resurrection, so that we must be fully prepared, and be forever on our watch towers, or like the five foolish virgins at the marriage

feast, we may be short of oil when we need light to guide our feet at his coming. As that time draws nigh, many false teachers will arise, who will say, "Lo here is Christ, and there is Christ," but we must beware of them. When the resurrection day comes, the dead will rise out of their graves at the sound of the archangel's trumpet, and the elect will be gathered from the four winds of heaven, and his saints will be caught up in the air to meet him, and the Lord will descend upon the earth. All nations will be judged in order before him, from Adam down to the present generation. The Jews will not be excepted as Ezek. 37 shows, although they crucified the Master. The earth presents a good type of the resurrection. In its original state it brought forth abundantly. After the fall thorns and thistles grew upon it. The flood may be called its baptism, and the fire which will pass over it represents the confirmation, and also the death, before it is fit to be a dwelling place for Christ and his angels. There will be a new heaven and a new earth, for the first heaven and the first earth will have passed away. And he will judge all nations. The good he will place on his right hand, and the wicked on his left. The former to inherit eternal life, and the latter their well merited deserts. All men being judged according to their works, if they are just and good in this life, they will be restored to that which is good at the resurrection day. "Everything will be restored to its proper order, mortality raised to immortality, corruption raised to incorruption,—raised to endless happiness, to inherit the kingdom of God, or to endless misery to inherit the kingdom of the devil."—Book of Mormon, Alma, page 3. The resurrection is the grand superstructure by which man is raised from the ruin of the fall to be "one with God, when he is all in all." May we all be of that number who, with loins girt and lamps trimmed, will gladly say at his coming, "Rejoice, for the Lord is at hand!" In the words of St. Paul, let us ever say, "I protest unto you the resurrection of the dead. And in this is my rejoicing which I have in Christ Jesus our Lord, daily, though I die."

Priest, W. R. ARMSTRONG.

ORATION

DELIVERED BY ELDER ZENAS H. GURLEY,
At Leon, Iowa, Decoration Day, May 30th, 1884,
By Invitation of Post 251, G. A. R.

MR. PRESIDENT;

Ladies and Gentlemen:—The brave soldiers, whose graves we have come to decorate, are not dead but sleeping. Lives that have been given for so great and noble a purpose as theirs have been will never die; and I trust there are none too poor to do them homage, or none so lost to the love of humanity and the establishment of eternal right, but what feel with signal pride this opportunity to pay tribute of respect to those loved boys that went down in the death of battle; and to the loved boys, their surviving comrades, with whom we surround these graves to-day.

It is a maxim with us as a nation that "governments are instituted of God for man's benefit; and derive their just powers from the consent of the governed." Hence when the administration of government becomes or is abortive of these principles, it is no longer the government of the citizen of America, for the support of which his patriot fathers pledged their lives and sacred honor. And, whatever may be our personal feelings or prejudices as regards the causes which led to the late Rebellion, one thing I think we may safely premise here, that this great government of ours in her nobler and grander intent did not fully reach the line of her development until the beginning of the year 1863, Anno Domini, when the Proclamation went out from our noble President, the ever loved and lamented Lincoln, declaring that even the "slaves" should be free. This document, in deed and in truth, "proclaimed liberty to the captives." It dispensed with chains, with whipping posts and auction blocks declaring in unmistakable accents that the mighty should not oppress the helpless; that the mother should be robbed of her child no more; and that human slavery, the destroyer of all that is sacred among men, that searing blight which had cursed this land for so many years, should be blotted out of existence. The last argument of kings was resorted to by both parties, and that mighty Tribunal of War from which there is no appeal, has settled the matter beyond all controversy,—as witness these graves covered with flowers to-day.

I know that in the estimate of many, the leaders of the anti-slavery movement in the North were considered reckless and crazed. But, whatever may have been our feelings and judgments then, the facts of history to-day guarantee and indemnify the conclusion, that the conflict was that of ages and irrepressible, and that which moved the leaders at the outset was but the inspiration of liberty in her great work of race progress, using such men as she found ready to serve her purpose. And here upon this point allow me a quotation from the pen of the Honorable Senator Ingalls, in his masterly paper—wherein he gives "John Brown's place in history."

"Out of the portentous and menacing cloud of anti-slavery sentiment that had long brooded with sullen discontent, a baleful meteor above the North, he sprang like a terrific thunderbolt, whose lurid glare illuminated the continent with devastating flame, and whose reverberations among the splintered crags of Harper's Ferry were repeated on a thousand battlefields from Gettysburg to the Gulf. From the instant that shot was fired, the discussion and debate of centuries was at an end. He who was not for slavery was against it. The North became vertebrated, and the age of cartilage and compromise was at an end. The nation seized the standard of universal emancipation which dropped from his dying hand on the scaffold at Charleston, and bore it in triumph to Appomattox."

Well might Mr. Collier say, "glorious national life born of such noble deaths."

It is not for the purpose of reviving any personal prejudice that these facts are here recited, but for the purpose of doing honor to the dead and honor to the living; men who bore in triumph to successful victory the old stars and stripes, our nation's flag and emblem of God's universal government; and to urge upon my fellow-citizen, so far as I may be able, the necessity of discharging our whole duty in caring for the living who belonged to the dead. The father, the mother, the wife, or child of these men who gave their lives in defense of our country's cause ought, by every sense of right, be honestly and properly cared for by us. The child held high in air by its mother, as a last farewell to the father as he disappeared going to the war, has grown to manhood, or womanhood, and being here to-day brings flowers for the graves of the loved ones gone;—days, months, and years have passed, but no father has yet come back to it, and I repeat that we are bound by every sense of honor and sacred duty to do all within our power as citizens and as a nation to make good this loss to them, and help them bear their burden as best we may. And, to every woman who in any sense administered to the wants of those dying braves, seeking and hunting them out on battle-fields, in hospital, in camp, by the roadside and in hedges, wherever the "boys" fell, these angels of mercy coming to look after and to stand by them until the death angel said it was enough; women of courage, of noble hearts and minds, to all for these acts, and for every and all other acts kindly bestowed upon these or their children, true daughters of America, receive my heartfelt gratitude and thanks, and be assured that history will forever record the fact, that during the giant and momentous struggle through which the nation has passed, you in your sphere have discharged your whole and true duty in the spirit of gratitude and love; and in this I believe I voice the sentiment not only of the living, but also the living dead—(for to me they are not dead but only sleeping).

This nation has grown from three millions to upwards of fifty millions inhabitants, the immigration during the decade of 1,790 to 1,800 reaching 58,000 people, while in the last decade of 1870 to 1880 it reached the immense sum of 2,700,000 souls. Now with this tide of human life pouring in upon us year by year, it is impossible to conjecture with certainty the destiny of so great a nation and the immensity of the power it is destined to wield; for, think of it as we may, America is known to-day as the asylum, the home for the downtrodden millions of the earth. And because of this she wields a greater power with the people than any other nation of to-day; and she is destined to go on, and on, in the great and good work. And why? Because, at the point of the bayonet she hath forever settled the question and declared in burning words of fire that "all her citizens shall be free and enjoy equal rights before the law." And of all these noble dead we may safely assert that they "died for a cause," and not merely to

pay the debt of nature, and like the perfume of sweet smelling flowers, so will the memory of these gallant soldiers ever be to us; and I for one propose to be of that number who will not allow political party, or state lines to shut them out from my esteem and affection.

Governor Andrews said, "the men we offer can do anything from the digging of clams to the making of pianos." And so it was. The rank and file of our army were the flower of our land. Men of nerve and men of intellects second to none, who, comprehending the rightfulness of their cause and insisting upon its establishment, proved themselves invincible to the forces against them. And here to-day in the face of the dead—over these graves, I ask you my countrymen to join me in the sentiment expressed by Mr. Lincoln at Gettysburg, "We hereby highly resolve that the dead shall not have died in vain; that the nation shall, under God, have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth." Like pillars in the great vault of heaven, these principles being right, will remain throughout all ages to come. And if we in the enjoyment and application thereof shall do our whole duty to God and the race, we will see to it that they are kindly but positively administered throughout the entire Union of States, by the administration of which the citizen will be led to discharge his duty to his government cheerfully, and in return receive ample and complete protection therefrom. I know it requires time to cure the wounds of the late war, and time for all parties to adjust themselves to the administration of freedom upon this new basis. But, be that as it may, while time is being granted and patience employed to effect the desired end; we as citizens of one common country are bound by the sacred ties of humanity, which we owe to the race and to one another, by the ties of a common cause for which as a nation we have all suffered; by the well springs of life which lead us to revere the God of liberty and humanity; by every sense of honor and justice, to declare again and again, with renewed zeal and increasing confidence; with determination and resolution that our dead "shall not have died in vain;" and the doctrine that "all men are equal under the law" shall be firmly and lastingly established in our land, by which the guilty shall be punished and the innocent protected. In the administration of these principles we should know no North, no South, no East, no West, but one government, one interest, one nation. To effect this, public sentiment must be healthy, and upon the side of law and order in every State. So healthy and vigorous ought it to be that pusillanimous sentimentalism which is always ready to rob justice at the expense of the innocent, would be barred from a hearing farther than to condemn and prevent its nefarious operation as against law and the interest of the majority. Whatever tends to rob the law of its sublime power, tends to corrupt the administration of it; and whatever seeks to de-

stroy the law or prevent its operation, seeks to destroy the liberty of the citizen; for all our liberties are found in law by which we are governed; and the citizen who lives nearest in harmony with the laws of his country is the one who enjoys the greatest liberty. And if such life be as I would infer, prompted because of love for that country, he feels the least arbitrary power of the law, his duty being discharged, not because he fears the law, but because he loves the law. Therefore, the principles of right which we have here to-day re-affirmed as for our general government, let us each and all for ourselves individually and collectively affirm for the great commonwealth of Iowa, by application of which she shall be known as the best governed State in the great Union. I know that the cry is often made of "corruption, corruption, too much corruption to enforce the law." But while I admit this statement in some particular instances, yet as a whole I deny the plea. Wherever it does exist, however, blight and ruin are the result, and we ought by right to hide our heads in shame because of such things, knowing as we all must know that anarchy if tolerated would overthrow the institutions of liberty and that venality in the administration of jurisprudence must tend to sap the very foundation of our government.

Ladies and gentleman,—it will not do. Criminals must not be allowed to go unpunished. The laws of our country must be righteously administered. They are the bulwark of our safety. By them our liberties are maintained, and by them we hope to perpetuate in this land the principles of human liberty, until "time shall be no more." I repeat, it will not do. We have pledged ourselves anew, this day, between the living and the dead, that our dead "shall not have died in vain." Let us be honest then, with ourselves and with our dead. To do this I maintain that the laws of the country and rights of all citizens must be administered and protected in every part and parcel of American soil, impartially, and without fear or favor. This nation has been baptized in the blood of its own children, and I for one, sincerely trust that every member of this government accepting the new birth of freedom will seek to walk in newness of life; which can not be, except by enactment and enforcement of good and wholesome laws everywhere,—by which these rights are established. Some things are self evident, and the part that our forefathers pledged their lives and sacred honor in defense of certain principles of liberty and justice, is mutually shared by us, as witness these graves and these surviving soldiers. And shall we, as a nation, in any sense barter away these rights? Shall we allow the maladministration of justice to become paramount, by which red handed criminals shall be turned loose upon a great and good people! Shall we allow an Esau, either here or there, to sell our birth right for a "mess of pottage." No! God forbid. Let criminals feel the sublime and majestic power of the law. Make crime odious. Let every aider and abettor of

criminals be made to feel the ban of ostracism which they justly deserve for such conduct. Make every man feel that there is power in the law by which he is held responsible for his acts. Let every man, woman and child, so far as within their power lies, contribute to this end, and then when justice reigns, peace and security will be felt, and we as a nation advancing the line of our march in the world's great drama of race progress, by which we demonstrate to our fellowmen the heaven born mission assigned us, that of free men to govern themselves. Upon this altar the lives of our patriot dead have been offered; and upon this altar we are willing to be offered whenever emergency demands. But while it may never be required of us to give our lives as these brave comrades have done, yet I insist that we are called on each day we live to see to it that these principles of right for which they died, shall live untarnished and undefiled; and that they who seek to prevent this by preventing the complete operation of good and wholesome laws are traitors to our country, and by right should receive the punishment which such conduct deserves.

When Trajan was about to take the imperial chair at Rome, Plutarch wrote him, "Let your government commence in your breast; and lay the foundation of it in command of your passions." Which instruction, if we but accept and apply, making virtue the rule of our conduct, will of necessity compel all our interests to proceed in harmony with the doctrines of liberty held sacred by us as a nation, and which must eventually make to the good and progress of all nations. For possessing within itself the greatest good to the greatest number, being "fittest" for all, it ought and must by the law of necessity survive all others; for so firmly fixed are my hopes in the doctrine of self government, and so deep are my convictions touching its permanence among men, that I can only see a glorious future for it; a future wherein this doctrine or principle shall have filled the whole earth; and upon which an universal brotherhood shall be builded among all nations of men; when the rights of humanity everywhere will be recognized and maintained not by "might," but by operation of law made in harmony with liberty, justice and truth. The higher and better we comprehend these facts, the purer and greater will be our conception of the inspiration which moved a Jefferson to write, "we hold certain truths to be self-evident." And as we ascend the scale of knowledge in this direction, the better prepared are we to work and develop in harmony with the genius and spirit of this great government "whose motto is freedom and peace to the world," and which means protection to each citizen no matter how despised he may have been.

I said at the outset that these soldiers whose graves we decorate "are not dead but sleeping;" being weary and worn they have laid down to rest. The cause for which they laid down the mortal life, however still lives; and because it lives, they live also; and being a part of the great

work of destiny among men, will continue to live throughout the ages yet to come. These mortal lives which formed warp and woof of the conflict, are thus made sacredly dear to us, being cemented by their own blood.

Surviving comrades of our soldier dead—thanking Divine Providence that we are permitted to meet here to-day and revive the hopes which led our brave soldiers to death and to victory, I ask you with us, and that we all, do now silently, soberly, and understandingly, in the fear of God and with due consideration of the rights of all men, solemnly declare that for these principles of self-government and liberty, for which these have died, we do now again pledge in their defense our "lives and sacred honor." And that in so far as we may have power, we will see to it that the rights of our soldiers, and their surviving fathers, mothers, wives, or children, are properly and righteously cared for.

Men of valor and of might—I thank you all, both the living and the dead, for defending so nobly and successfully the cause of human liberty the eternal right. Generations yet to come will do you homage and render fealty to the principles for which you fought. For, however the tide in human affairs may ebb and flow; however dark and baleful the clouds which may appear against us as a nation, see to it that ye have no fears, for the God of liberty has ordained that this government should live; and the doctrine of human liberty being born of Him, shall live and continue to live though heaven and earth pass away. Or as Mr. Longfellow so beautifully expressed it:

"Thou too, sail on, O Ship of state!
Sail on, oh Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate.
We know what Master laid thy keel,
What workmen wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge, and what a heat,
Were shaped the anchors of thy hope.

Fear not each sudden sound and shock;
'Tis of the wave, and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale.
In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea:
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee."

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Conference Minutes.

NORTH-EAST MISSOURI DISTRICT.

Conference convened at Bevier, Missouri, May 3d and 4th, 1884, at 2 o'clock p. m. Elder George Hicklin president, John T. Williams clerk, and Howell Price assistant.

Branch Reports.—Bevier 109, 1 received by letter, 1 by vote. Renick 16, 2 received by letter. Hannibal 25, 2 removed by letter. Salt River 27.

Bishop's Agent's report was read, and Brn. Howell Price and Joseph R. Lewis authorized to examine the report. A committee to investigate the standing of Elder William Vaughn of Renick Branch, consisting of Richard R. Jones, Evan Griffiths and George Hicklin was appointed.

Elders' Reports.—J. H. Thomas, J. T. Williams, Robert Thutchley, E. Rowland, Edward Bennett, Charles Perry, and John Taylor by letter; Priests N. M. Riddings, Richard R. Jones; Teachers J. R. Lewis, J. T. Richards; Deacon John W. Morgan, reported.

The auditing committee reported the Bishop's Agent's account correct.

Resolved, That we sustain all the officers in righteousness.

Elder Joseph Smith preached at the Saints' Chapel, Saturday evening, on the purposes of the gospel. The Public Hall was procured to hold two preaching meetings in on Sunday.

Bro. J. Smith preached Sunday forenoon to a large crowd, on the Mission of Christ. Saints' meeting was held at the Saints' Chapel Sunday afternoon. Sacrament administered, and a good time enjoyed. Preaching at the hall in the evening, by Bro. Joseph Smith. Bro. Joseph's visit to Bevier is highly appreciated by the public mind, especially the Temperance Lecture.

Adjourned to meet at Renick, Mo., the first Saturday and Sunday in August, 1884.

SOUTHERN CALIFORNIA DISTRICT.

Conference of above named district was held in the Saints' Chapel, San Bernardino, May 10th, 11th, and 12th, 1884. Elder D. S. Mills was chosen president; Elder J. F. Burton assistant; and E. J. French secretary.

Report from Los Angeles Branch; members 32; received by letter 3; by baptism 2. Laguna Branch; members 24. No reports from Newport, San Bernardino, or Santa Marcia Branches. High Priest, D. S. Mills; Elders J. F. Burton, H. L. Holt, P. M. Betts, Geo. Sparks, D. L. Harris, Wm. Gibson, R. R. Dana, and E. J. French; Priests A. W. Thompson, H. C. Ladd, A. A. Goff, Jasper Wixom, and A. B. Wise; Teachers E. Ridley and R. Allen reported.

Elder D. S. Mills was sustained as district president; N. W. Best recorder, and R. Allen, Bishop's Agent.

Bishop's Agent's Books were audited and found correct.

Motion prevailed that Elders H. L. Holt, J. R. Badham, and Wm. Gibson be sustained as traveling laborers, and that Elder J. F. Burton be requested to labor in this district during his stay among us. Motion carried. It was resolved that

those Elders that we have sustained, teach the law of tithing among the branches.

Much exhortation and many good testimonies were given, peace and harmony prevailing. Meeting of next conference left to the call of the president as to time and place.

Miscellaneous.

GENERAL CONFERENCE MINUTES.

By an oversight the minutes concerning the report of the Chicago Branch do not show that said report was accepted by the conference. A motion was made that it be received, and after the motion to amend and also the motion to refer were both lost, the one to receive was adopted as the minutes should have shown.

I am also requested by a brother to insert the reason why the Chicago Branch still retained the two names spoken of after they had been received into the Independence Branch, which was because the parties had received no Letters of Removal from the Chicago authorities, who therefore considered that their reception at Independence was illegal. It is thought that some might not understand the reason, and would suppose that the Chicago Branch was doing a real injustice to the brother and sister after having already given them Letters, while the facts were as above stated.

It is also said that after the motion to receive the report was adopted, and before the subsequent action, it was asked as to what the Independence Branch should do regarding the two names they had received and recorded. In reply President Smith suggested that the president of the Chicago Branch be ordered to strike these names from the Chicago record. A motion to this effect was made and adopted by the conference.

HENRY A. STEBBINS,
Church Secretary and Recorder.

LETTER OF CONDOLENCE.

Whereas, Through causes better known to Almighty God than to us poor, frail creatures, our dear sister Patterson has departed this life, to mingle as we conscientiously suppose with the spirits of the righteous in Paradise until the morn of the first resurrection,

Therefore, be it resolved, That we as a branch of the Kewanee District of the Reorganized Church of Jesus Christ of Latter Day Saints, among whom she first united with the Church and became a child of God, and an inheritor of our Father's kingdom, do indeed feel to sympathize with brother John, and her son Henry and family, in their bereavement, and that we pray God to have mercy upon them in their sad trial, to still trust in him, that all may terminate to their good and the glory of his holy name.

Resolved, That a copy of the same be sent to the *Herald* for publication.

JOHN D. JONES,
Secretary of Branch.

CONFERENCE NOTICE.

There will be a conference of Latter Day Saints held on July 8th, 1884, in what is called the Mormon Settlement, six miles from Warren Mills, Monroe county, Wisconsin. We extend invitations to all believing in the latter day work.

Yours truly,
J. O. McNUTT.

NORTHERN MICHIGAN DISTRICT.

Dear Brother:—As the time of our Conference is drawing near, and I have not seen any notice of the same, I write you. Conference meets on the 14th of June, at Brown City, Sanilac County, Mich. We would like to see a good representation. Saints coming from the west, can come by the way of Saginaw, or Bay City, or Vassar. Those from the East *via* Port Huron, as the Port Huron and North Western Railroad connects with all the lines coming from the west. The train arrives here at seven and ten, a. m. and at eight p. m. coming from East arrives at Brown City, at eleven a. m. and six p. m.

The saints can enquire for John Most, John Bailey, or J. A. Carpenter, or Hugh Hovy. We hope as many of the Saints as can will come, and come in the unity of the spirit, praying that the power of God may be with us.

Your brother in bonds,
JAMES A. CARPENTER.

BROWN CITY, Mich., June 1st, 1884.

WASHING COMPOUND.

To the sisters in the Church of Christ, and any others that may want help: I have four recipes that I will send to any of you for \$1. One of them is for making a washing compound that will do away with the washboard and washing machines, and it will not in any way injure the clothes, from the coarsest woolen to the finest laces. It will also be the saving of a great deal of soap. It is not costly. One dollar will make ten gallons, and it takes one pint to an ordinary washing. If directions are followed, I will return the money if it does not do as recommended. Send money in registered letter to Graham, Young county, Texas, or to Temple, Bell county, Texas. Your sister in Christ,

S. S. CATO.

TRACTS.

To the Saints of Decatur District. As I expect to travel about this district this summer to sell goods, etc., if some of the Saints in this district will hand in, or send some money to the Herald Office to pay for some tracts and Voices of Warning, I will take some around to give to those who are willing to read and investigate truth.

W. C. LANYON.

LAMONI, Iowa, June 1st, 1884.

GENERAL CONFERENCE COMMITTEE.

Official statement of Committee on Arrangements for General Conference, held at Stewartsville, Mo., commencing April 6th, 1884: Total amount of money received, \$352.42. Paid out for board, janitor, oil, rent, printing, and other incidental expenses, \$335.50. Balance paid to Bishop's Agent, \$16.92. Respectfully submitted this 21st day of May, 1884.

J. M. TERRY, *Sec'y of Com.*

WANTED

To know the whereabouts of Richard W. January. Address Miss Caroline Spurgen, Augusta, Butler county, Kansas.

BORN.

COCHRAN.—At Lamoni, Iowa, January 3d, 1884, to Bro. Asa S. and Sr. Mabel Cochran, a girl; blessed by Elders E. H. Gurley and George Derby, and named Cora May.

NISSSEN.—At Bozeman, Montana, March 8th, 1884, to John and Cenia Nissen (*nee* Springer), a

son, name Carl Bradford. Another sprig of the royal family.

MARRIED.

NEWBERRY—WHITE.—At Brother Valentine White's, the father of the bride, Lamoni, Iowa, May 22d, 1884, by Elder Joseph Smith, Bro. Alma M. Newberry, of Panama, Shelby county, Iowa, and Sr. Stella White, of Lamoni. We wish them a long, peaceful, and happy life together.

OBITUARY NOTICE.

ANDERSON.—It is with a sad heart that I have to send the news of the death of our much beloved sister, Eliza Anderson, which occurred at Oakland, Cal., May 27th, 1884, about 9:45 a. m. She was the devoted wife of Bro. William Anderson. She leaves a little daughter eight years old, and a step son about eleven years past, with her husband, father, mother, and a large circle of friends to mourn her loss. She sleeps sweetly in the arms of Jesus. She was born at Doncaster, England; and at her death was 34 years, 11 months, and 8 days old. She was educated at San Bernardino, Cal. Was the daughter of Richard Varley. She embraced the gospel in early life, and was always a devoted and sincere follower of the meek and lowly Savior; always exemplifying her faith by a godly walk and conversation; and was one of the most exemplary of wives, mothers, and Christians the world has ever witnessed.

Just previous to her death she said to me, "Bro. Brown, I want you to preach my funeral sermon. Will you? Tell the Saints to ever remember me while at the sacramental board, partaking of the emblems of the body and blood of Christ. Will you? Tell them this, and publish it in the *Herald*, will you, that my testimony in this work now is as it ever has been since I engaged in it, that this work is true? I have had many, many testimonies of its truthfulness. You will remember I now know what I am saying; my mind is as clear as it ever was. I should have liked to have stayed with you, but can not. Bro. Brown, why can not I stay to enjoy the society of my children and dear husband and friends?" Then addressing her husband she said: "You have always been so good and kind to me. No tongue can tell the deep, deep love I have always had for you. Our lives have been one unbroken chain of affection, joy, love and peace. I want you to continue faithful, and engage in the ministry as much as you can consistent with your duties to the children. Keep them together as much as you can, and teach them to be good, and to remember their mother. You have a greater work to do. Give my love to all the Saints; wont you?"

"I thank you, Bro. Brown, for what you have done for me. I soon shall be on the other side, of 'the sweet bye and bye.' I am happy now; good bye." Just as she was closing her eyes in death she said: "I see Jimmy (Bro. Anderson's eldest son, who died a few years ago) and Aunt, coming to meet me; and angels. Oh, how beautiful, how grand! Don't keep me; let me go; good bye." Thus closed the life career of one of the best, noblest, and sweetest Saints, that ever left this wicked world. "Death loves a shining mark." It has done so in this case. Bro. Anderson has lost a dear companion; the Church has lost one of her brightest jewels, society an excellent Christian member. But the Church triumphant has added one more to that happy throng of the redeemed of earth, to swell the chorus "Thou art worthy, * * * for thou hast redeemed us by thy blood, and hast made us kings and priests

unto God, and we shall reign on the earth."

May 30th, at 10 a.m., the funeral services of Sr. Anderson were held at their residence, 619 Center street. A large concourse of Saints, relatives and friends attended. By her request I conducted the services at the house, and at the grave. Sang, "Asleep in Jesus," which was followed with appropriate remarks and benediction. At the grave, it being Decoration Day, thousands were in and coming to the cemetery. Sang, "Sister, thou wast mild and lovely," and read the hymn, "She is gone;" with benediction. It was a beautiful day; and everything conspired to make the services appropriate to the occasion. She was deposited in a beautiful place in the cemetery, in a beautiful and splendid casket; and her grave literally covered with beautiful and tastefully designed floral offerings. Thus sleeps in Jesus one of the choice ones of earth. Her life was a standing testimony to the divine work of the Lord on the human heart. It brought forth fruit worthy of him who "so loved the world, that he gave his Only Begotten Son" for the life of the world; and that through him the world might have life, and that abundantly. Her work was well done; she was well prepared, she was willing to say, "Thy will, O Lord, be done." We would not recall her, for she will awake in the likeness of her dear Redeemer.

H. P. BROWN.

DIED.

WHITESIDES.—At his residence near the city of Los Angeles, California, May 17th, 1884, of rheumatism of the heart, Alexander Whitesides. Bro. Whitesides was born May 19th, 1812, in Canada; united with the Church of Jesus Christ of Latter Day Saints at an early day; was one of the first Seventies; went up to Missouri with the camp; was with the church in all of its troubles; went to Utah; was disgusted with the proceedings of B. Young and party; removed with his family to California, near thirty years ago; made a visit to Shenandoah, Iowa, in the Summer of 1882, to see relatives there, and for the first time understood the position of the Reorganized Church, and expressed his faith and belief in the same. The funeral sermon was preached by Elder Colter of the Christian Church. He was a good man, and firm in the faith of the latter day work.

MILLIKIN.—Charles Arthur Millikin was born in Colchester, Illinois, August 31st, 1858, and was in his 26th year when he died on the 12th of May, 1884, from a pistol shot fired by his own hand, the result of dejection caused by trouble and sorrow at the death of his wife. Buried from the Christian Church at Colchester, May 14th. Funeral services by Rev. A. Newland of the Methodist Church. He was a nephew of Joseph and Hyrum Smith, and a son of Lucy their youngest sister.

GEORGE.—At his home near Monticello, Iowa, February 5th, 1884, of old age, Bro. George George, aged 76 years and four months. He was born in Herfordshire, England, September 11th, 1807, and emigrated to America 35 years thereafter. At Galena, Illinois, in 1842, he married his estimable wife, who survives him. In 1853, after Bro. George had made a trip to California, they settled upon a farm near Monticello, on which they resided till Bro. George's death. Having struggled with poverty in his youthful days, he realized the importance of saving something to avoid his children having to do the same.

To this end he bent his energies and succeeded well. He leaves a wife and three children, one daughter and two sons, who mourn the loss of a loving husband and faithful father. Funeral services from the Congregational Church, conducted by Rev. E. P. Kimball. The funeral cortege was a very large one, and the remains were interred in the Monticello Cemetery.

BOYCE.—At Provo, Utah, May, 14th, 1884, by drowning, Violet Emily Boyce. Born December 3d, 1882. Funeral services on the 15th, by Elder E. C. Brand.

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TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.

I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.

Very respectfully, N. N. HAZELTON.

Moscow, Idaho, Jan'y 11th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.

Yours in bonds, J. C. CLAPP.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.

JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings. Your brother in Christ, O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.

JOHNS & ORDWAY; Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.

Yours in bonds, WM. AIRD.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
GEO. MONTAGUE.

LANCASTER, Ind., Jan'y 1st, 1884.

Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
Yours, V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883.

MESSRS. JOHNS & ORDWAY; Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.

BRO. JOHNS & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
Yours in gospel bonds, E. W. CATO, SEN.

BRO. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our Bed Springs by Express for only 97 cents, (Iron Heater included for \$1.30) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a Picture Outfit, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only 98 cents.

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- No. 22.—Faith and Repentance; 15c. a dozen, 100... 1 10
- No. 23.—Baptism; 10 pages; 20c. a dozen, 100 for... 1 25
- No. 24.—The Kingdom of God; 5c. a dozen, 100 for... 40
- No. 25.—Laying on of Hands; 5c. a dozen, 100 for... 40
- No. 26.—Mountain of the Lord's House; 4 pages; 5c. a dozen, per 100..... 40
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JOSEPH SMITH - - EDITOR.

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All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, June 21st, 1884.

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Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, June 21st, 1884.

LEARNING THEIR DUTY.

"Therefore, let every man learn his own duty."

DUTY is the obligation to do. Where there is nothing to do, or suffer, there is, can be no duty—obligation to do.

It is quite a usual thing to hear Saints, including all grades of officers, assert that they are willing and anxious to learn their duty, that is the nature of what they are under obligation to do. Are all of them sincere when they make the assertion? We shall see.

That there are duties devolving upon an Elder is apparent from the fact of his having been called. What are these duties? He is to "preach, teach, expound the Scriptures, exhort all to come to Christ, and ordain to other offices in the church." This is from the law, and clear as to the obligation to do certain things—but how shall he do them—the law is silent. Why, every body knows how to preach, exhort and expound Scripture. Well, really, does every one know that? Why then are we so incessantly besought to send good Elders, here, there and everywhere?

The fact is not every Elder does know how to preach, &c., let alone every body. Only those who "study to make themselves workmen" that need not be ashamed, nor have others ashamed for them. These do not take the revelation commanding them to do as indicating how they are to do the things commanded. They are satisfied to exercise the faculty given them to discover the way to do when not specifically given; and in doing this derive information and instruction from the experience, observation and methods of other men, both those who have lived and those who are now living, engaged in similar pursuits. In this they are not only right, but are successful according to the fidelity of their researches, and the application of what they learn to their own work. From these researches and observation we have the methods of conducting meetings; for preaching, prayer and sacramental

services; for the laying on of hands in prayer for ordination, confirmation, healing, blessing of children and conferring spiritual blessings for special purposes, &c. Those Elders most conspicuous for success and address in the discharge of these various duties, are notably those who have made themselves ready and familiar with the methods of doing those things among men of their class. There is great unanimity and uniformity among the Elders in this, and as to these duties, but this uniformity of performance does not come from specifications in the law.

It is a very great pity for the efficacy of the Deacon's office, and the efficiency of the Deacons of the church that these officers do not exercise the same common sense in learning their duties, and in performing them that the Elders have used.

We have repeatedly been asked what are the duties of a Deacon. We have answered them, from our understanding. But in reply to our answer, we have been met with the statement that there is nothing in the law which says that a Deacon is to open the meeting house doors, build fires, trim lamps and light them, sweep floors, and various other things which the assembling of the Saints makes necessary. No. Neither are the how, when, where and under what conditions the Elders shall preach, teach, &c., found in the law. Are the latter not found declared in the command to do. It is a well known principle in law that anything commanded to be done carries the authority to do with the command, both as to the fact and the method by which it is done.

Wherever the church has a meeting room where the Saints meet for worship and church ordinances and business, and a Deacon, there is a sphere for the standing minister, the Deacon, who should have charge of the room, house, or church; and should take pleasure in so keeping it that it would reflect pleasure and comfort on the Saints, credit to himself, and honor to God.

"We have elsewhere written that every branch must have a place of meeting. This place of meeting, if a public building, hall, or meeting house, or church, must be in the actual possession of the association of church members worshipping there, at least during its occupancy while worshipping; and if the property is owned by the church, some one must have constructive possession at all times. What particular officer of the church has precedence of right to this constructive possession? The right to carry the keys; open the doors; conduct visitors, either those belonging or not belonging to the church; to see that the floors, doors, windows, pulpit or stand,

seats, table or stand, lamps, and other fixtures are clean and in good order; to open the doors at the hours of gathering for preaching, fellowship, prayer or business meetings; to see that the lamps or candles are trimmed, lighted, and burning, in time for all evening meetings; to see that the members coming in find seats; to keep watch over the saints during the meetings, repressing loud talking, whispering and laughing; reproving the thoughtless, and rebuking the giddy; putting a prompt stop to rude, indecent and boisterous acts, by which the propriety, solemnity and peace of the meetings may be disturbed; to exercise kind and diligent supervision over the health and comfort of the saints while in meeting, by securing a proper ventilation of the room; to light and keep burning the fires by which the room is kept warm; to have charge of the treasury; to receive, disburse, and account for the contributions of the saints, intended for the necessary and incidental expenses of the association of members; to keep, preserve from damage, and account for all personal effects of the association; to visit the poor, ascertain their needs, and report the same to the church; and in fact, to perform any and all of those necessary duties by which the welfare of the saints is secured through a careful administration of the outward ordinances, a faithful employment of the talents entrusted to that man? We repeat the question, whose prerogative, privilege, right, duty is it, by reason of official standing, to do all these things?

"It is not the Elder, for his is the duty to administer in word, in doctrine and in spirit; to preach, expound and exhort in spiritual things.

"It is not the Priest, for to him pertains a duty to visit the members at their houses; to exhort them to attend to spiritual duties.

"It is not the Teacher, for it is made his prerogative to act as a sort of spiritual constable, a kind of general conservator of the peace among the saints.

"It follows then of a necessity that the right, the duty of performing these acts,—these unwritten but essential things of the law, devolves upon the office of Deacon.

"Some portions of the law which may be cited in support of the opinions expressed in this article have been already given; *to wit*. The general understanding long since obtaining concerning the institution of the office of Deacon, and the duties of that office, as cited at the beginning of this article.

"The acquiescence of the church, by its constant practice, hitherto, in that construction of the duties of a Deacon.

"The actual necessity for the performance of those duties.

"The positive declaration that the Deacon should be a standing minister to the church; and the fair presumption as to what some of the absolute requirements from a standing ministry would be.

"The specific appointment of other duties to other officers, and these unprovided for."—*Saints' Herald*, vol. 18, p. 372-3.

Presidents of districts and branches are attending to all the duties contemplated above; nor is there an Elder so proud and haughty that he will not, when necessity requires, at once proceed to do all things recited above; and do them with not a thought of its being derogatory to either manhood, or official calling; whence then comes the hesitancy and reluctance amounting to downright refusal of some holding the office of Deacon to perform them because they are not specifically pointed out in the law. Will such men always wait till God serves a writ of *mandamus* upon them personally, detailing each act and the way it is to be done, before they will "magnify their calling." A saint, whoever he is, or wherever he may be, who is ashamed, or too proud to perform any duty which the preaching of the word, the building up of Zion, or the care of the churches of God makes necessary, ought never to enter the assembly of the saints, or sit at ease before the Lord of Hosts, who "became the servant of all."

EDITORIAL ITEMS.

Bro. Henry Whittaker, now of Nevada City, California, would like a situation in some family on a farm, to work for his board, and make one of the family. He is fifty-seven years old, a machinist by trade, can repair all sorts of farm machinery, and keep them in repair, including pumps of all sorts; and is also handy with stock, either horses or cattle; is not of robust health, and not able to work at his trade continuously.

By card we learn that Bro. W. W. Blair reached Bozeman, Montana, May 30th, would go to Reese Creek, twelve miles away at four of the same day.

Crops about Lamoni are looking well.

Rev. P. C. Hogle, colporteur for the American Bible Society, and resident at Winterset, Iowa, preached in the Saints' Chapel, Sunday evening, June 1st, 1884.

A late issue of the *Daily Mercury*, published at New Bedford, Mass., contains the "epitome" of our faith, published in consequence of an interview of Elder John Smith, by a reporter of that journal.

BRO. M. T. SHORT has sent us a copy of the *Nauvoo*, Illinois, *Independent*, for April 18th, which contains a column article in fine print explanatory and defensive of the church, written by Bro. Short during the efforts of Bro. H. C. Bronson, and himself at Montrose, Iowa. It is an excellent and very readable article, and was very opportune.

Mr. William Hibbard, the editor and publisher of the *Independent*, is a grandson

of Mr. Davidson Hibbard, a farmer, who settled a mile below the old town of Commerce, some years before the Saints reached the place, probably between 1830 and 35, and contemporaneously with Hugh White and Dr. Galland. The Saints bought the two latter out, but Mr. Hibbard never sold, but lived on his farm till he died. His son William married the daughter of C. E. Yates, a new citizen, so called, the product of their union being Mr. William Hibbard the editor. The young man fitted himself for the study of the law, was successful and was admitted to the bar of Hancock county; but finding the law too slow in the old town, married Miss Mittie Whitfield and joined the fortunes of the *Independent* as its editor and part owner. He is essentially a Nauvoo boy, sharp, able, and witty; and is a friend to the right and fair play,—hence the article in our defense found a welcome to his columns. We exchange with the *Independent*, and greet its pleasant face with a welcome each Saturday night—may it continue to shine.

EXTRACTS FROM LETTERS.

Sr. Charlotte Stewart wrote us June 10th, that she is keeping a boarding house in Ravenna, Ohio, and will be glad to receive and care for any Latter Day Saint Elder as long as he will labor for the cause. She says:

The churches are in a miserable condition, as far as I can learn, and I believe a live minister will set them humming.

By letter from Sr. Lizzie Bootman to Sr. Eliza Bentley of Lamoni, we learn that the following persons were baptized: Chauncey Goodenough, Mary E., Katie and Grace Goodenough, father, mother and two daughters, in Cass county, Michigan. Of this the Marcellus, Michigan, paper says:

Elder C. M. Bootman baptized four candidates last Sunday at Fish Lake, according to the faith once delivered unto the Saints.

Pretty good in this paper to so publicly admit that the Latter Day Saints now hold to the faith delivered to the Saints aforetime.

THE New Bedford, Massachusetts, Evening *Standard* for June 2d, contains an epitomized statement of the conference proceedings of the Saints, at their session held May 31st and June 1st. From it we extract the following:

This is the first time the conference has been held in New Bedford, where the church has been organized about a year. It has twenty-seven members, who, with their friends have entertained about two hundred and fifty visitors at this session, half of them being from Fall River. The total membership in the churches of this district is six hundred and thirty. The churches are located at Boston, Fall River, New Bedford, Brockton, North Plymouth, Dennisport, Plainville and Douglas, Mass., and Providence and Little Compton, R. I., and there are missionary stations at Attleborough, Hebronville and Fitchburg, Mass., and Watchemoket, Hill's Grove, Georgiaville, Scituate and Simmonsville, R. I. The churches at Fall River, Dennisport and Plainville own houses of worship, one is being built in Little Compton, and preparations are being made for building in Providence.

QUESTIONS AND ANSWERS.

Ques.—I wish to ask, Why was "John baptizing in Enon near to Salim?" By whom was Adam baptized? Where do you find it?

Ans.—"Because there was much water there." "By the Spirit of the Lord."—Genesis 6: 67. Inspired Translation.

Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

SACRAMENTO CITY, California,
June 6th, 1884.

Bro. Joseph:—We are doing the best we can. We were made to rejoice by the visit of our beloved district president, J. B. Price, and also that of Bro. Blair; and through the continued efforts of Bro. Thomas Daly and the goodness of God, we have added to the Church thirteen new members by baptism and two more by re-baptism, in all fifteen. We have preaching every Sabbath, and also Sabbath School and sacrament and testimony meeting. Nearly every Sabbath some of the gifts that are promised the believers in Mark 16: 17-20; and always that childlike Spirit of Christ, which is made manifest and confirmed by the gentle tear running down the cheeks of the Saints. How it makes my heart rejoice, when I sit under that hallowed influence of God's power. May the Lord bless us all with that Spirit is my prayer.

We have built a nice little chapel on the corner of 24th and K streets, and have it nearly all finished. Think it will be dedicated the last week in this month. The building is 30x40, with sixteen feet ceiling. The carpenter work was done under the superintendency of Bro. John M. Harlow, the son of Bro. George W. Harlow. The building of this chapel is quite a cause for comment in the minds of the people. I would like the prayers of the Saints, that we may live and act according to the will of our Heavenly Father, that the many that are searching after truth may find it.

Yours in the gospel of Christ,
JAMES H. PARR.

DAWSONBURG, Iowa,
June 10th, 1884.

Dear Herald:—Was in attendance at the quarterly conference of the Pottawattamie District, held at Crescent City. While the Saints as a rule abide in the faith, they need more active work to hold their own in the progressive march. It looks to me that the traveling ministry are neglecting the old strongholds that at one time were the mother and support of the weaker branches; that through death and removal of active Elders, places that were once the bulwarks of the cause, are now absolutely famishing for the word of God. I am of the opinion that it is not only an erroneous, as well as a hurtful view that the active traveling ministry should avoid laboring in organized branches, and it appears to me that the warrant and importance is sufficiently clear in the commandment of Christ, "feed my sheep." How can we comply with this command, unless we go where the sheep are? And the responsibility and great importance of build-

ing up, teaching and comforting those in the fold, certainly have equal weight with the work of proselyting. Then, leaving these new members, as soon as organized without the help of an experienced Elder to break unto them the bread of heaven, the result of such work has been made manifest, first in the neglect of duties, and ending with disorganization.

Spoke several times after the conference, with a large attendance, and thence to Downsville. Here the busy season and heavy rains hindered. While there I was the happy recipient from Bro. Fred Hansen of the fourth and fifth volumes of the *Times and Seasons*. As Bro. Jason W. Briggs was requested to complete the history of the church, the same to be submitted to a committee for examination, suppose as many of the eldership as possibly can, read up the fragmentary history of the work, and then if the lot by accident should fall upon them to have a place upon that committee, the task would be better and more easily performed. In any event such reading, and the knowledge gained thereby, will not hurt them.

Last Sabbath was with the Fremont Saints, in their conference at the Keystone Branch; God blessed the meetings. One man said if he could only hear the Saints speak in tongues, he would believe the work. During the meetings there were four tongues, given by three different persons, and this man said, "You don't know what strange feelings I had while those people were talking in tongues. I don't know what to think about it." Well might he be confused and puzzled, for it is the same now as when Jesus said, "whom the world can not receive, because it seeth him not, neither knoweth him." There are many who have not been able to understand these gifts; reject them rather than do the will of the Father, that they might know of the doctrine. Bro. G. E. Deuel was present and started direct for his field of labor.

Nearly all the orchards in this vicinity were either killed or badly damaged by the severe hail storm of last July.

ROBT. M. ELVIN.

MANCHESTER, England,

May 28th, 1884.

Dear Brother Joseph Smith:—I had the pleasure on Saturday last of visiting Leeds, Yorkshire; and baptizing four persons; viz., brother and sister Warren, their son Samuel Henry, and Bro. Joseph Naylor, all residents of Leeds, and the result of the labors of Bro. Martin Haywood, son of the late Bro. John Haywood, of the Hanley Branch, Staffordshire. Bro. and sister Warren have been members of the Utah Church for a short time; but were unable to bring themselves into harmony with her teachings; but have gladly received the message of the Reorganization, and identified themselves with the church as the true exponent of the doctrine of Christ. Bro. J. Naylor has been a local preacher of the Methodist persuasion, and was very happy until from investigation he was forced to the conclusion that they were not preaching the fullness of the gospel of Christ. He enquired into the claims of our church, and the more he investigated the more self-evident became the consistency of our position, as the representatives of the Church of Christ, until at last the conviction became overwhelming, and he was forced to surrender, and through baptism become reconciled

to God; and with the others before named, he now testifies of the saving powers of that ordinance, through the answer of a good conscience before God.

On Sunday the 25th, I attended to the confirmation of those that had been baptized, blessed three children, and administered to one that was sick; preached the gospel to those present, and had altogether a pleasant though a busy time, on this my first visit to Leeds. During my short stay I was very kindly treated both by the saints and friends, and made acquaintances that I pray may yet be drawn closer by gospel bonds. Many of them are, I believe, earnestly seeking for the truth, and when convinced of our message, will gladly obey the same, and strive to live to the honor and glory of God.

Dear President, the Macedonian cry is heard from many parts of this mission. The spirit of deep, earnest and honest enquiry is working amongst the people. The harvest is ripening, but the reapers are few and weak. Then pray for us, dear brother, that the Lord of the harvest will qualify us and others yet to come, for the great harvest of souls soon to be gathered into his kingdom. The English mission conference convenes here on Saturday next. We have advertised our Sunday services largely, and expect a fair gathering both of saints, and others who are desirous of learning of the truth. We look forward in hope to a good meeting; and feel assured that results will be favorable to the cause. Praying that you may be long spared to lead the church in righteousness, I remain your brother in the covenant of peace,

JOSEPH DEWSNUP.

FONTANELLE, Adair Co., Iowa,
June 9th, 1884.

Bro. Joseph Smith:—I am still inclined to confess and acknowledge what I have long known to be true, that Jesus Christ is the Son of God; and that there is no other way for me nor for you and all mankind to get eternal life, but to believe, confess and acknowledge him to be all he claims to be by the prophets of the Most High; who as God manifest in the flesh, as shown to us in the New Testament by his own teaching, and the testimony of those he, (Christ) chose to be his disciples; which is easily proved to all men who love justice and truth better than fiction, by reading their sayings and their doings, as seen in the book of Acts, and their epistles to the different churches as they grew up under the influence and power of the Holy Ghost, which was manifest in them on all suitable occasions. And though these principles of salvation did pass away, and become very dim, hardly visible by the wisest of men of this generation, the Lord, yes, the Great Jehovah has seen fit to restore the gospel to the earth by bringing into light a record that was kept on this continent by the lineage of Joseph, as can be seen by all inspired men of God, as seen by Jacob, when he blessed Manasseh and Ephraim. Though Joseph preferred, or wanted his father to put the greatest blessing on his Son Manasseh; yet the old patriarch preferred not to do so; but said, "Manasseh shall be great, but truly his brother shall be greater than he." So we see this American land was given as predicted to Ephraim; and what is best of all, it is for an everlasting inheritance. America is, properly speaking, Ephraim's. This stick of Joseph in the hand of Ephraim is to be put with the stick of

Judah and with them, the Lord, this Great Jehovah, says he will gather the whole house of Israel. This I consider a decree from the Most High God, that these two sticks or books, namely, Bible, Book of Mormon, are to be put into use together; and when this takes place, the whole house of Israel, or all the tribes of the Jews, will be redeemed from the curse that fell upon them for rejecting Christ and this gospel as presented to them by the apostles of the New Testament.

Bro. Joseph, show me a man on earth learned or unlearned, that can give a correct interpretation of the 29th chapter of Isaiah, the 31st of Ezekiel, or the 5th of Micah, without the Book of Mormon. Where is the remnant of Jacob without the Book of Mormon? Where are other sheep not of this fold; 10 of John? Who can tell correctly what our Lord meant to convey to his hearers when he said, "Other sheep I have which are not of this fold; them must I also gather; and there shall be one fold and one shepherd," yes, one great and glorious Shepherd? Blessed are all who confess and acknowledge this great Shepherd, by the Bible, the Book of Mormon, which came into our sight by the ministering of angels to Joseph Smith, by which we have given to us the fulness of the gospel, as restored to us, the Gentile world, as seen in Romans 11. A deliverer has, or will come out of Zion, and turn away ungodliness from Jacob. That is a day I would like to see. The God of Jacob will go with the faithful of his Saints, and see that all who fight against him and his servants are justly rewarded for their wicked acts; so be gentle, kind, and loving to the end.

BRIGGS ALDEN.

YORK, Nebraska,
May 31st, 1884.

To the Readers of the Saints' Herald:—As there seems to be a disposition on the part of some contributors to the *Herald* to throw a veil of darkness and doubt over the history of Joseph Smith and Mormonism, I have deemed it a duty to address you concerning recent statements made in it by Heman C. Smith, to be found on page 325 of *Herald* of May 24th. Mr. Smith there gives a writing of Lyman Wight's to show that the teachings of Joseph Smith were not Salt Lake ward. I have a paper that published the same letter in March, 1849.

In 1848 and 1849 Lyman Wight, together with "the only surviving," were jointly engaged in endeavoring to colonize whoever would believe in them in Texas, and it was pretended that Lyman had been commissioned by "the Seer" to do so, and the efforts of Lyman and "Bill" were to make believe that Texas was *the place* and not Salt Lake. From a letter in my possession, (in manuscript and in print) dated Zodiac Mills, August, 1848, and signed "Lyman Wight by Jno. Young, (as scribe). I will quote as follows:

"Where did we next see Orson Hyde? In the city of Washington, where he was sent by Bro. Joseph to obtain, if possible, a charter for Bro. Joseph to get 250,000 men to secure our rights and privileges upon the confines of Mexico, and in the Cordilleras mountains in the state of Texas. He wrote back to Bro. Joseph that his name was unpopular and would fain have put his little pusillanimous name in his stead, for which Bro. Joseph sharply rebuked him in a letter, which I carried to him with my own hands."

Lyman "the Wild Ram of the Mountains,"

must have been a "little off" when he made the above statement, as the number of men petitioned for are multiplied by him and the locality somewhat changed, for I have in my possession a Mormon paper, published in Joseph's life-time, which contains a petition made to Congress by Joseph Smith, that appears to be the foundation of the above statement of Lyman Wight's. Texas is not mentioned in it—but another locality, notwithstanding the *strong language used by Joseph in reply* to Henry Clay. This petition can easily be proven genuine. Was introduced in Congress by a Congressman who still lives and is not a Brighamite, and who informed me in 1880 that he presented said petition to Congress while a member of that body. It was a funny day in Congress, and the petition was laughed down and found shelter "under the table."

Believing that the foot-prints of time should not be mystically obliterated, and that a paper devoted to religion, flaunting a banner upon which is blazened in bold relief—"investigate," will willingly let light shine where it has made darkness in historical facts, I have addressed the above to the readers of the *Herald*.

J. K. SHEEN.

[It would be much more satisfactory to Bro. Heman C. Smith, the Editor of the *HERALD*, and others, doubtless, if this writer had given the extract referred to, and given the title of the paper, where and when published. It is just as reprehensible to manufacture history, as to suppress it. Ed.]

JAMESTOWN, Nebraska,

June 6th, 1884.

Dear Readers of the Herald:—After leaving the conference at Stewartville, I visited Plattsmouth, where I had baptized three young ladies, who manifested great faith in God, and a true, repentant spirit. The spirit bore witness of their acceptance, as I have seldom experienced. May God grant them grace to endure. April 19th and 20th, I assisted Brn. Maule and Montague to conduct a two days' meeting near Magnolia, but on account of rain, the prejudice of the people, and carelessness of the saints, not many were in attendance. After returning home on Monday I was confined to the house nearly all the time for about eight or ten days, after which I labored as best I could, repairing and arranging for the mission assigned me until the 25th of May, preaching and assisting in exercises of worship in the Magnolia Branch in the meantime.

On the 25th of May, I was taken to Missouri Valley by Bro. James Emerson, who had secured the Christian Hall at that place for use that evening. This was the first gospel sermon preached at that place by the Church, and if the same spirit of interest continues, there will be many led into the fold. I then went to Modale, where I visited with friends and old acquaintances, some of whom I had not seen since my boyhood days, although so near my home, and there I was granted the use of the church, and the privilege of speaking to a fair audience on the 28th. I then returned to Missouri Valley and had the pleasure of meeting Bro. Bays who was started on his mission, and Bro. Derry who was to speak at Christian Hall, for the following three nights. A fair attendance and good attention that even-

ing while Bro. Charles spoke of the blessed privilege man has of receiving communication from the Father.

From the brethren I separated on the 30th; Bro. Bays to Texas via Little Sioux; Bro. Derry to remain at Missouri Valley to give light, that others might see their way to God, and the writer to Minnesota via the Northern Nebraska District, where we came by advice from Bro. E. C. Briggs. Since coming here we attended a two-days meeting held at the Pleasant Grove Branch, where was enjoyed a feast of good things, both of that which sustains the body and also the soul. At this place we have held two meetings with an increasing audience and interest. I speak again Saturday and Sunday nights. One man found objection to our preaching, and as it was a new one to me I pen it. He said he did not like the preaching because it was too much like the preaching of "Joe Smith," meaning the martyred prophet. This man was very young when he heard brother Joseph, as he is but a middle aged man now. Pray for me, dear saints, that I in my youth may be wise in the service of the Lord.

Your brother in the everlasting covenant,

J. F. MINTUN.

No. 663 Walnut St.,

CHICAGO, Illinois,

June 4th, 1884.

Bro. Joseph Smith:—On April 25th, with Bro. R. Etzenhouser in company, I called upon David Whitmer, which I had longed to do for years. We were very hospitably entertained, and enjoyed the interview much. The following are some of the facts as stated to us:

Oliver Cowdery's name being mentioned we asked as to his last statement. In response we were told, that it was re-affirmed, accompanied with a solemn charge to keep the manuscript as he had.

"Would you like to see them?"

I replied that we would. He stepped into an adjoining room and in a few moments brought them to us. They were large sheets of foolscap paper, were rather brown, or yellow colored, not so clear and white as the paper of now a days; written closely in a fine hand, with capital letters in all proper places, and well preserved. He then remarked:

"I was present when Joseph gave these manuscripts to Oliver, O, it was such a solemn charge. He (Joseph) said, I feel it in my bones that there will be a division in the church, like it was with the Nephites and Lamanites, and if these manuscripts are not preserved, I fear that the church may be injured, and when you deliver them up to others, be sure they are left in good hands. I now see why they should be preserved. A delegation once waited on me from Utah, Orson Pratt headed it, to secure them. And he said:

"Set your own price on them. There is millions in the treasury and we are authorized to draw any amount for them, so you may not be particular, ask any price."

"I replied, They are not for sale. He said:

"Why not?"

"I answered, I know, and that is enough. There is not enough gold in the world to purchase them. Pratt urged the matter saying:

"You are not very well off, and it will do your children good."

"I then told him, You have not got money enough in Utah to purchase them."

O, brethren, the above sentences were spoken by the good old man in such accents and tone, it fairly gave life to his sterling worth, as the man more precious than fine gold, even a man worth more than the golden wedge of Ophir. (Isaiah 13:12). His integrity is above suspicion. God bless his memory and his heart, ever more; amen.

This brings to my mind a statement of the Elect Lady, Emma, in the winter of 1856. She said to me, "When you see David Whitmer you will see an honest man." And in the same conversation, she remarked of her husband Joseph's limited education while he was translating the Book of Mormon, and she was scribe at the time, "He could not pronounce the word Sariah." And one time while translating, where it speaks of the walls of Jerusalem, he stopped and said, "Emma, did Jerusalem have walls surrounding it." When I informed him it had, he replied, "O, I thought I was deceived."

Bro. Whitmer added that since Oliver's death it was alleged that they both had denied their testimony. He said that preachers and others got this up and heralded it about.

NARRATIVE OF SEEING THE ANGEL.

"In June, 1829, I saw the angel by the power of God, Joseph, Oliver and I were alone, and a light from heaven shone round us, and solemnity pervaded our minds. The angel appeared in the light, as near as that young man. [Within five or six feet]. Between us and the angel there appeared a table, and there lay upon it the sword of Laban, the Ball of Directors, the Record, and Interpreters. The angel took the Record, and turned the leaves, and showed it to us by the power of God. They were taken away by the angel to a cave, which we saw by the power of God while we were yet in the Spirit. My testimony in the Book of Mormon is true; I can't deviate from it. I was troubled with so many by letter and otherwise, all over the United States, and some from Europe, that I made my proclamation of March 19th, 1881. In this way thousands read it, who would never have done so otherwise. I have the original manuscripts. They have the printer's marks. The printers here have examined them, and say they are genuine. When being printed, Oliver Cowdery would take about a dozen pages of them at a time, and remain and proof read and see that the work was done properly, and continued his vigil to the end."

Brother in Christ, after a visit with Bro. David Whitmer, one of the chosen witnesses of the Book of Mormon, I want to say that I felt to admire the man; his humble, meek manner is wonderful to behold, in comparison with the self-called ministry of the present age. He is a devout Christian, and speaks of Bro. Joseph, and the rise of the latter day work with endearing words of love. As he said:

"The boys, Joseph and Oliver, worked hard, early and late, while translating the plates. It was slow work, and they could write only a few pages a day."

Of Joseph he continued;

"He could not do a thing except he was humble, and just right before the Lord."

I said, "Why not?"

He replied:

"The Urim and Thummim would look dark; he could not see a thing in them."

"How did it appear in them?" we asked.

His answer was:

"The letters appeared on them in light, and would not go off until they were written correctly by Oliver. When Joseph could not pronounce the words he spelled them out letter by letter. Ah! Joseph was a good man, but he had a hard task to manage with the people in the early days of the church. They were sectarian (Brigham Young was only a sectarian) and came in with all of their own views, and were hard to manage. In fact, they sought office in the church, and when they were ordained it was only putting new wine into old bottles in many cases."

I asked him why he did not go with the church.

He replied:

"I had good reasons, but do not wish to speak of them now. I was directed to remain here in Richmond."

He gave me his statement entitled "Proclamation," of March 19th, 1881, saying:

"I have but a few left."

I remarked that more should be published. He answered:

"You may tell Joseph he may print them, and send them broadcast, if he will not change them; print them just as they are."

Bro. David is a bright looking man, nearly eighty years old. Firm as a rock in Christ, and in his testimony of seeing the angel of God, as he descended from heaven in a halo of light, and turned over the leaves of the plates just as a man would the leaves of a book. His family, wife, son and daughter, who were present, are of a quiet, meek spirit. All seem to dwell in love, and are firm in Christ, and love to bear their testimony in the gospel, and hear the aged witness talk, just as though they had never heard it before, though it has been their theme all these days.

I arrived in this city on the 1st inst. Took charge of the prayer meeting at Bro. Goode's on Sor Madison street, in the afternoon, and have another appointment this evening. Am hopeful; and once more I am enlisted for the right, and am the freest from bondage to the world I ever was, and rejoicing more in the gospel of Christ than I ever did before.

Yours in bonds of truth and love,

E. C. BRIGGS.

GUERNEVILLE, SONOMA CO., Cal.,
June 1st, 1884.

Brother Smith:—I left my old place, and as I came to Windsor, I went to see Bro. H. Bell, who told me that he has been to hear Bro. Price, at Santa Rosa. He told me that the court-house, in which Bro. Price was preaching at Santa Rosa, was so full that it could hold no more! The posters which they had put out to call the people, were of this kind: "Elder J. B. Price of the Reorganized Church of Latter Day Saints, will deliver three lectures in the court-house, Sunday, May 11th. Forenoon lecture 10:30. Subject, the Universal Kingdom of God on the Earth. Dan. 2d chapter." "The afternoon lecture at two o'clock. Subject, The Discovery of the Golden Plates and Origin of the Book of Mormon. The evening lecture at 7:30 o'clock. Subject, Thirty-six years among the Mormons, or what I have seen and known of Mormonism, including a review of the polygamous question."

All the lectures were well received by the Santa Rosians. While Bro. Price was lecturing

in Santa Rosa, an Adventist was lecturing at Windsor, on the "Unconsciousness of the Spirit between Death and the Resurrection." Bro. Bell could not stand that, so he got Bro. Price to prove the contrary, after he was done at Santa Rosa. Bro. Price came and his lecture came off on the 14th of May. Windsor is a town with one hundred inhabitants, so that not many could be expected to attend the lecture, yet there was all that could be expected. The next evening (on the 15th) he preached a good gospel sermon. Bro. Price was to go to Healdsburg, where some of the Saints would be ready to receive him.

Bro. H. Bell was baptized by Bro. G. Rodger, but none of his house are members of the church yet. His wife is deaf, and innocent and harmless, nor can she read, as I was told. The Saints should pray for her that the Lord may give her her hearing. Bro. Bell is a man who understands many kinds of mechanical trades, such as carpentering, and a black-smith, painter, wagon-maker. He is also a farmer, and a merchant, &c. Such a man would get along in Lamoni to build up the town, as he can do anything.

I should not forget to tell that when Bro. Price went in the hall to preach there was a most beautiful bunch of roses on the table before him, which Bro. Bell's youngest daughter had made and brought with her to the hall, "For the preacher." May she become a rose in the garden of Zion.

I left for this town on the 16th, and got here on the 17th, which is situated in the great red woods, in the forest between the mountains. The town, Guerneville, which was reported by the *Herald*, some months ago, as "burnt down," but is now re-built up again. Here are five saw-mill's. They saw lumber, and wood-choppers, post-makers, railroad ties, and other things. These are the branches of business that support this town of the forest. It has a population of about one thousand. A Methodist Church is here. They had a Presbyterian preacher here, but, "as they did not pay his salary, he left." The Salvation Army is here, and the "sanctified" are here also. I also expected to see a Latter Day Saint here, as there was a letter in the *Herald* of March 15th, last, as from "Greenville, Sonoma Co., California;" and as there is no Greenville in this Sonoma county, I expected it was from Guerneville; and when I got here I inquired if there was any by the name "Case." I was told that he was now four miles off. I therefore wrote a letter to him, and got the answer, that a sister by the name of "Tryphena Case," the same whose letter was in the *Saints' Herald*, March 15th, lives near here. She tells me in her letter that her father's name is Lemuel Davis, and that her parents both belong to the Latter Day Saints, but her husband does not belong to any church; but he believes in the Saints, although he has never heard any preaching. Hence I must go to see her, and if I can do something for her and her husband, or any of her friends, I am ready always to do so, *i. e.*, to give the light of the gospel of Jesus Christ to those that are ready to receive it. It is a marvel that I have received so much strength and health, that I am able to chop cord-wood, a cord every day, while I have been so low in health that I had no hope of being able to do anything of what is called hard work. The doctors also told me that they were not able to cure me, and that there was no doctor that could. Yet in all my suffering and trials I had faith that I

would once more be able to do something for my temporal needs; and to-day I feel as if I have been resuscitated from the dead. Hence may the Saints remember me in their prayers, that the Lord may bless me with ability to do my duty temporally and spiritually while here, and there have life in the kingdom of Christ.

J. A. STROMBERG.

REESE CREEK, Montana,

June 6th, 1884.

Bro. Joseph:—Our conference here May 31st and June 1st, passed off profitably. We assisted in dedicating the Saints' Chapel, a neat frame structure, at 2:30 p.m., Sunday the 1st inst. There was a large and very attentive congregation in attendance, as also at 10:30 a.m., and 8 p.m. The saints and their neighbors seemed well pleased. As an evidence of the good standing of the branch here with their neighbors, I may mention the fact that the latter have aided liberally in building the Chapel, which costs, altogether, about \$1,000.

Prospects for the spread of truth and righteousness in this vicinity are encouraging. But business affairs are dull. Markets, except for cattle and sheep, are poor and unpromising. Perhaps hard times may work best for the moral and spiritual welfare of the people. Temporal prosperity frequently blinds and hardens, while adversity and affliction purifies and benefits.

Yours,

W. W. BLAIR.

GALLAND'S GROVE, Shelby Co., Iowa,

June 9th, 1884.

Dear Herald:—On Sunday, May 25th, we were visited very unexpectedly by our aged brother, William B. Smith, brother to Joseph the martyr. He preached to us in the forenoon on the light of the gospel, taking for his text Matt. 4:15. In the afternoon he gave us a brief account of what he knew in regard to this latter day work, bearing a strong testimony thereto. I am glad I have been privileged to see the brother, also to hear his testimony. May he remain faithful to the end, is my prayer. On Sunday, June 1st, Bro. Heman C. Smith gave us a call, preached four times, twice on Sunday, again on Monday and Tuesday nights. He gave us good instructions. The Saints all enjoyed the visits of these brethren. We would like to have had them stay longer, but their mission is elsewhere. May God prosper them in their fields of labor.

JAMES PEARSALL.

Summary of News.

GENERAL NEWS.

June 6th.—The Chicago Republican convention nominated James G. Blaine, of Maine, for President of the United States, and John A. Logan, of Ill., for Vice-president.

Three emissaries sent by Zebehr Pasha, professedly in order to obtain information concerning Gen. Gordon, went on board the postal steamer immediately on their arrival at Assiout and started for Assouan. The news from Girgeh is bad. The inhabitants, previously ripe for revolt, have been further excited by a disciple of the Mahdi, who, coming from Cairo, where he has obtained the adhesion of many important persons, has visited all the villages on the Nile

thus far and made proselytes in each town. In Assiout he obtained the adhesion and signatures of seven of the Notables, and then proceeded to Girgeh, where he soon set the town in a ferment. The feeling at Girgeh against the Christians has been pronounced for some time past. A week ago a meeting was held in the house of a Notable named Mohammed Fatawi, at which it was decided to invite the Mahdi to send them an emissary like Osman Digma, who would be cordially received.

June 7.—A report which has been gaining currency the last few days that preparations for the military expedition to Khartoum had ceased has been semi-officially denied. The expedition will be routed by the 28th to July. A committee composed of Maj.-Gen. Fielding, Quartermaster-General Harrison, Col. Hamilton, and Commissary-General Young has been ordered to meet at Aldershot to report upon schemes for providing a water-supply for the army while operating in the desert. Orders have been sent to Cairo to echelon the whole Egyptian army under Gen. Sir Evelyn Wood between Assouan and Wady Halfa. Late bills drawn by Gen. Gordon on the Government have reached Cairo, but no letters. It is suspected they have been intercepted by men in the pay of certain officials at Cairo, who are secretly trying to thwart the action of the English. The Government has decided against the employment of Turkish troops in the Soudan. Another battalion of Egyptian troops is ordered to Suakin. The remainder of the marines at Port Said start immediately.

Much uneasiness has been caused among Government officials in London by the latest Imperial utterance from St. Petersburg. This is attributed to a growing belief in Russia that England is gradually retiring from its former policy of empire extension. Russia has formally announced that it has decided to abandon its recent intention of evacuating Central Asia, and has proclaimed a determination to extend her Asiatic frontiers.

Bismarck has made overtures to Granville, the British Foreign Secretary, regarding the cession of Walfish Bay, on the west coast of Africa, to Germany. The reason he urges is that German settlers occupy the district about the bay and that a German company is constructing a rail way from the seashore to the mines, which are some distance inland.

At Havana there were twenty deaths from yellow fever for the week ended yesterday.

June 8th.—Granville and Waddington have agreed upon a basis for a conference on Egyptian affairs. The terms of agreement have been imparted to the Powers. They affirm the principle of the temporary occupation of Egypt by England, to which no limit is fixed, and propose an international control of the Powers to audit the whole system of revenue and expenses of Egypt. England recognizes the suzerain right of the Porte throughout Egypt, including the Soudan. France formally abandons her claim to dual control.

An Orange meeting at London to-day protested against the proclamation of Earl Spencer directed against the meeting of their brethren, which was announced for to-day at Newry. They expressed their sympathy for the royalists of Ireland, and resolved to give them every assistance. Shortly before the meeting separated telegrams were received stating that 850 Orangemen started for Newry by the Shanraer route, 630 more sailed

from Fleetwood, and 1,200 from Barrow-in-Furness for the same destination.

June 9.—A cable from Newry, Ireland, says: This town has to-day been the scene of disorder and riot, resulting in bloodshed and terror. Every railroad train that arrived here this morning brought large numbers of Nationalists, and by noon the streets were alive with people. At three o'clock a procession was formed, which marched to the place appointed for the meeting, where an immense concourse was assembled. Addresses were delivered by P. O'Brien, M. P.; Timothy Sullivan, M. P.; and others. Resolutions denouncing the Government and advocating freedom for Ireland were presented and adopted amid great enthusiasm. At the close of the meeting the procession was reformed, and while it was returning to the place of starting, stones were thrown into the Protestant quarter by some disorderly person of the crowd. Prompt retaliation was made by the Protestants, whereupon the police made a charge to quell the disturbance, but a riot ensued, nevertheless, lasting for some time, and during which several shots were fired. Six persons were severely wounded. Finally the military dispersed the rioters and succeeded in making a number of arrests on both sides. Shortly after nine o'clock this evening information was received of rioting in Bessbrook, a suburb of Newry, and a detachment of Lancers, accompanied by a body of police, proceeded to the scene of disturbance with orders to quell it without delay. The troops found the greatest excitement and disorder prevailing, and as they approached the Nationalists fired a number of shots into a hall occupied by Orangemen, who returned the fire from the windows. At this moment the police charged on the mob and arrested sixty persons. This for a time ended the riotous demonstration, and the prisoners were forthwith taken before a magistrate and arraigned. Bail for the prisoners to a large amount was offered by Henry Thomson, member of Parliament from Newry, but this was refused by the local magistrate. During the fracas a constable made a lunge at Mr. Thomson with a bayonet. The weapon barely missed its mark and was imbedded to the depth of three inches in a door behind the intended victim. A Protestant who was caught in the hall by a constable received a terrible beating, and a deputy who attempted to rescue the men was arrested. Rioting had nearly ceased at a late hour. The Lancers and police returned to Newry to find the people laboring under intense excitement. The post-office will be kept open all night for the transmission of messages by which the Government will be apprised of the condition of affairs. It is feared that this is but the beginning of a series of riots. An inquiry was held at midnight. After hearing testimony the magistrate held two of the prisoners. The others were discharged.

Great excitement prevails at Dublin and Belfast, Ireland, on account of the news from Newry.

Telegrams from Suakin confirm the report of the fall of Berber. Spies report that the rebels occupy the city, and that part of the garrison have been killed.

King John of Abyssinia has accepted the treaty prepared by Admiral Hewett.

The Foundation stone of the new Parliament Building at Berlin was laid today by the Emperor. A brilliant assemblage of notables was present.

Prince Bismarck read the Emperor's speech. The substance of the Emperor's speech is as follows: "Through the success of the united German arms the Empire attained a greatness never before dreamed of. Confidence between the Federal Governments gave strength to protect the Constitution and insure national development and prosperity. May the work done in this building be developed only to order, liberty, justice, and equal love for all classes: may peace abroad and at home attend the erection of this edifice; may it be forever a visible sign of the indissoluble bond which united the German States."

The new iron bridge being constructed over the Chicago River at Rush street, Chicago, it is expected, will be completed by the 1st of July. This bridge will be turned by steam, and can be opened and closed in less than half the time it takes to perform these operations by the slow hand-method.

Vennor, the Canadian weather prophet, died yesterday morning at Montreal in his 44th year.

June 10th.—It is reported that a sentry at Windsor Castle, where the Queen resides, was shot at Saturday night, but not injured. The would-be assassin and a companion escaped.

It is reported that nine days ago Berber was captured by the Mahdi's followers, and that Hussein Pasha, the Egyptian commander there, his entire family, such of the Egyptian troops as remained faithful to the Khedive, and all the European traders in the place were massacred.

In the House of Commons today Mr. Gladstone stated that the rumors that Turkey had been asked to pacify the Soudan were unfounded, but, he said negotiations with Turkey were progressing looking to Turkey's occupation of certain Red Sea ports. Lord Fitzmaurice, Under Foreign Secretary, stated that advices from Admiral Hewett indicated that he had a satisfactory interview with King John of Abyssinia May 22d. He hoped to start homeward June 1st.

The populace in Upper Egypt refuse to pay taxes in money or kind. Their attitude in some districts is so menacing that Europeans are sending their families to Cairo. The Government has decided to construct a railway from Suakin to Berber.

Newry, Ireland, is in the hands of the rioters. The Nationalists are present in large numbers, and are overpowering the Orangemen, who have barricaded themselves in their hall. The officials present seem powerless to quell the disturbance. People hardly dare to enter the streets, and if they do are pursued with frantic cries by the mob.

The police are on the track of the miscreants who caused the recent explosion. A man has been arrested at Jarrow who is reported to be connected with the explosions. Troops have been placed around Birmingham Jail to prevent the rescue of the dynamiters Daly, Egan, and McDonnell.

The Servian Legation has left Sofia, Bulgaria. The relations between Bulgaria and Servia are ruptured. The Bulgarian guard on the frontier post of Bregovo fire nightly on the Servian guards. The latter are ordered not to return the fire.

The ambassadorship to France has been canceled at Peking, China. The conclusion of the treaty with France is condemned. Preparations for defense continue.

At Vienna, Austria, during the trial of Stellmacher it was shown that he had been the editor and manager of Herr Most's paper, the *Freiheit*. The proceeds of the murders and robberies were shared with the editors of the anarchist papers, *Der Radical* and *Die Zukunft*.

Seventy-seven members of the Commons have signed a memorial to Gladstone in favor of female suffrage. The members of the Cabinet are unanimously against the principle.

The Servian representatives have retired from Sofia, the Bulgarian Capital, and a rupture between the two petty Kingdoms is imminent.

June 11.—In the Commons to-day Lord Edmund Fitzmaurice, Under Foreign Secretary, said the report of the massacre at Berber, June 1, was very difficult to believe. A messenger who left Berber June 3 reported that he had seen alive Hussein Pasha Khalifa, the Governor.

The Belgian Clerical party had a sweeping victory in the elections for members of the Chamber of Representatives to-day. This result is attributed to dissensions in the Liberal party and to dissatisfaction with the Government on account of increased taxation and the secularization of public education. The Clericals became alarmed at the withdrawal of priestly influences from the rising generation, and in population numbering 5,000,000 Catholics to 15,000 Protestants, it was not difficult to raise a popular cry against school secularization. The Clericals elected every one of their Brussels candidates, the Liberals losing in the Kingdom twenty-six representatives. The Clericals of Brussels sent a long dispatch to the Pope giving particulars of the victory. His Holiness replied this evening with a congratulatory telegram.

Degaieff, the assassin of Gen. Sudeikin, has been arrested at Berlin and will be surrendered to Russia.

June 12.—The London *Times'* correspondent at Wady Halfa, on the Nile, confirms the report of the capture of Berber by the Mahdi's followers. The Soudanese General, Aboull, has 100,000 men under his control in the captured town. Another report has it that 30,000 Arabs have been dispatched to besiege Dongola.

It was announced in the British Commons to-day that a treaty had been signed between England and Abyssinia by which British troops would be permitted to pass through Abyssinian territory from the Soudan to Massowah. Another treaty suppressing the slave trade in Abyssinia has also been negotiated.

Paris dynamitards, who are said to be Irish-Americans, have decided to act independently of Stephens, the Fenian leader. They will hold a secret congress next week, it is said, when they will discuss methods to bring about a fusion of all the factions of the Irish extremists. It is said that they will next try their hand at blowing up bridges and wharves by torpedoes.

Earl Granville, in the note to the Powers giving the programme of the Egyptian Conference, entirely ignores the agreement with France. The note is limited to the general statement of the financial condition of Egypt. It requires a revision of the law of liquidation and reiterates the desire of England to withdraw her troops from Egypt when order has been restored. The note avoids making definite proposals to the Powers.

Twenty-three Anarchists were placed on trial to-day at Gratz, Austria, charged with collecting

money to procure explosives and arms for Anarchist purposes. It was shown by the evidence that they held a meeting in April, 1883, and discussed attempts upon the Emperor Francis Joseph's life by using dynamite sent from America to Fiume. Three men were arrested at the Russo-Polish frontier having in their possession explosive materials and Socialist books. Three dynamite cartridges exploded to-day at Genoa, Italy, two in front of the Church of the Conception, the other in close proximity to the Church of San Lorenzo.

A band of thieves has been organized in the Choctaw Nation, Indian Territory, and has been making depredations in the surrounding country. Recently the banditti were attacked by the militia of the Territory, and two of them were killed, and several, including five women, were captured. Fifteen have since surrendered. It is believed that the others will disband.

FIRES—STORMS—ACCIDENTS.

June 8th.—Loss by fire at Indianapolis Ind., malleable works, \$60,000. Bainbridge, O., \$15,000. One life lost.

The schooner *Fanny Fern* was run down this morning on the passage from George to Gloucester, Mass., by an unknown outward-bound coal steamer. Six of the crew were saved. The drowned are Capt. Jason Olsen, John Hanson, Alexander Swinson, and Benjamin Steele. All leave families.

A schooner from Grates Cove, Trinity Bay, reports that a fishing schooner owned by William Shawner, of that place, and commanded by his brother Neil Shawner, with a crew of thirteen hands, was wrecked in Trinity Bay and all hands perished.

A very severe rainstorm, accompanied by wind and hail, almost approaching a cyclone, passed over Emmetsburg, Ia., this afternoon. Daniel Doran and team were instantly killed by lightning while working five miles from here in a corn-field. Some damage to corn and small grain is repored.

A severe storm passed south of Springfield, Ill., about six o'clock this evening, doing much damage. There was considerable wind and heavy thunder. Orrin Williamson, a prominent farmer near Auburn, was killed by lightning.

At Panama, yesterday afternoon a hurricane burst over the city. The opera-house was blown down.

June 9th.—Near Wabash, Ind., \$3,000. Benton Harbor, \$3,000. A fire has been raging in a coal shaft at Springfield, Ill., for two days. A coal shaft at Hanna City, Ill., burned. Loss \$7,000. Dubois, Pa., tannery, \$15,000.

A severe rainstorm at and near Springfield, Vt., causing a loss of \$50,000. One entire family was killed, and a woman belonging to another.

Snow is several feet deep yet on the main range of the Rocky Mountains between Montana and Idaho, and the weather very cold.

A party of five was run into by an express train near Letsdale, Pa., and two of them killed and another fatally injured.

June 10th.—Loss by fire at Winnipeg, Manitoba, \$90,000. Salem, Mass., \$100,000.

About five acres of the surface land above the coal-mine of the Delaware & Hudson Canal Company near Wilkesbarre, Pa., sank three feet. Twenty-five houses on the ground were wrecked and the mine was flooded.

The schooner *Six Brothers* is reported to have been wrecked off the coast of Newfoundland. The captain and thirteen men were drowned. The seal-fishing brig *Confederate* has also been wrecked north of the island. Forty-five of the crew were saved and twenty-nine perished.

June 11.—A fire which broke out in a wagon shop at Grant Park, Kankakee County, Ill., early this morning destroyed the principle business places of the village. The loss is estimated at \$35,000. The loss by fire at the railroad depot at St. Paul, Minn., this morning is estimated at \$200,000, fully covered by insurance. Loss by fire at Galena, Ill., \$25,000. Springfield, Ill., \$12,000. Palmyra, N. Y., \$10,000. Batesville, Ark., \$13,000.

A violent storm passed over the country in the neighborhood of Martinsville, Va., yesterday. One boy was struck by lightning and fatally injured. Fruit trees were badly damaged.

June 12.—During the matinee at the Thomas festival at Minneapolis, Minn., one corner of the concert-hall was struck by lightning. Some timbers were torn off and windows were broken. The building caught fire, but the flames were speedily extinguished. The audience consisted principally of women and children. They were very much frightened. Some fainted, others rushed out into the blinding rain. Many were bruised. Happily no was seriously hurt.

Points along the Allegheny Valley were visited yesterday by one of the heaviest rain-storms known for many years, causing the most destructive flood since 1865. At Brookville, Pa., a cloud burst, and in less than two hours the creek rose ten feet, transforming it into a seething, foaming torrent. The rapid rise gave the mill men no chance whatever to save their stock. The dams at the North Fork Mills, and at Briant & Wainwright's and the Litch mills, gave way, carrying with them lumber valued at \$70,000. Two bridges were washed away, many small buildings demolished, and a number of families were driven from their homes and compelled to seek shelter elsewhere for the night. In Pittsburg the rise in the Allegheny River last night was very rapid, and a number of coal barges were swept from their moorings, but were caught by tow-boats uninjured. The flood at Brookville, brought down about 50,000 pieces of lumber, and almost every owner of a skiff was busy to-day catching driftwood. The water is now subsiding, and no further damage is anticipated.

FINANCIAL AND CROP REPORTS.

Mr. Thomas Burt, who represents Morpeth in the House of Commons and who is perhaps the only true exponent of labor in that body, expressed himself very freely today regarding the present great depression in the shipping industry in the North of England. "The shipbuilding trade in the North is practically at a standstill," said Mr. Burt, "and there probably never has been a time in its history when the outlook for an improvement was so indefinite and uncomfoting as it is at present. Whole fleets of large steamers are lying idle in the Tyne and on the Wear. Shipbuilding in the old sense, has almost ceased to be an industry. Thousands of persons are unemployed, and the distress, actual want of food and shelter I mean, is fearful in the extreme. The labor organizations, unusually strong as a rule, in the North are wholly unable to answer the calls upon them for relief, those few members

who have managed to retain work being unable to meet the demands which are made upon them. The distress in Sunderland is particularly marked. Many hitherto well-to-do families have had to apply to the authorities for relief."

England is said to have advanced to the Egyptian Government \$8,000,000 to balance the budget.

The Director of the U. S. Mint in his annual report on the production of the precious metals places the total production during the calendar year 1883 at: Gold, \$30,000,000; silver at its coinage rate, \$46,200,000: Arizona produced \$950,000 gold and \$5,200,000 silver; California, \$14,120,000 gold and \$1,460,000 silver; Colorado, \$4,100,000 gold and \$17,370,000 silver; Dakota, \$3,200,000 gold and \$150,000 silver; Idaho, \$1,400,000 gold and \$2,100,000 silver; Montana, \$1,800,000 gold and \$6,000,000 silver; Nevada, \$2,520,000 gold and \$5,430,000 silver; New Mexico \$280,000 gold, and \$2,845,000. Utah, \$140,000 gold and \$5,620,000 silver. The remainder was produced principally in Alaska, Oregon, Georgia, and North Carolina. This is a reduction of \$2,500,000 gold and \$600,000 silver from the yield of 1882.

The deposits in the savings banks of New Hampshire, exclusive of \$2,000,000 invested in real estate, aggregate \$41,000,000.

The *Mark Lane Express*, in its weekly review of the British grain trade says: Welcome and timely rains have ended the drouth. The condition of all spring-sown grain is materially improved. The breadstuffs market is languid, but the demand good. Native oats are strong and higher. Maize steady. Cargoes off coast in large supply. The only demand comes from the Continent. There were nineteen arrivals. Three cargoes were sold, three withdrawn, and seven remain, including two of California wheat. Cargoes on passage and for shipment fail to attract attention. Sales of English wheat the last week, 46,562 quarters at 37 shillings, against 55,186 quarters at 43 shillings 4 pence during the corresponding week last year.

Reports from twenty-five leading clearing-houses outside of New York show a decrease last week of 8.5 per cent in the aggregate clearances as compared with the figures for the corresponding week of last year. The decrease at New York is 17 per cent.

The exports for produce during the last week reached the unusual figure of \$8,435,000.

The June crop reports received at the Agricultural Department at Washington show an increase of 4 per cent in the area under cotton, and a general average of 87, as against 86 at this period last year. There is an increase of 9 per cent in the area under spring wheat, and the condition is placed at 101. The winter-wheat crop continues to show a high average, as well as oats and barley.

Heavy rains lasting from June 9 until 10, in the vicinity of Springfield, Vt., near the Massachusetts line, caused floods in the Black River, which overflowed, causing great damage to property. The grass crop of the valley is nearly ruined, and the other field crops are almost a total loss. Hundreds of people had to abandon their houses under the pelting rain to seek refuge on the neighboring hills.

During the last week 4,003 packages of domestic cottons were exported, making 78,978 packages for the year thus far, against 73,339 during the corresponding period of last year.

The Western Nail Association has reduced the card price of nails from \$2.60 to \$2.40 per keg. Nails at \$2.25 per keg have been sold by the car-load at Pittsburg for some time.

Recent rains in Minnesota have greatly benefited the crops in that State. Reports from various points indicate that the farmers are well satisfied at the outlook. Grain and corn are doing splendidly, the grass crop is good, and fruit trees promise an abundant yield.

Yesterday morning the State Bank of West Virginia, at Charleston, W. Va., suspended payments. The liabilities are placed at \$119,000 and the nominal assets are \$115,000. The depositors are mostly poor people. The suspension has caused much excitement. Deposits were received up to three o'clock Wednesday. The managers say the bank will pay 50 per cent on the dollar, but it is not generally believed that more than 20 cents on the dollar will be paid.

Selections.

HEBREWS IN BUSINESS.

A RACE WHICH DOES A LARGE PORTION OF NEW YORK'S TRADE.

CONSIDERING the small number of Jews in New York—only 60,000—in comparison with the number of Christians, their success in the business world is simply phenomenal. There are millions upon millions of Jewish capital invested here in the wholesale trade. In fact, the business in many lines of trade is nearly monopolized by Jewish firms. I started from Union Square the other morning and walked down Broadway to Wall street, following the interesting occupation of some of my fellow-beings from the country—namely: of reading signs. I counted no less than 650 upon which Jewish names were painted. These names represented almost every kind of wholesale and jobbing trade located on the great artery. The millinery, clothing, hat, cap, and fur trades predominated. I also found many retailers of Jewish nationality. In one block I found only one Christian firm.

Turning Wall street, I found the same evidences of Jewish prosperity, only in a lesser degree, among bankers and brokers. Two of the largest banking-houses in the country—J. & J. W. Seligman, and Kuhn, Loeb & Co.—are distinctively Jewish. In the Stock Exchange are the Henriques Bros., Wormser Marx, and a host of others, all of whom stand high, and wield an influence among their fellow-members, and carry large accounts for their customers. In Maiden lane and John street, the center of the wholesale and retail jobbing jewelry trade of the country, the name of the Hebrew is found right and left, above and below. A round \$5,000,000 of capital is employed by the Jews in this trade alone, and with it they transact fully 33 per cent of the business done in it.

West of Broadway, in Broome, Mercer, White, Leonard, Greene, Grand, and other streets comprising the great dry goods and clothing districts, is a modern Jerusalem. Seventy per cent. of the entire wholesale clothing trade is done by Jews, who employ a capital of \$25,000,000. In clothiers' trimmings the Jews have \$10,000,000 invested.

Ninety-five per cent. of the ladies' cloaks and suits sold throughout the country come from New York Hebrew houses, who annually turn and return \$50,000,000 of capital. In the fur

trade 50 per cent of the firms are Jewish, and the capital invested is \$15,000,000. The Hebrew controls exclusively the manufacture of caps, and on about 40 per cent of the hats made he figures his profits. In the manufacture of silks and ribbons the Jew is at home. His capital here amounts to \$25,000,000, and of the business in this line of feminine apparel he transacts 60 per cent. He is also active in the tobacco, sugar, and wholesale liquor traffic, holding large interests in each. Strange to say, the Jew is never found in the retail liquor business. "Gin-mills" and "gin-slinging" he gives the grand go-by. There is not a bar, I am told, in Gotham presided over by a Hebrew.

WHAT IS VULGARITY.

Is it wearing shabby clothes, and not understanding the rules of etiquette, and forgetting that "two negatives in the same sentence constitute an affirmative," and eating peas with your knife, and pudding also? These, surely, are inelégancies, but we have seen people who were guilty of all of them who were not *vulgar* in the worst sense of the word. And we have seen others, also, who never erred in any of these things, who were vulgar to a degree that made us long to leave any room made disagreeable by their presence.

To be vulgar, one only needs to forget that other people have feelings that may be wounded, or, remembering it, to wound them maliciously; to boast of one's own possessions, or of one's own prowess, or of one's own beauty; to flaunt and brag in the presence of the poor and humble, and to condescend and attempt to be affable to those we deem our superiors. It is only a vulgar person who will address any one, however poor and lowly, in a tone differing in any way from that which should be used to an equal or superior. The true lady can bestow alms upon a beggar in such a manner that no one watching her would know that it was an alms.

In fact, in our present social use of the word "vulgarity"—for, actually, vulgar only means common, as we all know—you may take it for granted that a true Christian—by which we mean one who obeys the mandates of our Savior, and not merely a member of Dr. Someone's church—is never even apparently vulgar; and that one who has hate, and pride, and scorn of his fellow-men in his heart will be assuredly vulgar, though his clothes are of the finest, his habitation a palace, and his "family" ever so "high" and "good." Nevertheless, assumption and impertinence will continue to be considered a proof of gentility by many poor, silly creatures, until the end of time, as we all very well know.

The despised of some people are the looked-up, to of others. Were it not so, the little ones of the earth would not be able to hold up their heads under the contumely of the great ones.

If we would have powerful minds, we must think; if we would have faithful hearts, we must love; if we would have strong muscles, we must labor. These include all that is valuable in life.

If all those who obtain not their desires should die of disappointment, who would be living upon the earth?

ADDRESSES.

B. V. Springer, Moselle, Franklin Co., Mo.
G. A. Blakeslee, Galien, Berrien Co., Mich.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

OBJECTIONS TO BOOK OF MORMON.

It is said that the name Jesus Christ, was not known among men until it was made known to Mary the mother of Jesus. But Mosiah, one of the writers of the Book of Mormon, wrote the name Jesus Christ many years before the angel made it known to Mary; this it is said is a manifestation of the ignorance of the translator. To me it is the reverse. The fact that the ancient worthies worshipped God in faith of the atonement to be made by Jesus Christ, tends to prove that the object of their faith and worship was fully made known to them from heaven, and the name, character, and mode of life of the being through whom the atonement would be made. We discover that sacrifices of the first fruits of man's increase were of very ancient date; and I think it is reasonable to believe, that when Adam offered sacrifices to God he was instructed fully as to the reasons of his sacrifices. When Cain and Abel offered sacrifices, it is reasonable to believe that they were informed as to why they were commanded to offer sacrifice. It is reasonable to believe that Moses was informed of the name Jesus Christ, judging by what is written in the eleventh chapter of Paul's epistle to the Hebrews:

"By faith Moses, when he was come to the years of discretion, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt."

The offering of sacrifices is said to be a type of the gift of God, *i. e.*, his Son Jesus Christ. From the foregoing it will be seen that the people of God suffered reproach for the cause of Christ; and it would be strange to believe that a people would suffer reproach for one whom they had not been fully informed about, both as to name and character. And if Jesus Christ was described to the ancient people of God by some other name, when Joseph Smith translated it into English he would have to render it Jesus Christ, so that the reader of the English language could understand it. It should be remembered that Lehi obtained the records of Moses from Jerusalem, and carried them to the land of promise. If Lehi and his posterity had the writings of Moses and the prophets, it is evident that they would know about Christ from the records. We are told by St. Luke, in the twenty-fourth chapter of his testimony, that Christ immediately after his resurrection, chided some with being slow to believe, because they doubted the testimony of the women that saw him at the sepulcher after he arose; and he said unto the doubting ones, "Ought

not Christ to have suffered these things, and to enter his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Again it is written that Christ said unto them that professed to have Moses for their prophet and Abraham for their father, that if they believed Moses, they would believe on him, for Moses wrote of him. It is also written that Christ said, "I go as it is written of me." Peter writes, saying, "The prophets who prophesied of the grace bestowed upon you, inquired and searched diligently, searching what time, and what manner of salvation the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow. It is said by some eminent writers, that the altar bearing the inscription, "To the unknown God," which Paul saw at Athens, was an image of the cross with a man on it. And if so, it is a tradition which had been handed down from the devout men of the remote ages that held communication with Jehovah; and that the fathers of the race had as full knowledge and comprehension of the work to be wrought by the son of God as we have. The foregoing shows that the translator of the Book of Mormon was aided by divine power.

Some object to the Book of Mormon, because it is claimed that it was hidden, and found after being in the ground so many years. I am inclined to think that they who object on this ground have not seriously thought upon the commandments of the Lord given to some ancient prophets and seems to hide up testimonies and records to come forth in the latter days for the benefit of latter day Israel. I think the Book of Mormon is one of the precious records styled by the prophet Ezekiel, "Stick of Ephraim," which was so commanded to be hidden, and has come forth in fulfillment of an important prophecy of Christ. See Matthew 10:26. "For there is nothing covered that shall not be revealed, and hidden that shall not be known." The testimony which the Lord gave unto Moses to put into the ark, was kept sacred, and not seen by all the people; and afterwards was used in the hands of the priests to serve as a medium of temporary salvation to Israel. See Joshua 3:13-17. We read in the 32d chapter of Jeremiah, "Thus saith the Lord of Hosts, the God of Israel; take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days." We read in Deuteronomy 29:1, of a covenant which the Lord made with Moses for the Children of Israel in the land of Moab, besides the covenant which he made with them in Horeb. We also read that Moses took the Book of the Covenant, and read it in the audience of the people; and they said, "All that the Lord hath said will we do, and be obedient." The fact of the laws of Moses called the Decalogue, having to be added to the previous covenant, to which they promised to be obedient, which I believe

was the gospel covenant, preached to Abraham, and continued to his posterity through the prophet Moses, is evidence that they became transgressors. The additions are termed laws that were not good, and could not make the comers thereunto perfect; but were to serve as a chastizing rod to bring them to Christ, the personage of holiness, who would make the perfect sacrifice, the atonement satisfactory to the requirements of God, to expiate the indebtedness of our race entailed upon us through transgression. The benefits of such an atonement were and are conditional. The conditions are found in the gospel. In it is set forth life and death. See Deuteronomy 30:15, 19. The same chapter tells us that Israel would corrupt the ways of the Lord, and be left to the ill usages and captivity of Gentile or proud nations. It tells us, too, that when their children should consider and comply with what Moses taught them that day, that the Lord would turn back their captivity. If we ask a Christian in this day what the unbelieving Israelites must do to regain the favor of God, the answer would be, and truthfully, Believe in the Lord Jesus Christ, and obey the gospel. Then if those are the terms, they are the terms which Moses read to them out of his Book of Covenants, and taught them that day, (the time of Moses' ministration), and from the delineations of holy writ, we have reason to believe that the sacred records which contained the particular account of that covenant were hid up.

"Be strong and of a good courage, fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee, he will not fail thee, nor forsake thee."—Deut. 31:6.

Seeing that so much was made known to the prophets of Israel concerning the atonement to be made by Jesus Christ, is it unreasonable to find his name in a correctly translated copy of the old Testament, or any other volume written by inspiration? The Book of Mormon being hidden in the ground is as reasonable to my mind as some other scriptures that I read; for instance, it is written in Jeremiah 32:4, "Thus saith the Lord of Hosts, the God of Israel, take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days." And in one of the Apocryphal books, 2 Macabees 2:1, 4-8.

"It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified. * * It was also contained in the same writing, that the prophet being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up and saw the heritage of God. And when Jeremy came thither, he found a hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it, which when Jeremy perceived, he blamed them, saying, as for that place, it shall be

unknown until the time that God gather his people again together, and receive them unto mercy. Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed unto Moses, and as when Solomon desired that the place might be honorably sanctified."

The idea so prevalent among Christian people, that we are not to admit of any more books or revelations than what we have in the Old and New Testaments, which they base upon Rev. 22:18, is an erroneous one. This passage only prohibits man to add. A believer in what God has caused to be written of himself, will see that God is unchangeable, and will not diminish aught of what he has said. And if he adds aught, in book form or revelation, it will be sure to harmonize with what he has given aforetime.

I was talking to a Christian neighbor a short time ago, and I told him that the Book of Mormon was the same in doctrine as the New Testament. And he asked me what use we have for it, if it was the same. I answered that it is going hand in hand with the New Testament, to show to the nations of the earth that Jesus Christ was really the God given Savior of mankind; and as every word and work of Christ must be established by two or three witnesses, we have two nations testifying to the fact of the resurrection of Christ and his doctrine; and it is God more especially that has use for them; and if he chooses to give us some of the other lost or hidden sacred records mentioned in the Bible, I feel willing to accept them. We see there has been the Book of the Wars of the Lord, Numbers 21:14, and Book of Joshua. Joshua 10:13; 2 Samuel 1:18; Book of Nathan the Prophet, and Gad the Seer, Chronicles 29:29; Paul's epistle to the Colossians, written from Laodicea, Colossians 4:16. The many different authors upon the biography of Christ written before the gospel of St. Luke, see Luke 1:1; and about a dozen or thirteen more we could point out. If God has any use for any of the above writings, and thinks it fitting to restore them to man, who has a right to say it would be wrong and useless.

THOMAS R. ALLEN.

THE GOD HEAD.

DEAR SAINTS:—Bro. Malmstrom has again come before us in the *Herald* of December 8th, on the subject of the True God. He objects to the word organize, which I used in an article on the God head. I used it once in a quotation from O. Pratt. But I never used the word organize to convey the impression that man will ever create or beget a spirit. I know that Brigham Young and O. Pratt taught that spirits have a beginning, that they were created and made, generated, formed, &c. And that the Saints will generate or create spirits in the future life. This all has its beginning in polygamy and the doctrine of devils. Thank God I never believed in any of their teachings after 1852, when they made public that doctrine of salvation

by marriage, which has been a curse to them, and a stumbling block to all right minded people. They flatly contradict the inspired teachings of Joseph Smith. He declares that spirits are eternal, without beginning or end, that they never were made nor created; that they existed co-equal in point of time with God, and says, "I know my testimony is true, for God has told me so." That the spirit is a substance, that it is material; but that it is more pure, elastic and refined matter, than the body; that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust; and will in the resurrection be again united with the body. Bro. Malmstrom says that some of the Saints teach that the Father and the Son have bodies of flesh and bones. I have been a disciple of the Latter Day Saints' faith for thirty-six years, and I have found none who taught that the God-head, or any one of its members, had a body of flesh and bones. But that they had spiritual bodies until Immanuel, (God with us), became the son of David, and the second Adam, being born of Mary, but begotten by the Holy Ghost.

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, how shall this be, seeing I know not man. And the angel answered and said unto her. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing [body] which shall be born of thee, shall be called the Son of God."—Luke 1:32.

Abinadi says:

"I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God; and having subjected the flesh to the will of the Father, being the Father and the Son; the Father because he was conceived by the power of God; and the Son because of the flesh."—Mos. 8:4.

"For behold the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth. And behold he shall be born of Mary, at Jerusalem, which is the land of our fathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed, and conceive by the power of the Holy Ghost, and bring forth a Son, even the Son of God."—Alma 5:2.

In the Bible, Book of Mormon, and Doctrine and Covenants, Christ is called the Only Begotten of the Father. John 1:14:18.

"For God so loved the world, that he gave his Only Begotten Son.—John 3:16.

In what sense is Christ the Savior, the Son of God, the Only Begotten of the Father? Evidently in that he was miraculously conceived in the womb of Mary by the Holy Ghost, which is the power of the Father, and the only one that was conceived or begotten in that manner; hence he is the Only Begotten of the Father, and the only one having life in and of himself:

"For as the Father hath life in himself, so hath he given to the Son to have life in himself."—John 5:26.

"For in him dwelleth all the fulness of the God-head bodily." Col. 2:9; John 1:14; Rom. 9:5; 1 Tim. 3:16; Heb. 1:6-8.

Joseph Smith preached in Washington, D. C., February 5th, 1840, as follows: "He said I believe that God is eternal; that he had no beginning, and can have no end. Eternity means that which had no beginning, and can have no end. Eternity means that which had no beginning or end. I believe the soul is eternal. It had no beginning, it can have no end.

"I am in the Father and the Father in me, and the Father and I are one. The Father because he gave me of his fulness, and the Son because I was in the world, and made flesh my tabernacle, and dwelt amongst the sons of men. Ye were also in the beginning with the Father."

"That which is spirit, even the Spirit of Truth. The Spirit of truth is of God. I am the Spirit of truth. Man was in the beginning with God. Intelligence or the light of truth was not created or made, neither indeed can be. The elements are eternal, and spirit and element inseparably connected, receiveth a fulness of joy. The elements are the tabernacle of God. Man is the tabernacle of God, even temple; and whatsoever temple is defiled, God shall destroy that temple. The glory of God is intelligence, or in other words, light and truth. Light and truth forsaketh that evil one."—Doctrine and Covenants, Sec. 90.

The teachings of the Latter Day Saints are plain and easily understood, as to who God the Father, the Son, and the Holy Ghost are; and that they have bodily form, like unto men, but of spiritual essence. That the Father, the Son, and the Holy Ghost are one in essence, one in power and glory, without beginning or end; were never created nor made, but are self-existent from all eternity to all eternity.

"Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me, and in me hath the Father glorified his name.—Nephi 4:8.

"Christ the Son, and God the Father, and the Holy Ghost, which are one eternal God."—Alma 8:10.

"The Holy Ghost beareth record of the Father and of the Son, which Father, Son and Holy Ghost, are one God, infinite and eternal, without end, Amen.—Doctrine and Covenants 17:42.

Our faith is not Unitarian, Transcendental, nor Pantheistic. There is no truth more prominently taught unto men by Jesus Christ while he was in our world, than that God was the Father. He uses the expression to the Nephites one hundred and thirty or forty times; and that he, the Father, is an individual, located in a certain place called heaven. God is omnipresent by the Holy Ghost. By the Spirit all things are governed in the most perfect order, and wisdom according to the will of the Father and the Son.

Our brother certainly misunderstood Bro. Gurley and me; for there was nothing said by either of us to convey the idea, that the Godhead had bodies of flesh and bones; or that they were ever created or made. But that they had spiritual bodies, such as Jared's brother saw; that they had bodies in the form of man from all eternity; that their form is as unchangeable as their nature; and that man has known the Godhead as plural, from the beginning of time.

"Let us make man in our [plural] own image." And the Book of Abraham calls

them the Gods. The Hebrew word *Adonai* plural, as a name given to God, occurs more than a hundred and fifty times in the Bible. When the three men came to Abraham, he ran to meet them, bowed himself, and said to them, *Adonai*. He used this name for the three; and so it stood for a holy triad. It could not be a plural in majesty, it was an actual plural, as a Divine name. "Hear, O Israel, Jehovah, our God, is one Jehovah." This is the ineffable name, the most holy name, that has ever been given to men. Jehovah is the proper name for the eternal ones. It represents the past, the present and the future. John unfolds its true meaning, when he pronounces the blessing of "grace and peace, from him which is, and which was, and which is to come." The Unitarians, and some of the Jews, claim this name, Jehovah, to be in the singular; and can not be used in the plural. But we find that Joshua gives the name a plural form.

"And Joshua said unto the people, Ye can not serve Jehovah, for he is a Holy God."—Josh. 24: 19.

Here the phrase, "Holy God," appears to be the singular number in our translation; but the original Hebrew has both the noun God and the plural number, and the adjective holy; agreeing with it in the plural number. The Holy Name stands here as being defined, the Gods, the Holy Ones, the Holy Persons. A personal Trinity lies in the name Jehovah. The trinity of Divine and eternal life. It expands into the form of three personal, living names; and these three are equally holy, equally divine, equally impossible to be transferred; so that no one can take the place of another. They are three in one. They are clearly separated, yet they unite in the one great name. Then the name *Elohim*, (the persons in covenant). But *Elohim* stood also for heathen deities sometimes. But the great name, Jehovah, wherever it stood, represented two or more persons.

It is important to remember that the persons must have been eternal and divine, because this name never could receive any meaning, carrying it outside of the eternal circle of Deity. Even after man went into devil-worship, so that they accepted the lying seraph, (serpent, or Satan transformed into an angel of light), as a more truthful counselor and warmer friend than God, they formed the serpent with three heads, to represent the past, the present, and the future, as seen on the silver belt of the shield of Agamemnon. It was worshipped in Greece, Egypt, India, and in America; for the dragon, the neck of which supported three heads, is found in the mythology of all these nations, and sculptured, or painted on their ancient buildings. But all through the dark ages of mythology, God's name as heaven-Father, has been known to man. M. Muller, in his study of ancient language, finds the names heaven, Father, prayer, sacrifice, altar, spirit, law and faith, are words used in the Aryan language, before their separation, that is, before the time when Sanskrit was spoken in India, or

Greek in Asia Minor and Europe. Thousands of years have passed since the Aryan nations separated to travel to the north and the south, the west and the east. They have each founded empires and philosophies. They have each built temples, and razed them to the ground. They have all grown older, and it may be wiser and better; but when they search for a name for what is most exalted, and yet most dear to every one of us; when we wish to express both awe and love, the infinite and the finite, we can but do what our old fathers did, when gazing up to heaven and feeling the presence of a being, as far as far, and as near as near can be—we can but combine the self same words, and utter once more the primeval, Aryan prayer, Heaven-Father, in that form which will endure for ever, "Our Father, which art in heaven." May we all come unto him in faith, and purify ourselves as he is pure, until he be pleased to return unto us a pure language. Then we will understand each other, "when we see as we are seen, and know as we are known."

Your brother in Christ,

JOHN MCKENZIE.

HOW TO GET GAIN.

A VERY important question, one which thousands are asking. There are many fields open to the seeker of wealth, but they are thronged already. If we could find one in which there is a certainty of success, and in which few were seeking, that would be the one to search in.

The gospel offers it. Is it possible, says one, that the gospel of Christ offers advantages for making money. It does, as surely as it offers eternal life, or the remission of sins through baptism. Hear the Lord's promise:

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vines cast their fruit before their time; and all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts."

What a wonderful promise. I sometimes hear Saints say, "I am too poor to pay tithing." Is it possible there are Saints whose poverty prevents them from keeping the law of God? I am aware there are some who have nothing. They should receive, and in receiving they keep the law. There are but two classes, one to give, the other to receive. If I should hear the rich declining to pay tithing upon the grounds that riches were burdensome, that they already had sufficient, that this law would increase their wealth, I should think such an argument had a seeming degree of consistency; but for the poor to refuse upon the plea of poverty, is right the reverse.

Brethren, are not all of God's laws to us to benefit our condition here? Every commandment that he has given is to promote our happiness here, as well as hereafter. When a man is already poor, that

which would have a tendency to make him more so would be no blessing, but the reverse. The law of tithing, viewed in the light of God's promises, is not to impoverish his people, but a means by which they may be made prosperous; we should always bear that in mind. If I am poor, or in debt, the more need of obeying this law. If God's promises are good in one instance, they are in another. This is a law by which we can test him, and know for ourselves. We need not wait to pass behind the veil. This is just what he asks us to do. "Prove me now, herewith," says the Lord." We sometimes hear it said that poverty is a blessing. It is one which I don't desire. The Master does not consider it such, or he never would have given a law by which we could rise above it. The question is often asked, When shall I commence to obey this law? I ask, When should you obey the gospel? When you understand it, and feel the need of it. So with this. When you understand it and need its blessings. As to the amount and manner of paying, that is easily ascertained from the Bishop when you really want to pay it.

The law of tithing presents to us one of the best financial systems that was ever had among men, a perfect system; it is God-given, reaching as far back as we can trace God's dealings with his people. A law that will reach all the varied conditions of his people, from the poor widow to the apostle. When the Saints learn to regard it in its true light, we will have no need of district fund, or any other man-made scheme. As the Mosaic law had to give way before the perfect law of liberty, so they will have to give way before the perfect law of tithing.

Says a brother, If I do good in a general way, can not I obtain my inheritance? You will get whatever blessings are promised for your work. If you want temporal prosperity, you must keep the law governing that; for God has nowhere promised it through any other. As well think of receiving a remission of sins through the law of repentance, or the Holy Ghost by the act of baptism. Special blessings are given through special laws. We see some of the Saints rapidly accumulating wealth who have not kept this financial law. The reason of this is, their natural appetites, and their advantageous surroundings. In this respect they stand the same as though they never had embraced the gospel. A Saint ought to have a special advantage in this respect; for he is not on equal footing with other men. As a Saint he can not resort to the ways and means to make money, that the world does. So unless specially blessed of the Lord, he must suffer loss. Therefore these conditions are held out to him, and he is commanded to observe them. If a man is what is known in the world as fortunate, he soon amasses wealth. This is what God proposes, to make "his crops to grow, to rebuke the devourer." Why will he do this? Because he has been baptized? No, because he has kept the law.

In looking at this law, we are made to see the beauty and excellency in two ways:

As we have endeavored to show, the giver is blessed. Then what a grand purpose it is used for, to bear the glad news of the gospel and to help the poor. This is the law by which the land of Zion will be blessed. While the destroyer is abroad making waste, sending famine through the land, the Saints will be safe. Their land will be yielding its increase, her people *all* having obeyed this law. In this we see the reason why *none* will find an inheritance there, only those whose names are found enrolled in the law. One shall not eat the fruit of another's labors. Those who have absolutely nothing, are entitled to receive, hence their names will be there as receivers. May the Saints arise and work.

HIRAM HOLT.

IF THE COAT FITS YOU WEAR IT.

THIS is an old saying, and a very good one if properly applied; and more especially, if the coat is given to us and made in the latest fashion, and of good material, either of cloth or of christian duties taken from the scriptures, cut and made in the latest fashion. Which of these coats should the disciples of Christ prefer. I am afraid the finely fitting cloth coats that set off our outside appearance to such good advantage, and makes such a lasting impression on their disciple friends from their looks when they go to the house of prayer, would be preferred most and worn with thankful hearts to the giver, and no fault found nor question asked as to the propriety of accepting them, or whether they were all wool, or a little mixed with other materials. These coats would be taken good care of, put into the best trunks, and the charity and goodness of the giver would be lauded and talked of every time they met; while on the other hand, if some good, charitable disciple of Christ, that was not able to purchase cloth coats to give away, should prepare a lot of Christian-duty coats, made up from the Scriptures, and fitted to every disciple's daily wearing, and more especially to wear when they go to the house of prayer, (I am willing to admit that Christian-duty coats will not be seen nor spoken of so much nor probably make such a lasting impression because they are worn on the inside, and only seen by those that are looking for that kind of coats), where the true disciples of Christ, wearing these Christian duty coats, shine in the sight of the giver, and they realize that their coats will not wear out, neither will the cloth they are made of fade away. They can take them with them. These coats will clothe them in the great hereafter, while the others made of the most lasting materials, will have to be left behind, and in the great hereafter, they are left naked.

Disciples of Christ, choose your coats, and be careful how you wear them; they both have their reward. The finely-fitting cloth have their reward here; but the Christian-duty coats have a double reward, here and hereafter. I have known professed disciples of Christ to get very angry, because some other charitable disciple gave out some christian duty coats

that fit them very closely, and question the propriety of accepting them, although the materials were all wool, taken from the scriptures, (and given with spirit), or in the spirit of love and meakness; and with a desire that the coats should be worn in the same spirit, that all might be profited together. But I have felt to pity the good, charitable disciple in many instances, who prepared the coats; for the tighter and better the coats fit the disciples, the less praise they give; and his charity and goodness got but very little lauding when the disciples met, and he was thought to be a little cranky.

With my eyes open to all these conditions, I propose to prepare a few Christian-duty coats, without any malice aforethought, or design to hit any particular person, or give offense to any. I want my coats worn, and the tighter they fit the better it will suit me. I say to all, if the coats fit you, take them and wear them in a proper Christ-like spirit. They will outlast the other coats. I will commence by selecting a few for those holding office in the church.

"Wherefore, now, let every man learn his [this is one of the coats, to learn his duty] and to act in the office in which he is appointed, in all diligence, [another coat]. He that is slothful shall not be counted worthy to stand; and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand."—Book of Covenants.

After the Lord had given all necessary instructions that every officer might be left without excuse, then he requires every officer to learn his duty, and show by his works that he is approved; or there will be a time that he will not be counted worthy to stand in the office that he was appointed to; and this instruction would apply to all kinds of governments and orders, where men are appointed to office; if they did not show themselves approved, and do the work of the office, having learned its duties, would they not be impeached, court-marshaled, or put out of their office according to the law of the government, or order they represented. In fact the office should always trust the officer because it had work for him to do; and every elder, priest, teacher or deacon, is to be ordained "according to the gifts and callings of God unto him;" and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him.—Book of Covenants.

Here is the order of calling, or appointing officers in the church, or kingdom of God. Here is the key to every office, as well as to every officer in the church. I want all officers and members to put this coat on, and be careful how they wear it. "Be ye very careful; for many elders, [priests, teachers, and deacons included] have been ordained unto me," not according to the gifts and callings of God unto them, but according to their own or somebody else's zeal, desire to make a show on paper, or something else of the same stamp, "and are come under my condemnation, by reason of neglecting to lift up their voices in my cause." How could

many lift up their voices when it was not their gift nor their calling of God so to do. This coat fits both parties very tight, the one being ordained, and the one ordaining; because "he is to be ordained by the power of the Holy Ghost which is in the one who ordains him." "And for such there is tribulation and anguish; happily they themselves may be saved, (if doing no evil)." (But they have already done a great evil, and come under condemnation in ordaining and being ordained contrary to the command of God; so their coats will be tried by fire). "Their works are burned not being profitable unto me." And further; I do not believe the Holy Ghost ever made a mistake and ordained contrary to the gifts and callings of God. Therefore the many mistakes that have been made in this respect, must be traced to some other source. They might be traceable to other coats, such as zeal, pride, self-exaltation, and other natural outgrowths of holding office, and a desire to hold office. Then you know the responsibility of an office almost always elevates a man and in many instances this elevation, or zeal, causes hasty work with the bad results seen in many instances. Now for a coat to remedy this evil that has brought so many under condemnation, and the church into disgrace and disrepute in so many instances:

"Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remembereth them no more. By this ye may know if a man repenteth of his sins. Behold, he will confess them and forsake them."—Doc. and Cov.

Here is the remedial coat, and I hope for the good of the church, and also for the good of all those who are under this condemnation, that is, who have failed to lift up their voices, and failed to learn their duty, and show themselves approved; and that have ordained or been ordained contrary to the commands of God, will put on this redemptive coat, and repenting (Paul says this is repentance, to cease "to do evil and learn to do well") from their sins, come forward and confess them, and forsake them; and show themselves approved by learning their duty, and, by lifting up their voices, or by giving up their offices and stepping back into the ranks, and endeavoring to learn their duty, and their gifts and callings as members, and show themselves approved, that they may be counted worthy to stand, when all men's works will be tried by fire.

"Brethren, examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves."—2 Cor. 13:5. Stand yourselves up in this coat; draw the line and the plummet on your own selves. Do you not know the gifts and callings of God unto yourselves, and whether the Holy Ghost has ever confirmed your ordinations or not? If not, would you not be better off in the ranks as a private? You certainly would not be under as great condemnation. Above all things, let honesty with ourselves and God be uppermost; and then if we err through ignorance, the Lord will forgive us.

I will now point out some of the coats that the whole church has been obliged

to wear in the past, and are obliged to wear now; and will have to wear in the future if the remedial coats are not applied. First, the act of seeking office contrary to the law ("the gifts and callings of God to him"), is self-exaltation, "and he that exalteth himself shall be abased." So we see a foundation laid to abase the whole church; "for we are all members of the one body, and where one member suffers, all the members suffer with him;" and where one member is abased, all the members are abased with him. So if many of the officers are abased and under condemnation for self-exaltation, does not the whole church feel the effects? "And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent, and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say but to do according to that which I have written."—Book of Covenants.

Among the former commandments is, "And no man taketh this honor unto himself, but he that is called of God as was Aaron," (Heb. 5:4), and "according to the gifts and callings of God unto him," and "by the power of the Holy Ghost in the one ordaining him."

As a people we are very strenuous, (and especially the officers), in requiring other denominations to fulfill literally the law of baptism by immersion, and the laying on of hands; and you must be called as was Aaron. The organization of the church with all its primitive officers is also urged. These are strong points well taken, and should be applied at home and to ourselves, although they may fit very tightly. The fact of having gone through the ceremony of ordination, being called by ourselves or by some one else, by conference or by vote of the branch, or any other way except that provided in the law of calling to office, is null and void; as much so as in any other denomination. In fact, these things have become coats out of season, and are sweating and reducing the body more than wisdom would dictate; and will have to be laid aside whenever "Zion puts on her beautiful garments and arises in her majesty." Then woe to him that has not applied the remedy, because it will be said to him, "Depart, ye never knew me." (Christ). Where is your wedding garment? Where is your one talent? Why did you not learn your duty, and show yourselves approved? Burn his works, but save him. Give him according to his works.

Now for some prayer meeting coats. It is very fashionable for disciples to wear their best coats to meeting and what would the good brethren and sisters say, if we came to meeting looking shabby in our dress, not having done our duty to our outward appearance? Would they not criticise our coats? I take the liberty to answer yes. So with our Christian-duty coats. And what will the good sisters and brethren say about us, if we are shabby about our Christian duty coats. How I wish we were all as much concerned about

what they will say about our Christian duties, as we are about what they will say about our other coats; and that before we left home, we would go into our closets and shut the door, and there put on our duty-coat, and take the brush of self-examination and resolution to do our whole duty, and brush ourselves with it and a contrite spirit, in secret prayer, that we may be rewarded openly, *i. e.*, that the man-fearing spirit of what will they say, may be taken from us, and our mouths opened; that we may not be afraid to kneel, or rise and speak and do our duty; for if we are afraid to acknowledge our Lord before men, we have no claim on his acknowledging us before his Heavenly Father.

"Then they that feared the Lord spake often one to another. And the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts; in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.—Mal. 3: 16, 17.

Here are duty-coats that I wish to call particular attention to. "They that feared the Lord spake often one to another." When and where did they speak to one another? Was it in private? Was it when they were visiting one another at their homes? I answer no; because it is no cross to confess the Lord and speak often one to another at home; for it is often the case that there is too much said about others and other things, and that fear of what they will say, seems to let us loose, and we say what others have said and done, and what they have not done, with great liberty. The cross that our Lord spoke about, seems to have very little cross about it, when we are visiting, or in our private communications with our brethren and sisters. Then this speaking often one to another, must be in public, where it is a cross to confess the Lord before men, and bear our testimonies; for it is by our testimonies that we are to overcome. "And the Lord hearkened and heard it; and a book of remembrance was kept." And if what we have said in private is to be accounted for; and we are to overcome by our testimonies; and a book of remembrance is to be kept; and we are to be judged out of what is written in the book of remembrance; and we have never spoken or borne a testimony, what will be written there for us? Will our presence and silence be taken as testimony, and written in the book of remembrance for us? Will it be written, They were afraid to testify of me before men, I can not testify of them before my Father in Heaven.

There are many people in our day, that assume a religious coat, and wear it on the outside because it is fashionable and popular, or for some mercenary purpose; but it is not so with many of the Latter Day Saints. The doctrine they profess is so unpopular, that they put their worldly, fashionable coats on the outside, to cover up their religious coats, for fear their neighbors will know that they are Latter Day Saints. Moses esteemed the cross of Christ of greater value than all the honors of Egypt. Paul thought the reproach of

Christ of greater value than all other things; and put Christ on the outside, that he might be seen and read of all men. A real old fashioned working coat, speaks louder than a Sunday coat; and as no man is dressed without an overcoat, let us put on the overcoat of charity, not like the world that makes a great outside showing, but that which comes from the heart, and wells up and flows out like a well of living water, and waters all around, and makes grass to grow in barren and desert places; and thus cover up the barrenness of sin. This overcoat will wear long and not get threadbare; neither will it "vaunt itself, is not puffed up." A real coat of charity never faileth; has not the shining, brassy shade, nor the tinkling of a cymbal, but endures to the end, and prevents a multitude of sins. "Silver and gold have I none, but such as I have give I unto thee." (these coats). A. HAWS.

APOLOGY FOR THE BOOK OF MORMON.

THIS book condemns polygamy. It is not a travesty, as is proved by its collateral works, "Doctrine and Covenants," which contains revelations made to Americans by one claiming to be Jesus Christ of the New Testament. It is attested to by miraculous occurrences. It is in no single instance discordant with the teachings of the Bible. It is opposed to the idea that miracles have ceased, or that the canon of scripture was ever closed. Its diction is thorough, pure, extremely penetrating and deeply solemn. It fulfills, no doubt, the cleansing of the sanctuary foretold by Daniel. As the seventy weeks meant 490 years, so it is 2,300 years from the death of Zachariah the son of Barachias, who fell between the temple and the altar, to the showing forth of this book, the stick of Ephraim, the stone literally cut out of the mountain without human hands. The Church of Latter Day Saints was re-established in 1830. Christ sums up the Jewish ceremonial economy with the death of Zachariah; that economy was given because of transgression. The plan of salvation has always been the same and covers the three heavens in its allotments. The fall of angels from one of these heavens is the corner stone of the whole plan. The daily sacrifice was taken away at the death of Zachariah, for Malachi says it was not acceptable to God in his day. There is reason to believe that the Bible and Swedenborg's writings are both alluded to in this book. This book is both Catholic and Protestant, Baptist and Seventh Day as well as Lord's Day. It is essentially Methodist in its spirit and is thoroughly opposed to the spirit of supereminence in national rulership. It relates the ancient history of this continent from a religious stand point and is perfectly correct in chronology. It shows the fulfillment of Old Testament prophecies and the words of Christ; "Other sheep I have which are not of this fold." The use of the word senine (not in Webster) is remarkable, as the original plates were written in Egyptian characters. It predicts the near restoration of the Jews and a literal resurrection. There was a deuter-

onomy, why should there not be a deuter-evangel? Its predictions are deeply affecting. Paul's words: "Thou sowest not that body that shall be," explains any apparent contradiction without Swedenborg and the Book of Mormon. Swedenborg wrote from the stand-point of the third heaven, to which Paul was caught up; he denies that one devil rules all hell but not the imputation of Christ's goodness. The Book of Mormon relates exclusively to this planet. The capabilities of the resurrected will be all-embracing. Spiritualism followed the martyrdom of the Smiths. There is reason to believe that the last days will include a century; *sol justitue et occidentem illustra.*

INNER LAMB.

Joyful, Kern Co., Cal.

Selections.

AMERICAN KITCHENS.

WASTE OF FOOD BY LACK OF KNOWLEDGE
ON THE PART OF OUR COOKS.

SAID a French restaurant-keeper of Boston the other day: "Your waste in the kitchen is great, inexcusable. In the average American household there is more meat, for example, used and wasted than would supply three ordinary French families of the same size. Why is this? Your cooks, as a rule, are not cooks at all. Where do they come from? From the poorer classes of your people, who do not know how to live, and have never learned the art of cooking. In France it is a part—and a very important part—of the education of every girl that she be taught the art of cooking; for it is an art in which the learner must gather her knowledge from the experience of others as much as in any branch taught in schools. Inspiration in making new and acceptable dishes never comes to the novice, but only to the accomplished cook. Therefore, from the highest to the lowest, every Frenchwoman is supposed to be either proficient in the art of cooking or to have enough knowledge of it to direct the work of her kitchen. Here, how few know anything about cooking. How many even know how to cook potatoes? The French cook their meats and vegetables thoroughly, and waste nothing. They make them palatable by appetizing sauces and gravies, and more easily digestible by the manner in which they cook and manipulate them.

Take the article of beef, for example. I can cook it in a hundred different ways—yes, more than a hundred. The dishes I could make of it would make one-half the amount of meat satisfy the appetite and leave no dyspeptic symptoms to contend with. Dyspepsia—that is an American disease, which comes from eating too much heavy, indigestible food. In France we have no dyspeptics. Sometimes great eaters have had indigestion, but it is only a temporary trouble which can be remedied by abstinence, not a disease like dyspepsia. Well, you can boil, broil, stew, roast, and in fact cook beef in a variety of ways that would take a long time to describe. When beef is cooked it is usually combined with things that will give it a

favor—boiled, for example, with onions, a stick of cinnamon, thyme, laurel leaves, eschalot, a clove, etc., etc.—Not all of these but such things as are needed for what is designed. The meat, after boiling, is taken out and prepared in various ways, which I need not name. The water is made into soup. If the beef is roasted it is served with an appetizing sauce, as roast beef, cold roast beef, etc. Then what remains is stewed with vegetables of various kinds. Then the cold roast or boiled beef may be made into a salad. What remains can be hashed and the bones used for making soup along with soup stock. Even the meat taken from the soup stock can be served up with a sauce which contains enough of stock to supply the food substances which have been extracted from it. In France the substance in the bones is largely extracted by boiling, and even the marrow is saved and sold at a comparatively high price in that country to be used as a toast dressing. Then there are beef a la mode, a la Provençal, a la trianon, miranton, gratin, etc., all being the result of peculiar ways of cooking, and all having distinctive characteristics; but all palatable, and all nutritious, and none that will distress the stomach after eating. For soups we have them in all variety—their name is legion. Our cooks even make most palatable and very nutritious soup out of vegetables, with only a little fat added. Pea-soup, bean-soup, lentil-soup, and soup with onions, carrot, etc., are wholesome and nourishing.

"And, by the way, let me tell you that in France when meat is served it is accompanied with only one kind of vegetables. Here you lose the distinctive flavor of any one by having a number. The fact is, in France we attach more importance to what we eat than you do in this country, and yet we do not consume as much good meat as you do, and waste nothing that can be eaten. But we put our art into making it palatable and digestible; we put work and skill into our cooking. Did you ever eat Hamburg steak? No? Well, you take a piece of good lean beef, grind it up fine, put in salt, pepper, and onions chopped fine; then break in eggs sufficient and mix the whole up together. Flatten into a cakelike mass and fry it until done in sweet butter. In making other dishes each has its peculiarity, but all are made, first, to be palatable; second, to be satisfying to the appetite; and third, to be easily digestible. Then, we study economy. We waste nothing that can be used for food. The result is, that we can live much cheaper than Americans do, and much better. Your people waste because they do not know how to cook. If you have a roast turkey—after a meal or two from it, what remains is thrown away. We would then make a fricassee, or a stew, or a soup of it, and in this way waste none of it. The same is true of most other meats, and especially true of vegetables which have been left over. The cooking in France, except, of course, in hotels and restaurants, is done mostly by women. Male cooks are what may be called pro-

fessionals in France. They study cookery and practice it as a doctor would study and practice medicine. There is no way that I can see that the waste in American kitchens can be stopped but to teach your American girls, your cooks, how to cook properly and administer the affairs of the kitchen economically, and to accomplish this they must have the right kind of training by teachers who know and practice what they teach."—*Boston Herald.*

SKELETONS OF GIANTS.

REMARKABLE RELICS OF AN EXTINCT
RACE EXCAVATED IN GEORGIA.

MR. J. B. TOOMER recently received a letter from Mr. Hazleton, who is on a visit to Gatesville. The letter contained several beads made of bone, and gave an interesting account of the opening of a large Indian mound near that town by a committee of scientists from the Smithsonian Institute. After removing the dirt for some distance, a layer of large flag-stones was found, which had evidently been dressed by hand and showed that the men who quarried this rock understood their business. These stones were removed, when in a kind of vault beneath them, the skeleton of a giant seven feet two inches was found. His hair was coarse and jet black and hung to the waist, the brow being ornamented with a copper crown. The skeleton was remarkably well preserved and taken from the vault intact. Near this skeleton were found the bodies of several children of various sizes. The remains of the latter were covered with beads, made of bone of some kind. Upon removing these, the bodies were found to be inclosed in a net work made of straw and reeds, and beneath this was a covering of the skin of some animal. In fact, the bodies had been prepared somewhat after the manner of mummies, and will doubtless throw new light on the history of a people who reared these mounds. Upon the stones that covered the vault were carved inscriptions, and if deciphered will probably lift the veil that has enshrouded the history of the race of giants that undoubtedly at one time inhabited this continent. All the relics were carefully packed and forwarded to the Smithsonian Institute, and are said to be the most interesting collection ever found in America. The explorers are now at work on another mound in Bartow county, and before their return home will visit various sections of Georgia, where antiquities are found. On the Oconee river, in Greene county, just above Powell's Mills, are several large mounds, one of them very tall and precipitous.—*Athens, Georgia, Banner.*

HASTE IN EATING.

WHATEVER is of sufficient importance to be done has a claim to be done well. This principle is generally acknowledged in mechanics, in farming, in all branches of industries. I know of no act of any especial importance that, by the vast majority of people, is performed with so much haphazard as taking our meals.

A large number of persons, apparently regard the time spent in this as nearly wasted, only so far as a little cursory pleasure is concerned. Hot haste seems to be the prevailing idea, securing our food in the most available form for swallowing, semi-liquids, to be forced down with the aid of hot drinks. The natural and legitimate results of such an unwise course are dyspepsia more prevalent in this country than in any part of the civilized world with kindred diseases and a practical loss of at least one-half of the nourishment which might be afforded by the same articles. A very important consideration in connection with this matter is the fact that the saliva is not combined with the food, as a necessary solvent, in the absence of which starch foods, in particular, can not become parts of the body, to the extent which is natural. To illustrate the relative importance of the insalivation of the starchy and the flesh foods, we have simply to note the habits of the carnivorous and the vegetable eating animals, the one swallowing smaller animals whole, remaining in a torpid state for a longer or shorter period, days or week, while the "patient ox" and this family, carefully "chew the cud" thoroughly appropriating the natural nourishment of the grasses, &c. By this chewing the starch is actually changed to sugar, as illustrated by the peculiar sweetness of the well-chewed crust of brown bread.

In the general absence of reasonably thorough and decent chewing, at all comparing with that of the higher order of brutes, it is not surprising that so many of us are suffering with indigestion actually starving, from the fact that so little of the food consumed is appropriated, really nourishing the body. It is probable that one-half of the time lost in sickness by the average in any community, if devoted to decent habits of eating would sensibly improve the general health.—*Selected.*

Conference Minutes.

DECATUR DISTRICT.

Conference held at Lucas, Iowa, June 7th and 8th, 1884. Bro. H. A. Stebbins presiding, Bro. L. W. Powell clerk *pro tem.*

Branch Reports.—Lucas, 199; 3 received, 2 removed, and 2 expelled. Creston, 17; 2 baptized. Davis City, 64; 3 baptized, 1 received, 1 removed. Little River, 103; 2 removed. Greenville, 20; 3 received. Lamoni, 492; 4 baptized, 8 received, 3 removed, 2 died. The president reported the What Cheer Branch broken up by the removal of most of the members.

Letters were read from Bro. J. R. Lambert, showing labor done at Creston and elsewhere, and the baptism by him of two. Bro. E. H. Gurley also reported by letter. The president reported his work in the district and the baptism of six by him; also reported the condition of the various branches. Brn. J. W. Gillen, Lewis Gaulter (baptized 4), George Spencer, J. R. Evans, John Watkins, J. J. Watkins, T. R. Allen, and T. A. Johns. Also Priest John Davis reported. Brn. J. W. Gillen and H. A. Stebbins reported the

condition of the Lamoni Branch, and Bro. George Spencer that of the Lucas Branch. In the afternoon Brn. E. Robinson, O. B. Thomas, and E. Lovell reported.

The following resolutions were adopted:

Resolved, That we recommend that each branch in the district appoint a committee of two to solicit subscriptions to pay the expenses of the district president and towards his support, said fund to be held in the hands of the branch treasurer, subject to the district president.

That all Elders and Priests who have no licenses be granted them on the recommendation of their respective branches.

That every Elder and Priest in the district be requested to labor in the territory adjacent to him to the best of his ability. That we sustain our district president by our faith, prayers and means. The general authorities of the Church were sustained by vote, also Brn. H. A. Stebbins and E. H. Gurley as president and clerk of the district.

In the evening preaching by Bro. J. W. Gillen. Sunday 8th. Preaching in the forenoon by Bro. H. A. Stebbins. In the afternoon testimony and sacrament meeting in charge of Brn. E. Robinson and L. Gaulter. All present were blessed and comforted by the Holy Spirit's power. In the evening, preaching by Bro. O. B. Thomas.

Adjourned to meet at Davis City, at 10 a. m., September 6th, 1884.

WESTERN MAINE DISTRICT.

Conference commenced at Bray's Mountain, Deer Isle, May 10, 11, 1884. W. G. Pert president Zelotus F. Eaton clerk. Officials present: Elders 6, Priests 3, Teachers 3 Deacons 3.

Elders' reports.—W. G. Pert, district president, reported as having organized a branch at Bray's Mountain, Deer Isle, of 18 members, Jonathan, G. W., S. S., O. C., and J. B. Eaton reported.

Branch reports.—Brokeville 41, one added by vote, Bray's Mountain 18, Green's Landing 33, ten removed by letter, 4 added by vote.

Evening of the tenth, prayer and testimony meeting.

Sunday sessions.—Met at 8 for prayer; 10 for preaching by W. G. Pert. Afternoon preaching by W. G. Pert. Evening, prayer, business and sacrament meeting. G. W. Eaton, W. G. Pert, J. B. Eaton, authorized to visit Deer Isle Branch, and set it in order, and report to next conference. Adjourned to meet at Brooksville Branch, Aug. 9, 10, 1884.

Miscellaneous.

BORN.

TARLING.—At Streator, Illinois, May 11th, 1884, to Alfred and Susan Tarling, a daughter, named Emily Alice, blessed June 1st, by Elder John S. Kier.

May health and wealth both wait on thee,
And happy may each birth-day be.

MARRIED.

SORENSEN—GAULTER.—At the residence of Lewis Gaulter, the bride's father, Lamoni, Iowa, on Tuesday June 3d, 1884, by Elder J. W. Gillen, Bro. Marce Sorenson and Sr. Lizzie Gaulter, all of Lamoni, Iowa.

DIED.

SCOTT.—At Eight Mile Grove, Pottawattamie Co., Iowa, June 4th, 1884, of pneumonia, after

only three days sickness, Sr. Ann Scott. S was born in England, June [22d,] 1811. Accepted of the gospel in her native land, and in 1855 started for Utah; but becoming satisfied that all was not right, stopped in the vicinity of Council Bluffs, where she received the Reorganization, being baptized by Elder E. C. Briggs, August 26th, 1861, living all this time a consistent and faithful member, and in the last sickness expressed no fear of the final change. Her husband only preceded her some eight months. She leaves five sons, all married. Funeral was held in the Hazle Dell Church, a large attendance, the sermon was by Elder Robt. M. Elvin.

COOK.—At his residence in Carson Valley, Nevada, May 13th, 1884, of hemorrhage of the lungs, Roland Cook, son of Richard Cook deceased, formerly of the old church. Roland was not a member of the church, but was a good, moral young man. He was born at South Weber, Utah, and was 27 years and 10 months old when he died. He had a smile and kind word for every one, and was beloved by all who knew him. Funeral services by Elder Glad Rodger.

Fare thee well, our darling nephew,
We shall never see thee more
Till in Paradise we meet you,
Where all our sorrows will be o'er.
Fare thee well, the tie is severed,
Now thy grief and pains are o'er;
We shall greet thee never, never,
'Till we meet on that bright shore.

M. C.

DICE.—At Stewartsville, Mo., April 18th, 1884, of heart disease, Catharine Dice, born December 21st, 1814, in Darmstadt, Germany. Embraced the gospel in 1844, and was baptized by John Green. Came to America same year, and joined the Reorganization on her former baptism, December 1872. She bore her affliction with patience, and when asked if she desired medical aid, she said no, she wanted to die in the faith; and thus she passed away, loved and respected by all who knew her. Funeral sermon by J. M. Terry and Temme Hinderks.

"She's gone! her work on earth is done,
Her battle's fought, her race is run;
Blest is the path she trod;
For she espoused the glorious cause,
In prompt obedience to the laws
Of the Eternal God.
She sleeps, her troubles here are o'er;
She sleeps where earthly ills no more
Will break the slumberer's rest.
Her dust will rest beneath the sod,
Her spirit has returned to God,
To mingle with the dust."

THOMPSON.—At the home of his uncle, H. R. Thompson, at Winona, Minnesota, May 10th, 1884, of consumption, Mr. William H. Thompson. He was born near Titusville, Ripley county, Indiana, October 7th, 1859; and was a law student and school teacher at the time of his demise, having taught four terms. His health failing, by advice of physician he went north, arriving at his uncle's a month before death. He was a brother to Bro. T. E. Thompson, of Xenia, Clay county, Illinois, at whose request this notice is published.

COLE.—Sister Anna Cole was born March, 18th 1812, in Compton, Canada East, and died at the home of her son-in-law, Bro. Peter Harris, in Lamoni, Iowa, June 4th, 1884, aged 72 years, 2 months and 16 days. For months she was so ill and wasted that her death was expected at any time, and it was her wish to go that she might be at rest. She was the mother of nine children, six of whom reached maturity, and five of these

THE SAINTS' HERALD.

yet living. Two died in infancy. The other seven all obeyed the gospel. Sr. Cole and her husband, Bro. John Cole, heard the truth and were obedient about forty years ago. He died in 1850, hence for thirty-four years she was a widow. Her faith in the gospel was unwavering, and her life was one of uprightness and integrity. She was one "who did good" and her reward is sure. Besides her own nine children she had charge of another from infancy who mourns her as her own do. Funeral sermon by Bro. H. A. Stebbins assisted by Bro. Joseph Smith.

AID FOR FLOOD SUFFERERS.

BRANCHES.	
St. Joseph	\$50 00
Nevada	43 00
Stewartsville	17 25
Oakville	16 28
Magnolia	15 20
Sandwich	12 35
St. Louis	11 17
Baddertown	11 00
Wyandotte	8 50
Hollister	8 00
Brockton	7 75
Mound Valley	6 00
Pleasant Grove	6 00
Colleyville	6 00
Pilot Creek	5 00
Renick	5 00
Herald Office	4 50
Sharidon	3 50
Delany, Mo.	3 00
Six Mile Grove	2 50
Clear Lake	2 25
Battle Creek	1 50
Hanover	1 00

NAMES OF SAINTS.		\$475 55	
John Weedmark	11 00	L. M. Sollenberger	10 00
J. H. Peters	10 00	E. B. Edson	7 00
E. Mann & friends	7 00	J. Barr & sister	6 00
Br. & Sr. Bickford	5 00	Sr. Carrie	5 00
G. Burnham & family	5 00	A. Friend	5 00
R. Booth	5 00	Through D. Hougas	5 00
Sr. T. Revell	5 00	A. Stow	5 00
Emma Burton	5 00	R. Crompton	5 00
Chas. Hazelrigg	5 00	Wm. Hopkins	5 00
Cleveland family, Va.	5 00	T. Loach	5 00
C. E. Carpenter	5 00	Through S. Eye	5 00
Ellis Short	5 00	Through W. C. Cadwell	6 25
Chas. Edson	5 00	E. Dancer	5 00
Sr. Geo. Bartholmew	5 00	E. E. Johnson	4 00
Geo. Cleveland	4 00	H. Harvey	4 00
Mr. & Mrs. B.W. Harvey	3 00	A. J. Dancer	2 00
Geo. Dancer	3 00	C. A. Bass	2 00
Thos. Parr	2 00	M. N. Cole	2 00
John Matthews	2 00	John Sayer	2 00
Br. & Sr. R. Heavner	2 00	John Shook	2 00
O. J. Tary	2 00	A. Kerkendall	2 00
John Hodges	2 00	Wm. R. Staats	2 50
A. Greek	2 00	B. Bowman	2 00
Isaac Coffman	1 00	Wm. May	1 00
M. E. Palmer	1 00	Thos. Williams	1 50
John Lanchester	1 00	L. E. Richardson	1 00
Sr. Sellon	1 00	F. Steffe	1 00
Sr. Houghton	1 00	S. A. Rose	1 00
E. N. Webster	1 00	A. P. Free	1 00
C. Lamay	1 00	J. H. Jackson	1 00
R. Ochring	1 00	S. Rogers	1 00
G. Fritz	1 00	Lottie Smith	1 00
P. Batten	1 00	J. Houston	1 00
W. N. & S. Ray	1 00	Sr. Emma	1 00
M. T. & V. V. Short	1 00	A. Sister	1 00
John Irby	50	B. W. Dempster	25
		Total of Branches	475 55

To the brethren and sisters from whom we, the members of Benwood Branch, have received aid and sympathy we do hereby send our thanks, hoping and praying our Heavenly Father will bless, cheer and comfort you through this life; and that at last we may all meet where there will be no flood, or anything to mar our peace.

If any one has sent us money and your name is not hereby given please notify us.

G. T. GRIFFITHS, *President*,
A. M. TEAGARDEN, *Clerk*.

WHEELING, W. Va., May 26th, 1884.

Pride is never so effectually put to the blush, as when it finds itself contrasted with an easy but dignified humility.

Gold hath been the ruin of many. Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

JOHNS & ORDWAY, Manufacturers of HOUSEHOLD NECESSITIES, 605 ILLINOIS AVE., PEORIA, ILL.

THIS IS NO HUMBUB, BUT PLAIN FACTS!

Read what the following Brothers say, some of whom have dealt with us for over a year, and if you are out of employment, or wish to better your condition, write to us and tell us exactly how you are situated. If you can not pay all cash down for our goods, send us references, and we will investigate, and if we find you are trustworthy (though poor), we will give you a limited amount of credit. But if you can send the cash with order, we of course can do better by you, as we have to pay large interest on the money we use to enable us to give credit. The credit includes Springs and Portraits, which we know to be the fastest selling agents' goods on the market.

TESTIMONIALS.

LAMONI, IOWA, Dec. 29th, 1883.
I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.

Very respectfully, N. N. HAZELTON.

MOSCOW, IDAHO, Jan'y 11th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.

Yours in bonds, J. C. CLAPP.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.
JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.

Your brother in Christ, O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.
JOHNS & ORDWAY: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.

Yours in bonds, WM. AIRD.

MAGNOLIA, IOWA, Jan'y 15th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,

Geo. MONTAGUE.

LANCASTER, Ind., Jan'y 1st, 1884.
Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.

Yours, V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883.
MESSRS. JOHNS & ORDWAY: Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,

W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.
BRO. JOHNS & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.

Yours in gospel bonds, E. W. CATO, SEN.

BRO. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our **Bed Springs** by Express for only **97 cents**. (Iron Heater included for \$1.30) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a **Picture Outfit**, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only **98 cents**.

ILLUSTRATED CATALOGUE FREE.

In writing, mention this paper. Yours in bonds,
JOHNS & ORDWAY.

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JOSEPH SMITH - EDITOR.

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THE SAINTS' HERALD.

Josiah Ellis

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, June 28th, 1884.

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, June 28th, 1884.

EXTRACTS FROM LETTERS.

Bro. M. H. Bond wrote from Providence, Rhode Island, June 16th, as follows:

Was at Scituate, yesterday, and baptized four—the fruit of others' labors. The manifestations of the Spirit at the water and confirmation, were very marked; the day and scenery were beautiful, the assembly large, good liberty in preaching, more investigating. The work is decidedly onward, but a great scarcity and need of laborers; interest all over the district on the increase; baptisms numerous, and with the marked assistance of the Spirit, the outlook seems favorable. The gospel is indeed God's power—and not the power or wisdom of men unto salvation. Obedience to the Divine law brings the evidence. This church must grow, so long as she abides in the truth. People won't give up religion at the say of Ingersoll; because God has written it in the nature of man, and created a want which a worship, conducted by the Spirit and in truth, can alone satisfy. We have the best gospel exegesis the world has to-day; and it only needs men with hearts and minds consecrated to the love of God's truth, and being assured by the revelations of God to them personally of the high and stable character of the reward before them, to preach and convince others also.

Bro. W. W. Blair writes from Reese Creek, Montana, June 9th, 1884,

Owing to high waters and to the fact that some of the Willow Creek members are likely to be detained as witnesses at court in Bozeman for a week longer, I have concluded to remain here another week and then go to Willow Creek by the 22d inst. Our meetings here are largely attended with attentive listeners.

Bro. Nicholas Stamm wrote card from Des Moines, Iowa, June 16th:

"I spoke here twice yesterday, with good liberty, and fair attendance. The Saints felt well. I will speak here again on the 6th of July. I go from here to the Valley Branch; and may go from there to Pleasantville, and may go to Newton."

Of the preaching of Bro. Stebbins, and the late conference at Lucas, Bro. Thomas R. Allen writes:

"In my judgment and from passing rumor it gave satisfaction throughout. On Sunday morning, June 15th, Bro. Stebbins baptized three. While I speak commendatory of Bro. Stebbins, I

ought to say that the presence and instruction given by Brn. J. W. Gillen, O. B. Thomas, and others who were with us added much to facilitate the needed conference business. Altogether to me it was a joyful success."

EDITORIAL ITEMS.

In stating the invitation to visit Everest, Kansas, we misunderstood the writer. She did not intend to invite an Elder to visit them personally, for this she is not at liberty to do. She desired that events might so transpire that the vicinity where she lived would be visited by the Missionaries, that the prejudice existing in the minds of many, her husband included, might be removed, it being the case that her husband does not regard the faith favorably; probably from want of opportunity for examining it. We beg the sister's pardon for so misunderstanding her former letter. We do not specially blame her husband, or any one else for holding the people in disfavor; if what he knows of them is derived from the popular cry against them.

Bro. H. A. Stebbins returned from attending conference of the Decatur District at Lucas, Iowa, and reports an excellent session. He baptized three while there. Brn. E. Robinson, E. Lovell and J. Gillen confirm Bro. Stebbins' report concerning the session of conference being a good one.

At last advices Brn. D. H. Bays and Heman C. Smith were at Good Intent, Kansas, on their way south, anxious to reach their appointed field of labor and begin work.

Errata.—In the Bishop's report of the Agent's accounts for the Pottawattamie District the names of "Kennedy Hansen" and "Christiny Byan" occur; these should be Christiny Ryan and Hemming Hansen, respectively. Correction made by request of A. Hall, Agent, and order of the Bishop.

QUESTIONS AND ANSWERS.

Ques.—Is it right for Latter Day Saints to partake of bread and wine when presented to them by other creeds?

Ans.—We think not.

Q.—Will you kindly say what position the church takes on capital punishment, and oblige many readers.

A.—The church has not passed upon the subject that we are aware of. It has never been raised in the Reorganization for the consideration of the Elders at conference; that we have any knowledge of.

Q.—Is it known on what day of the week the day of Pentecost came on as recorded in Acts.

A.—Smith's Bible Dictionary states: "If it was the legal paschal supper, on the

14th of Nisan, and the Sabbath during which our Lord lay in the grave was the day of the Omer, Pentecost must have followed on the Sabbath. But if the supper was eaten on the 13th, and He was crucified on the 14th, the Sunday of the resurrection must have been the day of the Omer, and Pentecost must have occurred on the first day of the week."

THE Editor of the HERALD was lately invited to visit the Iowa State Agricultural College, at Ames, Story county, Iowa, to preach in the College Chapel. This invitation was given by Prof. S. A. Knapp, President, through Bro. George R. Chatburn, son of Bro. Jonas W. Chatburn, of Shelby county, Iowa, a student in the senior class, in Civil Engineering. The Editor accepted the invitation, appointing Sunday, June 15th as the time.

Leaving Lamoni, on the morning of the 13th the Editor reached Ames, by the way of Chariton, and Osceola, on the main line of the Chicago, Burlington and Quincy railway; thence to Des Moines over the Des Moines, Osceola and Southern; thence over the North-western, at near eleven o'clock at night. At a little before noon of the 14th the Editor was met by Bro. G. R. Chatburn and went out to the College grounds by "bus" in company with several students; and was kindly received by Prof. Knapp and his most excellent wife and co-worker in college labor, at the Farm House, occupied by Pres. Knapp as Professor of Agriculture, where he was made welcome by the household during his stay at Ames.

Arrangements had been made for a lecture on Education by Prof. Foster, of Chicago, for Saturday evening; but a telegram received by the Lecture Association in the afternoon, announced that the lecturer could not come. An invitation to occupy the hour was extended to the Editor, who tried, short as the notice was, less than two hours, to give a brief sketch of the history of Mormonism. The invitation was given by Mr. W. H. Wier, chairman of the Corresponding Committee of the Lecture Association.

On Sunday morning the Editor walked to Ames village, one and a half miles east of the college, and attended worship in the Methodist Episcopal Church, listening to a quite able discourse by Prof. Knapp, from the text: "And when ye stand praying, forgive; if ye have aught against any; that your Father also which is in heaven, may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

The preacher gave an earnest and thoughtful exposition of the text, assuming

that as broadly and freely as men permitted their forgiveness to extend to the sins committed against them by their fellow-men, so broadly might they expect God to forgive and wipe away their own trespasses through the Son.

At 2:30 in the afternoon, service was held in the chapel at the college, the President, several of the faculty and the students being in attendance. The service was opened by an anthem by the Student Choir, the preacher then read the 8th chapter of Hebrews; a hymn was then sung, prayer was offered, another hymn was sung and the Editor preached from the 15th chapter of 1st Corinthians:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

The best of order prevailed, fair attention was paid, and at the close of the service the preacher was invited to eat with Bro. Chatburn and mess, at their table in the large dining room in the college building. There were twelve at the table, all students; except the preacher. The meal was an excellent one, and was enlivened by pleasant conversation; the preacher almost wished himself young again that he might become a student too.

In the evening at seven there was a prayer meeting in the chapel led by a lady student, in which several took a part, singing, speaking and praying.

From the moment of reaching the village of Ames until the final departure from it, the Editor made it his business to hear and see, as much as might be seen and heard in proper ways. It is not needful that he write, or tell all that he saw and heard; but some things may be written with profit to him that writes and those who read.

Ames Agricultural College is an institution fostered by the care of the state, and intended to afford to the young men and women who choose to make the effort, an opportunity for an education fitting them for actual life in this workaday world of ours. It is so endowed that by wise legislation and management, there is no young man in the state so poor that he can not here get an education; and none so rich but what if he chooses, may here find the benefit of contact with education and labor combined. The Farm contains something over eight hundred acres and is well appointed in fences, wells, buildings and machinery for the purpose designed, that of teaching the science of agriculture with practice. Cattle breeding, hog raising, sheep husbandry and dairying are all taught, including the kinds, care and methods of keeping of the stock required; the different sorts of foods required by each, and the most economical methods of producing; and the quality and disposition of the product.

The college buildings are beautifully and healthfully located; the main line of the North-western railway running through the grounds, less than a quarter of a mile from the farm house. The College is one

and a half miles west of the village of Ames, a place of about sixteen hundred inhabitants. And it is possible that some part of the efficiency of the school is attributable to the absence of the attractions of city life upon the students drawing their attention from the matters of studying in hand.

Pres. Knapp is a man of broad and liberal views, strongly democratic in his consideration of the equality of the privileges which should be accorded to the average American citizen in his pursuit of knowledge. It is eminently proper that in a state like Iowa, or any other of the American states, that institutions maintained by the care of the general public should be open to all alike; and that no caste, class or conditions of wealth, or social, political or religious standing should be either favored, or ignored, so far as the privileges of that institution go.

The Editor looked into the barns, sheds, some of the workshops, and the library; but Saturday being a holiday there was not opportunity to see all. He took several walks through the grounds, inspected the dairy, and so far as casual glances permitted formed conclusions in regard to the chances a student would have to gain the knowledge of "how to do things," from the methods taught in the College.

The rules are fair, though strict; the methods of instruction seem to have been well adapted to the ends sought, and the conclusions of the Editor were favorable to the institution under its present management. A change in its president is thought to be impending, but with the causes which are conspiring to that end the Editor has nothing to do as a visitor. The President and Faculty treated the Editor pleasantly and cordially, the students were respectful, polite and cheerful. The hospitality of the Farm-house was cordially extended by Prof. Knapp and his wife, and was accepted and enjoyed by the Editor.

The Editor met Hon. S. R. Willard of Fort Madison, Iowa, one of the Board of Directors, who was present on some committee work preparatory to a meeting of the Board to be held Tuesday, June 17th. An hour's chat with Mr. Willard and Prof. Knapp in the office and library of the latter gave an added zest to the visit.

It is possible that the Editor in his sermon Sunday afternoon may have infringed one of the rules of the institution. This rule states in substance that, as the object of the sermons to be delivered in the chapel of the College is for the purpose of leading the minds of the students to the claims and necessity of religion, it should be improper for any to either attack, or advocate and defend sectarian principles, or dogmas. The Editor had not read this rule, not having an opportunity, when the sermon was delivered; but made the gospel of Christ, as laid down in the New Testament, in its unchanging nature and unchanging principles and requirements a necessity to the proper development and growth of man's spiritual nature, to fit and prepare him for a home in the heavenly land; as were the rules and requirements

of the sciences taught in the College in their completeness necessary to properly fit and prepare the student for his active life in the busy world. If it should so be that in his zeal for Christ as he understands him the Editor did transcend the bounds of the rule referred to, he desires to hereby make amends. He heard no word among students, or Professors disrespectful of either class; and was pleased, very much pleased with his visit to Ames.

With a pleasant "Good-by" from the Professor and his wife, a cordial "I wish you excellent success" to the Professor, the Editor left the College grounds for home the morning of the 16th, reaching home by the way of Des Moines, Osceola and Leon, stopping over at Davis City for four hours, in a pleasant visit with Bro. Ebenezer Robinson, and others, reaching home at eight o'clock, Tuesday evening, June 17th.

Correspondence.

MAGNOLIA PLANTATION,
Baldwin Co., Ala.,
June 12th, 1884.

Bro. Joseph:—Since about the first of April, I have been laboring in Baldwin county. Brother Cato has been with me part of the time. Our labors have been blessed by the addition of four to the church in the immediate neighborhood of my home. An interest has been awakened in this neighborhood, which we hope will lead several more to obey the truth. The little handful of Saints, (only seven) are about to build a nice little church, and have promise of considerable help from friends and members of other churches. Any of the brethren who may feel like assisting us can send their mites to the treasurer of the building committee, Sr. Mary Leavens or F. P. Scarcliff, Lamberta, Baldwin Co., Alabama. I think the prospects for the work are brightening in this mission; but where is our beloved brother in charge, Bro. Montague? His associates, Bro. Cato and myself, would like to hear from him. His coming south is anxiously awaited by many who would love to see the dear old soldier once more. In hope,

FRANK P. SCARCLIFF.

ELKHART, Anderson Co., Tex.,
June 11th, 1884.

Bro. Joseph:—I arrived here last Friday, and found all well and preparing for the conference which commenced the 7th. The conference passed off pleasantly and all seemed satisfied, though there was but a small attendance. I found old Bro. H. L. Thompson here, hale and hearty and ready for duty. He is president of the district, and although about sixty years of age, was just returning from an eight weeks' tour through the district, looking after its interest, and also to open up new places to declare the word. I began preaching the evening I arrived, and preached Saturday night, also twice on Sunday with good liberty, and I think with good effect upon some. When we came to the hall on Sunday morning where we were holding our meetings, there was a strange sight presented to our view. About two hundred yards from the hall, there was the body of a man hanging to a tree. He had been arrested the day before for

attempting to commit a certain crime; and while in the hands of the officers was taken by about seventy-five men and hanged to a limb and left there until eleven o'clock on Sunday. It seemed a little strange to me, to be standing there preaching and at the same time could look out of the window and see the body of a man swinging to a limb.

I understand that Bro. H. C. Smith and Bays are on the road here. Hope to meet them soon. I expect to go south of here to preach on Saturday and Sunday and then east for a time. Then work my way west in time to meet the other brethren in Bell county by the 20th of July. There have been great floods here in this part of the state, which make the crops late. Some fear great sickness this summer and fall here. I ask the kind remembrance of all for us in the sunny south.

Yours in hope,
W. T. BOZARTH.

ADRIAN, Hancock Co., Ill.,
June 17th, 1884.

Bro. Joseph Smith:—After my return home from Davis City, I was busy at manual labor for a little more than two days, when on the morning of May 17th, I left for Creston, Union county, Iowa. I had visited this region of country last March, preaching six times in the Center School-house, four and a half miles south-east of Creston, and three times in the city. Two of these three discourses were delivered in the Christian Church, and one in the M. E. Church. So far as I know, this was the first preaching done by our people in Creston, and I trust the time will soon come when the people of that town will be made more fully acquainted with the gospel of Christ. On my last visit I remained in Union county from May 17th till June 2d. Spoke eight times in the Center Schoolhouse, and four times in the Oak Dale, seven miles north-east of Creston. Baptized two, and left others believing. There is a large uncultivated field in Union county, and, as in other places, courage, fortitude, care, patience, and sacrifice, all of which are results of faith in God, will be required in order to properly do the work.

On June 2d, I went to Prescott, Adams county, Iowa, a new place, and for the first time met Bro. James M. Duncan and family. Bro. Duncan lives three and a half miles west of Prescott and four and a half miles north-east of Corning, same county. Corning is his post office address. I spoke Monday, Tuesday and Wednesday evenings in a school-house near Bro. Duncan's, with good liberty, and to fair sized congregations. Preaching is needed in that region, and Bro. and Sr. Duncan will make any Elder welcome at their comfortable home, who will go there and do the Master's work.

June 5th, I left Prescott to attend the Nauvoo and String Prairie Conference, to be held at Rock Creek, Ill.; do necessary labor in Burlington and elsewhere, &c., &c. The conference was held on June 7th and 8th; and had it not been for the rain, and some other things, far more destructive than rain, it would have been a very pleasant affair. It is a fearful thing to lose, even in a degree, the true Spirit of the work. Darkness, doubts, unfounded suspicions, envy, malice and strife are sure to take its place. "How can ye believe who seek honor one of another, and seek not that honor which comes from God?"

The preaching was done, at the conference, by Bro. James McKiernan and the writer. Bro. McKiernan spoke on Saturday evening, and the spirit and sentiment of his discourse were excellent. Yesterday I returned here (the home of my father) from Burnside, where I preached on Thursday, Friday and Saturday evenings, in the Christian Church. The attendance was very fair. I expect to be at Burlington next Sunday, if the Lord will; but for the past two weeks my health has been on the decline, and at present, I am suffering from a heavy cold in addition to my other troubles. Should there be no change for the better, I will be compelled to return home in a short time.

JOSEPH R. LAMBERT.

DELOIT, Iowa,
June 10th, 1884.

Joseph:—There is quite a pressure for mission work in this part of northern Iowa. It will, therefore, make it slow work in my getting to Lamoni; I hope you will not be gone from home when I do come. The anxiety of the Saints to see and hear what I have to say on the early rise of Mormonism, keeps me tolerably busy at work. The conference in the Galland's Grove district, has just closed. A great gathering of the people in attendance. I leave here to-morrow for River Sioux; and thence to the Magnolia conference, commencing next Saturday. The Saints at Sioux River and River Sioux are unwilling that I should leave them soon.

WILLIAM B. SMITH.

DES MOINES, Iowa,
June, 1884.

Bro. Joseph:—Much has been said on the Kingdom of God, and a good article has been written by Bro. Scott; but there seems to be some that differ upon some points. They say there is no king, and therefore can be no kingdom. Malachi says, in 1:14 "For I am a great king, saith the Lord of Hosts, and my name is dreadful among the heathen." Then read Psalms 97 and see if God is not the king of all the earth. The Lord God changes not; and the "God of heaven" was to "set up a kingdom," in "the days of these kings." Has that kingdom been set up? I say that it has, and that all that hear the gospel of the kingdom are called to repent and believe the same; and if they give heed, obey it by being baptized into Christ, put him on, and by this become "Heirs of God, and joint heirs with Christ."

If we are not in the kingdom, then from this same standpoint, God and Christ are not in the kingdom. This proves too much. Paul says, "Giving thanks unto the Father, which hath made us meet"—the word meet means worthy to be partakers of the inheritance of the Saints in light; and when we obey the gospel, we then receive the promise of eternal inheritance, which is the Holy Ghost, which is the "Earnest of our inheritance, until the redemption of the purchased possession." What is the purchased possession? I say it is the earth. "Blessed are the meek, for they shall inherit the earth." "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "The Lord knoweth the days of the upright, and their inheritance shall be forever." Matt. 5:5; Ps. 37:11-18.

But we can not inherit the earth now, for it is yet to be redeemed from the possession of the

wicked or the children of the wicked one, as he is the prince of the air; and although it has been purchased for us, and cost Christ's blood, and we that are called of God are now lifting up an "ensign on the mountains," and are blowing the gospel trumpet of the kingdom of God; yet we can not inherit that kingdom. But does that prove that we are not in the kingdom? It says, "flesh and blood can not inherit the kingdom of God," but does that mean that flesh and blood can not enter into the kingdom of God? I think that by living in harmony with nature and the Spirit, we can have our names recorded in the Church Recorder's books, and in this way our names will be written in heaven; hence the kingdom of God can be upon the earth, and the people not see it; for "Except a man is born again, he can not see the kingdom of God." Can not understand what it is like, although it may be made plain by comparing the word of God. The law is the gospel of that kingdom, which is the "law of the Spirit of life," which makes us free from the law of sin and of death, and in obedience we are delivered from the power of darkness, and are translated into the kingdom of God's dear Son. (Col. 1:13).

"This day the voice of battle,
The next the victor's song."

But we must first prove faithful; and by this prove ourselves, as his works are before him, but his reward is with him. The "righteous shall never be removed, but the wicked shall not inhabit the earth." "As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation." (Prov. 25:30). The Lord says to Job, "Hast thou counted the mornings since thy days, and caused the day spring to know his place; that it might take hold of the ends of the earth, that the wicked might be taken out of it?" "When the wicked are cut off, thou shalt see it." "When the Lord shall be revealed from heaven, with flaming fire, taking vengeance on them that know not God." Who are they that deny the gospel to be the power of God. "Let him that reads understand, and count the number of his name; for it is the name of a man, and his number is six hundred three score and six."

N. S.

GRAHAM, Young Co., Tex.,
June 5th, 1884.

Bro. Joseph:—There is a better prospect for a good work to be done in this part of the country than I have ever seen, since I became acquainted with the latter day work. I have been here one week and have invitations to six or eight new places; besides three places where there has been preaching by others that have been here before me. Notwithstanding all this, I will wait until I see them baptized before I count the members.

Yours in Christ,
A. J. CATO.

WINAMAC, Indiana,
June 14th, 1884.

Editor Herald:—I am still striving to spread the gospel. There are calls in all directions for preaching. I am holding meetings every four weeks. We are going to have a two days' meeting in our school-house, (which is called the Hiland School-house), beginning on the 28th of June. Brother Earl will assist me.

Yours in gospel bonds,
L. B. SCOTT.

DOW CITY, Iowa, June 12th, 1884.

Bro. Joseph:—As I often hear my brethren say that the endowments and garments introduced by Lyman Wight were the same as those introduced by Brigham Young, I wish to state that they were not. And, as I was considered worthy by both these men to receive my endowments, I consider myself a competent witness, and will proceed to tell the difference as I understand it. Both claimed authority to seal men and women together for time and eternity; in this they were alike. Lyman Wight gave no endowments of secresy. The washing of feet, anointing with oil, ordaining kings, queens, and priests, are the sum and substance of Lyman's endowments. The garment and robe he introduced, was a loose frock, made according to the pattern of one worn by Moroni when he first appeared to Joseph Smith, as given in his history. This was not worn only on certain occasions. No marks indicating the priesthood were on this garment. Brigham's garment was a tight garment, made like drawers with sleeves and body connected, with marks on the knee and breast. This was to be worn always. Our instructions were even in washing of the body to keep one leg in the garment. In Brigham's endowments both feet and body were washed and anointed with oil; but he did not ordain kings and priests and queens, as did Lyman. He brought all under oath and covenant to avenge the blood of the prophets, and gave us a name we would be called forth from the grave by. This is about the extent of his endowment, with the addition of a second endowment, and I am a witness of this also; which was an anointing and setting apart for the resurrection and power conferred to rise from the dead, and to raise others. Saints, you see no similarity between the endowments of these men. The robe that Lyman introduced was an entire covering of linen, with the exception of head, hands and feet; added to this he had an apron, imitating the one made by Adam and Eve in the Garden of Eden; but no mark. This we were to be laid away in after death, and be worn when sealed for eternity. Brigham's robe was the same as Lyman's with the exception of the marks of the priesthood, and used for the same purpose, hence we see some similarity in the robes of these two men—allike only the marks. This ends the history I set out to make.

Now let me place myself on record concerning the Mountain Meadow Massacre. I have been asked the question a number of times, "Were you in that massacre?" Those asking the question, seeing the name of John Hawley in John D. Lee's History, thinking that he made a mistake when he said, "This John Hawley went to Indian Territory, and died there." And, as I lived in southern Utah at the time of this massacre, they have thought that I must be the man. Now, let me say to all, I was not the John Hawley that Lee speaks of; neither was I there, nor do I know any thing of how it was conducted only from hearsay. Let me relate a few things that took place at the time, or after the massacre. Those that went to the Mountain Meadows, and as I suppose took part in the killing, (this is supposition only upon my part), on their return, three of the men spoke with a great deal of zeal, and declared to us that the dividing line was then drawn between Jew and Gentile, and all must die that passed through the Territory who were

not of our faith. The work of death they applauded very much. As I had just returned from Salt Lake City with my family, they called upon me to talk; and I continued the subject of death; and proclaimed with as much zeal against the work of death (done by them as I then supposed) as they did for it. For this they took me to task, but all in secret; but as I had a balance of power in their meeting, the vote stood in favor of my living. However, they sent a delegate to inform me that I must be more on my guard in what I said, and the man interrogated me thus: "Bro. John, you came very near losing your life for what you said yesterday; and I have been sent to tell you to be more on your guard." I remember very well the answer I gave him, and that was this: "Bro. Young, (Wm. Young was the man), I don't know but I am as well prepared to die now as ever I will be; and if you take my life for proclaiming against that deed of murder, you will kill an innocent man; but you may tell your brethren that I still stand on what I said." That day brought Brigham's message to the people, concerning the company just killed; but too late to do them any good. It read as follows: "Let them pass, and treat them as you would like to be treated were you passing through their own land." When this was read, I had friends. This testimony I must meet some time.

JOHN HAWLEY.

CHESTER, Illinois, June 16th, 1884.

Bro. Joseph:—Here in the old Chester Branch we are rejoicing very much since Bro. Beaird of St. Louis came down among us and baptized seven, and organized us into a branch of twelve members. We hold our meetings regularly, and enjoy the Spirit. The outsiders pay but little attention to us, and we realize that "a prophet is not without honor, save in his own country." If any want a "good Elder," let them send for Bro. Beaird. He is an earnest faithful worker. May the Lord bless him, and crown him with many sheaves is the prayer of each member of this branch.

Yours in bonds,

JASPER M. TOUSLEY.

ATLANTIC, Iowa, June 17th, 1884.

Bro. Joseph:—We came to Atlantic last October, and are the only Latter Day Saints living in or any where near the town. There are plenty of churches some of which I have attended pretty regularly, and often hear good latter day sermons preached—but I guess it would not do to let them know it. I attended the M. E. Church all winter. Some of the sisters came to us wanting us to unite with their church; but I told them I did not see as it would make us any better; for I considered myself and family, children of God. We had obeyed the gospel, and felt ourselves brothers and sisters to every child of God; for we were all striving to enter into the one rest. A few days ago I was present at a funeral sermon preached by one of the M. E. brethren, and after the sermon was over and we were on the road to the cemetery, it so happened that it was my lot to be placed in the carriage that contained the preacher, and some of his members. The preacher imagined that I was a sister in their church, so he asked me if I was. I told him that I was a Latter Day Saint. He seemed wonder struck for a few moments and then he began to ask questions about our belief, and what the difference was between the Mormons at Salt Lake

and those in this part of the world. I said to him: "Brother, is it possible you do not know the difference between them, when just a short time ago those brethren from our church went to Washington City and there it was made known which was the true church." He studied a few moments and then said: "O, yes, I do remember about it." And then he mentioned one or two of their names. He then said he would like to know what their belief was; and in my poor way I told him as well as I could. Then he said to me: "Why in the name of the world don't you join our church." I told him about the same that I told the first sister a short time before, so our conversation was brought to a close, for we were nearing the cemetery, where we were to plant the little bud that had been taken away from parents so soon. So it is, our faith is not hard to look into, or our doctrine rather, if one is but honest in heart, and is a seeker after God's truths, for he will lay hold of the eternal truth for it is mighty and will prevail.

My husband and myself would be glad indeed if there could be a good Elder sent to our town; for if an able speaker could come here and preach for a week or two, and open up the way, we think there might be a great deal of good done here. But it must be a man that knows how to approach the people, and thoroughly understands the doctrine. We will hope on, and pray on that there may a man of God be sent to this town, to bring this people to an understanding of the word of the living and true God. Pray for us brother, for we are alone in our faith, but God is with us, so we need not fear what man can do to us. Praying for the welfare of Zion, your sister in the one hope,

HARRIET HUDSPETH.

CLINTON, IOWA,

June 13th, 1884.

Bro. Joseph:—I came here on the 5th, and attended the conference at this place, which passed off Saturday and Sunday. We had a very enjoyable time. Business was transacted with a good spirit, while a good degree of the divine unction was with us during all of our spiritual exercises. I had the pleasure of baptizing two on Tuesday the 10th, two daughters of Bro. and Sr. Russel of Inland, Iowa. I continued services here until last night. I think more here will obey soon. I return home from here.

Yours in Christ,

H. C. BRONSON.

Summary of News.

GENERAL NEWS.

June 13th.—Prince Hohenlohe, the German Ambassador at Paris, declares that public feeling in Germany continues to be envenomed against France by constant provocation by the French press.

A new Belgian Ministry has been formed under Jules Malon as Minister of foreign affairs.

Gen. Booth, the head of the Salvation Army, is treating for the purchase of Palf's castle and estate in Wales for a family residence. Gen. Booth is said to be making large profits as leader of the Salvation Army.

The Cabinets at Vienna and St Petersburg have joined the Berlin Cabinet for the purpose of intervening between Serbia and Bulgaria on a

definite settlement of the frontier difficulties. Orders have been sent to Sophia and Belgrade to disarm their frontier posts.

In the British House of Commons last evening Woodall's amendment to the franchise bill in favor of female suffrage was rejected by a vote of 271 to 135. Gladstone stated, during the course of the debate, that if the amendment was adopted the Government would not be answerable for the passage of the bill.

June 14th.—English public opinion is opposed to permitting France having control with England over Egyptian affairs. French public opinion, on the contrary, is dissatisfied that France has not greater influence in these matters. Gladstone's supremacy is menaced on account of his concessions, Ferry's on account of his lack of aggressiveness.

There seems to be no doubt that Berber has been captured by the Mahdi's followers, and that the garrison and the male able bodied citizens who were opposed to the Mahdi have been put to the sword. The *Pall Mall Gazette*, the Radical Jingo organ, commenting on the affair, says: "We must now add 3,500 more to the thousands already butchered to make a holiday for Gladstonian principles. Humanity," it adds, "revolts at such a state of things. Somehow or other a stop should be put to it."

The following act is now in force: "*Be it enacted by the Senates and House of representatives of the United States of America in Congress assembled,* That the rate of postage on newspaper and periodical publications of the second class when sent by others than the publisher or news agent, shall be one cent for each four ounces or fractional part thereof, and shall be fully prepaid by postage stamps affixed to said matter. Approved June 9th, 1884. Hereafter Postmasters will receive for mailing newspapers and periodical publications of the second class, when sent by other than the publisher or news agent, at the rate of one cent for each four ounces or fractional part thereof.

June 15th.—A large meeting of Orangemen was held at Belfast, Ireland. Resolutions were adopted denouncing Earl Spencer and warning him not to attempt to carry out his intention of visiting Ulster.

Agents of the Spanish and Italian Government have advised the sultan of Morocco to refuse to grant the concessions demanded by France, and are urging him not to sign the treaty making these concessions.

Much attention is attracted by the reception of the Boer delegates at Berlin. The German Emperor was gracious, Bismarck talked Plattdeutsch with them, and wherever they go the sentries present arms. England is annoyed because the delegates have been openly complimented on defeating her, and Holland is rendered still more uneasy. The African Dutch were styled "people of the same race as the German," and the interpretation is that Bismarck was hinting designs against the independence of the Dutch in Europe. Such threats are the more formidable at a time when the last male heir of the Dutch throne is supposed to be dying.

Seven men were executed Saturday at Jerez, Mexico, for a black Hand Socialist outrage. Five others were committed to imprisonment for life.

June 16th.—Lord Edmund Fitzmaurice, Under Foreign Secretary, stated in the British Com-

mons yesterday that correspondence has been going on since May, 1882, between the British and United States Government in relation to the dynamite plots.

An explosion occurred in South London this morning which was at first attributed to dynamite fiends, but which is said to have been the result of experiments made by an electrician for scientific purposes in his private house. The electrician has been arrested, and will be held until the matter is fully investigated.

The International African Association, which has formally placed itself at the disposal of the German Government, has received the following reply from Prince Bismarck: "The German Government is by no means disinclined to enter into permanent treaty relations with the association, but must first be exactly informed concerning the legal and financial status of the association."

The Mahdi has written a letter in which he appoints his Ameer as Governor of Dongola. He threatens to annihilate any Turkish force that is sent to the Soudan. The Governor of Dongola has sent the letter to Nubar Pasha, the Egyptian Premier. Admiral Hewett has arrived from his mission to the King of Abyssinia. Two companies of engineers will leave Chatham immediately for Egypt. The Governor of Massawat telegraphs that the result of Admiral Hewett's mission to the Abyssinian King John has been that the latter has undertaken to relieve Kassala and that the Gallabas tribe has assembled at Adowa for that purpose. Orders have been given to facilitate the retreat of the Dongola garrison. The fall of Berber caused great excitement at Assouan, but the patrolling of the gunboats tends to reassure the natives. It is believed in official circles that Khartoum is safe. Advices from Berber state that Hussion Pasha Kalifa, Governor of Berber, fell wounded, and would have been killed had not a son of Hassan Pasha, a brother of Mohammed, rushed to the rescue, and held a rebel flag over him until the fight was finished. Hassan and Mohammed had been in the rebel camp some time, dressed as dervishers. The rebels are within a week's march of Dongola and Korosko. The feast of Ramadan gives a month's delay, after which nothing can prevent the rebels seizing any point south of Assiout, which is within twelve hours' march of Cairo.

A party of engineers is ordered from England to Egypt at once to survey the desert between Saukin and Berber, with a view of the construction of a railway.

In consequence of the threats of the dynamiters a cordon of armed watchmen has been placed around Eaton Hall, the Duke of Westminster's residence in Chester. Between 6 o'clock in the evening, and six in the morning hereafter only the main entrance to the police station will be used. A constable will be kept on special duty all the time at the entrance.

Emigrant passenger rates have been reduced on all the German and English transatlantic steamship lines to \$15. The National Line, it is reported, is selling tickets for \$14.

Gerald Thomas Tulley, an absconding cashier of a Preston (England) bank, has been arrested in New York City, and is held for extradition on a charge of forgery.

In Southern New Jersey this morning the thermometer fell to 38°. There were frosts in

some places, and considerable damage was done to tender crops.

June 17.—Through the efforts of Russia, Austria, and Germany peace has been restored between Bulgaria and Servia.

Earl Spencer, Lord Lieutenant of Ireland, has started for Belfast. A meeting has been called by the Orangemen to protest against the order regarding public demonstrations. There is great excitement in Belfast. The absence of decorations is generally remarked. On one building is a union jack half-masted; another is suspended across the street through which Earl Spencer must pass, with the following words upon it: "Remember Newry and Rossmore." Four hundred extra police and a troop of lancers have arrived. Earl Spencer arrived this evening. There is great enthusiasm.

The Orangemen held a mass meeting at Belfast, Ireland, and bitterly protested against the late proclamation of the Lord Lieutenant of Ireland, forbidding Orange demonstrations, and favoring those of the Nationalists.

A railway is to be built from Suakin, Egypt, five miles inland.

A meeting to promulgate the doctrines of dynamite was held at No. 208 Blue Island avenue Chicago, Ill., last night. About one-third of those present were young women and another third were beardless youths, who went into paroxysms of applause whenever some particularly blood-thirsty statement was indulged in by the speakers. Mrs. O'Grady, who presided, presented a petition, or, as she called it, a demand upon President Arthur to release Dr. Gallagher, a convicted dynamiter now serving his sentence in an English prison, although the means to that end were not clear. M. N. O'Connor sang a dynamite song, in which the refrain was the killing of Englishmen by the wearers of the shamrock. He was followed by Mr. Crow, who was introduced as a man who had subscribed \$50 to the cause. He said the excitement in England now showed what could be done with a few thousand dollars. Only six men employed by Patrick Ford were engaged in London now. The speaker criticised the rashness of the dynamiters in destroying police stations when it would be much safer to blow up factories. With \$100,000, said he, London could be burned to its suburbs. He also advocated the destruction of merchant vessels containing a large number of women and children, instead of men-of-war, as being safer and just as efficacious. Capt. Casey held that Lord Coleridge ought to have been shot while in this country. He was in favor of killing eminent Englishmen who came over. These are fair specimens of three hours' incessant talk.

Ben Butler has accepted the nomination of the National Greenback Convention which met in Indianapolis recently. He indorses the purposes of the Greenbackers.

Considerable alarm exists on the Pacific Slope over the increased immigration from China. Last Sunday the steamer Tokio brought 1,092 Celestials to San Francisco. Of these 200 were ticketed for Victoria but it is altogether probable that they will remain in the United States. The Chinese immigration so far this year exceeds by 400 the total immigration for the whole year of 1883. It is believed that a very large number have been admitted on fraudulent certificates, while many afflicted with the smallpox and oth-

er diseases have been allowed, to land through lack of vigilance on the part of the custom-house officers. The Tokio, for instance, had landed 500 immigrants when a child suffering from small-pox was found hidden away in the vessel.

June 18.—At the election just held in Bulgaria the Radical-Liberals were everywhere victorious. There was some rioting.

Several factories at Warsaw and other manufacturing centres of Poland have been searched, and many workmen have been arrested on the charge of being Anarchists.

An English artillery regiment mutinied at Glin, near Limerick, Ireland, yesterday, and made a savage attack on the townspeople injuring several of them. Some arrests were made.

The Belgian Senate has been dissolved. It had a Liberal majority. The recent elections for members of the constituent Assembly resulted in a victory for the Clericals. It is probable that the Senatorial elections, which will take place July 8, will also result in a Clerical triumph.

Frederick William, the Crown Prince of Germany, has been appointed President, and Bismarck Vice-President, of the new Prussian Council of State, consisting of seventy-one members, including forty-two State officials, three professional men, six clergymen, ten landlords, and six merchants.

It is stated in Berlin that Russia has decided to appoint a special military council, to be presided over by the Grand Duke Nicholas, heir-apparent to the throne, who recently became of age, to take measures to prevent the spread of Socialism in the Russian army, but that the Grand Duke proposed such rigorous measures that even the Chief of Police deprecated the adoption thereof.

The steamship America made the trip from New York to Queenstown, Eng., in six days and fourteen hours, beating the best previous record by two hours.

Bishop Simpson, of the Methodist Episcopal Church, died at Philadelphia yesterday, after a lingering illness. He would have completed his 73d year Saturday.

The Utah bill, in a slightly amended form, passed the Senate yesterday by a vote of 23 to 15. The fifteen negative votes were all cast by Democrats.

Philip Emery, a member of the Salvation Army who became crazed through religious excitement, drowned himself at Guelph, Ont., yesterday.

A large force is now at work pushing up the Washington monument to completion. A correspondent says that it is now higher than the Church of St. Peter's at Rome and before Christmas it will be forty feet nearer the clouds than any known structure. The marble blocks of which it is constructed, which cost about \$40 each as they come from the quarries, "rough ashlers," and \$20 more when dressed, are brought from the stonecutters' shops on trucks into the elevator, which occupies the interior of the monument. Each stone weighs about three tons, and the elevator can easily accommodate two of them. "The man at the wheel" consumes seven or eight minutes in hoisting them. On reaching the top, the crane, an arm of the derrick, takes hold of each stone, and, by a little guiding, the immense weight is as easily placed in position as if it were a brick. The corner-stones, are always set first. The two stonemasons have each four

masons waiting on them and one cement man for the two. These eleven men make up the complement working each day on the top, and who, if seen at all by people below them, look about the size of infants.

June 19th.—Lord Hartington stated in the British Commons that the Government of which he is a member was convinced that the force of British and Egyptian soldiers in Upper Egypt was capable of withstanding any invading force that the Mahdi could send against them. He said the Egyptian soldiers and the British were not under the same command and there was no concert of action between them.

The King of Cambodia has transferred the administration of his Kingdom to the French Governors of Saigon. The Departments of Justice, Finance, Customs, Public Works, and the Army have been placed under French control. The abolition of slavery follows. A provisional civil list of 300,000 piastres has been granted the King, and ample allowances to the other members of the royal family. A treaty embodying the foregoing has been concluded, subject to the ratification of President Grevy.

The Porte is not reconciled to the outlook of affairs in Egypt. It has addressed a circular to the Powers insisting that England's self-imposed task of restoring order in Egypt is so far completed that the army of occupation ought to be withdrawn. The moral authority and prestige of the Sultan is amply sufficient, it says, to insure internal tranquillity. If, however, the Powers are of the opinion that an extraneous military force is necessary, such force might be supplied by the Sultan alone, or in conjunction with England, France, Italy, and Spain.

There was an exchange of shots to-day at Suakin. The Governor of Dongola asks reinforcements. He states that he will not evacuate Dongola before the feast of Ramadan. The report that Kassala has fallen is doubted in military circles. Col. Wood has been instructed to echelon the whole Egyptian army between Assouan and Wada-Halfa by the end of the present month. Several battalions of English infantry will proceed to Assouan, where an entrenched camp is being constructed.

There was a riot at Krivoroge, Russia, yesterday, in which the houses of many Jews were severely wrecked. The riots were suppressed by the military.

The Governor of Berber had in his possession \$80,000 of Government money. It is rumored the Governor was neither wounded nor taken prisoner. Rebels have captured the Town of Ghia, near the Abyssinian frontier. They also captured six guns, 300 of the garrison, and 700 camels.

Heavy rains in Northern Mexico have interrupted railroad travel. At the same time there are complaints of drouth around the Mexican Capital.

FIRES—STORMS—ACCIDENTS.

June 13th.—A water-spout occurred in Akulrig, Russian Turkestan, June 2d. The river was overflowed, seventy houses were destroyed, and forty persons drowned.

The lake steamer Pearl ran on the rocks at White Rock, on Lake Huron, Thursday night. The cargo has been thrown overboard. It is feared the vessel will prove a total loss.

Near Camden, Pa., an excursion train ran into

an accommodation train, killing seven men immediately, and injuring a score of others.

June 14th.—Two tanks of the oil works of Love & Fleming, at Green Point, N. Y., were burned yesterday; also the sheds and docks of the company. The loss is placed at \$50,000.

A heavy gale on Lake Erie caused great damage to shipping, and much delay also.

June 16th.—Loss by fire at Allegheny City, Pa., \$7,000. Tell City, Ind., \$60,000. Luther, Mich., \$10,000. Sioux City, Ia., \$38,500. Plaquemine, La., \$20,000.

Advices from Greenland state that the brig Elesia was crushed by ice in the vicinity of that island recently, and ten men perished.

Two persons were killed and considerable property destroyed at Butler, Pa., by the explosion of a boiler used in pumping an oil well.

June 17th.—The entire business part of the town of Pinos Altos, Mexico, was destroyed by fire May 29th. The loss is stated to be \$300,000, and no insurance. Considerable distress existed among the inhabitants for want of food.

Mrs. John Roth escaped from a burning building at Erie, Pa., yesterday morning. She rushed back to get her clothing and was burned to death. Loss by fire at Lafayette, Ind., Hominy Mills, \$45,000. Galveston, Tex., \$10,000. Athens, Pa., \$102,000. Vevay, Ind., \$10,000. Charlevoix, Mich., \$5,000.

By the premature explosion of a blast two Americans and twelve Mexican laborers were killed on the Tampico Branch of the Mexican Central Railroad recently.

June 18.—Loss by fire at Chicago, Ill., yesterday, \$30,000.

While the whaler Chieftain was fishing off the coast of Greenland four boats were dispatched in pursuit of a school of whales. A dense fog arose and the crew were unable to find the ship. They were only supplied with two days' provisions and water. They endeavored to reach Iceland, 200 miles distant. A tempest arose and the boats were separated. The cold was intense. One boat reached land after eight days at sea. The men were in an emaciated and thoroughly exhausted condition, their only nourishment being from sucking ice. It is feared the other three boats, containing fifteen men, are lost. Only seven men were left on board the Chieftain, and great anxiety is felt for her fate.

A passenger train on the New Brunswick Railroad was thrown off the track near St. John's, N. B., this morning. The engineer and fireman were badly scalded and a number of passengers were slightly injured. Seven cars were wrecked.

FINANCIAL AND CROP REPORTS.

Two of the leading London banking-houses have issued a new Canadian loan of \$25,000,000 at 3½ per cent. The minimum price is 91.

Of clearing-house certificates aggregating \$24,000,000 issued during the recent financial flurry in New York \$12,000,000 have been already canceled.

The Vulcan Powder Manufacturing Company of Calasqua, Pa., has accepted \$75,000 from the Dupont Powder Company for suspending work for one year. There appears to be a monopoly in the powder manufacturing business.

At Connellsville, Pa., 150 English and Irish miners employed by a coal-mining firm refused to work because the firm had decided to employ Hungarian miners.

Official reports of the crops in Michigan indicate that the harvest will be nearly up to the average as far as wheat, corn, clover, and grass are concerned.

Heavy rains are doing immense damage to crops in California.

Near Portland, Oregon, cut-worms are destroying the crops.

Three thousand employees of the worsted mills at Bradford, England, struck for higher wages. There is great disorder, and the windows of the mills were smashed. The stonemasons of Bradford also struck.

The Indian Government has decided to procure boring-machinery, owing to the discovery of oil-bearing strata in Sibi, and to develop the resources of that region. The discovery took place at Sibi, near Quetta, in the extreme north-west of India. It will have an important bearing, it is thought, on the industrial development of India and in the solution of the Central Asian question. The discovery of a store of mineral wealth along the line of the railways which the Indian Government has decided to construct toward Candahar will cause an influx of labor from India into Southern Afghanistan and foster intercourse between the two countries, the political importance of which it will be difficult to overrate.

These new discoveries will open up a lively opposition to the Russian wells at Baku. On the shores of the Caspian Sea there are vast deposits of petroleum, and these, though they have scarcely yet been opened, already amount to one-sixth of the American production. The oil-bearing strata stretch from Baku, past the Island of Tchelikien, 300 miles across the Caspian, through the great steppes of Turkestan, until they are lost close to the Himalayas. The accounts of this district given by the late Mr. O'Donovan in his wonderful ride to Merv, by Mr. Marvin, Col. Stewart, Mr. Arthur Arnold, and others, have made the district famous. There are 400 wells of oil in the small explored area. Around it the hamlet of Baku has become a city of 30,000 inhabitants. The price of petroleum at these wells is less than that of water. The crude oil has been selling at eight cents per barrel of forty gallons. Still all this resource of petroleum is worth little if it cannot be purified cheaply and be transported economically. This difficulty has been solved by the ability and energy of Mr. Ludwig Nobel, a practical engineer. He is of Swedish extraction, and has become the Russian oil king. Mr. Nobel has built steam fleets entirely for the quick transport of the finished oil, and these steamers are propelled by the refuse of the distillation. The refined oils pass by pipes to the end of a jetty, and are pumped directly into the holds. These ships when they reach harbor pump the petroleum into specially-constructed railway vans or reservoirs, twenty-five of which form a train. When this arrives at its destination the petroleum is again pumped out into distributing tanks, of which there are many of varying capacity throughout Russia.

In this way American petroleum has been almost driven out of Russia, while Caucasian petroleum has to a great extent taken its place. This would not affect the rest of Europe greatly were it not that the Russian oil king is already pouring petroleum through the Baltic into Germany, and he is preparing to flood the Mediterranean and India through the Black Sea by the

railway connecting Baku with Batoum, or to speak more generally, the Caspian with the Black Sea. If these ventures have a commercial success there is undoubtedly petroleum in the Caucasian lands sufficient to supply the world with that commodity for a prolonged period of its history.

The *Mark Lane Express*, in its weekly review of the British grain trade says: 'There have been scanty offerings of English wheat. The trade in foreign wheat offstands is not improved. Values are against sellers. At Liverpool American red wheats have receded one penny. Maize is cheaper at London and dearer at Liverpool. Wheat cargoes off coast again received some attention from continental buyers. There were two arrivals and six sales. Four cargoes were withdrawn. The trade in wheat cargoes on passage and for shipment is against sellers with the advent of fine weather. Sales of English wheat during the week, 46,600 quarters at 37 shillings and 4 pence, against 44,364 quarters at 42 shillings and 9 pence the corresponding week last year.

The decrease in the aggregate clearances of the twenty-five leading clearing-houses of the United States in the last week, as compared with the aggregate for the corresponding week last year, was 23.1 per cent. Outside of New York the decrease was 10.9.

C Tully & Co., shipowners, of Newcastle, England, have failed for £55,609.

June 17th.—The manufacturer's Bank of Milwaukee suspended payment. The liabilities are placed at \$400,000.

Nearly 125 miles of railroad were constructed in the United States last week, making the mileage completed so far this year 1,032.

The wheat crop in the vicinity of Nashville, Ind., is rapidly approaching maturity, and so far advanced is it that little danger is apprehended of the ravages of the Hessian fly. The heads are large and filling quite satisfactorily, and from present indications the harvest will begin there about July 1st. Corn is doing nicely, and reports of damage inflicted by the cut-worm and bad weather have been exaggerated. Large quantities of wool have been marketed this month, and the crop in Wabash County is heavier than for several years.

The reports from the wheat and corn fields near Lafayette, Ind., are such as to justify the belief that Tippecanoe County will this year have a very large yield. Here and there are reports that the fly is stinging the wheat and doing some damage, but the general report is that everything is most encouraging. Harvesting will begin in some parts of the county by the 28th or 30th of June.

On the whole the prospects for crops near Watertown, Wis., are not as flattering as appearances indicated ten days ago. The red winter wheat is heading out and stands well, while the white winter seems quite backward. Spring wheat generally, as well as most of the barley, is doing poorly at present, although there are some excellent pieces of both, but the fields are suffering for want of rain. Corn started well, and for years there has not been a season when so little of the seed missed coming up, but the crop is growing scarcely any just now on account of the continued dry weather and cold nights. Oats look well and give promise of an abundant crop. Clover is short and unusually late about blossom-

ing. Meadows and marshes indicate a very heavy yield of grass. Fruit of all kinds continues promising, the late frosts apparently doing no damage therabouts.

Our wheat harvest is ready and waiting on the binders, says a dispatch from Nashville Tenn., but incessant rains for the last two weeks have seriously interfered with all farm work stopping the cultivation of corn just at a time that it needed work most, and now weedy fields and harvest are both pressing our farmers, and still it rains, with no immediate prospect of holding up. Much of the wheat on strong land has fallen, and during the two weeks we have not had enough sunshine to raise it up, and the result must be much mildewed and damaged grain. Our prospect was flattering, and with dry weather would still be good, but another week's rain will seriously injure everything.

The farmers are all haying near Holland, Mich., and never had finer weather for it than at present. Since last week Monday no rains have fallen, with hot weather during the day and cold nights without any dew, so that it is not called very favorable corn weather; still corn is doing very well where the cut-worm has not injured it. Wheat reports are all favorable so far. Oats promise to be very heavy. The apple crop promises an abundance. Potatoes are growing fast, and some of the early varieties are in blossom. Strawberries are in the market and sell at from 10 to 12 cents per quart.

Reports from a dozen points near Hot Springs, Ark., represent a gratifying condition of cotton and the cereals. One or two localities complain of the insufficiency of rain, but otherwise the prospects are very good. The yield of wheat promises to be large and satisfactory. Harvesting will begin in a few days. The great fruit interests along the Iron Mountain route were never in a better way, and the exportation of peaches is very heavy. In the event of no drouth, which is greatly apprehended in some localities, this year's crop will be unusually abundant.

The weather has been dry and hot for the last week at Hennepin, Ill., and the cornfields seem to look healthy and the growth almost phenomenal. Rain is needed to add to the already rapid growth, as the ground in some localities is getting very hard. Much cultivating has been done during the last week, and weedy corn is a thing of the past.

The crop reports from all sections of Canada, promise an abundant harvest.

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No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

BOOK OF MORMON.

FOR more than fifty years, the Elders of latter day Israel have been preaching a restored gospel, and the divinity of the Book of Mormon; and from the beginning until now, men have opposed them. Many objections have been urged against the Book of Mormon, and many times the question has been asked, What use is it. We have no need for it. We have a Bible, and that is sufficient; and if it is true, where is your evidence in favor of it.

To the first I would answer, there is great need of the Book of Mormon. It supplies a want long felt. It gives a true, and the only correct history of the settlement of this continent, and origin of the American Indians. It contains the fulness of the gospel of Christ. It condemns polygamy and its kindred evils, and other false and corrupt teachings of the nineteenth century, and makes plain the way of salvation.

To the second question I answer: There is a cloud of witnesses in favor of the book's being divine. Peter speaks of the restoration of all things, "Which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3: 19-21. John saw an angel flying in the midst of heaven, that was to restore the gospel to the earth. The testimony of Joseph Smith and others is, that the angel did come and show them the plates containing the record of Joseph, from which the Book of Mormon was translated; and the church has all along, and does now bear witness, that the messenger did come, and that God has confirmed it by his Spirit revealing the truth to his Saints, and literally confirming the book by fulfilling the prophecies concerning it. The Prophet Amos says in 3: 7: "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets." John while in vision on the Island of Patmos, saw the gospel restored to the earth. In 14: 6, he says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The Book of Mormon contains the gospel, and when it came forth, was to be preached in all the world. The testimony of Joseph Smith, Martin Harris, David Whitmer, and others now is, that the angel did come, and with the gospel. The Psalmist speaks of a restoration, and truth springing out of the earth. The Book of Mormon was taken out of the earth. The angel spoken of above revealing it, and giving Joseph the Seer possession of it. In Ezekiel 37: 16-20, we read of two Sticks, or two books. "Moreover, thou son of man, take thee one Stick,

and write upon it for Judah, and all the children of Israel his companions: then take another Stick, and write upon it for Joseph, the Stick of Ephraim, and for all the house of Israel his companions; And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these? Say unto them, Thus saith the Lord God; Behold, I will take the Stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his fellows, and will put them with him, even with the Stick of Judah, and make them one Stick, and they shall be one in mine hand. And the Sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land."

The two Sticks referred to by Ezekiel literally mean books. In 2: 9, 10, he speaks of a roll of a book, written within and without. In the 37th he says Stick. The Book of Judah and the Book of Joseph were to be put in the hand of Ephraim. We have always understood the Bible was the Book of Judah, and the Book of Mormon claims to be the record of Joseph, and Ezekiel says the one he refers to was the Stick of Joseph, in the hand of Ephraim. Hosea said the "law written to Ephraim was accounted a strange thing." The Bible has never been counted a strange thing, but the Book of Mormon has been, from the time it came forth until now. In the 17th verse of the 37th chapter of Ezekiel, he says they were to be joined one to another, "and they shall become one in thine hand." And when the people should ask what was meant by, that Ephraim was to say, "for they were to be in his hand." Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And will make then one nation in the land upon the mountains of Israel."—Ezek. 37: 21, 22. In this the Lord is to prove the divinity of the two books by gathering Israel; and he offers this as positive proof that the record of Joseph was in the hand of Ephraim.

I believe it always has been admitted by the church that Joseph the seer was of the lineage of Joseph, through the blood of Ephraim, and in searching the prophecies concerning the Book of Mormon and restoration of the gospel and Israel, we find the scepter was to be in the hand of Ephraim. In a revelation given to Joseph Smith as found in the appendix in the Doctrine and Covenants there is great light upon this subject, clearly showing the authority that was to gather Israel. I quote from the Revelation:

"And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. * * *

And they shall bring forth their rich treasures unto the children of Ephraim, my servants. * * * And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; * * * Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows."

With this agrees the blessing put upon the head of Joseph, Deut. 33: 17. "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Ephraim stands clearly revealed as God's chosen messenger, with the Stick of Judah and Joseph in his hand. He was authorized to say: "Thus saith the Lord, I will take the children of Israel from the nations whither they be gone," &c. And again: "Comfort ye, comfort ye my people, saith your God, Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished." From the time the church was organized in 1830, until now, Joseph Smith and his co-laborers have been proclaiming the gathering of Israel to the land of Zion, "America," and Jerusalem. Joseph Smith, the great Seer, was the first man from the time the fathers fell asleep and the church went into the wilderness, to speak comfortable words to Jerusalem, and say Israel should be redeemed and gathered from the north countries and the islands of the sea. Joseph boldly proclaimed the restoration of the land of Palestine and of Israel, because the Lord had promised to confirm the word of his servant, and perform the counsel of his messengers. In the 85th Psalm, from the 8th verse to the last, we read of the promise in favor of the land of Palestine. We have intimations that the Lord was going to begin to gather Israel after the Book of Mormon was published.

"I will hear what God the Lord will speak, for he will speak peace unto his people and to his saints; but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him, and set us in the way of his steps." Here the Lord was going to speak to his people and to his saints. "But let them not turn to folly again," showed conclusively that his saints had once turned away, and after "truth shall spring out of the earth." Then the Psalmist says, the "Lord shall give that which is good, and our land shall yield her increase." Truth is the word of God. Jesus said, "Sanctify them through thy truth, thy word is truth." The truth was to come out of the ground. The revealed will of God was to come down from heaven, and then the land was to yield its

increase. In the 29th of Isaiah, the same identical thought is presented in connection with the sealed book, which was to come forth when the people were in a deep sleep, and when prophets and seers would be looked upon as something that had been, but would never be again. I quote from the 11th and 12th verses: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee; and he saith, I can not, for it is sealed. And the book is delivered to him that is not learned, saying, Read this I pray thee; and he saith, I am not learned." The words of the book were presented to Professor Anthon, of New York, a very learned man, by Martin Harris, and Mr. Anthon answered as the prophet said he would do. The book was put into the hands of Joseph Smith, and he was asked to read it. The words of the book had been sent to one of the most profound linguists of the age, and he said he could not read a sealed book. What could the youthful, inexperienced Joseph do? Standing in the presence of that majestic and heavenly being, he, in the simplicity of his soul, pleaded ignorance, and could only say, I am unlearned. Then the Lord says in verse 14, "Therefore, behold, I will proceed to do a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of the prudent men shall be hid."

Yes, but say the objectors to the Book of Mormon, Joseph Smith could easily have said all that, and yet nothing of the kind occur in fact.

The objector claims that Joseph Smith and Sidney Rigdon, one or both, stole poor old Parson Spaulding's romance, and fixed it up to their notion, and made the Book of Mormon out of it. If they did they were a different class of thieves from any the world had ever known; for they came directly out before the world, and demanded a crucial examination of their work, by the law and the prophets. These men were not thieves. They were chosen messengers of God. Thieves don't challenge investigations. Honorable, fair dealing men do. Joseph Smith, from the time the Book of Mormon was published, until cruel and cowardly assassins slew him, proclaimed the book divine, and appealed to the prophets and Jehovah to confirm it.

After declaring that the sealed book was to come forth, in the 29th chapter, in the 17th verse Isaiah says: "Is it not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." The Lord said he would proceed to do a work in connection with this book, that would cause the wisdom of the wise men to perish. Ezekiel proclaimed a gathering immediately after the Sticks of Judah and Joseph were put into the hand of Ephraim. The Psalmist and Isaiah declare that God shall, after the book comes forth, turn the land of Palestine into a fruitful field. The Psalmist says: "And our land shall yield her increase." Isaiah says, "Lebanon shall be a fruitful field, and the

fruitful field shall be esteemed as a forest." Well might Joseph's work stand the test; for God was pledged, and Joseph knew that as God had promised, so would he fulfill. In the 23d chapter of Isaiah, the Lord tells of the despoiling of the land, and how long it should remain. "Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."

The unlearned boy had been made sufficiently wise to translate the Book of Mormon from the golden plates by the Spirit of the Lord being poured upon him from on high. The Lord has done that; Joseph Smith confidently believed God would send the early and the latter rains upon that parched land, and cause pools of living waters to spring forth in the parched and thirsty land, all of which has been done. Celebrated travelers and tourists have supplied the world with much valuable information concerning the Holy Land in the last fifty years. They tell us that first the dews began to fall along the foot hills of Judeah, causing vegetation to spring up; then came the early rain moderately, as foretold by Joel the prophet. Then the latter rain, until now "Lebanon is esteemed as a forest." The lovely valleys waving with golden grain, and here hills and mounds covered with the vine and olive. I here give an extract from the New York *Sun* of June 13th, 1883. The sketch is from Dr. Thomas' description of the Plain of Esdralion, written twenty three years ago.

"The Bedouins resort here with their flocks and camels, and the whole of Esdralion will be shortly abandoned to them. Their system of desolation is worked out in this fashion; they pitch their tents in the vicinity of a village, and in such numbers as to bid defiance to the inhabitants. Of course their camels and flocks roam over the unfenced plain, and devour a large part of the grain while growing; and when it is ripe they either steal it, or compel the farmers to present them with a heavy percentage, as the price of their protection. From the village itself chickens, eggs, sheep, cows, and even horses disappear, and can never be recovered. Many of the inhabitants soon move off to escape from their annoyances, and the village being thereby weakened, the Arabs provoke a quarrel, some one is wounded or killed, and the place is sacked and burned. The end aimed at is now reached, and the land belongs henceforth to the lawless Ishmaelite. In ten years there will not be an inhabited village in Esdralion, unless this wretched work is checked; and even now it is unsafe to traverse this noble plain in any direction, and every body goes armed and prepared to repel force by force. But a small portion of the plain is under cultivation. The lower end is not more than six miles wide, and most of it is too wet and flat for cultivation; but the Arabs delight in it, particularly in winter, and it is even now dotted over with their black tabernacles. Overgrown with thistles and long grass, it is the favorite haunt of the gazelle."

This was the condition of things on the

beautiful Plain of Esdralion, twenty-three years ago. We look at the picture then and now.

"Your readers will be surprised to learn in the face of this description, that almost every acre of the plain of Esdralion is at this moment in the highest state of cultivation; that it is perfectly safe to ride across it unarmed, in any direction, as I can testify; that, so far from plundering and despoiling villages, the few Bedouins whose "black tabernacles" are now confined to the southern margin of the plain, have, in their turn, become the plundered and despoiled; for they are all reduced to the position of being subject to inexorable landlords, who charge them exorbitantly for the land which they occupy, and for which they pay in hard cash, under penalty of instant ejection, which is instantly enforced; so that the inhabitants of the villages with which the plain is now dotted, live in perfect security, though more than twenty years have elapsed since it was predicted that in ten years more there would not be an inhabited village in Esdralion. It looks to-day like a huge, green lake of waving wheat, with its village crowned mounds, rising from it like islands; and it presents one of the most striking pictures of luxuriant fertility, which it is possible to conceive."

When the Book of Mormon came to light, it was a parched and thirsty land. Now it is a fruitful field. It is now said by many that Jerusalem alone now contains over 40,000 Jews. Rev. Dr. Parker Camp, published an article in the *M. E. Christian Advocate*, in 1876, and then estimated the Jews in Jerusalem alone at between 30,000 and 40,000 to say nothing of the thousands in other parts of the Holy Land, that are building up the waste and decayed places. The *Sun* article I have quoted from, says in Galilee there are over one thousand Jews engaged in agricultural pursuits. Yet in the face of all these facts, we find divines on every hand, croaking away over the Spaulding story. Joseph Smith and Sidney Rigdon could have stolen the Spaulding story, and claimed, too, that it was the book the prophets had said should come; but they never could have forced the Almighty to open the windows of heaven, and send the early and latter rains upon the land of Palestine. Neither could they have caused the nations to cause Turkey to permit the Jews to return, and build Jerusalem. If these men were thieves, I claim God was in the conspiracy; for what the prophets declared should come to pass has been sufficiently fulfilled to confirm the Book of Mormon, and that Joseph Smith was ordained a prophet of God, to restore the gospel in this the "dispensation of the fulness of times," to bring forth the Stick of Joseph, and put it with the Stick of Judah, whether it was written on parchments or plates. The work was to be in the hand of Ephraim. He was to say that God would turn Lebanon into a fruitful field, and gather the outcasts of Israel, and the dispersed of Judah; and Ephraim was not to envy Judah; and Judah was not to vex Ephraim.

In face of all the stories afloat against

the latter day work, Israel is gathering to Zion and Jerusalem, God's people have turned their faces to the goodly land, and the Lord is fulfilling his promise to his chosen servant. The Lord says: "I am the Lord, that spreadeth abroad the earth by myself. That frustrateth the tokens of the liars, and maketh diviners mad. That turneth wise men backward, and maketh their knowledge foolish. That confirmeth the word of his servant, and performeth the counsel of his messengers. That saith to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, ye shall be built, and I will raise up the decayed places."—Isa. 44: 25, 26. God has surely frustrated the tokens of the liars in regard to the Spaulding story, and made their wisdom perish. Their seeming knowledge has made them appear as Gods. Divines have raged and the people have imagined a vain thing. But the glorious work moves on. Jacob's face no longer waxes pale, and all Israel is glad, and returning to Zion and Jerusalem with songs of everlasting joy.

R. J. ANTHONY.

HELP THE CHURCH.

How often the expression is made, "O how I wish I was able to do more for the church." There is a way to help the church, the cause and the Elders which can be done by the poorest in this world's goods, and yet it is one of the greatest helps there is. In branches let every member live in a way to make each other happy. Speak the truth. Live in peace with your neighbors. Set an example for the world, and be sure that example is in accordance with the law of righteousness. Every Elder knows how hard it is to go into a strange place to preach, and find that the few or many of the Saints in such place have been hunting or fishing on Sunday; and perhaps some have maimed or hurt some of his neighbor's cattle or hogs, or been guilty of creating hard feelings with his neighbor. Then for an Elder to go to a branch, or a fraction of a branch, or a neighborhood where one of the members lives, and ask that member to open meeting by prayer, and get refused. That is a bad showing for our good brother. It shows that he has not lived and walked before his neighbor in such a way as he ought, and is ashamed to play the hypocrite. Such things do neither help the cause nor the Elder that is to preach; but it brings a dark cloud over the Elder's mind, and intimates that he is about to preach what his disciples do not practice. To preach in such a neighborhood, is like swimming against a current. The way to help the cause, is to live in harmony with your unbelieving neighbors; when you call at the next door to our good brother, and inquire the way to John Doe's house, have our neighbor say, "Are you a friend to our neighbor John." "I am an Elder in the Reorganized Church of Christ." Yes, I see. I will go and show you over to his house. Our John is a splendid man, and a good neighbor. If all you Latter Day Saints were like him, the world would be better off than it is." That is the way to

help the cause and the Elders. If our John has been prospered by the Lord in granary and flocks, and with plenty of cash, let him impart enough to take him (the Elder) to his next stopping place.

I was at Coalville on New Year's, and I did not do much good on account of bad weather; but when I left there, Sr. Allen, Sr. Teasdil, Bro. James Allen, Sen., Bro. James Jr., and Sr. James Allen, Jr., administered to not only my wants and necessities of the temporal kind; but also sent to my companion such things as made the heart glad. Such little kindnesses are encouraging to an Elders wife, while her husband is away preaching, and the woman at home doing the chores in the storms. The wife of an Elder can help the cause by a little exertion on her part.

Ten days yesterday, I have been at Lone Rock Branch, doing what I could for the cause; while my good wife stayed at home, keeping every thing about home in running order, doing chores and milking two cows. Such a woman can help the cause. I found some noble people up there. Bro. and Sr. Hayes and household help the cause, by precept and example, and by their means. With love to all that love the truth,

E. C. BROWN.

TO PROPHECY.

ALL are aware that a prophet is one who foretells future events, and that there are two classes, the true and the false. If there were no true there could be no false. If we had no legal coin we could have no spurious. The children of God had the gift of prophecy as early as the days of Moses, Abraham and Job, and if we carefully notice, we shall perceive a prophecy referring to Christ's bruising the serpent's head; which established the fact that Adam had the precious gift. There was only one way for the early father to know God's will and that was by direct inspiration, or revelation—no second hand work about it. Probably they were thus blessed when they offered their sacrifices. We readily understand by the scriptures that the leaders of God's chosen people were guided, all through their wanderings in the wilderness, the days of the judges, the days of the kings, the captivity, their returning and rebuilding Jerusalem by the spirit of prophecy, and when they did not follow this guide they fell into condemnation. After their return however, we do not see such prominent manifestations of the Spirit as before, and suppose as many of the choice blessings were withheld from their worship that this was not given in its fulness. The ark of the covenant was not in the second temple, the Urim and Thummin, the cloud of God's presence, neither was his voice heard there. But as prophecy had said, "The scepter shall not depart from Judah, nor a law giver from between his feet till Shiloh come." we must believe that God had prophets on the earth up to the time that Jesus officiated as the Christ, or the Great High Priest. Thirty was the age at which they entered the priesthood, and although Jesus was God in man he subjected him-

self to the laws of his nation. Zacharias, the father of John the Baptist was endowed with the gift of prophecy, so was Elizabeth his wife, and Mary, the mother of Jesus; and still later we read of Philip's four daughters who prophesied. Many other cases might be mentioned if space would admit. Say many, "I know we read of such things in olden times but they were not intended for us—such things were to cease."

Yes we read in 1 Cor. 13-8: "Charity (the love of Christ) never faileth, but whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge it shall vanish away." We understand by this text that prophecy, tongues and knowledge were all destined to cease. But when? When he that is perfect is come. Not his first coming for he had come and gone before the Apostle wrote this scripture, so we must necessarily understand that they were designed to exist in the Church till the angel should declare that time should be no more, and Christ should come to claim his own. And they always would, had it not been for man's indulgence in sin and unbelief.

"Why don't they now?" asks the faint-hearted knowledge seeker. We will answer such by asking why were the above named blessings withheld from the ancient worship? They reply: "Because their obedience to the laws of worship had become a mere form, and God is a spirit, and must be worshipped in spirit and in truth." We agree with the fact that God must be worshipped in spirit and in truth and we also believe that our form of worship must be according to the pattern that was introduced by Christ and the apostles. All things being thus completed on our part the fire of God's love will come down into our hearts as it did into the hearts of the primitive Christians and like them we shall speak the words of God.

"We do not need such things now," says nearly the whole world. So said many in the early age, and stoutly fought against those glorious things without which the world would be in heathen darkness till God withheld them from the earth. That was the fulfillment of the prophecy of Amos concerning the spiritual famine. But, thank God, the famine is over and there is bread enough for all who will accept it.

Prophecy came not in olden time by the will of men, but holy men of God spake as they were moved by the Holy Ghost. True prophecy can come in no other way; then if a man utters such a prophecy we must know without a doubt that he is a servant of the unchangeable God. Those who prophesy do not realize the fulness of their prophecies, more than other people who are equally humble. They are only the mouth-piece through which God delivers his messages to the children of men. If they could have revealed all the particulars concerning the advent of the Messiah many might have believed from observation, but as his was a spiritual kingdom, there were only a few temporal events revealed, which served

ed as guide boards to travelers bound to that kingdom. It was only the faithful, such as Simeon and Anna, that were benefited by them. So to-day it is only those who have obeyed the ordinances of the gospel and are faithful, that can receive and understand the fulness of those blessed, gifts. We need to be guided by the Spirit to-day just as much as the ancients did, if we wish to be led by the Spirit. Many of the ancient prophecies extend down to this age, but God forbid that we like the unbelieving Jew, should stumble over them instead of receiving them to our soul's salvation.

A. M. SNOW.

RAMBLES IN THE DISTRICT, No. 3.

SATURDAY, April 5th, took train at New Bedford for Boston, with a view to carrying out the request of our last district conference, that the "Bishop's Agent visit the branches, and give a discourse on finance. After a ride of two hours, reached the Athens of America, and found Bro. A. W. Glover in waiting for me at the depot. By a short walk across the city, took a train on the New England Line for Hyde Park, the home of my worthy escort, where I was received pleasantly by his genial wife. After a pleasant season, music by the worthy lady of the house and her sister, and thanks were offered to the Giver of all good, I sought that "balmy sleep," which is so invigorating to weary man.

Sunday, April 6th, opened cloudy and dull; yet I was reminded that it was the anniversary of the organization of the church of God in the last days. In the forenoon reached Boston by train, and found the home of Bro. Webster. Had a friendly chat on the gospel of the kingdom, and afterwards had an interview with Bro. Hoxie. In the afternoon gathered with the Saints in an "upper room," and tried to reason according to the things which are written, on our duty in relation to finance. Enjoyed good liberty. After this the sacrament was administered, and we felt that it was good to serve the Lord. I was pleased to meet Sisters Bartholomew and Lincoln, of California, at this meeting. Evening met again with the Saints, when it fell to the lot of the writer to speak upon the gospel, aided by the Spirit. The Lord touched the hearts of some; for one sister gave fifty dollars, and another five, and several more made up another five, for the work of the Lord. I was truly pleased to receive these offerings, because the treasury was low and it came in due season. The Saints extended to me a kind and cordial reception for which I desire to thank them.

Monday, April 7th, found me again homeward bound, ready for the battle of life for the "bread which perisheth." The next day Bro. Tripp of Westport, waited upon me, and informed me that I was wanted at Little Compton the coming Sabbath, as some of the Methodist friends who were troubled about the gifts of the gospel, desired a discourse on this subject. Sunday, April 13th, found me on my way to the place of service; halted at Bro. Tripp's and changed horses, and with him

and Bro. Andrews reached Little Compton, while the meeting was in progress, with Bro. Charles A. Coombs present, who had been laboring there for several days. The writer was called upon to give the expected discourse, and the Lord was with us; for I never remember having greater liberty than at this time. At the close of preaching, we adjourned to the sea shore, and Bro. Coombs baptized five. Afternoon met for confirmation, at the close of which I started for home, which I reached in safety. Sunday, April 20th, found me in the city Providence, to elucidate the law of finance. Met with the Saints in the afternoon, and by the aid of the Spirit I tried to explain what God required of us for the support of his work. I received many kindly greetings from the brethren and sisters; also some promised aid, and some bestowed it then and there; for which I pray the blessing of heaven to attend them. At the close partook of the sacrament with the branch. Evening I was called upon again, to be the "Aaron," because it was said "A prophet hath honor save in his own country." During this visit I enjoyed the comforts furnished in the home of Bro. and Sr. Blood. Monday, April 21st, by the light of the morn, I was reminded of the duties of life; and after partaking of an early breakfast, I took the "chariot" of prophecy, and reached home in safety, satisfied that the Lord looked with pleasure upon my feeble efforts for his cause. I still desire strength to continue the battle, until the victory is won, and peace like a river shall cover the earth.

JOHN SMITH.

IS THERE HOPE FOR ME BEYOND "THE VALE."

THE first time that I had any serious thoughts on this subject, was while I was walking alone along a lonely road, when suddenly there was a peculiar sensation came over me, and everything around me seemed to be more lovely than I had ever seen, yea and more than I ever expect to see again, (unless under the same circumstances), until the earth and all things therein are made new; and my soul was filled with joy indescribable. This occurred when I was about twenty-two years old. Shortly after this glorious manifestation, I attended a protracted meeting of the Missionary Baptists. I had not attended this meeting very long, when I began to have some serious thoughts; for hell was pictured out in such a way that the sinners began to think, (some of them), that they could feel a little warmth from the nearness of the sulphuric flames of his satanic majesty. So we were a little (?) scared, and began to think we had better get religion. So we went at it in earnest. We went to the Mourners' Bench every opportunity, and there prayed and cried for religion, until my fellow sinners all got it, and I began to think that I was not one of "the called;" for I could not get religion, *i. e.*, I could not say that I knew that God for Christ's sake had forgiven my sins, and I was afraid to join without that knowledge; for I heard all

them that did join say they knew it. I at last concluded to try to join without any religion, (but not without a resolution to try do better than I had been doing), and when I did so I was not asked as many questions as some others were; hence was received. The right hand of fellowship was extended to me, and shortly afterwards I was baptized. Then I thought I was a member of the Church of Christ, and he as a loving Savior would in some way give me a knowledge of my acceptance with him. The meeting closed, and I went home and continued to do the best I could, though I could not do much, for I had not been taught what the duties of members were. I went on this way for something over a year, and instead of knowing more than I did before I joined the church, my mind became more darkened; and I finally concluded that there was no religion; if there was, there was none for me. So I went back to the world, and was worse than ever. Then the question arose in my mind, Can I be saved? In the Bible I read the words of him who "spake as never man spake," "The son of man came not into the world to condemn the world, but that the world through him might be saved." Is the foregoing true? Tradition answers, yes; then is it sufficient for me to trust my soul upon? If that was all, I could not; but I find another promise, which, connected with the foregoing, makes it stronger: "He that will do the will of the Father which is in heaven, shall know of the doctrine." Thus my faith was strengthened; for the promise was, "he that will do the will of the Father shall know." What I then wanted to know was, What is the will of the Father? This same teacher says, "Follow me, for I am the way." As he did "nothing but what the Father commanded him," it will certainly be doing the "will of the Father to follow him. Then can faith alone save us? I think not, for we can have faith(?) and sit still; but we can not sit still and follow him. By considering the foregoing carefully, I found nothing upon which I could predicate a doubt in regard to his power to save.

I will examine and see where he went, that I may follow him. It will here be necessary to examine the two primary principles; *viz.*, faith and repentance. There is a saying somewhere, "Whatsoever is not of faith is sin." Hence the propriety of the saying, "Whosoever cometh unto the Lord must believe that he is, and that he is a rewarder of them that diligently seek him." I do not understand by the foregoing that any kind of faith will do, or that faith in something(?) that fills the immensity of space; and yet has "neither body, parts nor passions" will do; but we must have a live, active, and intelligent faith, and that faith must be in the God of Abraham; he could walk, talk, and eat with Abraham; could reveal his will to Isaac. He could talk and wrestle with Jacob. He could, and did reveal his will to the ancient Saints concerning many things, many times reproofing them for commission of crime or for neglect of duty; also speaking words of cheer and

comfort to the weary and brokenhearted.- It must also be a kind of faith that will cause me to want to do what he has commanded, otherwise it would be a dead faith. I must also believe in the power, love, justice, mercy and truth of God. When we have that kind of faith, it will not be a hard task for us to turn away from our sins, to repent.

Now we must not forget the words, "follow me." How can I follow him, when it has been so long since he left here? When John was baptizing in Jordan, Christ came to him and demanded baptism. But John refused, saying, "I have need to be baptized of thee, and comest thou to me?" But "the Lamb" insists on being baptized. Here we notice that Jesus went to one that was sent of God, not to the popular Pharisees or Sadducees. In this the "Son" recognized the *authority of his Father*, by going to those that the *Father had sent* to baptize; and was baptized in order to "fulfill all righteousness." (Not that all righteousness was embodied in this act, but "all righteousness could not be fulfilled without it), and when he came up out of the water and prayed the Holy Ghost came on him, and the voice from heaven declared that he was the Son of God, and with him the Father was well pleased, something that had not been done before. Had he not been baptized, he could not have fulfilled all righteousness. Could not have done the "will of the Father." If we follow him, we too, must be baptized. But how are we to know the proper mode, says one. There are four ways taught now, and all by smart men. When we began, we wanted to know what the Savior did, that we might follow him, our faith being predicated on the promise, that "he that will do the will of the Father, shall know of the doctrine." In order to find out what he did, we have only to turn to the 1st chapter of Mark, 9, 10 verses. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John *in* Jordan, [not on the bank or just close to]. And straightway coming up out of the water, [not coming up from the edge of the water], he saw the heavens opened, and the Spirit like a dove descending upon him."

To follow him, we too must go into the water and be baptized. We could not come up out of the water like Christ did, unless we were in it.

In Rom. 6th chap., we find the following: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore *we are buried* with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

In order to satisfy our minds in regard to the mode, we have only to learn how Jesus was raised from the dead. In Matt. 27: 59, 60, it is said: "And when Joseph had taken the body, he wrapped it in a clean linen cloth. And *laid it in* his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed." In Matt. 28: 2: "And behold there was a

great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it."

From the foregoing we learn, first, that Jesus' body (not a part of it only) was placed in the sepulchre. 2d, that at the resurrection of Christ, his body came out of the sepulchre. 3d, That baptism must be, (or was), in the "likeness of his resurrection," and this can not be without being placed in the water and being brought up out of the water. This in connection with the teaching of the Savior to Nicodemus, (Jno. 3d ch.,) ought to be sufficient to satisfy the most incredulous. I will refer to two other passages; viz, Acts 8: 38, and Col. 2: 12, and leave them, without comment. When we are born into this world, we are pure, sinless; hence children of God. We grow to the years of accountability, and being surrounded by sin, we partake of the evils that surround us, some to a greater, and some to a less extent. And as God can not look upon sin with the least degree of allowance, we must by some means be cleansed from our sins. When we are born into this natural world pure, and lose this purity by sin, it becomes necessary that we be born again; and as there is but one way of being born into this world, there can be but one way to be "born again," to become pure, to have our sins remitted; and as the spirit of man dwells in us at the first birth, and gives us a knowledge of the things of this world; so we are entitled to, yea, have the promise of another Spirit, to give us a knowledge of the things of the kingdom of God, which we have entered into, by the second birth.

Suppose the mode and object of baptism as stated in the foregoing, are conceded, is that all that is necessary? I do not think that it is. I will give my reasons for so thinking. 1st, I lost my childish innocence in the first place because I had nothing but the spirit of man to sustain me; hence could not have the power to resist evil. 2d, There could be no propriety in teaching a second birth, unless it be attended with superior advantages. I think this position is sustained by Peter in his memorable sermon on the day of Pentecost. He there promised the believers, if they would obey, "Ye shall receive the gift of the Holy Ghost." This Holy Ghost, says Christ, is to take the things of the Father and show them unto those that received it. It would guide them into all truth. It would show them things to come. The Holy Ghost was to be given by the laying on of hands of those that God had sent to administer the ordinances of his kingdom, (church), which any one may learn by reading Acts 8th and 19th chapters, and Heb. 6th chapter.

I have given in brief the doctrine that was preached to me by an Elder of the Reorganized Church of Jesus Christ of Latter Day Saints, and notwithstanding I was merging into infidelity, I could not doubt it for the reasons stated at the beginning, that Christ had the power to save, and he had promised if I would do his will, I should "know of the doctrine."

In conclusion I will state, that if a belief in, and obedience to any law, and realization of the promises made in that law, are any evidence of its truthfulness, I know that the doctrine taught by the Reorganized Church of Jesus Christ of Latter Day Saints is true.

A. J. CATO.

Elkhart, Texas, Aug. 30th, 1883.

Original Poetry.

THE SECOND COMING OF CHRIST.

Yes, Christ again to earth is coming,
Coming to reign as King of Saints;
But how look we for His returning?
Are we indeed, in truth His Saints?

Yes, beloved in the gospel, are we in very deed, in truth, His Saints, or only such in name? If indeed we are what we profess to be, then we *can* and *will* look forth with joyful anticipations to that event, and not with shame and dread. Then we will love to search for, and meditate on those Scriptures foreshadowing that event, some of which are referred to in the following poem, or verses. May this be our happy lot.

Come thou our king, and bless thy people, (a)
Protect them with thy loving power; (b)
We look to one we know is able, (c)
To save them in each trying hour. (d)

That we may keep all thy commandments, (e)
Wilt thou, O Lord, thy Spirit give; (f)
That we may be accounted worthy, (g)
With the redeemed on earth to live. (g)

For Christ will come, as he has told us, (h)
To reign on earth a thousand years; (i)
O, who would not in the millennium, (i)
Desire to dwell where Jesus is? (i)

When Satan shall be bound in fetters, (j)
No more to tempt the sons of men; (j)
When Gabriel's trump shall wake the righteous, (j)
That they on earth may live again. (j)

While those who heed not Christ's command- (k)
ment, (k)
Beneath the grave must slumber on; (k)
For all who slight the great atonement, (k)
Must wait till the last trump doth sound. (m)

We know the day is fast approaching, (n)
When Christ will come to earth again; (n)
With joy we hail the second coming, (n)
Of Him who was for sinners slain. (o)

Yes, yes, He'll come to bleeding Zion, (b)
That He may give his people rest; (p)
Then may your lamps be trimmed and burning, (p)
Have Jesus' love within your breast. (e)

When He had made the great atonement, (r)
While parting from his weeping friends; (r)
A cloud received him up to glory, (r)
And angels bright appeared to men. (r)

Who said, Why gaze ye up to heaven, (r)
This same Jesus will come again; (r)
As ye behold him now ascending, (r)
In latter days he will descend. (r)

The Savior said to doubting Thomas, (s)
Behold, I have both flesh and bones; (s)
Then let us cease our fears and doubtings, (s)
And faithful live till he returns. (e)

This, this the language of the Scriptures, (h)
That Christ will surely come again; (h)
Then may we look for His appearing, (a)
And faithful to our trust remain. (e)

Did He not say to His disciples, (h)
I will for you a place prepare? (h)
That where I am, ye may be also, (h)
My glory you shall with me share. (e)

Then let our lamps be trimmed and burning, (q)
With a supply of oil on hand; (q)
That when the midnight cry is sounded, (q)
We may go forth to meet the groom. (q)

With patience then we'll wait his coming, (a)
Wait for our King, Jesus by name; (a)
For he will come as he has told us,— (b)
—Yes; Jesus Christ will come again. (h)

CORTLAND, Ill. W. R. CALHOON.
(a) Heb. 9: 28. (b) Dent. 31: 8. (c) Ps. 28: 6. (d) Ps. 28: 5-9.
(e) John 14: 21. (f) John 14: 13, 14, 26.
(g) 2 Tim. 2: 12; Rev. 5: 10.
(h) John 14: 3. (i) Rev. 5: 10: 2: 2-6. (j) 1 Cor. 15: 52;
1 Thes. 4: 16. (k) Rom. 16: 24-27. (l) Rom. 5: 8-12.
(m) Rev. 20: 5, 6. (n) Titus 2: 11-15. (o) Rev. 5: 9, 12.
(p) Isa. 65: 17-25. (q) Mat. 25: 1-10. (r) Acts 1: 9-11
(s) John 20: 24-30.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and must be done in a business-like manner.

Selections.

THE IMPORTANCE OF SACRED PROPHECY.

THE prophets were chosen of God, and their writings were inspired by him. Speaking as they were moved to speak by the Holy Spirit, they became the mouth-pieces of Deity, and we are solemnly warned by the great apostle not to despise their utterances. The prophecies constitute a very important part of the sacred Scriptures. Omit from the canon the sublime books of Isaiah, and Jeremiah, and Ezekiel, and Daniel and John, and what a blank and loss! Were not all the main events that transpired among men when our Lord came on earth in the accomplishment of his mission of love, subjects of prophecy? We know his birth, the place of his birth, the manner of his death, his rising again, and a hundred other things were long before foretold by the Hebrew seers.

Prophecy is history in advance. It is the church's chart on her travel through this wilderness. It points her onward to the eternal home. It is the window through which she gazes into the Holy City. It is also her weapon of defense against the sceptic and the Jew. The Lamp of Prophecy! how dark is time's path without it! How scanty indeed our knowledge of the grand mysterious future, unaided by the prophetic word. Are not Christ's coming again, with the resurrection, the translation, the judgment, and all concomitants and after-scenes, matters not only of promise but of prediction? Thus while nature's lamp burns dim and science and philosophy seek in vain to penetrate the veil that hides the future from our yearning vision, prophecy is a "light" in man's dark world—a light that shines until the day shall dawn.—2 Pet. 1:19. And just as a lantern lights all our way, so does prophecy illuminate our place, showing us where we are in the great chain of human events, telling the church about how far she has journeyed, and enabling her to know something of the length of the remaining path, and the nearness of the end.

It is not to their credit that in so many pulpits and religious papers prophetic expositions find no place, it having become a fashion to despise them. Everything else in the Bible is talked of and written about save those portions that are prophetic. All other matters engage the pen of the popular writer, all subjects are discussed by the denominational Editor, all texts chosen by the preacher save the prophetic. Prophecy's strict fulfillment to the letter, is our Gibraltar against rampant infidelity, yet how seldom do Christians enter into this fortress of strength. Why should editors, preachers, teachers neglect the old prophecies? Was not Jesus a

prophet indeed?—Matt. 24. Did he not for our information foretell the course of this age even to its end?

The soundest, best men of the church in the past loved the sacred prophecies. Wickliff explained and applied them; Luther and Melancthon studied Daniel and John; John Knox used to preach on the book of Daniel. So intensely earnest would he get, we are told by his biographer, that it seemed as if he would pound his pulpit to pieces and fly out of it. Sir Isaac Newton spent two whole years in close study of the prophecies of Daniel and of John. Bishop Newton was a standard sober expositor of the great prophecies. The brightest lights in England and on the Continent have delighted to read and explain them. One of Mr. Moody's best discourses is on Daniel, and includes an exposition of the prophecy in the second chapter. Dr. Stephen H. Tyng, called some years ago to give an address before a learned literary society, gave an exposition of the five universal monarchies of the earth from the second and seventh chapters of Daniel. Bishop Henshaw did not despise them, but wrote a book on the sacred prophecies. We could name hundreds of others who have had interest in this mighty theme.

Brethren suppose you try your hand a little at expository studies, and preach the prophecies. You need not be fanatical, nor dispute over dates, nor presume to know all times and seasons, whether hidden or revealed. But trim your lamp betimes, O, preacher of God's word. "All scripture is profitable." Prophecy is not a dark lantern. It is a light that shines. Let it shine. "Light is sown for the righteous."—Psa. 117:11. Does it illumine your path touching the nearing marvels of the august day of the resurrection from the dead, and the solemn judgment to come?

At present prophecy seems rapidly and wonderfully fulfilling before our eyes. It seems to be almost becoming exhausted. Close students of the Bible and human events see and feel this. Would it not stir the church to greater zeal, larger benevolence, and intenser activity to make more and better use of this God-given light? She is walking in the "dark place," and certainly needs it. It is "night,"—yea more, it is "midnight."—Rom. 13:12; Matt. 25:6. Who knows but there may be a mine of joy, a vein of knowledge, a tower of strength, and a new spur of consecration for the preacher in the direction I am inviting? Could you be made to see that the day of wrath for sinners impends, and the era of jubilee for saints draweth nigh, it might prove a fresh and mighty motive to holy action, and impart to your ministry a greater earnestness than you ever previously exhibited. I confess I never rise from a perusal of the sublime predictions of Daniel and John without a feeling of awe. It seems as if I had been in contact with eternal verities. The great day looms up in faith's vision, and my spirit thrills with expectation and admiration. We are none of us more than half awake, and surely wisdom invites the use of every lawful method by which our watchfulness may

be increased, our pace quickened, our love and zeal made stronger, and our courage more unflinching in the service of the good Master. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," (Amos 3:7), while in every generation he has had his chosen ones who cried in the ears of an evil and unbelieving world, "This is that which was spoken by the prophet." Acts 2:16. To be such an one is a high honor. To begin at Moses and all the prophets and expound them, is to be like the great Teacher.—Luke 24:27, 44.

SUFFRAGE IN ENGLAND.

THE following is the text of Mr. Gladstone's bill for the extension of the franchise in counties:

A BILL to amend the law relating to the representation of the people of the United Kingdom.

Be it enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal and Commons in this present Parliament assembled, and by the authority of the same, as follows:

PRELIMINARY.

1. This act may be cited as the Representation of the People act, 1884.

EXTENSION OF THE HOUSEHOLD AND LODGER FRANCHISE.

2. A uniform household and lodger franchise at elections shall be established in all counties and boroughs throughout the United Kingdom, and after the passing of this act every man possessed of a household qualification or a lodger qualification shall, if the qualifying premises be situate in a county in England or Scotland, be entitled to be registered as a voter, and when registered to vote at an election for such county, and if the qualifying premises be situate in a county or borough in Ireland, be entitled to be registered as a voter and to vote at an election for such county or borough:

3. Where a man himself inhabits any dwelling-house by virtue of any office, service, or employment, and the dwelling-house is not inhabited by any person under whom such man serves in such office, or employment, he shall be deemed for the purposes of this act and of the Representation of the People acts to be an inhabitant occupier of such dwelling-house as a tenant.

PROHIBITION OF MULTIPLICATION OF VOTES.

4. Subject to the saving in this act for existing voters, the following provisions shall, after the passing of this act, have effect with reference to elections:

1. A man shall not be entitled to be registered as a voter in respect of the ownership of any rent charge, except the owner of the whole of the tithe rent charge of a rectory or vicarage.

2. Where two or more men are owners either as joint tenants or tenants in common of an estate in any land or tenement one of such men, but not more than one, shall, if his interest is sufficient to confer

on him a qualification as a voter in respect of the ownership of such estate, be entitled (in the like cases and subject to the like conditions as if he were the sole owner) to be registered as a voter, and, when registered, to vote at an election.

Provided that where such owners have derived their interest by descent, succession, marriage, marriage settlement, or will, or where they occupy the land or tenement, and are bona fide engaged as partners carrying on trade or business thereon, each of such owners whose interest is sufficient to confer on him qualification as a voter shall be entitled (in the like cases and subject to the like conditions as if he were sole owner) to be registered as a voter in respect to such ownership, and, when registered, to vote at an election, and the value of the interest of each such owner, where not otherwise legally defined, shall be ascertained by the division of the total value of the land or tenement equally among the whole of such owners.

ASSIMILATION OF OCCUPATION QUALIFICATION.

5. Every man occupying any land or tenement in a county or borough in the United Kingdom of a clear yearly value of not less than £10 shall be entitled, after the passing of this act, to be registered as a voter, and, when registered, to vote at an election for such county or borough in respect of such occupation subject to the like conditions respectively, as a man is, at the passing of this act, entitled to be registered as a voter and to vote at an election for such county in respect of the county occupation franchise, and at an election for such borough in respect of the borough occupation franchise.

THE COLORED RACE.

HOW IT WAS REPRESENTED AT THE CHICAGO CONVENTION.

THE representation in the recent National Republican Convention of colored men from the South shows the wonderful progress that race has made since the war. There were seventy-five colored men who sat on the floor of the convention as duly accredited delegates, having come from nearly all the Southern States, and they were thoroughly representative men—not of their race alone, but of the wealth and intelligence of their section. They were not carpet-baggers, nor were they men who depend upon Government pay for their sustenance. There were officeholders among them, but there was hardly one of that number who had not some mercantile or agricultural interest. To show what class of men they were the following facts concerning the majority of them have been gathered:

George Turner, of Alabama, who headed the delegation, is an ex-Congressman from the First District and at present holds a position in the Revenue Department. He is a farmer, a man of considerable wealth and standing in his State. James E. Slaughter is a Revenue Collector near-Huntsville and publishes a newspaper. Intellectually he has no superior among his race in the State. George Washing-

ton has been sent three consecutive times to National Republican Conventions from the Second District.

M. W. Gibbs, of Arkansas, who was one of the delegates-at-large, is Register of the Land-Office at Little Rock, and is a man of influence above the average. Fred Havis, from the Second District, is Circuit Clerk for Jefferson County at Pine Bluff. He owns considerable property. S. H. Holland was a delegate to the previous National Convention and is a planter of means. John H. Johnson is the Assistant Collector of Internal Revenue at Augusta.

W. M. Pledger, of Georgia, was one of the delegates-at-large. He is in the Revenue Department and deals in butter and eggs near Atlanta. He is highly thought of both among white and colored men. Elbert Head is a member of the Georgia Senate and probably the wealthiest colored man in the State. He is a thorough-going business-man and ranks among the foremost. L. M. Pleasants is in the employ of the Post-Office Department and is a farmer.

P. B. S. Pinchback, of Louisiana, was formerly Lieutenant-Governor of the State, and is a man of wealth. L. S. Martinet is a large sugar planter. Henry Demars is a member of the State Senate, has previously been a delegate to National Conventions, and is a wealthy man. Andrew J. Dumont is in the Custom-house at New Orleans, and is a thoroughly intelligent man.

Blanche K. Bruce, of Mississippi, is an ex-United States Senator, the present Register of the United States Treasury, a man with large property interests, and of marked intelligence and character. James Hill is the Collector of Internal Revenue at Jackson. Congressman Lynch is a large farmer, and has much wealth. His ability was recognized by the late convention, which made him its Temporary Chairman. Wesley Crayton is a farmer and a man of influence, and so is Thomas Richardson.

Congressman O'Hara, of North Carolina, is probably the leading man of his race in the State. He is a lawyer by profession, and his home is at Raleigh. John S. Leary has been a member of previous National Conventions, and is highly respected. J. B. Eavis, from the Ninth District, is another representative man of his State.

Robert Smalls, of South Carolina, is a member of Congress, and a large farmer. He is a leader of his race in the State. Samuel Lee is a lawyer with an excellent practice. E. H. Dibble is the Postmaster at Blackville. S. E. Smith was a member of the preceding National Convention, and is a very intelligent man.

J. C. Napier of Tennessee, is a Postmaster and very intelligent. He was one of the delegates-at-large. T. F. Cassells, another delegate-at-large, was a member of the Legislature. S. A. McElwes is a farmer as is also Carter Harris.

M. W. Curry, of Texas, is one of the largest stevedores in Galveston and one of the leading men in the delegation.

J. C. Akers is a ranchman and lawyer, possessing large property interests. M.

R. Ferguson is a County Assessor and owns considerable property. W. H. Blount and J. R. Carter are also men of influence in their respective sections.

William H. Pleasants, of Virginia, is a large tobacco manufacturer in Richmond and was considered one of the brightest men in the delegation. J. A. Taylor, from the Third District, is a merchant in Richmond. A. W. Harris is a lawyer in the same city. William E. Sims is in the Internal-Revenue service, as are also Robert L. Mitchell and A. A. Dodson.

TELLING EACH OTHERS' FAULTS.

AFTER having been married some weeks it came into the head of a young husband one Sunday, when he had but little to occupy his mind, to suggest to his wife that they should plainly and honestly state the faults that each had discovered in the other since they had been man and wife. After some hesitation the wife agreed to the proposition, but stipulated that the rehearsal should be made in all sincerity, and with an honest view to the bettering of each other, or otherwise it would be of no use to speak of the faults to which marriage had opened their eyes. The husband was of the same mind and his wife asked him to begin. He was somewhat reluctant, but his wife insisted that he was first to propose the matter, and, as he was the head of the house, it was his place to take the lead. Thus urged, he began the recital.

He said:

"My dear, one of the first faults that I observed in you after we began keeping house was that you a good deal neglected the tinware. My mother always took great pride in her tinware, and kept it as bright as a dollar."

"I am glad you have mentioned it, dear," said his wife, blushing a little; "hereafter you shall see no spot on cup or pan. Pray proceed."

"I have also observed that you use your dishrags a long time without washing them, and finally throw them away. Now, when at home, I remember that my mother always used to wash out her dishrags when she was done using them, and then hung them up where they could dry, ready for the next time she would need them."

Blushing, as before, the young wife promised to amend the fault.

The husband continued with a most formidable list of similar faults, many more than we have space to enumerate, when he declared that he could think of nothing more worthy of mention.

"Now, my dear," said he, "you begin and tell me all the faults you have discovered in me since we have been married."

The wife sat in silence. Her face flushed to the temples and a great lump came in her throat, which she seemed to be striving hard to swallow.

"Proceed my dear; tell me all the faults you have discovered in me; spare none."

Arising suddenly from her seat the little wife burst into tears, and throwing both arms about her husband's neck, cried:

"My dear husband, you have not a fault in the world. If you have one my eyes have been so blinded by my love for you that so long as we have been married I never once observed it. In my eyes you are perfect, and all that you do seems to be done in the best manner and just what should be done."

"But, my dear," said the husband, his face reddening and his voice growing husky with emotion, "just think, I have gone and found all manner of fault with you. Now do tell me some of my faults; I know I have many—ten times as many as you ever had or will have. Let me hear them."

"Indeed, husband it is as I tell you; you have not a single fault that I can see. Whatever you do seems right in my eyes, and now that I know what a good-for-nothing little wretch I am, I shall at once begin the work of reform and try to make myself worthy of you."

"Nonsense, my dear; you know that sometimes I go away and leave you without any wood cut, I stay down town when I ought to be at home, I spend money for drink and cigars when I ought to bring it home to you, I——"

"No, you don't," cried his wife; "you do nothing of the kind. I like to see you enjoy yourself; I should be unhappy were you to do otherwise than just exactly as you do."

"God bless you, little wife," cried the now subjugated husband, "from this moment you have no faults in the world. Indeed, you never had a fault; I was joking; don't remember a word I said!" And he kissed away the tears that trembled in the little woman's eyes.

Never again did the husband scrutinize the tinware nor examine the dishrag—never so much as mention one of the faults he had enumerated—but soon after the neighbor women were wont to say:

"It is wonderful how neat Mrs. — keeps everything about her house. Her tinware is as bright as a new dollar, and I do believe she not only washes but irons her dishrags." And the neighbor men were heard to say: "What a steady fellow — has got to be of late; he don't spend a dime where he used to spend dollars, and can never be kept from home half an hour when he is not at work. He seems to worship that wife of his."

INWARD PEACE.

Many say they have no peace, nor rest, but so many crosses, and trials, afflictions and sorrows that they know not how they shall ever get through them. Now he who in truth will perceive and take note, perceiveth clearly that true peace and rest lie not in outward things; for if it were so the evil spirit also would have peace when things go according to his will, which is nowise the case. Therefore we must consider and see what is that peace which Christ left to his disciples when he said, "My peace I leave with you, my peace I give unto you." Christ meant that inward peace which can break through all assaults and crosses of oppression, suffering, misery, humiliation, and what more there may be of the like, so that a man may be joyful and

patient therein; and what was bitter to him before shall become sweet, and his heart shall remain unmoved under all changes, at all times.

EVERY DAY A LITTLE.

Every day a little knowledge. One fact in a day. How small is one fact! Only one! Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for.

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in great deeds of kindness only that the blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, we shall find opportunity every day for usefulness.

Conference Minutes.

FLORIDA DISTRICT.

Conference convened June 7th, 1884, E. W. Cato in the stand, W. W. Squires clerk. 5 Elders, 2 Priests present.

Branch Reports.—Hynote, 1 baptized, 1 cut off. Santa Rosa, 1 baptized. Teacher Joseph Peterson reported by letter. F. P. Scarcliff was sustained as president of district, W. W. Squires as secretary, B. L. West as Bishop's Agent, and all the general authorities of the church. Brn. Geo. Montague president of mission, E. W. Cato and F. P. Scarcliff missionaries, and resolved, that when this conference adjourns it does so to meet in Santa Rosa Branch, September 6th and 7th, 1884.

Elder W. W. Squires and Priest J. E. Walter requested to labor in connection with the officers of Eureka Branch, and report the results at next conference.

Resolved, That the Bishop's Agent be requested to obtain a deed to the church building at Blackwater, Florida, and whereas information has reached us that a claim is held and has been for several years by J. J. Cooper for the sum of twenty-four dollars against said building, and that there is no probability of the claim being paid; and that Eureka Branch being in a badly scattered and disorganized condition the house is not being used and has not been for several years, no one exercising any charge of the house and it is rapidly decaying and being mutilated; therefore the Bishop's Agent to represent these facts to the First Presidency and Bishop, and endeavor to obtain from them a deed to sell the property and devote the proceeds or so much thereof as may be necessary, to satisfy the above claim.

Whereas, information has reached us that the branches situated in Baldwin county, Alabama, and Mississippi desire to be organized into a separate district, the above branches are requested to represent this matter by petition to the next conference; and if these branches desire a division, that it be then effected, and that the district president be requested to attend to this

matter, and advise the Saints concerning the same.

Bro. Cato preached Saturday evening. Prayer meeting Sunday morning in charge of J. N. Hawkins. Bro. Cato preached Sunday forenoon, J. N. Hawkins in the afternoon. Thus ended a lovely session of conference.

Miscellaneous.

BORN.

SCARCLIFF.—At Lamberta, Baldwin county, Alabama, May 6th, 1884, to Bro. Frank P. and Sr. Mary E. Scarcliff, a daughter; blessed May 26th, 1884, by Elder E. W. Cato, and named Mary.

MARRIED.

CROUCH—TAYLOR.—At the house of Bro. George Derry, in Lamoni, Iowa, on the 18th of June, Mr. John Crouch and Mrs. Sarah Taylor. Bro. Henry A. Stebbins performed the ceremony. May their union be a happy one.

DIED.

MCINTYRE.—At Logan Center, Kansas, December 29th, 1883, of diphtheria, George Tracy. Born November 12th, 1876. Blessed by Bro. Roberts and Bro. Noble. Funeral sermon preached on the 15th of June, by Brother H. Noble.

We had a precious household flower,
So pure and fair and bright;
It seemed that every passing hour,
He gave our home its light.

But O, there came a day of gloom
When sorrow held its sway;
For in a quiet, darkened room,
Our flower was laid away.

His dimpled hands were folded white,
Across his silent breast,
His lips had kissed a last good night
Before he went to rest.

But Jesus whispered sweet and low,
Peace, troubled hearts, be still,
And now our hearts have learned to know
'Twas but the Master's will.

With humble trusting hearts, we'll love
And listen to his word,
We know our flower will bloom within
The garden of the Lord.

STAWPERT.—At Chicago, Illinois, May 20th, 1884, of consumption, Bro. George Stawpert, father of Sr. Margaret Mooney, aged 57 years and 4 months. Born in Manchester, England. Emigrated after uniting with the church to Salt Lake, in 1849. He never united with the Reorganization.

"Dear father, thou art gone to rest,
We will not weep for thee;
Thou art now where oft' on earth,
Thy spirit longed to be."

From Sr. Margaret Mooney.

MILLS.—At his residence in Pittsfield, Illinois, June 11th, 1884, Bro. Cornelius Mills. Bro. Mills had been very lame for weeks, and on Saturday, December 30th, 1882, while exercising on his crutches, the bone of his left leg broke above the knee. Everything that skill and kindness could do was done for him; but the bone refused to unite. It was cancer of the bone, and finally reached the vitals, and after nearly seventeen months and a half of suffering, he went to sleep without a struggle. Had lived in Pike county for more than thirty years. Was well known and much esteemed for his many virtues. He united with the church of Latter Day Saints in 1837; and when the apostasy set in under B. Young, he refused to follow any of the factions;

but united with the Reorganized Church in 1863, and as an Elder has been most exemplary and faithful. His wife died nearly thirty years ago, and it is said by his neighbors that he was both father and mother to his children, seven of whom survive him, five sons and two daughters, all having families, and all being with him for a week before his death, and most carefully and tenderly caring for him through all this affliction. I was there a few days before his death, and he seemed to be a little restless. One of his sons said, "Father, what can we do for you? What do you want?" He replied, "I want to go home." He was 71 years and 6 months old. Funeral was held at the Saints' Chapel in Pittsfield, on the 12th of June, and the house was crowded with many of the best citizens of the town. Services conducted by the writer, Elder J. Goodale.

EPISTOLARY.

To the Saints of South Western Mission, Greeting.—Having by action of the Annual Conference of 1884, been continued in charge of the Mission, I deem it to be a duty to occasionally communicate my thoughts to you by way of suggestion and encouragement. I am glad to say that I think our prospects for success are brighter now than heretofore; while the whisperings of the Spirit to me are that glorious times are awaiting us in the near future. Our triumph however is not insured; much depends upon our faithfulness and diligence. The General Conference has given us an increase of laborers for the present summer at least, and now let us rally to their support, not only in a financial sense, which is necessary, but in a spiritual sense by sustaining them by our faith, confidence and prayers. I hope, too, that the local priesthood will not rest secure in the thought that the missionary force is sufficient; but remember we shall need your hearty co-operation. The field is large and many are crying for the bread of life. Shall we use the means and ability God has given us in supplying their demands? If we do not, I fear we will be found unprofitable servants. We are entering the field with a renewed determination to prosecute the work vigorously, and call upon you in behalf of the work we love, to help us. We can not succeed without you; but should we work faithfully together, God will crown our labors with success.

Let the Elders and Priests seek openings to present the word, and if secular duties demand their attention during the week, tell the story of the gospel in the vicinity of their homes upon the Sabbath day, and God will bless them freely in their efforts. The teachers and deacons should strive to approve themselves as standing ministers to the branches, and never let the interest of their meetings decrease in the absence of their superior officers. "Let every man learn his duty, and act in the office in which he is appointed in all diligence," and we will see a grandeur and completeness in the organization which will fill us with admiration and peace; while the Saints will rejoice, the honest in heart be converted, and God's Spirit will reign in our hearts, imparting light and truth, grander, sweeter, purer than we have yet experienced.

After consultation with others of the missionary force, I have concluded to request those appointed to missionary work in the South Western Mission, to meet in council on Monday,

August 11th, 1884, at Elmwood, Bell Co., Texas, for the purpose of agreeing upon the best course of procedure in the future, and coming to an understanding, so that we may be in unity in our future counsel and advice upon matters regarding the good of the mission, and the welfare of the saints. We also earnestly invite all the local authorities who can, to meet with us. We should be glad if it were practicable to meet and counsel with you all; but can not expect all to be able to come; however, all come who can, and come praying that God will meet with us, and give us an endowment of his Holy Spirit. By appointing this time those who wish to can also attend the debate previously alluded to in the *Herald*, which commences Aug. 5th at the same place, and closes on the 9th. Praying that God's Spirit may be with you in all your duties, cares and trials, I have the pleasure of subscribing myself your co-laborer for Christ,

HEMAN C. SMITH, *Pres. of Miss.*

GOOD INTENT, Kan., June 13th, 1884.

REQUEST.

If there be any one in school at the Northern Indiana Normal School that belongs to the Latter Day Saints' Church, I will be pleased to have him call on me at Room 12, Heritage Hall.

J. W. MOXON.

J. H. HANSEN, M. D.,

PHYSICIAN AND SURGEON,

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TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.

I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.

Very respectfully,

N. N. HAZELTON.

Moscow, Idaho, Jan'y 11th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—*Dear Bros.*—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.

Yours in bonds,

J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—*Brothers*—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,

GEO. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.

JOHNS & ORDWAY, *Dear Brothers*.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I

did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.

Your brother in Christ, O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.

JOHNS & ORDWAY, *Dear Bros.*—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.

Yours in bonds, W. M. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884.

Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.

Yours, V. D. BAGGERLY.

MILLESBURG, Ills., Dec. 27th, 1883.

MESSRS. JOHNS & ORDWAY, *Gents.*—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,

W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.

BRO. JOHNS & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.

Yours in gospel bonds, E. W. CATO, SEN.

BRO. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our **Bed Springs** by Express for only **97 cents**. (**Iron Heater** included for \$1.30) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a **Picture Outfit**, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only **98 cents**.

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In writing, mention this paper. Yours in bonds,

JOHNS & ORDWAY.

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JOSEPH SMITH - - EDITOR.

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All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
 "WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 582.

Lamoni, Iowa, July 5th, 1884.

No. 27.

THE SAINTS' HERALD:

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Published at Lamoni, Decatur Co., Iowa,
 Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, July 5th, 1884.

EDITORIAL ITEMS.

ONE baptized at Plano, Illinois, June 15th, and two on the 22d; "one of a household, two of a city," and "of such are the kingdom of God," if they "abide in Christ."

Bro. Daniel Jones sends us a North Bend, Nebraska, *Flail*, of June 19th, in which there is a column of gospel teaching, in answer to the question, "What shall I do to be saved?" asked by some one in a former issue.

Bro. I. N. White sends us copies of the Des Moines, Iowa, *Register*, containing the letter from Edenville, Iowa, and a good reply from Bro. J. F. McDowell.

The fund from which some of the elders in the field have been supplied with tracts for the past three years is exhausted, completely "tired out," and dreadfully emaciated, and incapable of answering any further demands upon it, until renewed. We have done the best we could, supplying those that we knew to be active and diligent as liberally as the fund would permit. We would be glad to do more but can not. We trust elders who have lately written us for tracts will not feel hurt by our neglect to send them, as we can not.

Bro. E. C. Brand baptized seven at Elsinore, Sevier county, Utah, lately, and more were expected.

Bro. A. J. Kennison writes that in the portion of Kansas where he lives, springs and creeks supplying water are much better and more numerous than formerly. Bro. Kennison thinks it to be in fulfillment of the prophecy: "Deserts shall rejoice and blossom as the rose; for in the wilderness shall waters break forth, and streams in the deserts; and the parched ground shall become a pool, and the thirsty land springs of water."

Bro. George S. Hyde and R. H. Wight, a grandson of Lyman Wight, are laboring together; have been at Columbus, and were on June 17th, at David City, Nebraska. Sister Jennie Krahl has been maintaining the cause there against the attack of Rev. Brown, of the Holiness People,

for some time now; and doing it well. Bro. Hyde and Wight were there to take the gage of battle, and would stay and take hold as the way opens.

The matter elsewhere presented by Bro. S. G. Mayo, is worthy of consideration. There is no good reason why the west should be dependent on the east for canned fruits, or vegetables. The facilities for raising fruit, the excellent climate of portions of the west, notably Missouri, Iowa, Nebraska and Kansas, and the necessity for something to do, all point to the feasibility of carrying on business of the sort named by Bro. Mayo. We know of no one acquainted with the business, but would think "what man has done man can do." Think of it some of you, and answer Bro. Mayo.

Erratum. In the Bishop's Report, as published, the name of Annie Penrod appears credited with \$1 only; it should be \$10. Correction by order of Bishop Blakeslee.

The receipts of milk at the Lamoni Cheese Factory, for the week ending June 21st were 21,113 pounds. The receipts for Monday, June 23d, were 4,200 lbs. The land flows with milk, and will roll with cheese. The quality of the cheese is quite good.

The meeting house at Lamoni, is being pushed forward. The rafters are all up, the sheeting and shingles will go on either in part, or wholly next week, and the building will soon be ready for the casing of brick. The brick making is progressing satisfactorily.

Bro. E. L. Kelley is at St. Louis looking after his part of the Braden-Kelley Debate, now being published by the *Christian Press* in that city. Bro. N. N. Cook wrote us that Bro. E. L. had spoken for them two or three times to good effect.

The Lamoni Brass Band will play at the Davis City Fourth of July celebration.

Bro. Bass, father and son, are building each a dwelling house in Lamoni, just south and across the street from the meeting house.

Cheese Factory Corners, Lamoni, is a busy place from seven to eight o'clock in the morning. Over forty names on the roll of those furnishing the milk supply, E. J. Robinson leading the list at 315 to 350 pounds. The average per cow daily is about 25 lbs. This is probably very much lower than it should be, and lower than it will be in a year or two, as there will be an effort made to improve in this direction. Bro. George A. Blakeslee of Galien, Michigan, milks one cow whose average for the milking season must be between fifty and sixty pounds, one day's milk only having been weighed gave sixty-

five pounds. It does not pay to keep poor cows, either for the home dairy, the creamery, the cheese factory or for stock—improve—improve.

ALL Saints are interested in the HERALD and its prospects for continued success. The following items in regard to it will be suggestive. We doubt if there is another paper of such limited list of subscribers in the United States whose circulation covers so wide an area, which includes all the States and Territories except the Carolinas. The HERALD is put up into packages, properly stamped and labeled as follows:

Ohio and Indiana,	packages	137
New York and Pennsylvania,	"	119
New Jersey, Rhode Island, Massachusetts, Maine,	"	190
Illinois,	"	330
Iowa,	"	515
Kansas,	"	208
Missouri, New Mexico, Arkansas, Indian Territory,	"	335
Utah,	"	167
California,	"	286
Nebraska, Dakota,	"	250
Montana, Wisconsin,	"	125
Michigan, Canada,	"	250
Alabama, Florida, Georgia, Virginia, West Virginia, Mississippi, Tennessee, Kentucky, Louisiana, Maryland, Connecticut, Delaware, District of Columbia, New Hampshire and Vermont,	"	128
Washington Territory, Oregon and Montana,	"	86
Colorado,	"	36
Texas,	"	50
Idaho, Arizona, Nevada and Wyoming Territory,	"	117
England and other foreign countries	"	53
		3,382

Forty-seven States and Territories.

To facilitate the delivery and to save labor to the route agents, on the lines of railway, these packages are divided into parts and put into eighteen sacks furnished by the Post Office Department, and weighed at the Post Office in Lamoni, and weighed for the issue of June 28th, three hundred and sixty-eight pounds. On the 14th of June, the week we issued the HERALD supplement, the weight of the mail was 502 pounds.

OF the visit and effort of Uncle William Smith, of Deloit, Iowa, the local paper speaks thus:

"Elder Smith is nearly seventy-four years of age, and is remarkably vigorous for one so old. No one could doubt his sincerity when he said he was too old—too near the grave—to impose upon the people and tell them that which was not true. Every word he uttered came from the heart. He said all the Smith family had gained in this world as the result of the angel's visitation were persecution and calumny. He denied the various charges made against his family record,

and said his mother, sister and a brother were devout Presbyterians until they embraced the new faith. He vehemently denied the story of the Spaulding romance. The first conference of the Mormon Church was held in April, 1830. No class of people have done more against polygamy than the Reorganized Church of Latter Day Saints, and in whatever light their doctrine may be viewed, they are certainly an honest, earnest, prayerful people, whose hospitality is unbounded and whose devotion can not be questioned."

EXTRACTS FROM LETTERS.

Bro. E. C. Brand wrote from Richfield, Sevier county, Utah, June 21st.

I have just returned from Elsinore, have baptized four more there; eleven in all; and organized the Elsinore Branch of seventeen members; and am going to baptize four or five more here this evening. I do most fervently pray that you may send out a Danish Elder; he could do a great work with God helping him, if he was a "good Elder."

Bro. Thomas Taylor, writes from Birmingham, England:

You will be pleased to learn that the work in this mission is moving along very satisfactorily. We held our Mission Conference on Saturday, Sunday and Monday last, June 1st, 2d and 3d, at Manchester, had an excellent time; good attendance, and oneness of feeling to the one great end, the interest and progress of the work of God. With respects to yourself and the brethren."

THE following is a plank in the platform of the Republican party, as adopted by the late National Convention at Chicago, in early June. Whether such laws will be enacted or enforced after enactment, remains to be seen:

"Resolved, That it is the duty of Congress to enact such laws as shall promptly and effectually suppress the system of polygamy within our Territories [applause] and divorce the political from the ecclesiastical power of the so-called Mormon Church, and that the law so enacted should be rigidly enforced by the civil authorities, if possible, and by the military, if need be."

THE following is taken from the Iowa State Register, published at Des Moines, for June 17th. We quote it to show the peculiar spirit that seems to pervade some of the people. Let it serve to stir the Saints every where to virtuous, and honorable lives; that, as at Edenville, those who write of them may write, and truly, they "are good citizens."

This is a pretty town on the Milwaukee railroad, with about five hundred inhabitants, doing a good business in its shops and stores, considering the times and the pressure before harvest.

A handsome M. E. Church and a new school building, to cost \$7,000, and a large elevator, with a capacity of 15,000 bushels, are among the attractions of the place.

The Methodists hold their quarterly meeting on Saturday and Sunday, and Elder Bowman, of Cedar Falls, is expected to take up the Mormon Bible for discussion, and as the "Reorganized Church of Jesus Christ numbers in this village a hundred members, there will be a hot discussion in parlor and store. Mr. McDowell said in his sermon last night that there were 20,000 of their number in Iowa, and that they were rapidly growing. If they are a part of the Utah branch of the Latter Day Saints their missionaries sustained by the Salt Lake Church, the Elder's visit is not too soon. The Mormons deny that polygamy is their faith here, but if both use the same Bible to the utter seclusion of the Bible of our fathers, where is the difference? At Salt Lake all Mormons are not polygamists.

The Methodists refuse their edifice to the admission of the Mormon missionaries, and in consequence the village is divided, school children wrangle over theology, boys of sixteen are discussing the dangerous doctrines of this church, and public sentiment is wrought up to the bitterest fights in the history of the race, a war of conscience and religion. No one knows where it will end, and several people have declared their intentions to leave the town if the Mormons continue their aggressions. It is not in my province to decide these questions, but to give facts to Register readers. The Mormons here are good citizens, this can not be denied, but if behind them is the Mormon Church of Utah, let the people of Iowa know it. There are three missionaries or preachers who have a salary of a thousand dollars, that live in this city, as the Mayor of Edenville is Curtis White, Esq., a brother of the Rev. Isaac White, Mormon missionary.

In Utah and Idaho the Mormons are Democrats. Here some vote the Greenback, a few have been good Republicans and probably will be this year. Blaine and Logan will hold all stragglers to its standard.

There will be a rousing Fourth of July celebration—good speakers, fireworks, a basket dinner, etc. H. M. S.

Correspondence.

SCOTTSVILLE, Ind.,

June 21st, 1884.

Bro. Joseph:—I have just returned from a trip in Jefferson county and Ripley, in which our labors have been blessed greatly in ministering to the sick and blessing two children. Attended conference, went to Ripley county and preached seven times there, and the result was that we baptized three, and set the branch more fully in order. Ordained one teacher in the branch in which the saints were greatly blessed. There can be great good done in that part of the district. Brother William Kelley, the Priest of Edon Branch, was with me; a good speaker for his practice. He helped me very much. We had a good conference at Hall's Ridge, in Jefferson county, at which time we settled a long standing difficulty; so in the main there was good done. The Lord was present.

Yours in the faith,

JAMES G. SCOTT.

ELKOE, Nevada,

June 20th, 1884.

Bro. Joseph:—I am on my way to Ruby Valley where I labored some last fall. I have been laboring in the Carson District the last four months; have done what I could considering the severe winter; preaching at Dayton, Empire, Franktown, Carson City, Genoa and Mottsville. Tried with our excellent Bro. Levi Atkinson to get an opening in Virginia City and Gold Hill, but were unsuccessful. What the result of my feeble efforts may be, the future must reveal. I baptized one at Franktown; at other places a few were near the door, but did not make the venture, but I expect will at some future day. The Saints in the district are few and scattered, but are firm in faith and more determined to aid in the spread of the work. The people around generally care for little beyond the pleasure of this life. I look for no great increase in Nevada though we may gather a few here and there. At the request of Bro. Blair I will continue my labors in this state this summer and fall, and will try and hunt up the scattered sheep. The field is large and set-

tlements far apart—hard to get around—and expensive traveling. The Saints have cheerfully administered to my every want, for which they have my most sincere thanks, and my prayers that the good things of earth may not be their only portion. But also a rich reward in the mansions of the just. I am at the house of Bro. E. Penrod, where I have a welcome by him and Sr. Smith, his daughter. Bro. and Sr. Staats are also here, excellent members. These are the only ones now in Elko. North Ruby is fifty miles from here. There I expect to meet Bro. and Sr. Hays, the only members there, though quite a number are friendly, whom I hope to see in the Church before I leave them again. May the Lord help the honest to understand the times and the great Latter Day Dispensation; and may we so live that we may deliver the word and warning in the Spirit which alone is the power of God and the wisdom of God unto salvation.

I am pleased to learn that the missions in the Islands and Australia are to have help. If the same Spirit go with them that went with me and my sleeping companion, Elder Wandell, they have nothing to fear. In the Island of Tahiti, Bro. Smith will find warm hearted friends among the natives. Ten years ago last Christmas day we raised anchor in the Bay of Pepeeete, Island of Tahiti, and sailed for Sidney, Australia. A day long to be remembered; we had baptized 51 members, ordained 14 Elders; organized the conference, placed as president a most excellent man a native whose name I forgot; but one intelligent, well educated, and a man I judged of sterling integrity. Their determination was then to spread out to the adjoining Islands and preach the word. This they have done and with success. So Bro. Smith will find amidst the waters of the great deep, a Church with a broad foundation to build upon, and in my opinion a portion of the promised seed. I believe the natives of New Zealand and of the Society, and Sandwich Islands, are all one race, and are of the house of Israel. The Lord led away from time to time and they have scattered upon the *Isles of the sea*. See Book of Mormon 1st Nephi, 7 chap. Why should they not be taught and gathered into the Church with the people of God. The only reason at present can but be that the force of Elders is limited in our lands. Let not the Saints doubt, but in faith uphold all those who are sent. Ever remembering the harvest is ripe, even if the laborers are few, and others will be raised up to complete the work. Such as the Master will, whether at home or in far off lands.

I rejoice dear brother with you and the saints, in the hope through the gospel of Christ. The realities of the great future to my mind get clearer every day, until I am led to believe that eternity is very near, and the veil very thin, between us and the Spirit land; and although veiled in flesh, we can not see the holy ones, yet they can see us and know all our movements, and when we approach the throne in humility with clean hands and pure hearts, they are ready to carry our petitions to the courts of mercy, justice and truth. "Ask and ye shall receive" would never have been uttered if there were to be no chance to be heard. Prayer is sadly neglected by many, and a spirit of ingratitude seems to be growing rapidly in the world; and even among some of our people. Never was there a time since the foundation of the earth, when the

people of God needed more strength than now. The time of the end drawing near; the struggle will be great for the dominion of the earth. May the good Lord help us, that we may not yield at this late hour. The *Herald* and Bishop's report have just been received, which can not fail to give the greatest satisfaction to the Saints, and doubtless increase their faith and confidence that at head quarters all is right. My letter has grown larger than I intended; but in it you will learn that I am still one with you and the church, contending for the right.

With kind regards,

G. RODGER.

BROWN CITY, Sanilac Co., Mich.,
June 17th, 1884.

Dear Brother Joseph:—Through the loving kindness of the heavenly Father, and the aid of his Saints, I am able to be out in the field again, and in the enjoyment of a fair degree of health, though not so rugged as formerly; and the prospects for the advancement of the good work are encouraging, in the part of the moral vineyard comprising this North Central Mission. After the removal of the little family from Lawrence to Galien, the Saints of the Galien branch, finding it difficult to rent a house for us, after considering the subject, concluded to build a house, suitable to the use of an Elder's family, who might be sojourning there, and laboring in the cause of Christ. They went to work with the will to accomplish, and in due time a house was built, worth as it stands about \$500, and on a lot donated by Bro. Blakeslee. Our brethren of mechanical profession did the work of building, being assisted some at times, by those not at present of the faith, and all the Saints donating to the work according to their several abilities. The sisters' social society aided extensively, with Sister Blakeslee also serving as one of the building committee. The Saints kindly invited us to share their hospitality, by occupying the house, and we thankfully accepted the invitation. The work incidental to twice moving and arranging to dwell, and aiding also to get the house in readiness to occupy, and the arranging of the affairs of home, preliminary to entering the field, occupied a portion of the spring months, except Sundays, which I devoted to the work as faithfully as I could consistent with health.

The saints of Galien, along with their brethren elsewhere, have been very kind to us, and we are trying to appreciate, especially since those who have so kindly tendered us a share of their house and hospitalities as a home, for the last five and one-half years, have lately gone from our midst, to join the company of the saints who reside nearer the borders of the land of Zion. I pray the Lord to remember and bless Father and Mother Bass with all their family, for their unwavering and unreserved kindness to us; and favor them in their new home at Lamoni. May they be made to feel as much at home among their new neighbors, as they ever strove to make us feel while we were sojourning with them. More especially may they be enabled to keep their covenant with God, and be partakers of the glory to be revealed hereafter.

On the second of June I left home and came to Mecosta, Mecosta Co., Michigan, at the request of Bro. Kelley, and the oft repeated call of Bro. Wm. Bracy, who resides there, and desired the gospel preached to his friends of the colored

race. After preaching six discourses with fair liberty and attendance, we gave the invitation to which six responded, and requested baptism. On Sunday the 8th, the six persons referred to, were baptized in the presence of a large concourse of people, and to whom I took occasion to pre-empt on the ordinance of baptism, and the Lord blessed us with liberty, good attention, and a "great calm," as compared with other baptismal occasions, as remarked by many.

Bro. A. Munn, late of California, and who had joined us the day prior, officiated, and was blessed in his effort, it being his first experience, all things being done decently and in order. Two of these, sister Guy and daughter, were disciples, knowing only the baptism of one Palmer, of Utah notoriety, for they had not yet been "to Utah to receive their teaching," such as polygamy, Adam Worship, or Idolatry, Blood Atonement, oppression, etc., falsely called tithing, secrets of the endowment house, etc. Sister Guy's husband and parents who had been misled by the blind guides, and who would not make any answer to the honest inquirer of those they were duping; were present at some of the services, including the baptism, and I think will be with us bye and bye. I informed these disciples of the differences between the faith of the Saints, as found in the revelations of God, and these heathenish, barbarous "teachings" of the Utah people—polygamists—and told them these men from Utah, called elders, who pass through the country so stealthily, would not meet our elders in public controversy, on the points of difference, and that to prove our statements true, to just notify us of their presence at their next advent, and ask them to meet us in public on these subjects. We trust the Lord will bless and seal in Christ those new members at Mecosta, in accordance with gospel promise, with "the Spirit of adoption," "the earnest of their inheritance." Concluding our services at Mecosta on the evening of the 8th, for the present, we left them on the 10th for this place, in company with Bro. Munn. I would, in this connection, suggest that if we have a brother of the colored race, qualified for the ministry, that could labor in this mission, including Canada West, for a year or two, a start could be given to the work among this people, that perhaps could not be given it in a long time otherwise. And I believe a statement found in the *Herald* for June 7th, 1884, will go far to substantiate this view.

Coming via Reese and Vassar, staying one night and visiting with the Saints at each place, and holding one meeting at the latter, we arrived at Brown City to attend the conference, on the evening of the 13th, and found a goodly number of the Saints who had arrived, and with Bro. Blakeslee, engaged in holding a prayer meeting, preparatory to entering unitedly, on the duties of the morrow. Brethren M. H. Forscutt and D. Campbell had neither of them arrived nor have we heard of them yet. The conference convening at the time appointed, Bro. Blakeslee was chosen to preside, as was right, with Brn. W. J. Smith and J. Baily as secretary and clerk. The brethren did me the favor not to elect me to any office during the conference, except to assist in the singing department, a favor which I appreciated very much, as my strength will not endure an extended taxation at a time. The business of the conference was transacted with great

unity and amity of feeling. It was more largely attended than any I have been to in the Michigan District in a long time. The preaching was pointed, spiritual in the main. Bro. Cornish held forth on Saturday evening, on "If ye love me, ye will keep my commandments," setting before us God's love and goodness, as incentives to man, to serve him, and the blessings bestowed on the obedient ones. Hall crowded. The writer was favored with the opportunity of presenting some of the positive statements of the Bible, to the fact of Latter Day revelation, in connection with the gathering of Israel, beginning with the lifting up of the hand of the Lord, as predicted by Isaiah, in 11: 11.

The large schoolhouse was filled to overflowing both sessions of Sunday, and Bro. Blakeslee set forth the duties of the saints, in great plainness and liberty, in the afternoon, touching the temporal gospel. Bro. W. J. Smith's effort in the evening was rather in advance of the ordinary on the "first principles," using as a basis the unchangeability of the Father and the Son, the perfection of the law, etc.; and showing that Christ commanded the ordinance of laying on of hands, especially in the case of Paul, from Acts 9: 17. Bro. Andrew Barr was chosen president John Baily Bishop's agent, and W. J. Smith secretary of the Northern Michigan District.

A large number of those not of the faith were in attendance. Much of the spirit was enjoyed, and a good impression left on the minds of many regarding the truth, and the outlook concerning the work from many directions, is good. Brethren J. J. Cornish and J. A. Carpenter expect to be ready shortly, to be in the field continually. The conference of the Southern Michigan District will convene at Galien, the time for its next session to be indicated by the president, and that of the Northern at Vassar, Tuscola Co., the third Saturday in November. The saints at Brown City expect soon to erect a chapel, and we think there are indications of the success of the enterprise. With appointment out for this evening, and an open field before me, wishing success to the cause, and the prayers of the Saints,

I remain your brother,

C. SCOTT.

GOOD INTENT, Atchison Co., Kansas,
June 22d, 1884.

Bro. Joseph Smith:—In this little branch of the church we are striving to press forward to the prize of our high calling by striving to perform the labor that involves itself upon us, holding our meetings every Sabbath, feeling it is good to meet together often, to renew our spiritual strength; and indeed we can rejoice that the ways of the Lord are ways of pleasantness, and paths of peace to us when we strive to walk in the ways of the Lord. We have been blessed this last week by the presence of Brn. Heman C. Smith and Davis H. Bays. Bro. Heman has improved so much, and what a plain speaker he is now. The people around here said he was the best and plainest speaker they ever heard; and Bro. Bays gave good satisfaction. The people said if we could have such preachers as those for a while, we would soon have a good congregation. We are blessed to-day with the presence of Bro. Clarence StClair, so we are well blessed now.

I remain yours as ever in bonds,

DANIEL MUNNS.

RIVER SIOUX, Iowa,
June 18th, 1884.

Joseph.—The conference at Mason's Grove having passed off with agreeable interest for the spreading of the word preached, my next place for preaching was at the conference of the Little Sioux District, held at Magnolia. This just closed on Sunday, the 17th, at the Saints' Chapel. The assembly of the Saints was large, mingled with outsiders, lookers on. There could not have been less than from three to five hundred people. From the good order that prevailed, the interest that the people seemed to take in the meetings and the preaching of the word, it can not be otherwise expected than that some who had not before heard the whole story by one who knows, went away from the meeting as in other places, with strange thoughts on the work of this new dispensation. The conference and meeting were addressed at intervals by Elders J. Rounds, W. W. Whiting, Charles Derry, and Wm. B. Smith at 11 o'clock on Sunday, Bro. Derry in the evening tying up all the ends of this latter day work in a most convincing and masterly manner, by a close application of Scripture prophecy, making strong points and plain to be understood. Bro. Derry is a master workman in the gospel, and one of whom the Church he represents has reasons to be proud. There is a God in every good gift, and a God in every good Spirit that rightly divides the words of eternal life to the people, and he to whom this treasure is given is the minister of life among men to whom he is called to minister.

The Saints in this district are solicitous that I should remain here until after the two days' meeting, which comes off at Sioux River on the 28th and 29th of this month, an appointment made by the conference just closed, Elder J. C. Crabb presiding. At the close of this meeting shall try to visit Lamoni.

An oft repeated question is, "Did Joseph Smith at any time prior to his death talk of a removal of the church to the Valley of the Mountains?" My answer is he did not; never to my knowledge had Joseph Smith ever contemplated such a removal, or entertained such a thought. He must have singularly forgotten himself at the Spring Conference held in Nauvoo in 1844; for his instructions then and there were to the Church and the Twelve Apostles, that as soon as the temple then in progress was completed, that the business of the Twelve would be to *divide the United States into districts*, appointing presiding officers in each district, and thus to put the work into a general movement throughout the whole United States. There were many remarks made by your father on the plan of districting at this Spring Conference that I speak of that I remember as well to-day as I do any occurrence of yesterday; and there are other living witnesses of these facts, who were present at the time, who heard your father's talk on this subject. These facts go to show conclusively, that at the time of this conference in the spring of 1844, there could not have been any *premeditative* plan on the part of your father for the removal of the Church into *any remote* region of the country. A plan had for some months previous to your father's death been on foot, for a missionary post to be established among the Indians, for the purpose of educating them in a knowledge of the gospel; and to this end some persons in the Church had been selected to take charge of this mission. If I mistake not Lyman

Wight was selected as the man to take the charge of this mission, and to locate the place for this mission work among the Indians. It was also thought that a conference with the governmental authorities would be necessary in order to get a permit to locate such a post in or adjacent to some of the Indian reservations, where, under the protection of the Government, missionary work could be prosecuted. Nothing in all this plan talked of for the preaching of the gospel to the Indians was suggested or thought of by Joseph Smith, about a removal of the Church from its then locality, Nauvoo, Illinois, as the main drift and purpose of the Church after the completion of the temple as before stated, was as contemplated, a *universal* spread of the *gospel* throughout the whole United States. As per order in *building churches* they were to be the same as *practiced under rule* of this present Reorganized Church of Christ.

WM. B. SMITH.

REESE CREEK, Montana,
June 16th, 1884.

Bro. Joseph.—Our meetings at this place continue large and interesting. Yesterday we baptized two young married ladies, worthy members of society, and we trust they will make happy, useful members of the Church of Christ. Notwithstanding some hinderances hitherto in this place, the interests of the church are steadily gaining. It is probable there will be other additions at no distant day. I go to Willow Creek by the 21st instant.

Yours,

W. W. BLAIR.

PERSIA, Iowa, June 6th, 1884.

Bro. Joseph.—Do you remember that while at Dr. McCallum's in Stewartsville we had some conversation in regard to whether your father was responsible for the sealing doctrine, and I remarked that I was willing to believe him guilty if it could be proven? Bro. J. W. Briggs said that by enquiry in regard to the robes used in the endowments by Lyman Wight, in Texas, he had determined that they were identical in pattern with those used in Utah, and as Lyman Wight and Brigham Young had no fellowship after Joseph Smith's death, there could be but one answer to the question, "From whence came this agreement?" I thought then it was a strong point against Joseph; but as I have fallen into the habit of investigating before forming conclusions, I thought I would sift the matter a little. I considered the subject and concluded the better way would be to ask those who had been through both endowments. Accordingly, on May 31st, 1884, I asked Bro. John Hawley, of Dow City, Iowa, if the robes used in Utah and those used in Texas were alike, and he made the following statement, which I wrote down and read to him afterwards, and he said it was correctly written: "The robes and garments used by Lyman Wight and those used in Utah were entirely different, having no semblance to each other. The only thing they had in common was they were both composed of pure white linen. The garments used by Lyman Wight were made in imitation of the robe the angel Moroni wore when seen by Joseph. There were no secrets about Lyman's endowments, and no oaths required."

On the same day I read John Hawley's statement to George Hawley and wife, and they endorsed it as being true, and added further, "There were no signs nor grips in the Texas endowment

ceremony; and the robes used there did not have the peculiar marks which were on those in Utah, and the garments were never worn in Texas after leaving the house." These three persons have all seen and worn these garments in both places, and ought to know. None who know them will doubt their veracity.

In bonds,

HEMAN C. SMITH.

CAWKER CITY, Mitchell Co., Kan.,
June 19th, 1884.

Bro. Joseph.—Bro. I. N. Roberts and I are now holding meeting ten miles north of this place. Two were baptized last Sunday, near Glen Elder. I will return to Glen Elder on the 21st, where appointments are waiting. Bro. Roberts will remain here if interest demands. Booked for Linn, Washington county, for 26th, where I will remain as long as interest continues. If you can spare me some more tracts please send them to Linn; they go off like hot cakes. A good interest in Glen Elder.

Yours in the field,

J. M. TERRY.

LANSING, Mich., June 20th, 1884.

Dear Brother.—There is living about eight miles from this city a gentleman for whom I entertain special feelings of sympathy, strong sentiments of regard, and a very high esteem as an honest man, an upright citizen, a patriotic soldier, and above all a good, humble, unassuming Christian. He was all through the Mexican war, all through our late war; was a good officer, at one time paroled from Libby prison, and while paroled upon the Indian Massacre up in Minnesota, he was sent in command of the troops in that state, wintered near the Apostles' Islands, settled up the Indian troubles, and returned to his division south—continued to the end of the war, and was honorably discharged as a good soldier and a good officer. His name is Harvey Fairchild. At one time he lived in Nauvoo, was baptized by Parley Pratt, (if I mistake not), was ordained an Elder the year before Joseph Smith was martyred, belonged to the Seventy of which Joseph Young stood at the head, was present when Joseph Smith gave himself up, heard and remembers distinctly the last words he said. He asked his brethren, if they were willing to die for him. The response was, "Yes." He then said, "I will die for you." These are the last words he ever heard him say. He has told this to me several different times, and every time I have noticed his smiling countenance lighten up all in a glow, his eyes sparkle with untold, living vivacity, speaking stronger than pen or words can tell. He is a mason by trade, worked on the temple at Nauvoo. Is an excellent mechanic. He worked for me during the summer of 1882; did me a grand, good job. He finished it up about the time of the conference held the 21st of October, 1882, at Coldwater, Michigan. I had a number of men at work for me that summer. I had been, by my business restricted to home duties for over a year. So that upon hearing of that meeting, through the *Evening News*, I was very anxious to go. My men were all of them very good and kind to me. They all seemed to try their very best to please me. They saw I was anxious to go, so they urged me to go. I had not been from home for over a year. My men promised that they would look after my

interests which they did just as well as though I had stayed at home. I formed a very strong attachment to all my men, especially Bro. Fairchilds. Poor soul, he has been sick all winter, not expected to live. I was out to see him last week. I had a splendid visit with him. I read God's word to him, sang and prayed with him. I heard from him day before yesterday, and heard that he had been better ever since I was there. He asked me to remember him to you, and to see if some of the Elders would not visit him and administer to him. If some of them or any one of them could come here, I would with pleasure take them there and bring them back to Lansing again. Let it not be said, "I was sick and ye visited me not."

Yours in the bonds of gospel truth,
HIRAM RATHBUN.

INDEPENDENCE, Mo.,
June 20th, 1884.

Bro. Joseph:—We have a good site here for a canning factory. Will you please be so good as to direct us to some brother who thoroughly understands canning fruit and vegetables. The above is a matter of great importance to us, as we want employment for our folks. Our branch is doing well; we have a good set of officers, and have had the pleasure of hearing Bro. W. H. Kelley, and other good preachers which is quite a treat to us.

Yours as ever,
S. G. MAYO.

INLAND, Iowa,
June 16th, 1884.

Dear Herald:—How lonely it is to be separated from ones of like faith, and not have the privilege of meeting those who worship God. Then you are all the preaching we hear, and you are a welcome visitor at our home. There are others that can sympathize with us in our isolated condition; it is almost five years since we attended conference, (with the exception of the one at Lamoni two years next September), sickness preventing attending many of the meetings, consequently we concluded to attend at Clinton, June 7th and 8th. On the morning of the seventh we left home about four o'clock for Loudon. Had a pleasant ride of eleven miles. Arrived in time for the morning train, and enjoyed a lovely ride over a smooth farming country. Arrived in Clinton a little after nine a. m. Made our way to the hall where the saints held their meetings, was met at the foot of the stairs by Brn. Maudsley and J. Bradley, the former kindly showing us the way to Bro. Warren Turner's, where we were made welcome by agreeable sister Turner; also found some other saints who had arrived earlier. A more generous hearted band of Saints would be hard to find. Although strange to each other, we did not remain so long; and many thanks to their hospitality. We met several we had not seen before for years, among them sisters Ruby and Page, and wife of Jerome Ruby.

We attended church in the evening, and listened to Brn. Maudsley and Reynolds. Sunday had the pleasure of listening to a sermon by Bro. Bronson; also one in the evening, which could not be bettered. Monday some left in the morning. Before noon it began raining, which detained some, ourselves among the rest. We didn't feel very sad over it, and concluded to

storm was without, we were seated in the cozy rooms of good Sr. Chapman and her daughter, Sr. Raymond, having a pleasant, social chat, helping the sisters, who are widows, sew carpet rags. We selected Sr. Ruby for reporter. She declined the honor on account of deafness. The younger members spent the afternoon with Emma and Inez Turner. In the evening by previous appointment, held a prayer meeting at Bro. Turner's, a goodly number being present.

Tuesday was a lovely day, and our two daughters Mabel and Vinnie, were baptized, Bro. Bronson officiating. May they ever be found faithful. Although young, may the good Father keep them in the narrow way. In the afternoon, we gave the parting hand with reluctance, hoping to meet again, Sister Turner and two daughters accompanying us to the depot, where we said farewell, and started for Loudon; arrived all safe; found our son Henry waiting to convey us home, where we arrived in the evening. This ended one of the most pleasant conferences we ever attended; yet it was with reluctance we consented to go, all being strangers. We will remember our visit to Clinton with pleasure, and all are kindly remembered by us. May the good Spirit ever be with you is my prayer.

Your sister,
SARAH A. RUSSELL.

DETROIT CITY, Becker Co., Minn.,
June 20th, 1884.

Bro. Joseph:—The work is prospering here, and the outlook is good. I have baptized seven since I came up here, and prospects for more. The people are very attentive listeners. I will open up in the town of Detroit next week, the Lord willing. I expect to speak in the Baptist Church. I desire an interest in the prayers of the brethren at Lamoni.

I remain your brother in the bonds of the everlasting gospel,

THOMAS NUTT.

Summary of News.

GENERAL NEWS.

June 20th.—Twenty-one persons who have arrived at Suakin from Khartoum say that when they left the latter place, May 25th, it was safe and fully supplied with provisions. The Mahdi has again written to the Mudir of Dongola summoning him to espouse the Mahdi's cause. If he acquiesces he will be made Governor of the province and allowed to keep all the taxes; if he refuses the Lieutenant of the Mahdi will kill the Mudir and all belonging to him. The Mudir of Dongola has been ordered to ascertain the truth of the reported fall of Berber.

The German authorities are much agitated over the energy and success of American Mormon emissaries in procuring proselytes and emigrants to Utah in Thuringia and in other portions of Prussian Saxony. These Mormon missionaries, it is said, depict the agricultural and other advantages of Utah in glowing terms, but make no straightforward mention of the polygamous practices of this sect. In this way they allure many young women, whose fate after their arrival in Utah is horrible to contemplate, and many young men who are possessed of some capital, none others being accepted. The priests and the military authorities of Sax-

ony have started a crusade against the Mormons, which will probably result in their expulsion from the province, and possibly from the entire Empire.

Several arrests were made yesterday in Germany in connection with an alleged incendiary and revolutionary conspiracy, which is said to have branches in America. It is believed that if a connection with America is established Bismarck will open a diplomatic correspondence with the United States Government immediately.

Three Italian workmen have been arrested at Pola, Austria, for stealing dynamite from the arsenal.

James Stephens, the ex-Fenian Head Center, has forwarded to an active member of the broteerhood at Chicago, Ill., a manuscript circular summoning an early meeting at Chicago, of the prominent Irish-Americans willing to join in a new movement in favor of military organization on the lines proposed by the late John O'Mahoney. Stephens declares that the services of several distinguished European officers have already been placed at his disposal, and he is sanguine that he can secure others. No definite plan of action will be proposed until the convention of the Irish patriots, which it is proposed soon to hold in Paris. To this convention the Chicago conference is invited to elect delegates. After the convention an address will be issued to the Irish at home and abroad, expounding the aims of the new movement. Among the plans of operations mooted is a scheme to dispatch balloons manned with desperadoes over England to drop explosives upon towns and cities below. Capt. McCafferty has been commissioned to examine plans and apparatus. Several Fenians in Paris have volunteered for aerial expeditions. A quantity of revolvers, rifles, and ammunition was found buried near the Cork military barracks. The arms had been recently removed from a house in Cork and buried for safety. The clew which led to the discovery was furnished by an informer.

Extensive frauds are reported to have been discovered in the Bureau of Medicine and Surgery of the Navy Department.

S. C. Pomeroy has been nominated for President of the United States by the American (Anti-Secret Society) party.

June 22d.—The report that France has established herself in complete control of Cambodia, in Southern Asia, has been confirmed. Frenchmen will administer all affairs except the levying of taxes.

The prince of Orange, the last male heir to the Dutch throne, is dead. In anticipation of his death it is said that Bismarck has been intriguing to make the Duke of Nassau King of Holland on the death of the present monarch.

Lord Granville has sent a note to the European Powers summoning a conference in London June 28th, for the purpose, as set forth in the circular, of considering what changes are necessary in the law of liquidation to restore financial order in Egypt. Before sending the circular Lord Granville was assured of its acceptance by France, Italy, Germany, and Austria. It is thought that the fact that the conference is going to be held will have an important influence favorable to the Gladstone Government during the debate on the motion of censure to be proposed in the British Commons next Thursday by the Tories.

A bill has passed the German Reichstag which provides that mechanics who are not members of their respective trade-unions or guilds shall not be permitted to have apprentices.

A mormon missionary has been expelled from Bavaria. He had made many converts, whom he proposed to send to Utah. They will not be permitted to leave.

Caceres, the insurgent General, continues to pillage and burn the towns of Peru.

The plague of locusts is so bad on the south coast of Vera Cruz that the rancheros refuse to risk the loss of their seed corn by planting it.

June 23d.—An Italian man-of-war visited a seaport in the straits of Babel Madeb and by threats extracted money from the Governor. The action of the Italians caused great excitement. Peace was restored by the arrival of an English gunboat.

Twenty deaths from cholera occurred at Toulon in the South of France Sunday. The plague broke out among the soldiers and dock laborers. Quarantine has been already established. The report of the outbreak has caused a profound sensation in Paris.

A member of the medical fraternity of New York has received the final report of the German Cholera Commission, in which Dr. Koch announces another discovery as to the sources and causes of this dread contagion. It will be remembered that Dr. Koch was the first to announce the existence of bacilli in cholera patients. At that time he was not prepared to say whether bacteria were the cause or result of cholera infection. The French physician, Dr. Straus, doubted the discovery. In November last however, Dr. Koch and others went to Calcutta, where he had the most favorable opportunities for observing cholera in all its stages. A complete series of microscopical examinations confirmed the existence of bacilli. The bacilli were cultivated in pure media, and distinguished beyond any further question from all other species of bacilli. It was found impossible to convey the disease to lower animals, so that it may be called an exclusive property of man. The bacilli multiply with extraordinary rapidity in water or when kept damp, but, unlike other bacilli, if dried three hours they are destroyed. They were also destroyed in a healthy stomach containing acid, showing a mode of prevention of the contagion. The final question then arose, Whence came the bacilli? Investigation resulted in their discovery in a water-tank. The water had been polluted and became the medium of transmission of the choiera-poison, or germ, from person to person. These discoveries seem to point to special organic contagion. If polluted water is prolific of this bacillus under one condition, it follows, a posteriori, that it may under other conditions be prolific in germs conducive of other contagious diseases.

Another English regiment is going to Keneh, half-way between Assiout and Assouan. The British Sussex Regiment leaves Assiout for Assouan Tuesday.

Jew-baiting in Southern Russia continues with all its vigor. The riots at Adzesso have been followed by other riots at Simpherepool, and now Nishni Novogorod has followed their example. The people, infuriated by some alleged misdeeds of the Jews, attacked their houses, threw their furniture into the streets, abused the women, and chased the terrified men through the thoroughfares. The Jews made for the headquarters of

the military and the police. They were followed and intercepted, and all their appeals for mercy were unavailing. When caught they were beaten with sticks and struck with stones. In some cases they were hanged to lamp-posts. In others they were kicked into the gutters and left there to die. The people were frantic. The police could not control them, and are charged with not having seriously attempted to do so. The cause of the outbreak is not yet fully known, but it is supposed to be owing to the alleged habits of usury followed by the Jews and general prejudice. There were in all eleven Hebrews killed and forty wounded. The people are still laboring under great excitement.

In Congress yesterday at Madrid, Spain, the West Indian members advocated the suppression of export duties, a reduction of import duties, a reduction of expenses from \$34,000,000 to \$24,000,000, and the early conclusion of a treaty of commerce with America as the only means of extricating Cuba from the economical depression now existing. The Government declared it was impossible for Spain to assume the Cuban debt and annual deficit, and it was impossible to satisfy Cuban aspirations for better commercial relations with America, which would damage peninsula trade with the colonies. A slight reform was promised to facilitate trade between Spain and Cuba. The depression, it was declared, had been aggravated by the too rapid abolition of slavery. The reply of the Government caused much discontentment among the members.

The small-pox epidemic continues to spread rapidly through the metropolitan districts of London, Eng. There are already about 1,700 cases in the London public hospitals, and new cases are being daily reported at the rate of about seventy-five per week.

It is reported at Ottawa, Ont., that the Dominion Government has arranged a reciprocity treaty with the United States which will shortly be made public. It follows in the line of the old reciprocity treaty, it is said.

The steamship Faraday sailed to lay the eastern-shore end of the Bennett-Mackey cable.

At an election held at Clinton, N. Y., Saturday to determine whether water-works should be established in the place twenty-two women who are taxpayers voted. Fifteen others offered ballots but were not allowed to vote, as the Assessor left their names off the tax-rolls.

June 24.—Eighteen deaths from cholera occurred at Toulon, France, Monday. It is reported that the first death from the disease occurred June 4 but was not reported.

The cholera for 1884 has started on its march from a change of base. In 1882 it ravaged the Philippines and the Chinese and Japanese coasts and moved westward into India. In 1883 it took its way still further westward and halted in Egypt, where 50,000 victims fell under its scourge. In 1884 it appears in France in the same month that it appeared in Egypt last year, and with a mortality in its first stages equally as great.

Bismarck in the Reichstag announced that Germany had a colonial policy, but it was not modeled on that of France; it was chiefly directed to the protection of German commerce. He expected to make arrangements with Portugal relative to the Congo country.

There seems to be no doubt now about the anti-Jewish riot at Nizhuel-Novgorod. A rumor was circulated that the Hebrews had seized a Chris-

tian child. The Christian mob, so called, attacked the synagogue. Several Hebrews were injured. The so-called Christian rioters to the number of 150 were arrested. Some persons, principally Hebrews, were fatally injured.

Herisson, Minister of Commerce, at Paris, France, has convoked the National Board of Health to adopt measures for the suppression of the cholera at Toulon and to prevent the spread of the disease. A Cabinet council has been called to adopt measures to prevent the entry of cholera into Spain.

In consequence of the cholera at Toulon, Count Von Taafe has summoned the Sanitary Council of Vienna, Aus., and invited the leading physicians to attend.

In the Chamber of Deputies at Rome, the Prime Minister said that as a precaution against cholera, the Government has forbidden French ships free pratique at Italian ports and had instructed the quarantine. At the request of Surgeon-General Hamilton, the Secretary of State to-day sent a cable dispatch to the United States Consul at Toulon, France, with a view to ascertaining the facts in relation to the reported outbreak of cholera at that port. If the answer should indicate a serious epidemic the local quarantine stations throughout the United States will be advised to adopt precautions against the introduction of the disease into this country.

Advices by the San Pablo say that the cholera has broken out in the neighborhood of Peking, China. Those attacked die in a few hours.

A panic has seized the City of Toulon, which stands next in importance to Marseilles among the Mediterranean seaports of France. Since Saturday fifty deaths from cholera have taken place, and the frightful disease is spreading rapidly. The filthiness of the older portion of the town, owing to its defective drainage and the habits of lower orders of Toulonais, is the primary cause of the epidemic. Since summer has set in many stray cases of death from cholera have been reported from among the ancient alleyways where decaying piles of fruit, vegetables, and animal refuse make the air poisonous. During the last week the increase in the number of deaths—cases of sickness are generally concealed through ignorance—has attracted the attention of the authorities, but nothing effective was done. The mortality of the last few days has terrified the whole population through the fear of a veritable plague. All day Sunday and to-day the wealthy people of the city have been leaving by the thousands. It is feared that many of these carry the germs of the disease with them, and their arrival at other cities is causing alarm. This morning a descent was made upon the pest-breeding centers of the Old Town by the police, aided by the military, and those who were not suffering from the disease were made to take such articles with them as they could carry. They were then driven outside the town and sentries posted to prevent their return. Mean-time means were taken to feed this great encampment of miserables, and an effort will at once be made to disinfect in some measure the quarters they have vacated. The Ministry of Commerce has issued a notice that the cholera at Toulon is sporadic and not Asiatic, that it is due to local infection, and therefore, is confined to the place of its origin. Eight thousand persons left Toulon to-day. Camps are being formed for the occupation of navy crews. The public schools were

dismissed. At Marseilles there is a cholera scare. Orders have been issued to bury immediately the corpses of cholera victims in deep trenches, which will be covered with chloride of lime. No bodies will be allowed to be taken to the churches.

Field-Marshal Baron von Manteuffel, Governor of Alsace-Lorraine, a province of Germany, has begun a vigorous and relentless warfare against Socialism in that province. He has dissolved a number of workmen's associations, evening schools, and benefit societies, charging that they were vehicles for the propagation of Socialistic doctrines, and were, in fact, nurseries and hotbeds of sedition. Among the benefit organizations thus suppressed is the Germania Benevolent Society, and, as its members are almost all Germans, much surprise and indignation are expressed at its suppression. The measures for the repression of Socialism have also extended to the expulsion from the province of two workmen named Diebel and Troedler. The specific charge against these men is that they have been endeavoring to secure the election to the German Reichstag of Herr August Bebel, the famous Socialist leader, who is now a member of the Saxony Diet. The severity of these measures form a marked contrast to the liberality which has hitherto characterized the rule of Baron von Manteuffel, and it is said that he has received a hint from Prince Bismarck to the effect that he must stamp out Socialism, or a new Governor would be appointed for Alsace-Lorraine.

The prevalence of the dynamite fright in England, is again demonstrated by the extraordinary precautions which have been ordered to secure the safety of Queen Victoria and Princess Beatrice in their approaching journey from Balmoral to Windsor Castle. The special train in which her Majesty is to travel will be preceded throughout the journey by a pilot-engine to see that the track is free from obstructions and to remove any that may be placed upon it. During the progress of the journey the public will be rigidly excluded from all the stations along the line, and no assemblages will be permitted at any of the railway-crossings, especially in the cities. All trains going in the direction opposite to that of the Queen's will come to a full stop on the approach of the royal train, and will remain stationary until that train has passed.

It is reported that the Canadian Government has arranged a reciprocity treaty with the United States, which will shortly be made public. The new treaty will follow the lines of the former reciprocity treaty, admitting natural products and some articles in the earlier stages of manufacture. The defeat of the Morrison Tariff bill in the United States House of Representatives is alleged to be largely due to the renewal of negotiations.

June 25th.—Austria is establishing quarantine against ships from the Western Mediterranean ports. The cholera scare is general throughout the south of Europe.

Ten new cases of cholera were taken to the hospitals yesterday at Toulon. The alarm is abating. The government Physician confirms the sporadic character of the malady. Two civilians died of cholera yesterday, and twenty-three were taken to the Marine Hospital.

The Egyptian authorities will quarantine French vessels.

The province of Yemen, in Southwestern Arabia, has revolted against Turkey. Turkish troops have gone to suppress the uprising. Another Mahdi has appeared at Kankuhan. He is at the head of the revolt in Yemen.

The Governor of Dongola reiterated his demand for arms, ammunition and troops. The Minister of Egypt replied, ordering the Governor to retreat to the northward with the civil and military population. The French subjects and other Christians of Kassale have petitioned France for succor.

The steamer Faraday has laid the short end of the Bennett-Mackey cable at Waterville, Ireland.

De Lesseps declares that the rumors of the failure of the Panama excavation works are false. The latest advices he has from the works are to the effect that there were less obstacles to overcome than was expected. The enterprise is making rapid progress, and the canal will be finished at the latest in 1888, when he hopes he and his children will be present. In regard to the Nicaragua Canal, De Lesseps said he favored the project, which in no wise interfered with the Panama Canal, but would be a fresh-water feeder to Panama, with regard to which he had no possible rivalry to fear.

June 26.—Six deaths from cholera occurred at Toulon, France.

A Dynamite machine was placed on a street-car track at Bradford, England. It did no harm.

At the sitting of the French Chambers yesterday a vote of confidence in the Ferry ministry was passed. A Member objected to the Anglo-French alliance, but he found no supporters. M. Ferry explained his position in reference to Egyptian affairs satisfactorily.

France seems determined to further humiliate China. Premier Ferry announced yesterday in the French Chambers that some articles of an international treaty between France and the Celestial Empire had been violated, and that he had ordered Admiral Courbett to Peking to seek redress and apology.

Mr. Gladstone's Franchise bill was passed in the British Commons unanimously. Mr. Gladstone in moving the third reading significantly referred to the threats of members of the House of Lords to reject the measure, and said that if the Peers forced a conflict he had no doubt of the issue. This expression was cheered to the echo. Sir Stafford Northcote, the Tory leader, made feeble objection to the Premier's reference to the House of Lords. The passage of the bill was vigorously applauded by the Liberals.

Secretary Frelinghuysen received tonight the following telegram from Frank H. Mason, United States Consul at Marseilles with regard to the recent outbreak of cholera at Toulon; *State Department Washington*: The cholera at Toulon was kept a secret until yesterday. The 14th there was one death, the 19th one, the 20th two, the 21st three, the 22d thirteen, the 23d five, and yesterday twelve. The cases are of a mild character. There has been only one death at the navy hospital. The deaths are equally divided between civilians and the military, and are chiefly among the aged or young. The question whether it is Asiatic or sporadic is still undecided, but the former is probable. There are hopes of checking the epidemic by sanitary precautions. The condition of Marseilles is excellent, and the death-rate is below the average.

The trial of the Anarchists at Grätz, Austria

terminated in the acquittal of the prisoners of treason and attempting the Emperor's life. They were sentenced to prison, however, for a short time on the charge of conspiring to disturb the peace.

FIRES—STORMS—ACCIDENTS.

June 22.—Half the town of Pisagua, India, including the business portion, has been burned.

Two large oil tanks at Bradford City, Pa., and one at Oil City, Pa., were fired by lightning. Two buildings were fired by lightning in Chicago, Ill.; loss \$11,000. Loss by fire at Belleville, Ill., \$5,000. Beaver Falls, Pa., \$20,000. Montreal, Quebec, \$90,000; one life lost. Cincinnati, O., paper warehouse, \$40,000. Port Arthur, Ont., \$37,000; one man burned to death. Lemars, Iowa, flouring mill, \$5,000. Benezet, Penn., \$40,000.

It is rumored that 250 soldiers have been drowned in the recent floods in Austrian Poland. Railway traffic and business generally are almost entirely interrupted.

Destructive storms have been frequent recently in various parts of the Republic of Mexico. At Lascasa, State of Chiapas, in a destructive hail storm, stones of extraordinary size fell. The standing crops were ruined, and at Tepinapa, State of Oaxaca, a cyclone, or rather water-spout, was followed by a terrific fall of hail. The result was a complete destruction of all vegetation.

A heavy thunder-storm prevailed near Hillsburg, Ont., last night. Considerable damage was done by washouts. Traffic on the Credit Valley Railroad will be interrupted for some time.

Two men were fatally injured by an explosion of dynamite in the Baltimore & Ohio Railroad tunnel near Washington, Pa.

June 23.—Forest fires are raging in the vicinity of Calais, Me. A large number of men are trying to restrict the fire area.

A disastrous fire occurred to-day in the large wholesale bakery establishment of A. D. Hase-man, in Williamsburg, N. Y. A wall of the burning structure fell into the alley-way where the firemen stood, and three were buried in the ruins. Two were killed. The building was entirely destroyed, entailing \$100,000 loss. A stable in the rear of the bakery was also burned with eight horses. Loss by fire at Shenandoah, Pa., twenty-five houses, \$10,000. Three hundred people rendered homeless. Franklin, Pa., oil refinery, \$15,000. Cleveland, O., \$30,000. Atwell, Ind., \$8,000.

At Visalia, California, a cloudburst on Saturday night, June 14, which broke with such violence as to sweep away the dwelling of Peter Stewart, his wife, mother, two little children, and R. Weisner, a sheep-herder. All but Weisner perished. He was found about a mile below the scene of the disaster. He is injured beyond the hope of recovery. The bodies of Stewart, his mother and one child, were recovered. Active search was being made for the bodies of his wife and the other child. The house was dashed to atoms.

A severe hail storm, accompanied by lightning, visited Central City, Col., yesterday afternoon. A game of base-ball was in progress on Academy Hill. The lightning struck and killed Nicholas Newmayer, and probably fatally injured James Lick. Frank Osborn, a miner at Mountain City, was also struck, but will recover. The engine house of the Prize Mine, near Central City, was

demolished. Five miners at work were badly stunned, though they will recover.

June 24.—A violent storm at Fort Madison, Iowa, this evening did great damage to property. Telegraph and telephone communication between Keokuk, Iowa, and that city has in consequence been interrupted, and particulars have been obtained from passengers who arrived on the late train passing through that place. The First Baptist Church was unroofed and otherwise injured. The post office was unroofed and the walls damaged. Numerous residences were treated in like manner, while signs and trees suffered severely. Many costly plate-glass fronts were demolished by the flying debris. In the confusion it is impossible to make an estimate of losses to property; but it will be large. The rain came down in torrents. No injury to persons has been reported.

Floods destroyed the new bridge across the Vistula, at Warsaw, Poland, which was erected at a cost of £2,000,000. Crowds were standing on the bridge watching the torrent when the bridge began to give away. Twenty persons were drowned.

About six o'clock last evening a most furious wind and rain storm swooped down on Zanesville, O., and before those on the streets could find shelter the rain fell in torrents, while the wind drove it about in sheets, and the sharp flashes of lightning and heavy peals of thunder were continuous. A flash of lightning conducted into the dwelling of the engineer at the pumping-house by a telephone wire prostrated his daughter, who remained unconscious for several hours. One of our oldest citizens, Loudon Purcell, who has been a bedridden invalid for two years, became so excited at the severity of the storm as to leave his bed and attempt to walk across the floor, but fell. He was placed on the bed and in twenty minutes was dead, without being able to utter a word. In the Seventh Ward considerable hail fell, and after the storm passed the ground was found to be covered with small toads.

About seven o'clock last evening a cyclone about 600 feet wide from the south-west struck the town of Amboy, Ill., unroofing two dwelling-houses and one store and tearing up trees. It did much damage to the crops in its course.

A terrific rain, thunder, and wind storm, accompanied by vivid lightning, visited Saratoga, N. Y., this afternoon. Considerable damage was done. Many telephones were destroyed and telegraph-wires affected.

A furious wind and rain storm swept Duluth, Minn., and vicinity this morning, unroofing houses and barns, damaging crops, etc.

June 25.—Armstrong's omnibus factory at Belfast, Ireland, has been destroyed by fire. Thirty nine horses perished.

Loss by fire near Washington, Pa., a large saw mill, \$17,000. Near Shelbyville, Ill., \$2,600. At Sacred Heart, Minn., grain elevator and 3,000 bushels of grain. Cleburn, Tex., \$19,000. Trenton, N. J., bridge over the Delaware, \$40,000. Philadelphia, Pa., woolen mills damaged \$25,000.

As the steamer Pavonia, from Boston, was entering her dock to-day at Liverpool, Eng., her cylinder burst. The engineer and many others were injured.

About 8 o'clock this morning the boiler of J. C. Smith's planing mill at Wausau, Wis., exploded with terrific force, demolishing the mill-office and badly wrecking several of the adjoining dwellings. Five men were killed, and four others wounded. Loss \$4,000. The scene was most horrifying. The force of the explosion was so great as to break all the windows in the neighborhood, and rocked buildings a half mile away

like an earthquake. A piece of the boiler weighing 1,500 pounds was blown fully 300 feet and lodged in a house. The room contained eight persons, but all escaped with slight bruises. Pieces of the boiler were found forty rods distant. The cause was low water in the boiler.

FINANCIAL AND CROP REPORTS.

During the week ending June 20 there were 182 business failures in the United States and twenty-three in Canada.

New and rich deposits of gold ore have been discovered in the San Felipe Mountains, near Tapachula, State of Chiapas, Mexico.

All the operatives at the American Iron Foundry, established at the famous Mercado Iron Mountain, near Durango, Mexico, are on a strike.

The *Mark Lane Express*, in its weekly review of the grain trade, says: "Broadly speaking, the weather favored the strongest and most forward wheats and prejudiced other growing crops. It is impossible as yet to estimate the results of the wheat harvest. The present indications tend in the direction of making the best better and the indifferent worse. Business in foreign wheats has lapsed into a state of coma. In cargoes off coast little is doing. There were eight arrivals and three sales, and seven cargoes remained, among which was one of California wheat. About forty cargoes are due the present week. The quotations of cargoes forward are nominal, with no inquiry. Sales of English wheat during the week 47,597 quarters at 37s, against 48,904 quarters at 42s 5d for the corresponding week last year.

Advices from the City of Mexico state that many mercantile houses have failed there. The Government has ordered all the Treasury Agents to refuse the Montepiedad bank-notes, and the situation daily grows worse. That institution, under its new management, refuses to lend over \$10 on any one article, which works much distress among the poor. The Treasury reports \$2,500,000 of nickels in its vaults, leaving over \$1,500,000 of these coins in the hands of the people, to whom they are valueless, not being in circulation or received as money.

The imports for the fiscal year ending June 30 will include over 2,000,000,000 pounds of sugar, about 5,000,000,000 pounds of coffee, and over 150,000,000 eggs. The sugar manufactured here amounted to about 250,000,000 pounds.

Matthew Morgan & Sons, of New York, failed June 24. The firm is an old one and has been considered reliable. The failure, or suspension as it has been called, is attributed to shrinkage in value in railroad bonds especially.

Chicago elevators contained June 1 5,350,238 bushels of wheat, 2,274,391 bushels of corn, 303,843 bushels of oats, 135,630 bushels of rye, and 47,329 bushels of barley. Total, 8,111,431 bushels of all kinds of grain, against 10,426,887 bushels a year ago. During last week our stock decreased 1,107,924 bushels, including a decrease of 667,127 bushels of wheat and 373,309 bushels of corn. For the same date the Secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canadas as 16,453,091 bushels of wheat, 7,262,848 bushels of corn, 2,981,318 bushels of oats, 499,519 bushels of rye, and 309,427 bushels of barley. These figures are less than those of a week ago by 1,159,590 in wheat and 94,209 in corn.

Twenty-seven thousand bushels of No. 2 corn in the Commercial Warehousing Company's stores at New York have been condemned as "musty and stinky."

Several houses at Mazatlan, Mexico, have closed on account of the stamp tax.

Thomas J. Watson, of Pittsburg, Pa., the heaviest dealer in oil of that place, has failed for \$11,000.

The financial outlook at Montreal, Que., is gloomy in the extreme, and indications are that there will be a heavy smash if matters do not mend. Bank stocks are going down in all directions, especially Federal and Montreal.

The area of corn in Illinois is not as large as last season. Corn is not up to an average in condition in one-third of the counties in the State. The condition gives encouragement for an average yield of corn per acre in twenty-six counties; 10 per cent more than an average in four counties, and 15 per cent more than an average yield per acre in one county. The condition of corn the 1st of June in the Northern counties is some better than at the corresponding dates in 1881, 1882, and 1883. In the central division of the State corn looks much better than on the 1st of June, 1882 and 1883. The most discouraging prospects for corn are reported from the southern counties.

The outlook for crops of all kinds throughout the state of Iowa is reported as very encouraging.

Corn in Missouri is good. Wheat only fair. Pastures are good.

Reports show that from April 30th to June 5th rains in Texas were exceedingly heavy and extended over nearly the whole area of the State, causing creeks and rivers to rise, and in many instances overflowing their banks and flooding river-bottoms and low lands. At that time crop prospects were very unfavorable, and it was estimated that untold damage had been done. The damage was greatly exaggerated. The waters have subsided and nearly all over flowed districts where crops were destroyed have been replanted. While there will be some loss of crops in low lands, the rains have materially increased the yield in the uplands, which will more than compensate for lowland losses. Cotton has been well cultivated and has improved wonderfully within the last three weeks. Reports indicate that the grain crop will be the largest ever made in the State, and the prospect of the cotton crop is very flattering. With light rains during the early part of July and immunity from cotton worm the cotton yield this year will not be less than 1,500,000 bales.

In southern Kansas the wheat harvest has begun. There are prospects for a good yield. Corn is also looking well.

An excess of rain is causing anxiety about the wheat crop near Beloit, Wis.

Near Elkhart, Ind., wheat will be about three fourths of a crop. Corn, potatoes, oats and other small grain were never better.

Crop reports from the Minneapolis belt continue very encouraging. G. S. Barnes, President of the Northern Pacific Elevator Company, who is regarded as authority on the northern half of the belt, came in to Minneapolis Wednesday. He reports that everything indicates a crop which will average two to three bushels per acre larger than last year. The rain-storms, which have been of almost daily occurrences at Minneapolis for weeks, were, he says, local, not extending over a wide area. There have been frequent storms throughout Northern Minnesota and Dakotah, but they have, he says, followed regular courses, leaving dry strips on either side, so dry that complaints of injury to the growing grain are heard, while in the wet strips the weeds have got the start of the wheat. This, however, is not regarded as a serious misfortune, as wheat will head out well even under weeds. The chief complaint is that recent hot weather has forced the heads too fast. In the James River Valley, Dakota, where drouth hurt the crop greatly last year, prospects are now better than in the Red River Valley.

In Nebraska all crops are doing well.

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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

WILL ALL MEN BE SAVED?

THE above question has often been asked and often answered; but inasmuch as there have been two answers given, the one affirmative and the other negative, it seems the question is yet open for discussion. In attempting to write upon this subject, we do not desire to be wise above what is written; but shall endeavor to show from what has been written, why we do not believe that all men will be saved. We will quote from the Book of Mormon:—

"For it behooveth the great Creator, that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him. For as death has passed upon all men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore, it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, the first judgment which came upon man, must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and crumble to its mother earth, to rise no more."

"O the wisdom of God! His mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself."—Second Nephi 6: 2, 3.

From the foregoing we learn, that without an atonement the duration of the penalty inflicted on man because of transgression would have been endless, and that his body would never again be restored to him, and his spirit be shut out from the presence of God, and become like unto the devil. Evidently then without an atonement man would have been eternally lost. And if we can find any proof from the books that any portion of mankind will ever undergo—in the future—a penalty or judgment of a similar nature, then we will have proved that a portion of mankind will eventually be lost, or *not saved*.

In Book of Mormon, Alma 9: 4, 5, we find that through transgression "all mankind became a lost and fallen people," which fall brought about "death." But that through the plan of redemption there will be brought to "pass the resurrection of the dead." It having been "appointed unto man that he must die" because of transgression in Eden, God then "made known unto man the plan of redemption, and gave unto them commandments, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan

of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God. But God did call on men, in the name of his Son, saying, "If ye will repent, and harden not your hearts, then will I have mercy upon you, through mine only begotten Son; therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine only begotten Son, unto a remission of his sins; and these shall enter into my rest. And whosoever will harden his heart, and will do iniquity, behold, I swear in my wrath he shall not enter into my rest. And now my brethren, behold I say unto you, that if ye will harden your hearts, ye shall not enter into the rest of the Lord; therefore your iniquity provoketh him, that he sendeth down his wrath upon you as in the first provocation, yea, according to his word in the last provocation, as well as the first, to the everlasting destruction of your souls; therefore, according to his word, unto the last death, as well as the first."

From this we learn that there is a possibility of man putting himself in a position where he will have to undergo a "second death," that through transgression of the laws given after the fall, man may call down upon himself the wrath of God a second time, even as Adam did in the "first provocation." If then this "second death" is similar to the first—and we hold that it being brought about by a similar cause; viz., a transgression of law, that the effect must be the same—therefore those who undergo this "second death" will be placed in the same condition that man would have been in after the first death had there been no atonement made to redeem him from the power of the death passed upon him in the "first provocation;" and the quotation we made from Nephi tells us the condition man would have been in, and also the duration of that condition, without an atonement. And now, unless we can find the promise of a second atonement, we have no reason or ground to expect a redemption from the "second death."

In chapter 5, paragraph 6, Book of Helaman, we have strong evidence that the "second death" is of a similar nature to the first one; and therefore we hold, that the condition of those who undergo it, and the duration of that condition has been shown in the quotation we made from the writings of Nephi.

We will now quote from Book of Covenants, section 85, paragraphs 4 to 8:

"Now verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and meek of the earth shall inherit it. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for this intent was it made and created; and for this intent are they sanctified. And they who are not sanctified through the law which I have given unto you, even the law of Christ,

must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, can not abide a celestial glory; and he who can not abide the law of a terrestrial kingdom, can not abide a terrestrial glory; he who can not abide the law of a telestial kingdom, can not abide a telestial glory; therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory."

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for, notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body, which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fulness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fulness: and also they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fulness; and they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received. For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold, he rejoiceth not in that which is given unto him, neither rejoices in him who is the giver of the gift."

"And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice, nor judgment; therefore they must remain filthy still."

From these quotations we learn the nature of the redemption which has been made; viz., a resurrection from the dead. And that the earth is to be celestialized and become the abode of celestial beings, who have become "sanctified through the law of Christ;" while those who do not abide the celestial law, must inherit another kingdom, either a terrestrial or a telestial kingdom; and those who will not abide the law by which they might obtain one of the lesser glories, must "abide a kingdom which is not a kingdom of glory." Through the quickening power of Christ all men will be resurrected, some to enjoy a celestial, some a terrestrial, and some a telestial glory; and some to "return again (through the 'second death' the writer believes), to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received." But having refused to obey the law of either of the three kingdoms of glory, and having by choice and willingly abode in sin, they "can not be sanctified by law, neither by mercy, justice nor judgment; therefore they must remain filthy still," and "abide a kingdom which is not a kingdom of glory." And as we have not been able to learn from what is written, that God has more than three kingdoms, or rather three grand divisions in his kingdom, the celestial, terrestrial, and telestial, we then

conclude that the "kingdom which is not a kingdom of glory," must be the kingdom of the devil, in which he and his angels will reign in eternity.

In section 76, paragraph 4, Book of Covenants, which the reader will please examine, we learn what class of persons will have to suffer the "second death," and become "vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;" and that all except those "sons of perdition," will be redeemed and saved in "the due time of the Lord after the suffering of his wrath." But the "sons of perdition" being subject to the "second death," "they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity."

Surely we have no ground for hoping for salvation for the "sons of perdition" from what is written in the passage just referred to. From what is written in Revelations 22: 11, we believe the time will come when he that is unjust will remain unjust still, and he that is filthy will remain filthy still, while he that is righteous or holy will remain so still. All mankind having made their choice of good or evil, and the judgment being passed and all men assigned to that place or kingdom which their choice has fitted them for, will, we believe, so remain eternally.

Second Book of Nephi, chapter 6, paragraph 6, teaches that the devil and his angels are they who are to remain "filthy still," after the judgment has been passed; and paragraph 3, same chapter says, that without a resurrection from the dead, man's spirit would have become a devil, or an angel to the devil; consequently if the "second death" places man in a similar condition to that the first death did, those who undergo that penalty will then become devils, or angels to the devil, and go away with the devil to reign with him in eternity in his kingdom; and will remain "filthy still,"—unholy, unsanctified, and consequently unsaved, or lost to all eternity so far as we can learn from what has been written. Man's agency to choose good or evil is a God-given right which God will not take from him; and if man chooses evil God can not compel him to relinquish his choice; and when every means has been used consistent with man's agency, to induce him to obey the laws of God, if he still refuses God will have no alternative but to let him remain "filthy still," and go with the devil to reign with him in eternity, inasmuch as that is his choice.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 Cor. 3: 16, 17.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"—1 Cor. 6: 19.

"The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy; and when separated, man can not receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."—Doctrine and Covenants section 90: 5.

In these quotations we are informed that man's body is the temple of God, or of the Spirit of God; and that God will destroy that temple or body that is defiled, and thus place man in a condition where he can not receive a fulness of joy; for it is only when spirit and element (body) are inseparably connected—made immortal and incorruptible—that man can receive a fulness of joy; and when separated (by death) man can not receive a fulness of joy.

The question may arise, when will those defiled temples (bodies) be destroyed because of their defilement. Evidently not at the first death which man dies, for that death comes upon all mankind because of Adam's transgression, the righteous as well as the unrighteous. "For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15: 22. All have to die in Adam, but all will again be made alive in Christ through the resurrection. Then and then only can a man's body be destroyed as the penalty of his own individual sins, whereby he has defiled his body, which was designed for the Spirit of God to dwell in, but which he will destroy if defiled; and that destruction we believe will be the "second death," thus placing those who undergo that penalty in a similar condition to what man would have been in had there been no redemption from the penalty of Adam's transgression, which from the scriptures quoted above, would have consigned man's body to an eternal sleep in death, and his spirit to an eternal absence from the presence of God; and he would have become like unto the devil; and having no body he could not attain unto a kingdom of glory, but must abide a kingdom which is not a kingdom of glory, and reign with the devil in his kingdom in eternity.

The fact that man's agency gives him power to choose good or evil, places man in a position where if he so wills he can refuse to obey any and all laws by which God desires to save him, and consequently may choose to rebel against God and all of his authority to all eternity; and God will not and can not save man from the penalty of a violated law, unless he ceases to violate or rebel against that law.

That God holds man's agency sacred, and will not destroy it or take it from him is clearly taught in Genesis 3: 1-4, Inspired Translation. When Satan, who was the first preacher or advocate of universalism, proposed to "redeem all mankind, that not one soul should be lost," God rejected his proposition, inasmuch as Satan "sought to destroy the agency of man which God had given him." For to save a man against his will, would be to compel him to accept of a condition he did not choose, and thus destroy his agency; and if his agency is destroyed, he is no longer accountable for what he does, and would become a mere machine, and act only as he was acted upon by a superior power.

We believe the foregoing reasons are sufficient to decide in the negative the very important question found at the head of this communication.

Yours in hope of eternal life through the gospel;

JOSEPH FLORY.

THE NEW DISPENSATION.

BY CHARLE A. PARKIN.

"Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you not sparing the flock."—Acts 20: 28, 29.

Remarkable prophecy! And how literally fulfilled. Well did Paul know whereof he spoke. Filled with that Spirit which raised up Jesus from the dead, he could well predict what was in the future for the then infant church. "After my departing shall grievous wolves enter in among you." Did grievous wolves enter in? Alas, they did, and they did the work of wolves; for they did not only enter in, but they went to biting and tearing asunder the lambs, and scattering the sheep, until no more sheep could be found; for they did not possess the qualities of sheep. "By their fruits ye shall know them," says Jesus.

Paul gives us a very fine illustration of the sheep assembled, and how they came together, recorded in 1 Cor. 14: 26:

"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation."

This was the way the sheep came together, and the Spirit which actuated them. What Spirit was that? The *Holy Ghost* which the *world can not receive*. John 14: 19. Jesus said:

"If I go not away the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."—John 16: 7-8.

Mark the difference here, in the operation of the Spirit on those who had become the sheep, and on the world, or those outside the sheepfold. He was to reprove the world of sin; but to the sheep he came as a Comforter; for Jesus said "Howbeit, when he the Spirit of truth is come, he will guide you into all truth; * * * and he will show you things to come." Right here a great many theological teachers make a great mistake, showing that they are not the *true* sheep, and proving what Paul said, "that grievous wolves would enter," and that a terrible apostasy would occur.

The office-work of the Spirit to the sheep, we see exemplified on the day of Pentecost. It came to them in tongues and prophecy. A very fine exemplification of the fruits of the Spirit is found recorded in 1 Cor. 12. By examining the Scriptures we find the Church of Christ was founded upon a rock. Christ used the term to show how solid, and upon what a sure foundation his sheep were founded.

He said to the women at the well, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water I will give him, shall never thirst again. It shall be in him as a well of water springing up unto everlasting life," or in other words, Christ would baptize his sheep with that Spirit which would lead and guide them into all truth. The rock he built his church upon is the "pos-

session of that Spirit. Read Matt. 16: 13-18. But what says the divine of today? Revelation indeed! Done away with centuries ago; signs were only given to establish Christianity. But what are the facts in the matter? What is the truth? What we may say or think, or try to persuade ourselves, does not altar the *truth*. Twice two are four, once and forever. If Christ established his church on the rock of revelation, all our saying and teaching to the contrary will not alter the *facts*. The gospel is the same in all ages. If it took four elements to constitute the gospel when Paul was preaching it, (as he said it did in 1 Thess. 1: 5), it will require just the same now, or else it is some other gospel; and Paul said cursed be the man or angel who should preach any other gospel.

Paul said in his day it took the word, power, (or authority), *Holy Ghost and much assurance*. But says the modern teacher, we have no need of authority. It is a very strange thing that we have no need to have the right to act legally in the name (which means by the authority) of Jesus Christ, when he was so particular to give his servants the right to act before sending them to teach. He also told them to wait at Jerusalem until they were endowed with power (authority) from on high." Why did Jesus do this if there is no need of authority. He certainly did not trifle with men; he certainly did not teach fables.

Paul says the gospel in his day did not come in *word only*. I ask what has Christianity of to-day *more* than the word? They sneer at authority, deride the very idea of revelation, and deny the fruits of the Holy Ghost. They claim to have the Holy Ghost, but as the one they have does not compare with the one that fell on the ancient saints, we are apt to think they have made the same mistake they do in regard to authority; and the same mistake those few men made mentioned in the nineteenth of Acts. Paul asked them if they had "received the Holy Ghost since they believed." No, they had "not so much as heard whether there be any Holy Ghost." Now these men had supposed they were baptized of John's baptism; but Paul knew they had met with an impostor, for his first question assured him of this fact. In Acts eighth we find that Philip went and preached Christ to them, and the Spirit accompanied that preaching in the manner that Christ said it should, to-wit, "reprove the world of sin, and of righteousness, and of judgment. Mark you, there was great joy in that city, because they were convinced of sin, and had turned to righteousness by obeying the gospel in being baptized; hence their hearts were filled with joy; but they had not received the Holy Ghost, "for as yet he was fallen on none of them." There is a marked difference between receiving the Spirit unto repentance, or of convincing of sin unto righteousness, and of receiving the Spirit in the manner the saints did on the day of Pentecost; also in the manner Jesus received it when he came up out of the water. In the first instance it comes

to reprove and convince; and in the second to set the *seal* of our *acceptance* with God upon us. It takes the things of the Father, and reveals them unto us, and puts us in that condition that we should be in, to enable us to say that Jesus is the Lord, and makes us know God, whom to know is life eternal. Paul said that "no man can say that Jesus is the Lord, but by the Holy Ghost."

If present Christians do not believe in these things, how can they say they are teachers of Christ? The language of our text is applicable. "Grievous wolves have entered, and they have taught strange doctrines, to draw away disciples after them." It is very clear that an apostasy has taken place, from the fact that the teachings of Christ and his apostles, and the teachings of the present day are very different.

As I have already shown, Christ established his church on the principle of revelation; for so he declared to Peter, Matt. 16. In 1 Cor. 12:28, we read:

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles."

Where are the prophets now? No longer needed, answers the modern theological teacher. In Eph. 4:11, we read the same thing concerning prophets and teachers; and in the next verse he tells us what they were for, namely, the "perfecting of the saints, for the work of the ministry." From this we must infer, that until we are all perfected, and as long as there is work of the ministry to be done, they can not be dispensed with; and if God put them in and man says they are no longer needed, do we not see that he is going contrary to God, instead of teaching his expressed will. Remember what the great apostle says about those who teach any other gospel. It pleased God to set these members in the church. When did it displease him, and where is the proof? No other power can change a law than that which made it; therefore man can not change any of God's laws; and if he attempts to do so, he becomes a transgressor. Read what is said about those who transgress and abide not in the doctrine of Christ, recorded in John 3:9. A man having authority from God to act legally in his name, can only act within the scope of that authority. When he goes outside of his authority, his acts become illegal. When Peter and John went to Samaria to lay hands on those who were baptized to confer on them the Holy Ghost, suppose that instead of laying on hands they had simply said, You are all right, you shall have the Holy Ghost; no need to lay on hands, their acts would have been illegal. Or if Peter had said to those Jews who cried, "Men and brethren, what shall we do," You have experienced religion, we give you the right hand of fellowship, his acts would have been illegal, because he had no commission to promise any salvation on any such terms. I mention these things to show that salvation is predicated on strict obedience to God's law, and no deviation is admissible.

But as I said in the beginning, a great change took place; and now let us see if this change was predicted by others than Paul.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people so with the priest; as with the servant so with his master; as with the buyer so with the seller; as with the lender so with the borrower; as with the taker of usury so with the giver of usury unto him, the land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath a curse devoured the earth, and they that dwell therein are desolate. Therefore the inhabitants of the earth are burned, and few men left."—Isa. 24:1-6.

From the foregoing we learn some important facts, firstly, at some subsequent time there would be such a terrible apostasy that no living soul would be excluded. All parties are named as being under transgression, living under a broken covenant. Mark you, the Priest is just as guilty as the people; the prophet uses unmistakable language. Says one, this refers to the apostasy before Christ. Impossible; for the earth was to be "burned, and few men left." Besides, the covenant referred to was not made till Christ came, when he covenanted as follows:

"Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even to the end of the world."

Here is the covenant referred to. Besides, it was called the everlasting covenant, a term applied to the gospel covenant which I have just referred to.

"And I saw another angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth." &c.—Rev. 14:6.

Secondly, because they had changed the ordinance. The ordinances of the gospel were named by Paul in Heb. 6:1, 2, as baptism and laying on of hands. Six principles, but only two ordinances to be performed. Jesus said in John 10:1, that he who entered the sheepfold in any other way than through the door, was a thief and a robber. We often hear men say, they thank God that the gospel has been divested of ordinances. By whom I ask. By men who transgressed by usurping authority, and daring to say that men can enter the kingdom to suit themselves; and saying that baptism is of no efficacy in saving man in God's holy kingdom, which is against the expression of Jesus Christ, John 3:5, that no man could be saved unless he was born again. Jesus explains in the next verse, that, "that which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." That men have taught doctrines contrary to the gospel, does not make these doctrines true. Error may become venerable with age, and respectable from the number of its votaries; but remember, O remember that neither age nor popularity can ever make it truth.

A check issued by a counterfeiter no more resembling the true emission of a bank than the present theology or Christian teachings do the true church organized by Christ, would not be likely to do any harm. It would be at once detected. But this departure from the truth came in fulfillment of the prediction of scripture. We are told that that day (the second coming of Christ) should not come except there come a falling away first. 2d Thes. 2:1-3; so that if it has not already come, it will come before Christ, or Paul did not tell the truth. Says the same authority, writing to Timothy, 2 Tim. 3:1-5:

"This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God. Having a form of godliness, but denying the power thereof; from such turn away."

If Paul had lived in the flesh till this day, he could not have better told the true condition of things. Mark you, he was not speaking of the world, but of an apostate Christianity; for they were to have a "form" of worship, but they were of that sort which says, "No need of authority or power to speak in the name of Jesus Christ. The Bible gives a man all the authority he can get, and all he needs. No more revelation. God can not speak now to men on earth." Alas for their ignorance of the things of God! "Howbeit, in vain do they worship me, teaching for doctrines the commandments of men."—Mark 7:7. The same writer says, 2 Tim:

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."

They would not have the God-appointed teachers; but they want those who teach what the people want to hear. The people hire them, and of course they must teach what the people want to hear, or be discharged. Jesus says, "Ye can not serve two masters." They can not work to please God and the people at the same time. That Jesus taught as one having authority, the Jews noticed. He came to tell the truth, please or displease. He did not seek to please the people, but to do his Father's will.

We find that some confess the apostasy, and lament it. St. Anthony's Vision shows how he saw by the light of the Spirit the destiny of the church. He lived in A. D. 251.

"O my children, the wrath of God will fall upon the church. We will be delivered over to men like unclean beasts. For I have seen the Holy Table surrounded by mules and asses, which overthrew the altars of Christ by rude kicks, and defiled the sacred body of the Savior; and I heard a voice cry out, Thus my altar shall be profaned by abominable ministers, who shall call themselves the successors of the apostles."

If this man lived to-day, could he tell the events that have transpired any better than he told them in A. D. 251, 1633 years ago? Thus we see the same Spirit predicting the same results. Paul says

grievous wolves shall enter, and St. Anthony says that mules and asses would enter, and kick over the table and altar of the Lord. Mr. O. Scott, (Wesleyan Methodist), says:

"The church is as deeply infected with a desire for worldly gain as the world. The churches are making a God of this world; most of the denominations of the present day might be called churches of the world with more propriety than churches of Christ. * * * The churches are so far gone from primitive Christianity, that they need a fresh regeneration, a new kind of religion."

Yes, they need a new dispensation, a restoration of power and authority to act legally in the name of Jesus Christ; among all the confusion they need a Thus saith the Lord to set them on the sure foundation, which was lost because of wickedness. By reading carefully Matt. 20, you will find that five dispensations are spoken of: 1st, the one given to Adam to teach his children what had been lost and point them to the promised Savior; 2d, the one given to Noah, who labored diligently to warn the people of the impending danger of not serving God. But they called him an old fool, and soon found out to their sorrow who were the foolish. Take warning, for "as it was in the days of Noah, so shall the coming of the Son of Man be." 3d, the dispensation given to Moses, when he was sent of the Lord to liberate the Israelites from Egyptian bondage. God commissioned him and sent him invested with the right to act, and backed up all his actions when acting in agreement with authority. Mark the power displayed in dividing the waters of the Red Sea. 4th, the dispensation opened by our blessed Redeemer, 1884 years ago, when he took upon himself man's nature, paid the debt incurred by Adam, and set all men free from that debt, and left him answerable for nothing but his own actions, or in other words, to stand on his own works. 5th, the fifth and last dispensation was opened by Joseph Smith, in 1830, by authority of God, called, chosen, and ordained to open the last dispensation, when God will gather all things, and unite the five dispensations into one grand whole.

To be continued.

PRAYER.

"Pray without ceasing."—1 Thes. 5:16.

THIS is a divine command, enjoined substantially throughout God's word. In the economy of God there are no redundancies; hence all commands are but the imperative expression of what must be—not because of arbitrary will-power, but by reason of a perfect knowledge of what is right, and necessary for the good of those to whom the command is given.

Benjamin Franklin in early life was rather sceptical relative to revealed religion; in fact he became a confirmed Deist. But subsequent developments served to destroy his confidence in that theory. In his own language, "I began to suspect that this doctrine, (Deism), though it might be true, was not very useful." After useful experience and maturer reflection, he reached this conclusion: That if the commands and interdicts of revelation were not right, simply because commanded,

they probably might be commanded because they were right. In my judgment this is a true position. Might does not make right, either in the economy of men or angels.

Adaptation is the necessary relation existing between means provided and the end to be reached. It is an indispensable link; and to eliminate this and insert another, only works disorder and entails disappointment.

Prayer is essential to human happiness, because it is a suitable means provided for the accomplishment of a desirable end in life. It is desirable because it brings us, so to speak, into the very presence of God. It is pleasant because fraught with the rich fruits of reciprocal love and acknowledgment. Golden link uniting creature and Creator. It is philosophical, because it expresses an actual demand. It is spiritual because it serves as an acknowledgment of the source whence all blessings flow. It is profitable because it incurs little or no expense, and secures quick returns. It is not to be understood by this that every oral petition is either acceptable to God, or profitable to the devotee. Prayer truly is "the sincere desire of the heart, uttered or unexpressed." God is an infinitely pure being. How pure then must be the effusion of that heart whose owner comes to him. Earnest, sincere, Christ-like devotion, is pleasing to the "Father of our spirits." As well bow down to gods of wood and stone, as to come to Him with intended evil in our hearts; but the meek, humble, and contrite spirit may commune with God and live.

G. S. HYDE.

A VISION.

ON the morn'g of December 19th, 1881, while on a ministerial tour in the western part of Kansas, I saw a sight that filled me with pleasure. I had awakened from a restful slumber, and the golden sunlight was peeping through the window, while I was contemplating the wonderful excellencies of God's promises to Israel, and the nations of the earth, when I became wrapped in vision, and penciled it while yet the Spirit was upon me.

Methought I was standing upon a land in a far off eastern country, whose sloping sides rose pleasantly toward the west; while the eastern decline dipped into a beautiful sea, whose waters were clear and placid. To the westward from whence I stood, I saw what appeared to be a wall of ancient structure, bearing the evidences of a careful, skillful workmanship. Near at hand I saw a beautiful tree, apparently growing in a rent of the wall. Its ample spreading branches were covered with luxuriant foliage of living verdure, and seemed to be inviting all of God's creation to rest beneath its shadow. It bore blossoms of richest perfume, and fruit dripping with sweetness. The scene was beautifully symmetrical, fragrant and life inspiring; and a light emanated therefrom of indescribable splendor. At first the sons of men shunned it; and when its fruits were offered them, they reviled and scoffed at those who made the offering! As I but

held men began to approach the tree, and were filled with wonder because of its excellence and beauty; some plucked and ate the fruit, and were filled with joy unspeakable. Others contented themselves with beholding its beauty.

As I lingered, I saw the tree severed from its root by men in dark habiliments, who removed the trunk with its branches whithersoever they would, as we would remove a Christmas tree; and they honored it by many rites and ceremonies, clothing themselves with robes, titles, crowns and dignities, while the poor of earth bowed at the thresholds of temples erected in honor of the tree. As I pondered, I perceived the leaves had begun to droop and look sear; the bloom to fade and drop to the ground, and the fruit, no longer dripping with luscious sweetness, began to look shriveled and insipid, the luminous brightness had begun to disappear, and a cloud, dark and chill, began to obscure the people and the tree. I beheld trained men counseling together, then lopping off some of the exalted branches, until the tree scarcely showed a shadow of its former stateliness. The more they pruned the denser grew the cloud of darkness. With a sad heart I turned away, and sought the spot where the tree had grown, thinking to see the stump in process of decay. As I approached the rent in the wall, the earth seemed over-spread with a beautiful twilight, and a solemn stillness reigned everywhere, while the atmosphere was so clearly transparent, that I found no obstruction to the sight of my eyes as I scanned the landscape toward the western horizon. I found the stump, and its roots had grown on the opposite side of the wall, (westward), while the branches of the tree filled the breach in the wall, and extended beyond. The stump was in a remarkable state of preservation and freshness, seemingly ready to burst forth with its perfecting buds of life and promise. Looking toward the western horizon, I beheld the landscape spread out like an open scroll before me, with its evident marks of ancient industry, skill and human habitation. A solemn silence reigned everywhere, like a siesta of perfect rest. I said in my heart, How sweet is thy rest, O beautiful land! Amen.

Now, dear reader, what is the interpretation, and what the lesson? J. D. B.

WHAT CLOVES ARE.

CLOVES are the unopened flower of a small evergreen tree that resembles in appearance the laurel of the bay. It is a native of the Molucca, or Spice Islands, but has been carried to all the warmer parts of the world, and it is now cultivated in the tropical regions of America. The flowers are small in size, and grow in large numbers, in clusters, to the very end of the branches. The cloves we use are the flowers gathered before they are opened, and whilst they are still green. After being gathered, they are smoked by a wood fire, and then dried in the sun. Each clove consists of two parts of a round head, which are the four petals or leaves of the flower rolled up, enclosing a number of small stalks or filament; the other part of the cloves is terminated with four

points, and is in fact the flower cap of the unripe seed vessel. All these parts may be distinctly seen if a few cloves are soaked for a short time in hot water, when the leaves of the flower soften and readily unroll. Both the taste and smell of cloves depend on the quantity of oil they contain. Sometimes the oil is separated from the cloves before they are sold, and odor and taste in consequence much weakened by such unfair means.

Selected Poetry.

THE STATUE OF CLAY.

—o—
 "Make me a statue," said the King,
 "Of marble white as snow;
 It must be pure enough to stand
 Before my throne at my right hand;
 The niche is waiting! Go!"

The sculptor heard the King's command,
 And went upon his way;
 He had no marble; but he went,
 With willing mind and high intent,
 To mold his thoughts in clay.

Day after day he wrought the clay,
 But knew not what he wrought;
 He sought the help of heart and brain,
 But could not make the riddle plain—
 It lay beyond his thought.

To-day the statue seemed to grow;
 To-morrow it stood still;
 The third day it went well again;
 Thus, year by year, in joy and pain,
 He served his master's will.

At last his life long task was done;
 It was a fateful day.
 He took his statue to the King,
 And trembled like a guilty thing,
 Because it was but clay.

"Where is my statue?" asked the king.
 "Here, Lord," the sculptor said.
 "But I commanded marble." "True;
 I had not that,—what could I do
 But mold in clay instead?"

"Thou shalt not unrewarded go,
 Since thou hast done thy best;
 Thy statue shall acceptance win;
 It shall be as it should have been,
 For I will do the rest."

He touched the statue, and it changed;
 The clay falls off, and lo!
 A marble shape before him stands,
 The perfect work of heavenly hands,
 An angel, pure as snow.

After reading the above I got to thinking, and I thought how it is a good deal the way with us poor mortals in this life. We are commanded to be pure and perfect, or to live by every word of God. We have not the marble of perfection, but have the clay, or power in part. If we do the best we can, when we come to judgment, the Master will do the rest, or make us more perfect than we can become now with his aid.

INFERIOR.

HOW TO BE BEAUTIFUL.—To be beautiful we must cherish every kind impulse and generous disposition; making love the ruling affection of the heart, and the ordering principle and inspiring motive of life. The more kindness, the more beauty; the more love, the more loveliness. And this is the beauty that lasts. Mere physical good looks fade with the years, bleach out with sickness, yield to the slow decay and wasting breath of mortality. But the beauty that has its seat and source in kind dispositions and noble purposes, and great thoughts, outlasts youth and maturity, increases with age, and like the luscious peach, covered with the delicate plush of purple and gold, which comes with autumn ripeness, is never so beautiful as when waiting to be plucked by the gatherer's hand.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Selections.

PROVISIONS OF THE UTAH BILL

THE Utah bill as passed the Senate provides that a lawful husband or wife may be compelled to testify in a prosecution for bigamy, polygamy, or unlawful cohabitation. In such prosecutions an attachment for the witness may be issued without previous subpoena, when it shall appear to the Judge that the witness would unlawfully fail to obey the subpoena. Bail may be accepted for the appearance of such witness, and in any case he or she shall not be held longer than ten days. Prosecutions may be commenced within five years after the commission of the offense. Every marriage ceremony in any Territory of the United States shall be certified in writing, which writing shall state the full names of all persons taking part in the ceremony and shall be signed by them, and shall by the officer or priest solemnizing the marriage be filed with and recorded in the Probate Court. Such certificate shall be *prima facie* evidence of the facts stated in it. Any violation of this provision is punished by a fine of not more than \$1,000 or imprisonment not more than two years, or by both. Every such certificate and record shall be at all reasonable times open to the inspection of officers of justice of the United States, under like penalty for refusal to exhibit for inspection.

Women shall not be entitled to vote in Utah. All the measures of the Territorial Legislature providing for the numbering or identifying of the votes of electors are disapproved and annulled, but this provision is not to preclude the lawful registration of votes or any other provisions for securing a fair election that do not involve the disclosure of the person for whom the elector voted. The Probate Court is deprived of all jurisdiction except as to the estates of deceased persons and the guardianship of the person and property of infants and lunatics. All laws of the Territory of Utah conferring the rights of inheritance on illegitimate children are annulled. The Territorial laws providing that prosecution for adultery can only be commenced on complaint of the husband or wife are annulled, and all such prosecutions may hereafter be instituted in the same way that prosecutions for other crimes are.

The Territorial laws incorporating, continuing, or providing for the corporation known as "the Church of Jesus Christ of Latter Day Saints" and the ordinance of the so-called General Assembly of the State of Deseret incorporating such church are annulled so far as they may preclude the appointment of Trustees by the United States.

The President of the United States, with the advice of the Senate, shall appoint fourteen Trustees for said corporation, who shall have the powers of Trustees

and Assistant Trustees provided for in the act creating that corporation; shall hold office two years, and shall each give bond in an amount to be fixed by the Secretary of the Interior.

The General Assembly of Utah shall not have power to change the laws respecting corporations without the approval of Congress. In all proceedings for the enforcement against corporations or associations holding property in any Territory in excess of the amount limited by law the courts shall have power to compel summarily the production of all books and accounts belonging to any Trustee or manager of property in which such corporation may have any right, title, or interest. All the laws of Utah relating to a perpetual emigrating fund company are annulled, and it is rendered unlawful for the Legislature of the Territory to create or recognize any corporation or association having for its object the bringing of persons into the Territory for any purpose whatever. The Attorney-General is directed to institute in the Supreme Court of the Territory proceedings to dissolve the company named and dispose of its property and assets according to law. Such property and assets in excess of the debts and lawful claims established by the court shall escheat to the United States and shall be used by the secretary of the Interior, under direction of the President, for the benefit of the common schools of the Territory.

All existing election districts in the Territory are abolished; and it is made the duty of the Governor, the Territorial Secretary, and the United States Judges of the Territory to re-district the Territory so as to secure equal representation of the people. No persons but properly-qualified citizens of the United States are entitled to vote in the Territory. The bill declares vacant the office of Territorial Superintendent of district schools and vests the power of appointment of such official in the Supreme Court. It provides the penalty for the crime of adultery to be imprisonment in the penitentiary for not exceeding three years. The right of dower of widows is secured by provisions similar to the Dower law of the State of New York. The bill now goes to the House.

WASHINGTON, D. C., JUNE 18, 1884.

Conference Minutes.

KEWANEE DISTRICT.

Conference convened at the Saints' Chapel, in Henderson Grove, June 7th, 1884; I. B. Larue president, and J. L. Terry clerk.

Branch Reports.—Kewanee 77. Henderson Grove 36, 2 received by letter, 4 baptized, 5 removed by letter. White Eagle 10, 2 removed by letter. Millersburg 44, 3 added by baptism, 1 received by letter. Bro. J. A. Robinson reported that there are but few members in the Peoria Branch, so that they did not hold meetings very often. The district clerk reported that he had given Sr. Margaret Cramlet letter of removal from the Canton Branch, and on motion his action was ratified by the conference.

Elders J. L. Adams, J. D. Jones, C. A. Hall, I. B. Larue and J. L. Terry, reported in person, and M. T. Short and J. A. Robinson by letter.

Resolved, That no person within this district shall be permitted to bring any charge, or charges, against another, that have been standing one year or more to the knowledge of the person making the charge without complaint having been made to the teacher of the branch to which he belongs.

A two days' meeting was appointed at Joy, on the 12th and 13th of July, 1884, J. L. Adams, J. F. Adams and C. A. Hall to conduct the meeting.

The district president was authorized to appoint two days' meetings, also the Elder who should conduct them, at the following named places: Millersburg, July 26th and 27th, 1884; conducted by Elders Thomas F. Stafford, J. D. Jones and D. S. Holmes. Henderson Grove, August 2d and 3d, 1884; conducted by Elders M. T. Short, J. W. Terry and John Chisnell. Buffalo Prairie, August 9th and 10th, 1884; conducted by Elders H. C. Bronson, J. A. Robinson and E. T. Bryant. (Elders whose names appear above will please take notice, and prepare themselves to fill the appointments). It was decided that when this conference adjourned, it do so to meet at Kewanee, Illinois, the 13th and 14th of September, 1884.

On motion, I. B. Larue was sustained as president, and J. L. Terry as clerk.

Bro. C. A. Hall reported himself ready to do some missionary work, if the conference gave him a mission. On motion conference requested Bro. C. A. Hall to labor in the district under the direction of the district president, which Bro. Hall flatly refused to do.

Preaching in the evening by J. D. Jones.

June 8.—Prayer and testimony in the forenoon, and preaching by Pres. I. B. Larue. Two were baptized after services. Preaching by J. D. Jones in the afternoon.

Official strength, 1 Seventy, 4 Elders, 1 Priest, 1 Teacher. Preaching at night by I. B. Larue.

The Elders of this Kewanee District were requested to labor as circumstances would permit, and report to our next conference.

FREMONT DISTRICT.

Conference convened at Keystone, on the 7th and 8th of June, 1884, H. Kemp president, and J. M. Stubbart secretary.

Branch Reports.—Elm Creek 33; 1 removed by letter. Shenandoah 102; 1 baptized. Mill Creek 21; 3 baptized. Hamburg 24. Keystone 50. Plum Creek 83; 9 removed by letter.

Elders J. M. Stubbart, N. Taylor, S. S. Wilcox, D. Hougas, J. W. Navert, G. E. Deuel, J. Goode, H. Hersha, H. Kemp, George Kemp, R. M. Elvin, and Wm. Leeka; Priests L. C. Donaldson, E. Weed, B. W. Dempster; Teachers A. Hills, J. B. Clines; Deacon Wm. Shick, reported.

Official strength of the conference was as follows: 1 High Priest, 12 Elders, 3 Priests, 2 Teachers, and 1 Deacon.

By motion Henry Kemp was chosen president for the next three months, and J. M. Stubbart was sustained as secretary.

Prayer meeting Saturday forenoon. Preaching in the evening by W. Leadingham. Preaching Sunday forenoon by D. Hougas. Prayer meeting Sunday afternoon, and preaching in the evening by R. M. Elvin.

Adjourned to Shady Grove School-house, September 6th and 7th, 1884.

SOUTHERN CALIFORNIA DISTRICT.

Conference convened at half-past ten o'clock a. m., May 10th, 1884, at San Bernardino, Cal., Elder D. S. Mills president, J. F. Burton assistant, E. J. French clerk.

D. S. Mills, High Priest; Elders J. F. Burton, E. J. French, H. L. Holt, P. M. Betts, D. L. Harris and George Sparks; Priests J. Wixom, H. C. Ladd, A. W. Thomson, A. A. Goff; Teachers E. Ridly and R. Allen, reported. Afternoon session. Elders Wm. Gibson, R. R. Dana, reported. Branch Reports.—Laguna 24. Los Angeles 32. Santa Marie Branch report lost. Bro. D. S. Mills was sustained as district president. Bro. J. F. Burton preached in the evening. Sunday morning, funeral sermon by D. S. Mills, sacrament meeting in the afternoon, during which many testimonies were given. Preaching in the evening by J. F. Burton.

Monday morning session. Report of auditing committee. Found Bishop's Agent's books correct. Report accepted.

Resolved, That all Elders and Priests labor in the district under the direction of Bro. D. S. Mills as his assistants. That the Bishop's Agent be requested to travel among the branches and scattered Saints of the district, teaching the law incident to his office, and collecting means for the good of the district and church. That Elders H. L. Holt, J. R. Badham and Wm. Gibson, be sustained as traveling laborers; and that Bro. J. F. Burton be requested to labor in this district during his stay among us. That those Elders that we have sustained to travel and labor, teach among the branches the law of tithing. That we continue to sustain all the church authorities in righteousness.

Conference adjourned to meet at call of the president as to time and place.

LONDON DISTRICT.

Conference held at Egremont, Gray Co., Ont., June 14th and 15th, 1884, John H. Lake president, Samuel Brown clerk.

Branch Reports.—London 114, 15 baptized, 2 received by certificate of baptism, 2 removed by letter. McKillop 10, 1 received by vote. Corinth 32. Osborne 29. Alliston 21, 2 baptized, 1 received by vote. Egremont 55, 3 received by certificate of baptism.

Elders' Reports.—Bro. J. H. Lake, delegate to conference, acted according to the instructions given. William Jenkins, J. A. McIntosh, (baptized 14), Walter Morrison, Samuel Brown, Richard Evans, (baptized 9).

Bishop's Agent's report.—Balance on hand last report \$34.00. Total received \$388.68. Paid out \$352.78. Balance in hand \$35.90.

Committee appointed by president to audit Bishop's Agent's books. Committee reported them correct. Report of Committee on Alliston Branch.

Alliston, December 18th, 1883. Whereas, the Saints of the Alliston Branch, of the Church of Jesus Christ of Latter Day Saints met on the 20th day of December 1882, in business capacity to deal with certain transgressors specified in the branch record of that date, among which minutes is the following resolution moved by Thomas Mooney, seconded by Thomas Stuart, That we have a court of Elders to hear and examine our case. The spiritual condition of this branch being reported to the district conference, with re-

quest for conference to appoint a court of enquiry; whereupon Bro. E. H. Gurley moved, R. C. Evans seconded, that J. H. Lake, J. A. McIntosh and Samuel Brown act as committee of enquiry and report to this conference at Egremont, Gray county, June 14th, 1883. Furthermore, in the discharge of our duty, we the above named court, met at Alliston by appointment, Bro. J. H. Lake not being able to attend, to discharge the duty incumbent upon us; and after duly notifying all we could find to meet in the church house on the evening of December 17th, 1883, it was resolved, as the parties were absent in a scattered condition, whose cause we were called to investigate, that the court visit said members of the branch, and write to those who were absent, and obtain from each member a distinct statement.

We your court, have by resolution of Alliston Branch, been instructed while visiting each member, to fully enquire as to their intention and determination; and to demand of each to make his statement before said court, which they are to notify and to subscribe to. They have learned since their visiting the branch, that things have not gone as they expected. J. A. McIntosh and Samuel Brown, committee.

Report received, committee discharged.

Priests George Brown, William J. Jordan, reported.

John H. Lake sustained as president, J. A. McIntosh vice-president, Samuel Brown Bishop's Agent and district secretary.

Resolved, That when this conference adjourns, it does so to meet at Alliston, Simcoe Co., Ont., the 4th and 5th of October, 1884.

Prayer meeting in evening in charge of Bro. John H. Lake. On Sunday morning Saints met for prayer, testimony and sacrament meeting, in charge of Brn. S. Brown and J. H. Lake. Bro. J. A. McIntosh preached in the forenoon. In the afternoon Bro. J. H. Lake preached the funeral sermon of Bro. John Kennedy, Sr. At night Bro. Richard C. Evans preached.

Resolved, that we sustain the spiritual authorities of the church by our faith and prayers.

DES MOINES DISTRICT.

Conference convened at Des Moines, Ia., Friday June 6th, 1884, at 8 p. m. Temporary organization was effected by Elder I. N. White presiding. Brn. Wm. McBirney and Wm. N. Ray preached.

Saturday morning session.—I. N. White president, J. Sayer, secretary, assisted by J. S. Roth.

Branch Reports.—Sheridan 51; 9 baptized, 3 removed, 1 expelled. Boonsborough 43. What Cheer 10. Newton 43; 4 removed. Des Moines Valley 53. Des Moines 64; 5 baptized, 2 received by letter, 2 by vote. Edenville 87; 14 baptized, 1 received by vote, 6 removed.

Elders' Reports.—M. Houghton, J. Davis, N. Stamm (baptized 3), R. Etzenhouser, (baptized 1), W. C. Nirk, (baptized 5), J. F. McDowell (baptized 9), I. N. White (baptized 3), J. S. Roth (baptized 8), W. S. Loar, George Walker.

"We your committee appointed at last conference as a Court of Elders, to try the case of Bro. Wm. T. Gregory of the Sheridan Branch, met at the house of Mother Shimels on the 23d of May, 1884. Bro. Wm. T. Gregory showed contempt of Court by refusing to hear the case tried, and stated that he would not recognize nor sustain the branch officers. He then left. Bro. Loar went out to him to his wagon, and reasoned with

him, telling him that his trial would go on, and that he had better stay and defend his case. He refused to do so and drove off. The charge was for abusing his wife and family, and for unchristianlike walk and conversation. After hearing the evidence adduced, we considered him unworthy to have a standing in the Church of Jesus Christ of Latter Day Saints, and we recommend that he be excommunicated. Wilson S. Loar, John Sayer, John X. Davis."

The report was received and the committee discharged.

Afternoon Session.—Elders Ray and J. P. Knox reported. Priests D. C. White, Calvin F. Merrill (baptized 5); Teachers Coiner and E. Merrill; Deacon Craycraft reported.

Resolved, That the resolution adopted at conference held at Edenville, March 3d, 1883, regarding the detaining letters of removal one month after the departure of members, be rescinded.

Whereas, all the branches of this district have been apprized in due time of the intention of this district to adopt the delegate system as recommended by the General Conference at its last session, and found recorded in the *Herald* of May 10th, 1884, on page 298, sec. 6; and as all the branches in the district have appointed their delegates to this conference with instructions how to vote on this question; Therefore, be it resolved, That we, the Des Moines District of the Church of Jesus Christ of Latter Day Saints, adopt the delegate system, agreeable to the recommendation in the above said *Herald*; and further, that the said delegate system shall take effect on the passage of this act.

That the local ministry labor under the direction of the district president. That we sustain I. N. White as Bishops' Agent and district president the next three months. That we sustain the spiritual authorities of the church in righteousness.

Resolved, That the Angus matter of organization be left to the district president, and if by him deemed practicable, he be authorized to organize them into a branch in the ensuing three months. That we sustain John Sayer as secretary of the district the next three months.

Bishop's Agent's report.—March 1st, balance on hand at last report \$34.82. Total amount received \$75.52. Total paid out \$57.00. June 7th, cash on hand \$18.52.

Resolved, That the Viola Saints be connected with Edenville Branch; also Bro. and Sr. Brush. That Bro. and Sr. Harvey, and Bro. Denien and Wiens, be connected with the Des Moines Branch, and that Bro. and Sr. Joy be taken into Des Moines Branch. Also that the following members be attached to the Des Moines Branch: Avis C. Howard (now Lane), Mary A. Smith, (now Hallaway), Wm. Smith, Wm. P. Smith, Elsa Smith, and Albert Smith. That when we adjourn, we do so to meet at the Caldwell Schoolhouse, in the Des Moines Valley Branch, September 5th, 1884.

Preaching Saturday evening by J. S. Roth. Prayer meeting Sunday morning, J. X. Davis presiding. Preaching Sunday forenoon by J. F. McDowell. Sacrament and Saints' meeting in the afternoon, J. F. McDowell presiding. Preaching in the evening by I. N. White.

The winner is he who gives himself to his work, body and soul.

Miscellaneous.

WARNING.

I deem it my duty to publish the doings of Joseph A. Crawford at Lucas, Iowa, as related by the officers and members of the branch, who feel that both they and the cause have been wronged by him. He came here last Fall, and by representing himself as an Elder in the Church, and also without obtaining the consent of the brethren to use their names, he so did at the places where he sought trust, and by both these ways obtained credit at various places, through the good name that our people have here. But all the share that he assumed through that good name, he basely forfeited by suddenly leaving the place about the first of March, swindling not only dealers here, but several of the brethren out of various amounts. He was soon after followed by his wife with such household goods as she could get away with. While here he was intoxicated more than once as testified by the Saints and known to others.

He also made various statements and promises which time proved were entirely false, but his smooth tongue deceived them for the time being. In these and other ways he proved himself to be not only unreliable but totally unprincipled. Hence, lest he defraud others we think it justice that, so far as we can, we should give notice of his ways. And if he is still a member of the Church, and the branch where he is now recorded desires to take action against him, (as we think they ought to do) the information can be given them by the authorities of this branch.

HENRY A. STEBBINS,

Pres. of the Decatur Dist.

Attest:

JOHN WATKINS,

Pres. of Lucas Branch.

LUCAS, Iowa, June 14th, 1884.

WARNING.

Duty C. Keeth, an unmarried man, teacher of the Douglass Massachusetts Branch, eloped from his home with the wife of his brother, on June 9th; the woman leaving three small children at her home, and taking one with her. The whereabouts of the guilty pair is not known.

By order of

GEORGE A. PALMER, *Clerk of Branch.*

DOUGLASS, June 19, 1884.

MARRIED.

BOND—OATLEY.—At Providence, R. I., May 7th, 1884, by Elder F. M. Sheehy, Elder Myron H. Bond, of Michigan, and Sr. Nellie M. Oatley, of Providence.

DIED.

COWAN.—At Reeder's Mills, Iowa, June 5th, 1884, Sr. Mary Annett, beloved wife of Bro. Charles Cowan, aged 19 years, 3 months and 15 days. She was the daughter of Bro. James and Sr. Sarah Heiner. Funeral sermon by Bro. David Chambers.

"Rest, sweet one, from the woes of earth,

While we remain to weep:

We mourn thy loss who know thy worth,

Our pangs are keen and deep.

Rest on until the trumpet calls

Thy sleeping form to rise;

Then may we meet thee, one and all,

Secure from pangs and sighs.

We will wait the appointed time,

When we shall meet again;

In a purer, holier clime,

Where death no more shall reign."

c. d.

GOULD.—At Vassar, Michigan, April 28th, 1884, of diphtheria, Mertie Mabel, daughter of John and Rosetta Gould, aged 6 years, 8 months and 20 days. Funeral services by Bro. E DeLong.

SMITH.—At Stewartville, Mo., May 27th, 1884, after a few days illness, Ella J. Smith, daughter of Jacob and Anna E. Smith, aged 8 years, 8 months and 21 days. Baptized April 13th, by J. H. Meriam. Services conducted by Wm. Lewis. Funeral sermon by J. T. Kinnaman.

Ever faithful, kind and patient,
 Loving, gentle, bright and fair;
 List, I almost hear the music,
 And her voice so sweet and clear.
 Jesus loves the children ever,
 Sometime may I join their throng;
 May we meet, be parted never,
 In that Summer Land of Song.
 Then to swell the glad Hosannas,
 Hark, we'll hear the Angel's song.

McCLAIN.—At his residence, Green Meadows Los Angeles Co., California, June 2d, 1884, of consumption, John, son of Francis and Mrs. McClain, aged 21 years, 9 months, 16 days.

BISHOP'S AGENT, APPOINTMENT.

Bro. John J. Bailly having been recommended to me by the Michigan District Conference as a suitable person for Bishop's Agent, I hereby appoint him as my Agent for the Northern Michigan District, and as such recommend him to the brethren, hoping they may place means in his hands to sustain the work in that mission and elsewhere.

G. A. BLAKESLEE, *Bishop.*

GALLEN, Mich.

TWO DAYS' MEETING.

There will be a two days' meeting at Lamps-ville, Ohio, on the 26th and 27th of July, 1884.

G. T. GRIFFITHS, *Dist. Pres.*

J. H. HANSEN, M. D.,

PHYSICIAN AND SURGEON,

Will practice in Lamoni and vicinity; calls made at all hours.

OFFICE IN DRUG STORE OF M. WALKER & Co., LAMONI.

Residence over the store. 10may3m

JOHNS & ORDWAY,

Manufacturers of

HOUSEHOLD NECESSITIES,

605 ILLINOIS AVE., PEORIA, ILL.

THIS IS NO HUMBUG, BUT PLAIN FACTS!

Read what the following Brothers say, some of whom have dealt with us for over a year, and if you are out of employment, or wish to better your condition, write to us and tell us exactly how you are situated. If you can not pay all cash down for our goods, send us references, and we will investigate, and if we find you are trustworthy (though poor), we will give you a limited amount of credit. But if you can send the cash with order, we of course can do better by you, as we have to pay large interest on the money we use to enable us to give credit. The credit includes Springs and Portraits, which we know to be the fastest selling agents' goods on the market.

TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.

I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.

Very respectfully, N. N. HAZELTON.

Moscow, Idaho, Jan'y 11th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as

being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.

Yours in bonds, J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love, GEO. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.

JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.

Your brother in Christ, O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.

JOHNS & ORDWAY, Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.

Yours in bonds, WM. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884.

Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.

Yours, V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883.

MESSRS. JOHNS & ORDWAY, Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,

W. F. CLARK.

MOBILE, Ala., Jan'y 23d, 1883.

BRO. JOHNS & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.

Yours in gospel bonds, E. W. CATO, SEN.

BRO. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our Bed Springs by Express for only 97 cents, (Iron Heater included for \$1.30) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a Picture Outfit, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only 98 cents.

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In writing, mention this paper. Yours in bonds,

JOHNS & ORDWAY.

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JOSEPH SMITH EDITOR.

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THE SAINTS' HERALD

Abram Reese 20th 84

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 390, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, July 12th, 1884.

THE Latter Day Saints of the Reorganized Church are of all complexions of politics. The greater number of them accept the commandment that requires that good men be sought, elected and sustained in office; and the rulers and magistrates of the country be prayed for that they may have wisdom to rightly direct the affairs entrusted to them by the public; while there is a respectable minority who take no active part in the politics of the country in any way; and who believe that there is no good thing in politics; that magistrates and rulers are corrupt, necessarily; and that it is unbecoming in men of God to have any thing to do with politics, or politicians.

Politics as a trade, or profession, offers a wide field for corrupt practices beyond a question. It is a constant strife between those in power and those out; the one to get in, the other to keep in. To say that there are no good men, as goodness goes among men, in office and power; or that there are no good men striving to obtain office in the governmental affairs of the land, would be to speak unadvisedly and wide of the truth; for there are good men in both ranks. But all are not good men. Nor are all office holders and office seekers wise men. Politicians, and political aspirants are many, statesmen worthy of the name are few. And for the good of the people who propose to govern themselves these few should be sought after and be placed where their qualities of statesmanship would be available.

Latter Day Saints can not be indifferent, that is, they ought not to be indifferent as to who the men are in personal quality that hold office and rule in the land; for the all important reason that the "Saints are to be prevailed against;" that is, are not to be in control of the government, though a part of it and subject to it, until the reign of the King of Salem is ushered in. The very fact that in time Saints are to have no king ought to satisfy the mind of him who thinks that some

sort of republican form of government would continue in this land of America until the righteous reign of King Emanuel. The wisest policy may not be always pursued, nor the wisest party be always in power, nor yet the wisest and purest men in the dominant party be always chosen to be trusted in the legislative, judicial and executive departments of the government; but the general principles upon which the government was based when instituted will be preserved; though sometimes be dimmed by the folly, and sometimes brightened by the wisdom of the party in rule.

The policies of the different parties have adherents and advocates among the Saints. They like others of the citizens of this great commonwealth, have read, examined, and considered, more or less thoroughly, the politics of the country; and, as they have decided, each for himself, so have they chosen to advocate and vote. Nor have they all chosen one way. Some have decided for one system, others for another. Whatever differences have existed in the matter, however, there have been but few instances in which ill feelings have resulted between individual members of the church, and these few instances should have never occurred. Few as they have been they should have been fewer still.

The present contest between the parties for the choice of a man to occupy the highest representative office in the Government, is likely to be a very close, vigorous and bitter one. The Saints are already taking up the threads of difference between the several policies and parties, and arraying themselves in rank with those, who to their several thinking, best represent their own views.

We deem it to be prudent and timely to caution the Saints that they be especially on their guard, that while seeking for "good men," and advocating good measures of governmental policy, they do not forget that contention and strife, one with another, are improper even in sinners, and eminently unbecoming to Saints—men of God.

We, also, individually hold views respecting the "policies and powers of government." But, whatever they may be, we are not at gospel liberty to urge those views improperly upon our fellow churchmen. Especially so, as to us there is not to be such a blending of church and state as to give the one predominant control.

"But, as long as there is not a unity of political belief among the Saints, will there not be also a disunity of religious belief? And if we are not of one mind in politics, can we be one in spiritual things?"

This question occurs to many, more particularly to the timid and conservative. It is a question of judgment, of correctness of decision, involving conditions and circumstances of which no one may have an absolutely just conception except the One who knoweth all things. Hence, as He has been content to give few rules concerning the conduct of Saints towards earthly governments, and those of a general character only, it may be competent for us to conclude that it may not only be possible but probable and mandatory, that there should be a spiritual oneness among Saints, though there may be differences of political opinions between them.

We should hold no man's person in detestation or admiration, but regard all in friendliness. And whatever may occur in the political world, whether elevating or depressing to that policy that we deem the best, let us with equal calmness look upon defeat or triumph, content with having done the best we knew at the time, and giving every other credit for having done the same.

We confess that as much as we should like, personally, all Saints to be "not almost but altogether as we are" politically; we believe that it may be a part of the wisdom of God that as a people we should not all be disciples of one political creed. Do not quarrel about politics. If you must quarrel, let it be about anything else in the world, rather than politics.

THE Blue Valley Blade for June 19th, 1884, contains the following very kind notice of the Latter Day Saints at Fall River, Massachusetts:

"The Church of the Latter Day Saints, commonly known as Mormons, of Fall River, Mass., is an active organization, and is busily pushing its missionary operations. Its membership at present is 125, one-third of whom are native born, the rest mainly of English origin. Elder John Gilbert, who resides in Fall River, is the general missionary agent of Rhode Island, Connecticut and Massachusetts."

Bro. W. W. Blair wrote from Willow Creek, Montana, June 26th:

"I lectured on Temperance here on the 24th instant to a quite large audience. I also lectured at Reese Creek lately on the same subject. I go from here July 2d for Stuart, Montana, all goes well."

Bro. G. E. Deuel baptized two at Clear Lake, Indiana, June 27th.

A more glorious victory can not be obtained over another man, than that obtained when the kindness begins on our part as soon as the evil begins on his.

Good and evil arise from the mingling of light and darkness.

A deceitful man is more hurtful than open war.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Correspondence.

GRAND PRAIRIE, Texas,
June 28th, 1884.

Editor Herald:—On our way south, we stopped at Independence, Mo., where we found the committee on comparison appointed at last Conference; and by invitation of Bro. W. H. Kelley, chairman of committee, who was going to Richmond on business, I accompanied him. We arrived at Richmond about 11 o'clock a. m., the 19th inst., and proceeded immediately to the residence of Father Whitmer. We were met by an old lady, whom we supposed to be Mrs. Whitmer, and shown into the sitting room. Presently Father Whitmer entered the room, and I had a privilege I had long desired, of seeing and conversing with one who had seen the plates from which the Book of Mormon was translated, as they were exhibited by an angel from heaven. He talked quite freely in regard to his experience in the church, and we were favorably impressed with his manner, and his evident love of truth. His frank, open countenance not only shows him to be one of nature's noblemen, but impresses one that he is not of the type of men who could be coaxed, or bribed into a system of intrigue or deception.

He informed us that at one time he was told by five hundred armed men that if he did not renounce his testimony he should die; but in the face of death he affirmed the truth of his former testimony. He was with Oliver Cowdery in his last illness, and was by him admonished to never falter in his testimony of the Book of Mormon; for it was true. We saw and examined the original manuscript, and noticed particularly the capitals and punctuation marks, which so far as we examined are correctly inserted.

Leaving Father Whitmer, we called on General Donaphan, who received us kindly, and expressed himself as being glad to meet us. He said the Mormons lived neighbors to him while they were in Clay county, and they were a moral people. Not an indictment was found against one of them in Clay county. The General is a large, fine looking man; and though his physical powers are weakened by age, his mental powers, which by nature would rank among the great men of the age, are unimpaired. After meeting and talking with him, I am not surprised that he played such a noble part in the Missouri troubles. Just the kind of a man to whom we would look for noble deeds. The General informed us that he had examined the original manuscript, and being acquainted with Oliver Cowdery's handwriting, was positive it was principally written by him.

We had another interview in the afternoon with Father Whitmer and his son, and found them quite willing to do right and fair. Bro. Kelley had no trouble in arranging his business with them. We examined the manuscript and were satisfied that it is the identical one which passed through the printer's hands; for it contains the printer's marks. For one I am glad that the records have been in Father Whitmer's hands. It could not have been better ordered, and judging from my short acquaintance, I think

no fear should be entertained for their safe keeping if they should fall into the hands of the son, who has implicit confidence in them, and is, I believe, a gentleman, and an honest man. As I looked upon the face of David Whitmer, whose name has been a household word since I can remember, I asked myself the question, Is it possible that this man solemnly lied in his youth, adhered to it in the face of death, and now while tottering on the brink of the grave, will reaffirm that lie? While these questions passed through my mind, that same spirit which has so often been with me while defending that book, rested upon me again, and I felt as sure of its truth as could Bro. Whitmer himself. We took our leave of them glad we came, and received the parting charge from the venerable patriarch, "Be true to your God and country." So may it be.

HEMAN C. SMITH.

INDEPENDENCE, Missouri,
April 30th, 1884.

Bro. Joseph:—Some seem to think that God can change his own law at his pleasure. While I do not wish to limit his power to do so, I can not see how he can do so consistently with the declaration that he is one eternal round, and that he never goes either to the right hand or to the left; and again, if it was ever his mind and will to change, has not the time passed for him to make that change? Is it not safe to say, that the time to change his purposes towards us was at the time when man first fell from his high estate, with all the terrible consequences that were to follow even unto the end of the world. Nation after nation, and generation after generation, and people after people, yet unborn, were to be the sufferers if this law was not changed; or did not God know this fact then. If God could have changed his law, or if his law had not been suitable, would it not have been a proper time and place at the creation of man in the garden of Eden, or just after his, man's, transgression, when there were but two persons upon earth? And by so doing he would have saved the innumerable nations and people from the consequent evil that must inevitably follow the course of man to the end of time here upon earth, or until the great day of the Lord shall come. But no, the course of sin was to follow as the consequence of a broken law, and it must fall upon man, and upon the earth for man's sake; and the blight and mildew of sin must follow everywhere and hang upon creation like a fell disease, that knows no release but continues to gnaw at the vitals of life until it is consumed. I might say like a pall of death, because God's unchangeable law that had been transgressed could not be changed, nor could it be abolished.

Every fading flower and every falling leaf, since man left the presence of God or the Garden of Eden, has proclaimed the broken law; and this has been the result of sin, and plainly shows the unchangeability of God's law. How far the Christian world has disregarded this I need not say; but we find in the year 1829 a very strange thing. I say strange because it was strange to the then Christian world. A young man and most likely the same that Ezekiel saw, in the person of one Joseph Smith, who came and declared that God was still the same God that he was when man first fell from his high estate; and that the violation of those immutable laws, would continue to be punished or followed

up with the same consequences, if man did not repent and believe a messenger sent in the person of his own Son, even Jesus Christ, the ambassador of the Kingdom of God; and by so doing man might escape the consequences of the broken law without the law being changed. As that could not be done, it in itself being immutable; but the consequent evil might be avoided. Herein he gives his own dear Son as an all-prevailing panacea to heal the most terrible wound, that of sin, and by so doing has preserved his own unchangeability and power to save from the effect of the deadly poison of sin.

For my part, I don't want a God to change; for if he should change once, he might see it convenient to make the second change, just after we as a people had learned to live in accordance with his wishes; and we would not be prepared to receive the change that he might be pleased to make; and in this case it would be necessary for us to live our life over again, in order to keep posted in this changeable God. In Deut. 19:14, we find these words; "Thou shalt not remove thy neighbor's landmarks, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it."—27:17. "Cursed be he that removeth his neighbor's landmark, and all people shall say amen."—Prov. 22:28. "Remove not the ancient landmarks, which thy fathers have set." Ibid. 23:10. Job. 24:2. If this government and its laws as given by Moses, were given to him by inspiration of God, or from God, as a similitude of his own fore-ordination that these landmarks or fixed laws were not to be changed, would it be consistent that he himself, even God, should violate a fixed or immutable law, foreordained by himself? We believe that God can not change any law or principle of law; for by his very nature being immutable and unchangeable, he can not violate law of his own creating, unless he himself suffers loss. He may stay his execution or enforcement of the law for a season, as in the case of Joshua, when he commanded the sun to stand still, he did not break the law, but simply stayed its execution for the time, that he might extend to the hosts of Israel the required light of day to complete a certain movement necessary to exhibit the power and glory of God; and this was not then in violation of his law or laws, as all of his laws are made for the express purpose of magnifying his glory; so then we can hardly say that he even stayed the law, or even hindered it in the least. It might have been his purpose, and this act of stopping the onward course of the sun was a part of his divine law, or his divine economy in the execution of it; and we feel thankful that in the divine wisdom of our God, he has seen fit to stay the consequence of the broken law. O, how would we, or how could we stand the terrible separation from God that should last forever. Stop for a moment and think of the divine goodness of God in making his laws unchangeable, and yet providing a way for our escape from the effects of the broken law. Think for a moment how we feel when our friends so far forget themselves as to violate their covenants with us, or break a law that we have made, by which they and we should be governed. How much more then does God feel and grieve for us, when we violate or break our covenants, or his laws. If some brother will write to the *Herald* upon this subject,

I for one shall feel repaid for the very poor effort I have made in answering a question put to me by some faithful Saints that have not had an opportunity to know what reason we as Saints have to give for a continuance of a broken law, if God has power over all things.

June 12th.—Please do not think I am scolding. I know that the shoe pinches, but let us wear it if it fits us. I want to say a few words to many who are morally idle hearers of the word.

Elders, are you sitting with folded hands looking idly on, and in effect saying. What is that to me. Ah, it is much to you. It may seem as nothing to-day, but on the morrow that tide, rising higher and higher, may cross the threshold of your home, and the dearest idol of your heart swept beyond your controlling influence, be wrecked, body and soul. Why then sit ye there idle? Up and be doing. There is a great work for you to do. Why will you not commence at once? Oh, that some voice coming from a heart warmed and filled with true charity and pity for the tempted and fallen, could waken you from this lethargy, could rouse you to a true sense of your responsibility, and make you realize that an all-wise Judge will call you to an account, and ask what you did to save your tempted, fallen, fellow-beings from the terrible curse of sin. This is to every one whom God has called to minister in word, in doctrine, and in ordinance. Have you the effrontery to risk so terrible a responsibility and its awful consequences? I have not.

If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them while I need them. I would rather have a plain coffin without a flower; a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial as Mary did the Master.

Brethren what are you waiting for. Nothing that God has created waits but man, and why? There is plenty of work for idle hands to do. Do you not see letter after letter in the *Herald*, asking for Elders to come and preach to the people in the neighborhood of some of the Saints. I can testify that the latter day work is true; and I can say, "I thank thee O God for a Prophet in these latter days." I desire to return my heartfelt thanks to the Saints with whom I have been sojourning while I have been out preaching, as they all have treated me very kindly, and better than I have deserved. Still in service of Christ our Savior,
CLARENCE STCLAIR.

BOONSBOROUGH, IOWA,

June 25th, 1884.

Bro. Joseph:—Bro. Roth gave us a visit on the 24th of May, and stayed until the 31st. On the 29th five were baptized. On the 19th of June he made us another visit, and on the 21st Bro. Etzenhouser also came. On the 22d six were baptized, and on the 29th ten more were baptized, of whom nearly all were heads of families. Many heartfelt prayers have been offered to God by the Saints of this church, asking him to let the light shine upon all who would investigate his truth, and our prayers have been answered. God's power has been revealed unto us in these last days, and I thank him for his infinite mercy

which he has bestowed upon us. Brn. Roth and Etzenhouser's sermons were well attended while here, and they spoke with great power, and it seemed as if the clouds broke from over their heads, and they spoke with such force that men's hearts began to fail them for fear of the second coming of the Son of God. They made many friends and also enemies during their stay here, and we will welcome them back heartily at all times. There seems to be the greatest interest manifested here now that has been yet since the church was started here, as there were about five hundred witnessed the order of baptism yesterday, and I believe that if the meeting was to continue another week, that many more would obey the truth; for many are investigating. May the good work roll on till all the honest in heart are saved in the kingdom. My desire is to do all I can in this work, and live faithful to the end. As ever your brother in Christ,

FULTON A. BROWN.

RHODES, IOWA, June 30th, 1884.

Dear Herald:—After a separation from co-laborers at our late Conference at Stewartsville, I reached home on the 17th of April, and commenced a series of meetings in Edenville. I continued meetings a few days and baptized two; also Sr. Helen Newlin, of Vioia. Have visited a number of places in the district, finding the work in very good condition. We had an excellent time at conference held at Des Moines on the 6th, 7th, and 8th inst. Thirty-six had been baptized during the last quarter. Brn. Nirk, Roth and Shimel assisted me in a two days' grove meeting held in Tama county, on the 14th 15th, inst. We had a good time with the brethren, and sent the sound of the gospel for fifteen miles around. One was baptized. We have another grove meeting appointed for Jones' Grove in Poweshiek county, for July 12th and 13th. Edenville has needed my attention for the last two weeks, as it has been something like a theological battle field.

We have represented here the M. P. and M. E. Methodists, Universalists, Christians (Campbellites), and the Latter Day Saints. We have been accused of aggression against the Methodists, through the *Register* and *Marshall County Times*, by those writing "up" items for Edenville. These writers have variously signed their names, "H. M. S." and "N. S.," and I am officially informed that neither one of these writers lives nearer to Edenville than twenty miles; yet they "know all about it." We have not been aggressive against any people more than to preach Jesus Christ and him crucified, as we see it from a scriptural standpoint; and just because we see Jesus and him crucified through faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the Holy Ghost, we are considered aggressors! I wonder what Philip, Paul and others would have been accused of had they been in Edenville and preached Christ as they did anciently. Philip baptized them when they believed, and the apostles laid their hands on them, and they received the Holy Ghost. Acts 19:1-6. Paul received the Holy Ghost by the imposition of Ananias' hands, by a direct command from Christ. "Brother Saul, the Lord, even Jesus, that appeared unto thee * * * hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts 9:17).

Ananias was sent, that Paul might receive both sight and the Holy Ghost. Timothy, one of Paul's converts, was admonished to stir up the gift of God which he obtained through the imposition of Paul's hands. (2 Tim 1:6). Paul's instructions to Timothy were, "These things command and teach," and right in connection with this instruction was the laying on of hands taught. Paul further said: "Take heed unto thyself, and unto the doctrine; continue in them; for in so doing this, thou shalt both save thyself, and them that hear thee." 1 Tim. 4:11-16. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," is one of Paul's rejoinders which makes the foregoing evidence to me as a Bible student, that Paul wished to forestall every so-called faith that did not recognize Christ and him crucified in every doctrinal point which had been preached by these ancient worthies. If "faith alone" had been preached by all of these "many witnesses," and baptism and the laying on of hands for the Holy Spirit never had been spoken of nor practiced, then there might be some truth in crying, "another gospel." "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2. I would to God that some of these men that make such a fuss about "faith alone," and the "blood of Jesus Christ," would all of them read this eye opener: "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having such an high priest over the house [church] of God; let us draw near with a true heart in full assurance of faith, having our hearts [not heads] sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:20-22.

I returned to Edenville again. The Methodist people announced from their pulpit that Rev. John Bowman of Cedar Falls, would be in Edenville on the 21st and 22d, to preach on "Mormonism." Bro. McDowell at once wrote to the Rev. J. H. Scull, M. P. minister in charge at this place, that if Rev. Bowman was expected to inform the public on the question of so-called Mormonism, he would respectfully remind them of the submitted questions that have been so long (21 months) between him (McDowell) and Elder Smay of the M. P. Church, which defined the issues between us; and he asked the coming man to meet the issue of Mormonism, upon its own merits in public discussion. If there was a failure on their part to so meet, that we be allowed an opportunity to reply. Rev. Bowman came as announced, and in three sermons told the people what he termed was "delusion." It was mainly a rehash of what we have often heard. He pretended not to know that there was any difference between us and the Utah folks! He thought there was great danger of having their homes blown up by dynamite, and blood shed brought to their door steps by these people here! We thought fools may be all dead, but the wilfully ignorant are not. Bro. McDowell presented our claims to Rev. Bowman as found in our Epitome, and expressed his willingness to meet him on anything written therein. But no! he failed to have the manhood about him to even deny what he termed Mormonism. The ministers of our place were largely to blame for undue con-

troversy, and Bro. D. C. and I felt in duty bound to force them to meet some of the points of difference between us in a public discussion, and thus settle in the minds of the people, "Who is right." I waited upon Rev. Scull, and presented our claims and the following results have been obtained:

ARTICLES OF AGREEMENT.

EDENVILLE, Ia., June 23d, 1884.

We the undersigned ministers of the Churches hereinafter named, do hereby mutually agree to discuss publicly, in the M. P. Church, in the town of Edenville, Marshall county, Iowa, in the month of October, 1884, commencing on Tuesday the 7th of said month, the following propositions, to wit:

"Resolved, That baptism by immersion for the remission of sins, was the true mode and object of the same, in the primitive Christian Church.

2d.—Resolved, That the canon of Scripture is not full, but that God by his Spirit will continue to reveal his word to man until the end of time.

I. N. White of the L. D. S. affirms both propositions. J. H. Scull of M. P. Church denies both propositions. The discussion is to continue seven days; two on the first and five on the second proposition.

(Note). The second proposition having been mooted between Elder J. F. McDowell and Rev. Bowman, we mutually agree not to entertain as an issue between us, provided during the interim they make arrangements to discuss it. All necessary rules are now signed.

We will spend our Fourth at home, when Brn. McDowell, Nirk and I will go to our respective fields of labor. Bro. McDowell ably answered the Rev. Bowman's futile effort against us on Sunday the 29th inst.

In bonds,

I. N. WHITE.

GREENWOOD, Steuben Co., N. Y.,
June 23d, 1884.

Bro. Joseph Smith:—I arrived here last week, and am at the house of Joseph Deremers. He is not a member of the church, but is a believer, and makes the elders welcome at his home. His wife is a member, and as she has been blessed with the light of gospel truth, she is very anxious that others should obtain like blessings. Elder Cheeseman of the Christian Church very kindly gave me liberty to preach in his meeting house, and I occupied the stand in the forenoon and again at night on Sabbath day. There were not very many present in the forenoon, but at night we had a very good audience; and I had liberty in presenting the word to an attentive congregation. Elder Cheeseman was present at night and opened the meeting. The choir did the singing; the Elder gave out an appointment for me to preach again next Sabbath forenoon, he having to be absent to fill one of his appointments in another place at the time.

I thank Bro. Kelley for the kind words of encouragement that I received by letter from him before leaving Illinois, expressing freedom of action and liberty to labor for the Master in the field and territory under his jurisdiction. It is quite apparent that several elders could find plenty of openings for spreading gospel light in this eastern land.

I was with the good Saints at Coldwater, Michigan, over one Sabbath; and preached once

at the Ball School-house. Had a pleasant time while with them. Bro. Gordon Deuel arrived there on his mission before I left. I also stopped over night at Bro. Blakeslee's before getting to Coldwater. I was kindly entertained by him and Sr. Blakeslee and family. He sent a horse and buggy to take me to the station the next morning. I also called on some of my relatives who live in the edge of Pennsylvania and some in Chautauqua county, New York, where I stopped over one Sabbath.

My address will be for the present, Greenwood, Steuben county, New York. As ever yours in the bonds of peace,

C. G. LANPHEAR.

PROVIDENCE, R. I.,

June 23d, 1884.

President Joseph Smith:—By a kind invitation of brother Perry, I went to Georgiaville, where he is laboring; and the Lord has blessed him and his labors. He is respected by the people of that place, and the Saints are enjoying the Spirit of God. I spoke with freedom, and the people gave attention. One lady rose and said that she would be baptized the first Sunday in July, if nothing prevented. I have an invitation to go to another village, where they will let us have the school-house. I thank God that his Spirit is working with the people. My prayer is that God will bless all my brethren that are laboring for the cause of truth, and the gospel of God.

T. H. MOORE.

BOONSBOROUGH, Ia.,

June 30th, 1884.

Bro. Joseph Smith:—After being hindered much longer than we desired, took our leave of the home circle on the 18th, to work again in the vineyard of the Lord. On the last Sunday at Independence comforting words were spoken to us concerning our ministry, and at this early day some of these have been verified to us. The saints here are feeling well. Since September, 1883, their numbers have been swelled from twenty-seven to sixty; then hardly meeting together, and having a fragmentary record, and now all in order.

To the quorum we were placed in charge of we will say, that we desire correspondence from all to get acquainted, and by mutual understanding be enabled to promote the interests of the is more complete and concentrated work. Let work. As we understand, the object of Quorums all apply to Bro. Robinson for Quorum licences, and work with a will that at the close of the year a report of efficient stewardship may be had, and this repeated each year; that when the vineyard shall be pruned for the last time, we shall be accounted as those who have been faithful to the trust and work enjoined upon us. There is no room for drones in quorums, or those whose life will reflect against the interest of God's work. In times past various ones have been called upon to exchange official standing for membership, not having occupied diligently; and it is possible and very probable, that it will be repeated many times. Bro. Robinson has been hindered in furnishing the licences for a time, as in transit to us, by forwarding and otherwise, they were delayed. Let those who grew impatient, enhance their stock of that crowning grace.

My address till the first of April, 1885, will be Rhodes, Marshall Co., Ia., care of D. C. White.

That God's peace and guidance may be with all who desire to accomplish his righteous behests, is my earnest prayer.

R. ETZENHOUSER.

DETROIT CITY, Becker Co., Minn.,

June 26th, 1884.

Bro. Joseph Smith:—I was baptized and confirmed into the Church of Jesus Christ of Latter Day Saints, on the 15th of June, by Bro. Thomas Nutt and was promised the gifts of the gospel. While his hands were on my head he said, "The veil shall be rent, and thou shalt see the glory of God, and the destruction of the wicked; for thou shalt see the coming of the Lord."

I will relate an open vision which I received two days after, being at the school house where Bro. Nutt was speaking of the time when the inhabitants of the earth should be purified by fire, I was wrapped in the Spirit of the Lord, and the veil was rent, and I saw the inhabitants of the earth standing before me, and a fire sweeping through them. I did not see how many were able to stand the test, as the vision was short, but very plain; and it seemed that none but those who owned Christ and his authority could stand. Pray for me, that I may stand.

Your brother in the one faith,

HENRY L. FARRAR.

BRAIDWOOD, Ill., June 26th, 1884.

Dear Herald:—I feel sad to see how some people like to misrepresent the latter day work and its founders. The more they misrepresent the work, the brighter it grows, and will until the perfect day; and those of us who have obeyed this gospel that was restored to Joseph the martyr, with an honest heart and pure motives, testify that God is at the helm and will pilot his people through this world of turmoil and sorrow. We can truly say, that it is the same as our Savior taught his disciples, and we know it is the power of God unto salvation to those who will accept it. We know we are the children of the light, if we adhere to the teachings we get from God. It is my prayer that our heavenly Father will inspire the hearts and minds of the elders of Israel with his Holy Spirit, that they may always gain the victory over those who oppose them, or try to trample our religion under foot. Righteousness and truth are always victorious. My desire is that I may so live as to have enough oil in my lamp and have it burning, to guide my wayward feet in the narrow path.

Sister MAGGIE KELSO.

CLINTON, Iowa,

June 29th, 1884.

Brother Joseph:—Our branch is in a prosperous condition at present. There are those who are investigating the work, and I think before long they will accept it. The sisters of the branch have organized themselves into a society called "The Willing Workers," for the purpose of raising money to build a new church, which we would like to have ready for use by fall. We are sure of success for our dear brother, Warren Turner, has promised that for every ten dollars that we have on hand when we are ready to build, he will raise fifty dollars to put with it. Any of the Saints wishing to help us will be gratefully remembered, and can send their contributions to me, as I am the secretary of the society. The saints of this place had a season

of rejoicing at our last conference, and we are enjoying a goodly portion of the Spirit still. We hope that we may continue to grow in grace and knowledge, and that the Spirit of God may guide us in the way of truth.

Last Sunday one of our beautiful young sisters, Julia Suprise, was united by marriage to Mr. George Shokwell. The ceremony was performed by Bro. Turner. May they live in joy and peace all the days of their life, and the blessing of God rest upon them. Sister Julia was well beloved by all, and the best of wishes attend her in her new life.

Dear Saints, pray for us in Clinton, that we may go on in the good work, and that we may more abundantly enjoy the blessings of the gospel. I must close now. Always praying for the welfare of Zion, I remain your sister in the bond of the covenant,

CARRIE E. BRIGGS.

SANDWICH, Ill.,

July 1st, 1883.

Bro. Joseph Smith.—I am still trying to do a little for the good cause. My health has been quite poor at times since the death of my companion; yet I have been embracing every opportunity to spread the truth, and have felt blessed in the efforts made. I have just returned home from a two weeks' trip; have spent the last two Sundays with the Saints at Mission,—found them in the faith, and still trying in their quiet way to do the Master's will. Bro. T. Hougas led one to the water on the 22d; others are near the water. I shall continue my efforts as health and circumstances permit. Yours for the truth,

JOHN S. PATTERSON.

LEWISTOWN, Ill.,

June 30th, 1884.

Bro. Joseph.—I baptized two here yesterday. I am on my way to the conference at St. Louis next Saturday and Sunday, and labor for a while in that section, according to previous arrangements made with Bro. John Beaird, President of the St. Louis District. Yours for the truth,

H. C. BRONSON.

TUSTIN CITY, California,

June 24th, 1884.

Bro. Joseph.—I am at last fairly at work for the Master. Have been laboring some three weeks. Find the Saints as a rule somewhat cold and indifferent, although many seem anxious to do what they can. There seems to be a sleep upon them, an evidence that the end is near. It is a trying time for all. Many are turning cold, "because iniquity abounds." It should be a time of gladness, and cheer to all; for never in the history of the church has prophecy been fulfilled so rapidly as now. The nations by their works say that the end is near; and the elements unite their voices with men's in proclaiming the coming of the Lord.

In company with Joseph F. Burton, I visited the Asuza, held ten meetings, baptized one; left an excellent feeling, many believing. Will visit them soon in company with D. S. Mills who is now preparing for the field. We regret very much to part with Bro. Burton. He has endeared himself to us all, and it is with sad hearts we part. Our working force is greatly strengthened by the presence of Bro. Gibson, lately from Salt Lake, who is now laboring with us in the ministry.

They doubtless miss him at the lake, but we appreciate him here. We commence meetings this evening in a new place, where there has been some inquiry after the truth. I pray that the Master will bless us all in the discharge of our duties.

HIRAM HOLT.

Summary of News.

GENERAL NEWS.

June 27th.—A Spanish war vessel seized a British steamer off Gibraltar yesterday and took its passengers prisoners. The British Governor of Gibraltar has ordered an inquiry.

Gen. Grenfell has arrived at Cairo and goes immediately to Assouan. The rebels are massing near Abou Hamed. There was increased firing at Suakin last evening. The conduct of the Egyptian troops was good.

Seven deaths from cholera have occurred at Toulon since last night.

The Surgeon-General of the Marine Hospital service at Washington, D. C., received the following telegram today through the State Department from the United States Consul at Marseilles: "The situation at Toulon is rather worse. There were nine deaths Wednesday and ten deaths Thursday. Sixty-two cases are now at the naval hospital. The disease thus far is epidemic."

Hanoi advices of the 26th inst. state that the fighting near Langson between the Chinese garrison and the French forces continued for two days. Ten Frenchmen were killed and thirty-three wounded. Two steamers have gone to seek the wounded. Gen. Negrier has joined the French columns near Bak-le, is awaiting further orders. The Chinese Gens. Vuon Gly and No Ny have 10,000 regulars between Bak-le and Langson. A dispatch from Gen. Milot from Hanoi today states that the detachment ordered to proceed to Langson is in safety at Bak-le. The French troops are displaying great courage. It is reported that Admiral Courbet has been instructed to demand a public apology of China, as well as indemnity, for the violation of the treaty by the Chinese at Langson, and in case China refuses to grant this the French fleet will bombard Chinese cities.

Street fights are numerous in the city of Mexico, and the most unheard-of acts of brutality are committed. Robberies are frequent, and the thieves are very bold. One man standing in his door was attacked by a highwayman and his gold watch taken. Another near the Zaragoza was assailed by a friend with whom he was taking a walk and who tried to rob him, and who, meeting with resistance, badly cut him and fled. The police appear to spend their time looking after the purchases of the poor people to see that the articles have been properly stamped by the storekeepers instead of trying to keep order in the town. As an example of their way of business, last night, on one of the most central streets a man was wounded in a fight with others. A policeman found him, and, telephoning for a stretcher, without removing the man from the roadway, lounged off. The result was in a moment a hack came along and ran over him, mutilating him horribly, causing the hackman to fall from his seat and get badly hurt. A thousand people a month die—small-pox, typhus-fever, lung and bowel complaints being the principal

diseases. The Government to maintain order in the coming elections has concentrated 3,000 troops at Pueblo.

June 28.—An organization of dynamiters is said by the German police to exist at Frankfort-on-the-Main. The chief conspirators cannot be traced.

In consequence of the prevalence of cholera at Toulon, France, there is a general suspension of trade there. The merchants have petitioned the Government for relief.

Secretary Frelinghuysen received a telegram from United-States-Consul Mason at Marseilles, yesterday, saying that the Asiatic cholera had reached that city, and that there have been six deaths from the disease there already.

The conference of European powers on the Egyptian question met at London, England, exchanged civilities and adjourned.

During the year 1883, 53,000,000 gallons of beer were drunk in Germany.

There were twenty-five deaths from yellow-fever in Havana last week.

June 29.—Lord Salisbury, it is said, has made up his mind to advise his brother Peers to reject the Gladstone Franchise bill, and the Peers will probably act on that advice. In that event Mr. Gladstone will soon adjourn Parliament, call an autumn session, and reintroduce the bill, pass it quickly through the Commons, send it to the Lords again, and defy them to reject it. Should they persist in doing so a new issue will be raised in England—the abolition of the House of Lords.

At the meeting yesterday of the conference on the Egyptian question, Granville briefly stated the financial proposals to be considered. The conference then adjourned to allow finance experts to examine the proposals. The date of the next meeting has not been fixed.

There were two deaths from cholera in the twenty-four hours ending at six o'clock this evening, at Marseilles, France. There are no cases of cholera in the hospitals here. The general health of the inhabitants is in average condition. The Board of Health refuses to issue to vessels clean bills of health. At noon to-day four deaths from cholera had occurred during the preceding eighteen hours at Toulon.

The authorities at Madrid, Spain, will quarantine against English shipping unless England adopts precautions against the spread of cholera.

All overland passengers from France to Rome are subjected to five days' quarantine.

June 30.—At the next session of the German Reichstag, Prince Bismarck will introduce a bill to largely increase the navy.

In a row between Orangemen and Nationalists at Warrenpoint, near Newry, Ireland, one of the Nationalists was stabbed almost to death. Two Orangemen have been arrested.

Five deaths from cholera occurred last night at Marseilles, France. Between six o'clock last night and noon to-day there were six deaths from cholera. Capt. Bellot, of the navy, when his wife was seized with the cholera, committed suicide. M. Rochard, Chief of the Naval Health Department, declares that the cholera was not brought into France by any transport with troops from the East.

The Peninsular & Oriental Steamship Company will discontinue running vessels to London and Bombay for the present, owing to the outbreak of cholera.

Drs. Boardel and Proust, Government physicians, who have been studying the cholera at Toulon, report that they incline to the belief that the disease is a mild form of Asiatic cholera. The appearance of cases at Marseilles had great weight in leading them to this conclusion.

A workman at Daluzzo from Lyons was seized with cholera and soon died. Hygienic precautions are redoubled. The militia manoeuvres appointed for July are postponed until September.

The authorities at Algiers, Africa, will quarantine vessels from Spanish ports as a reprisal for the action of the Spanish officials in subjecting vessels arriving at Spanish ports from Algiers to quarantine. The Spanish Consul at Algiers has requested the Spaniards to remain indoors.

There are two cases of cholera at Saluzzo, North Italy.

At seven this evening one death from cholera had occurred at Toulon since eleven a. m. Special reports in regard to the cholera in France give a greater number of deaths than the official returns, and the truthfulness of the latter is distrusted. Rochard, Chief of the Naval Health Department, reports the number of victims at Toulon as eight to ten daily; that the aggregate deaths are fourteen in the navy and thirty-one in the town, and that there are sixty-two patients in the naval hospitals.

Rumors are current that the commander of the Sarthe committed suicide. The act was the result of remorse for having introduced cholera into France.

A mosquito plague at Marseilles increases the gloomy aspect. One thousand bonfires are kindled in various parts of the city to disperse the pests. Gibraltar now refuses entrance to French ships.

There is a panic among the Jews in the towns of Western Russia. The *New Times*, of St. Petersburg, opposes sympathy with the Jews, and declares that equal rights for Christians and Jews would be a greater misfortune for Russia than the former Mongolian yoke.

There were serious anti-Semitic riots in Algiers yesterday and much bloodshed. The Jews' quarters were pillaged. The riots continue. A committee of Spanish residents threaten all Spaniards who took part in the expulsion of the Jews. Troops occupy various parts of the city.

Mr. Clifford Eloyd, recently Under Secretary of the Interior for Egypt, in a letter to the *Times* gives a graphic description of the horrors of the Egyptian prisons, the corruption of the Medirs, and the anti-English intrigues of the officials at Cairo.

The elections in the Island of Madeira, for members of the Chamber of Deputies resulted in a victory for the Government candidates. Rioting occurred during the voting, and seven persons were killed.

The Canadian Pacific Railroad is now completed to the summit of the Rocky Mountains, nearly 900 miles west of Winnipeg. Rapid progress is being made through the mountains, though much tunneling had to be done.

The Chief of the Cherokee Nation proposes to confiscate the wire fences put up by the stockmen on the lands of his people in Indian Territory. The stockmen are badly frightened.

July 1st.—Castillo, the Spanish Premier, declared in the Cortes that Spain had absolutely no intention of selling Cuba.

A motion to censure the government's Egyptian policy, is pending in each house of the British Parliament.

Lord Granville, the British Foreign Secretary, announces that he received a dispatch from "Chinese" Gordon Saturday, stating, that the latter was safe and well at Khartoum.

France evidently is not to have clear sailing in her designs upon Morocco, nor obtain "the rectification," as she terms it, of the Algerian-Moorish frontier, without encountering some serious obstacles. The Madrid correspondent of the London *Times* telegraphs that Spain will take steps to protect herself against all contingencies, and says: "If France imagines she has disarmed suspicion and conciliated Europe by attempting to take the Egyptian chestnuts out of the fire for others as well as herself, judging from what is passing here, she is entirely mistaken, as the nature of the thanks which she will receive may show before long." The Italian papers are also urging upon the Government to send a squadron to Tripoli and take a portion of the African coast in order to preserve the equilibrium of Mediterranean interests.

An attempt is being made at Constantinople to prove that the United States has been in the wrong in asserting that Consuls, without the aid of Turkish tribunals, shall try offenses committed in Turkey by American citizens. The following arguments are adduced in support of this view: A retrospective consideration of American intercourse with the Ottoman Government shows that the judicial power claimed by American Consuls in Turkey is based upon a false interpretation of the Turkish text of Admiral Porter's treaty of 1830. The Porte objected to this interpretation from the beginning, and a diplomatic correspondence ensued, which was continued during several years. Aristarchi Bey, the Ottoman Minister at Washington, finally succeeded in convincing Secretary Evarts that the United States was in the wrong in making its claim, and a protocol was drawn up by Aristarchi Bey and Secretary Evarts together. Aristarchi Bey sent the protocol to Constantinople to be ratified, but Turkey being then in the midst of her struggle with Russia, the matter escaped attention at the time. The contents of the protocol were that the United States acknowledged Turkey's view of the treaty for the future and as regards the past, while it declared its inability to punish the former Consul, who had exceeded his powers in the case of Patrick Kelly, the murderer of Tahill Effendi, admitted that the Consul had been wrong and offered to pay \$500 damages to the family of Tahill. The true interpretation of the treaty of 1830 is that it accords to the United States the treatment of the most favored nation, and it is claimed by a direct communication with other countries they all appear to support the Turkish view of the question.

There were three deaths from cholera at Marseilles, France, last night, and four at Toulon. The railway stations in both cities are filled with refugees. Italy has sent a transport to take the Italians home from the plague-stricken cities. The news from Marseilles is again alarming. Arrangements have been made to fumigate travelers at Paris railway stations. At Toulon the steamer *Mistral*, from Marseilles, with a case of cholera, has been ordered quarantined.

There were six deaths from cholera at Toulon, France, between six last night and noon to-day.

Allan Pinkerton, the celebrated detective, died in Chicago, Ill., in his 65th year. He was a native of Glasgow, Scotland.

July 2.—France, it is reported, will demand an indemnity of 500,000,000 francs from China for the violation of the recent Franco-Chinese treaty at Langson.

The German Government has given an English shipbuilding firm an order for the construction of a torpedo-boat of enormous proportions—the largest ever built.

Five deaths from cholera were reported at Toulon yesterday and two at Marseilles. There are now 115 cholera patients in the hospitals at the former city. There are signs of improvement at Marseilles.

It is reported from Toulon that five persons afflicted with cholera have been cured by inhaling pure oxygen. The effect, it is said, is that immediate warmth is restored to the system and the pulse becomes normal. The cure is the subject of general comment and investigation by physicians and surgeons.

Step by step the dreaded cholera is advancing in Europe from the original scene of the outbreak at Toulon, besides establishing new bases of progress at points remote from Southern France. It originally appeared in Toulon as early as June 4th, though its presence was not made public until two weeks later, and since that date it has broken out in the villages around Toulon and invaded the great business centres of Marseilles and Lyons, the latter city being nearly equidistant from Toulon and Paris. Almost simultaneously with its outbreak in Southern France it appears at Saluzzo, in Piedmont, a few miles across the French frontier, and in Odessa, on the Black Sea, where it is raging with great fatality.

The panic is traveling faster than the cholera. It has reached Paris, Rome, Madrid, Hamburg, Antwerp, Stockholm, and London, and everywhere the authorities are up and doing what they can to bar out the unwelcome stranger by strict quarantine, sanitary cordons, and all the resources of modern science.

The Egyptian Conference will meet again next week. The financial assistants of the foreign delegates are actively engaged in examining the English financial proposals and the Embassadors are conferring together.

It is reported that negotiations are on foot between England and France in regard to the Dutch succession. Lord Granville favors Holland and Belgium being united under rule of King Leopold's successor, each country, however, having a separate Parliament and a separate Administration, and allowing Germany to annex the Grand Duchy of Luxembourg. France is not disposed to sanction this scheme.

A society known as the Black Band, whose professional business was blackmailing, has lately been broken up at St. Petersburg, Russia. Many of its members moved in the highest circles, and society was greatly disturbed upon the discovery and identification of the band.

FIRES—STORMS—ACCIDENTS.

June 27.—Mr. Gaynon, an evangelist preacher, was killed by lightning while in bed at Winnipeg, Manitoba, recently.

Loss by fire at New Orleans, La., twelve large buildings, \$500,000. Chicago, Ill., \$1,500.

Throughout Western Maryland and in the Cumberland Valley the storm last night was one of the most terrific on record. For several hours the rain poured as though hundreds of cloudbursts had let their torrents out upon the earth.

The mountain streams from the Blue Ridge soon swelled to rivers and swept everything before them. Along the line of the Western Maryland Railroad great washouts occurred, and on one section over a mile of track was torn up. Many small bridges were washed away. Several farm houses along the Monocacy River were carried off. So far as learned the inmates escaped, though it is feared there has been some loss of life in that section. At the Town of Double-Pipe Creek houses were submerged to the second story, and the occupants had to fly to the highlands in their night clothes. Cattle, hogs, and sheep were swept down the streams and drowned. A herd of cows belonging to Jesse and Lloyd Ruster, near Union Bridge, Carroll county, were carried down Double-Pipe Creek half a mile and landed on an island. The damage to crops is immense. Twenty thousand feet of lumber were washed out of Lloyd Ruster's lumberyard at Union Bridge. The losses in the vicinity of Union Bridge alone are estimated at over \$100,000. Albert Dorsey, a colored boy, was drowned and his body carried away by the flood. The farmers in the low lands are out in boats and rafts trying to save their farming implements and live stock. On the Baltimore and Cumberland Valley Railroad bridges were washed away and much damage done. At Hagerstown, Md., the several mountain streams which flow near the city were greatly swollen. The water ran in rivulets through the streets. In the first story of many of the houses it was three feet deep. Many hundreds of acres of wheat and rye have been destroyed. Between Port Deposit, Cecil county, and Rowlandsville, east of the Susquehanna River, great damage was done. Many houses were unroofed by the wind and then flooded with water. At Rowlandsville the damage will exceed \$150,000. McDowell & Co.'s leather establishment was swept away. Christie and Logan's canning factory, with 500 boxes of cans, were demolished and carried off by the flood. Lewis H. Cooper's residence was carried away, and he and his family barely had time to escape with their lives.

Rain began falling at Patterson, N. J., about nine o'clock June 25th, and about eleven o'clock poured down in perfect torrents. About midnight a heavy storm arose and swept in a southwestern direction, uprooting and prostrating large trees, fences, and doing much damage to the grain and fruit-trees. At some points fields of wheat were leveled to the ground and the fields were one river of water. The damage is very heavy, as the wheat is ready to harvest. The storm continued until the morning of the 26th, accompanied by heavy showers which swelled the rivers to overflowing. At Birdsboro the Schuylkill Canal overflowed and caused the embankment to give way. This caused a heavy rush of water into the adjoining fields, doing much damage. The loss to the canal company will amount to several thousand dollars. A number of houses in the lower portion of the city were flooded. Washouts were quite numerous on the railroads. Considerable delay to trains was caused by a washout at Chadd's Ford and at several points on the Wilmington and Northern Road. At Laurel Station the water rose to such a height as to extinguish the fire in the rolling-mill. The storm was the severest for years. In York County the storm was very severe. Dams were broken, and

bridges carried away. All bridges spanning Codorus Creek were swept out, carrying with them about 200 dwelling-houses. It is reported that several persons have been drowned, as they are missing. This cannot be confirmed, as telegraph communication is considerably interfered with. A special from Lancaster says the storm was the worst known throughout the country for years. The damage to the tobacco crop alone will reach \$50,000. At Columbia the railroad tracks were washed out for several miles, and railway travel is seriously interrupted.

A storm of considerable energy and force swept over Atchison Kan., June 25th. The rain fell in sheets and covered the earth to a depth of several inches. The full fury was felt further west, where it did considerable damage. At Corning the wind was terrific, lasting twenty minutes, having every appearance of a cyclone. The frame of the Presbyterian Church, being erected was entirely demolished and ruined. The barn of J. Stein was destroyed, with fences and smaller houses. At Waterville the growing crops suffered severely, corn and wheat being badly broken down and in some instances a total loss. At Barnes Station the store occupied by Henry Ober was unroofed and out buildings and cribs destroyed. At Frankfort fifteen houses were torn down and destroyed, while six others were unroofed. In that place the funnel-shaped cloud came from the northeast and struck the town three times, and at each descent left ruin in its wake. The stone mill of A. S. Newell, on the river west of town, was completely destroyed. The roof of W. Souder's store was blown off, and the rain damaged his \$40,000 stock of goods. Two of the houses blown down were destroyed by fire from stoves igniting the lumber. So far as heard from no lives were lost, but quite a number are reported bruised and injured.

At Stryker, O., the boiler in Von Behren & Shaffer's flour-mill exploded at four o'clock to day, severely, and it is supposed fatally, injuring eleven men.

June 28.—Heavy rains are destroying the crops in North and South Carolina.

The break in the Chesapeake & Ohio Canal near Harper's ferry, where several culverts and the bank for three hundred feet were washed away, will probably be the most serious single loss from the recent storm, as navigation will be suspended and transportation of coal stopped until repairs can be made, probably requiring several weeks. In Washington, Frederick, and Carroll counties, besides individual losses in the destruction of crops, and the loss of cattle and fences, many public bridges were carried away and other damage done. In Cecil county the damage was very great. The Village of Rolandsville was almost entirely swept away, and with it the McCullough Iron Company's works, the principal industry of the place, involving a loss estimated at \$100,000. The loss in county bridges is \$50,000. In Harford county the damage on Broad and Deer Creeks, in the northern and eastern sections of the county, is very great, the flood carrying away fences, live stock, bridges and crops, and deluging young corn. On Broad Creek, Ramsay & Whiteford's flint-mill, with machinery and 1,500 tons of ground flint ready for shipment, were swept away, entailing a loss of \$25,000. On the Susquehanna River, on the Harford county side, all the canal bridges, from

Wiley's to Peach Bottom, including the iron bridge at the latter place, were carried away.

June 29th.—An extraordinary accident occurred on the Virginia Midland Railway near Lynchburgh this morning. As the train approached a bridge over the James River the conductor whistled for the air-brakes, but his order could not be obeyed; neither could the ordinary brakes be applied. The train rushed on the bridge, an old structure, with tremendous force. The girders gave way and the two Pullman cars were thrown into the river. The passenger-coach projected partly over the break. The sleeping-coaches broke from the trucks and floated on the water, giving time for the rescue of the occupants. All the passengers escaped without hurt, as if by a miracle. The conductor, who displayed great courage and presence of mind, was considerably hurt. A brakeman also received some injuries.

Loss by fire at St. Louis, Mo., \$57,000. Terre Haute Ind., \$100,000. Bloomington Ill., \$10,600. Ludlow, Ky., \$12,000. Saratoga, N. Y., \$30,000.

June 30th.—The Theatre Royal at Edinburg, Scotland, was destroyed by fire. Several buildings adjacent were burned down.

The residence of Mrs. Patrick Murphy at Brier Hill, near Youngstown, O., was destroyed by fire at an early hour this morning. Three of her children, aged five, seven and nine years, perished in the flames. Mrs. Murphy herself escaped, and she succeeded in rescuing her fourth child.

A freight train on the Delaware & Hudson Road was wrecked near West Rutland, N. Y., Sunday night. Some fiends placed a number of railroad ties across the track. Only one man was hurt.

July 1st.—There is a heavy forest fire in the woods at Brownville, Me., along the line of the Katahdin Iron Works Railroad. It is spreading rapidly. Fires are also reported at Forestville, on the European and North American Division of the Maine Central Railroad.

Fire is raging on Draylock Mountain, near Adams, Mass. Many acres of valuable woodland have been destroyed, and the fire threatens the houses near the mountain's base.

There are heavy bush fires in the Taguanay district of Ontario. Fourteen houses were burned at Baie St. Paul.

A tank containing 20,000 barrels of benzine at the Crystal Oil Works of the Standard Company, at Pittsburg, Pa., caught fire at nine this evening and is still burning. Several large tanks of oil surround it, and it is feared the flames will spread. The loss is estimated at \$20,000. A fire at Driftwood, Cameron county, Pa., destroyed the principal buildings in the place. The total loss is placed at \$75,000. Loss by fire at Sherman, Tex., \$13,000. Dayton, Ohio, \$6,000. Oshkosh, Wis., \$6,200. Vandalia, Ill., \$5,000. On the Lower Coquille River, Oregon, large saw mill, \$70,000.

An explosion in the Wellington Colliery at Nanaimo, British Columbia, killed twenty-four miners and injured a number of others.

July 3.—Great forest fires are raging in the vicinity of Kingston, Ont. The damage done already is very great. Loss by fire at Westfield, N. Y., \$30,000. Cincinnati, O., \$35,000.

A destructive wind and rain storm Tuesday night raged in the district between Washington, D. C., and York, Pa. Houses were wrecked, bridges swept away, and grain and corn fields almost ruined. The damage is very great.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Original Poetry.

THE LIFE TO COME.

TUNE.—"Beulah Land."

How sweet the peace that all have felt,
Who at His feet have humbly knelt;
Who cast on Him their every care,
And call on God in faith and prayer.

Chorus.

Oh blessed hope, of life to come!
When earth redeemed shall be our home;
Where all the pure and faithful meet
Rejoicing in communion sweet;
And for this hope our hearts to cheer,
We'll praise Him as we journey here.

Our pathway lies through changing scenes;
Sometimes the sunlight brightly gleams;
Again we walk by faith, not sight,
And near His side we walk aright.

Sometimes when on the heights we stand,
We view by faith afar the land.—
The goodly land,—home of the blest,
Where long and sweet shall be our rest.

How sweet the foretaste here below,
Joys which the righteous only know;
And far more sweet the fulness there,
Prepared for those who serve Him here.

'Tis like an anchor to the soul,
Reaching to that within the goal,
This hope our souls to purify,
So let us pure and holy be.

V. V. SHORT.

MILLERSBURG, Ill., June 8th, 1884.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

BRADEN-KELLEY DISCUSSION.

ELDER KELLEY'S NINTH SPEECH.

Gentlemen Moderators, Ladies and Gentlemen:—In the concluding speech of my opponent on last evening he undertook to show you that he had been fair in reading from his papers as I have been in my argument. I claim that he ought to present in full his important statements and affidavits, especially so, since they ought to be in the argument if published, as they are not accessible to but few people; and that if the statements in full are presented I claim they bear the stamp of condemnation upon their face. To permit him to read a small portion here, and then run the entire thing in the book would not be fair either, as that would give him an undue advantage in space, (and time consequently), in the discussion. Besides, it would not be his matter in fact and I would have no opportunity of reviewing it here, and a statement or affidavit which he relies upon and wishes his hearers to, in making his affirmative statements good, I claim he ought to introduce in full.

He turns around and says: "Kelley has done that all the time. Hasn't he read a bit here and another bit there from the Bible?" Now if I did that, without read-

ing or introducing sometime the full connection, I did not do right. But I deny that I have scrapped in this manner. When I have read to you from the Bible I have read to you the full connection. But this is different from his affidavits or statements in more ways than one. All persons have the Bible at hand so that when a passage is cited they can turn and read for themselves. Again there is no contest on the Bible here. We have agreed that it is the standard of investigation, and I abide by it as heartily as he. Not so with his purported statements and affidavits.

They are not admitted, but absolutely denied, and to come then and stand the test as evidence they must appear in full, with time, place, circumstances, and reasons for making, etc. At best, they are such a doubtful class of proofs that the rules of evidence regard them with grave suspicion from any standpoint, and courts pay very little if any regard to them. They are not in their character to be considered in the nature of reliable evidence. Then we ought to have in this discussion a full, fair look at them. Last evening in my introduction of evidence I read several full statements. There were one or two statements of witnesses that I merely referred to, but not those upon any very important matter. I wish to state another thing before entering upon the argument. I have objected throughout this discussion to his manner of misrepresenting my views to the audience under the cloak of pretending to tell what I believe. Some of you may have thought that I was particular about this and that it was simply because I claimed the right to represent my own belief and views and those of the Latter Day Saints that I have so strenuously objected. But this is not the fact. The real reason is, because I see my opponent is laboring under a mania. It is an old habit I find of Mr. Braden of misstating or at least of misunderstanding the views of others. He evidently misjudges others from reading their views. I have before me A. Wilford Hall's *Microcosm*, one of the ablest journals that is published in the United States; and the editor, A. Wilford Hall, Ph. B., in reviewing an article of Mr. Braden in the January number, 1884, says:—

"We simply state for President Braden's information, that we never taught or thought of teaching any such doctrine as he has attributed to us. We never once intimated or even thought that matter was made out of spirit. We never thought of teaching that God took a portion of his spirit and condensed it into a material world. We never dreamt of teaching that there are but two substances in the universe, much less one, and that these two substances are spirit and matter. We hold, on the contrary, and distinctly teach that there are many essentially different substances in the universe under the general classification of material and immaterial entities, and that spirit essence belongs among the immaterial substances of nature. How President Braden could deliberately assert and repeat it in different forms of expression about twenty times that we teach but one substance,—spirit,—and that matter came into existence by the condensation of spirit, is a mystery we leave the reader to solve."

Now, I read this to show you that some-

times he misapprehends and misstates other men's meaning, and I want him to be more careful when he undertakes to give my views to the audience, or be patient till I give them myself. If he does not, I shall bring some very serious things against him here, too.

When my time was called upon last evening, I had just finished reading the statement of Mrs. Solomon Spaulding, her daughter Mrs. McKinstry, Mr. Howe, and a second account of Mrs. McKinstry, the only persons of whom we have any account who ever had knowledge sufficient to testify as to the character of the manuscript Mr. Spaulding wrote except Hulburt;—reading from the statements of the witnesses to show what kind of a manuscript, if any, Spaulding ever wrote. What do these witnesses' statements show as thus read, giving them full credit,—and they are all bitterly partizan and prejudiced against the Saints?

1. That the manuscript they claim Solomon Spaulding wrote was about one-third as large as the Book of Mormon.
2. That this manuscript contained many singular names from the classics and ancient history, not one of which is common to the Book of Mormon, or in any way similar.
3. That the Spaulding manuscript treated of an idolatrous and not a religious people.
4. That it was a speculation as to the "ten tribes" having come to this country.
5. That neither of the persons who actually saw the Spaulding manuscript could identify a single word in it as being like the Book of Mormon.
6. That the manuscript, whatever it contained, they gave to Mr. Hulburt who gave it to Howe, these being the two who were trying to get up a work against the Mormons.
7. That afterwards Hulburt and Howe wrote back word that they did not use it because it did not read as they expected.

Now I will introduce Hulburt's statement as published by another enemy of the book, Mr. Patterson of Pittsburg. Hulburt writes:

"GIBSONBURG, Ohio, Aug 19, 1879.
"I visited Mrs. Matida (Spaulding) Davidson at Monson, Mass., in 1834, and never saw her afterwards. I then received from her a manuscript of her husband's which I did not read but brought home with me and immediately gave it to Mr. E. D. Howe, of Painesville, Ohio, who was then engaged in preparing his book, 'Mormonism Unveiled.' I do not know whether or not the document I received from Mrs. Davidson was Spaulding's 'Manuscript Found,' as I never read it; but whatever it was Mr. Howe received it under the condition on which I took it from Mrs. Davidson, to compare it with the Book of Mormon and then return it to her. I never received any other manuscript of Spaulding's from Mrs. Davidson or any one else. Of that manuscript I made no other use than to give it, with all my other documents connected with Mormonism, to Mr. Howe. I did not destroy the manuscript nor dispose of it to Joe Smith nor to any other person. No promise was made by me to Mrs. Davidson that she should receive any portion of profits arising from the publication of the manuscript if it should be published. All the affidavits procured by me for Mr. Howe's book, including all those from Palmyra, N. Y., were certainly genuine. D. P. HULBURT.

With this I refer you to the statement of Mr. Howe, Hulburt's partner in the business of publishing the story, as made by himself; see *Mormonism Unveiled*, page 288, as follows:

"The trunk referred to by the widow was subsequently examined, and found to contain only a single manuscript book in Spaulding's handwriting, containing about one quire of paper. This is a romance purporting to have been translated from the Latin, found on 24 rolls of parchment in a cave on the banks of Conneaut Creek, but written in modern style, and giving a fabulous account of a ship's being driven upon the American coast while proceeding from Rome to Britain, a short time previous to the Christian era, this country then being inhabited by the Indians. This old manuscript has been shown to several of the foregoing witnesses who recognize it as Spaulding's, he having told them that he altered his first plan of writing, by going farther back with dates, and writing in the old scripture style, in order that it might appear more ancient. They say that it bears no resemblance to the 'Manuscript Found.'"

It was never taken back to Mrs. Spaulding, the widow, or to Mrs. McKinstry, the daughter, from whom it was obtained, and the only persons in existence competent of identifying the 'Manuscript Found,' but carried up to a few of the 'old neighbors,' who were at war with the Saints, and who said they heard the 'Manuscript Found,' read twenty-three years before, for identification.

They say, says Howe, it bears no resemblance to the manuscript. But it is evident that they lied, if they said so, for Howe who read it says:

"This is a Romance, purporting to have been translated from the Latin, found on 24 rolls of parchment in a cave on the banks of Conneaut Creek, but written in modern style, and giving a fabulous account of a ship's crew being driven upon the American coast while proceeding from Rome to Britain a short time previous to the Christian era, this country then being inhabited by the Indians."

"Found in a cave." This is the very manuscript remember, that they have claimed all the time that Spaulding wrote, traced right into Mr. Howe's hands—the one that was "found in a cave," so said. It proves itself to be the Manuscript Found, the very one they got, and the very one they made way with, as I will show you, lest it should spoil their little game.

The truth of the matter is very clear; Hulburt and Howe in their madness had before this, skulked down to Conneaut, and over into Pennsylvania with statements for a few of these ready witnesses who were embittered against the Saints, (for a large number of people had accepted the faith about Conneaut, Mantua and other places, and thus made the sects rage), got the parties to sign their stuff which they had garbled from the Book of Mormon, and afterwards when they got the Spaulding manuscript they went back to see what the trouble was,—it did not read right. As might have been supposed the witnesses were caught; they could not deny that it was Spaulding's manuscript, too clear a case for that; Hulburt had been and got it right from the Mrs. Solomon (Spaulding) Davidson herself: What do they do? Invent another lie to get out of the first, by saying: "Spauld-

ing told them that he had altered his first plan of writing by going farther back with dates, and writing in the old scripture style in order that it might appear more ancient." Did you ever!! Right out of the book that Braden fats on!!! Spaulding is made to go to each one of these witnesses, or they come to him, that he may tell them he altered his first plan of writing and he a stranger to them as it were, for all the time he was in that part of the country was but two years. Well, had they known his first style? If so, why did they not state something about it before they were caught? And how came it that they never struck upon this modern style while they read the Spaulding manuscript so much, which they try to foist upon the world? A man that will take up and believe this contradictory and abominable stuff gotten up by a set of conspiring fanatics and tools more than three years after the publication and sale of a work they are trying by this very means to break down, and with that work right in their hands to draw their names from as admitted in their statements, see Wright's, Miller's, Lake's etc., is doomed to hopelessly fall in with the class of people the apostle speaks of, as living in the last times when such a message of truth as the Book of Mormon contains should be presented to the people, who would oppose the work, the truth:—

"With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie: That they all might be damned who believed not the truth but had pleasure in unrighteousness."—2 Thess. 2: 10, 11, 12.

Men must examine a message from the true standpoint, God's standard: "He that abideth in the doctrine of Christ, he hath both the Father and the Son." Don't break God's law by speaking mean and slanderous things against those who differ from you in religion; there is neither sense nor argument in it. "Speak evil of no one." "Whatsoever ye would that men should do unto you, do ye even so to them;" and know assuredly, that, "whosoever transgresseth [this law] and abideth not in the doctrine of Christ, he hath not God." So says the Apostle John, and so say I. The Book of Mormon is presented to the world and claims to be the truth; it is presented to the people as such and demands a fair investigation. As in every age of the world when God has sent a message, Satan can't stand to see the word, the truth, take root in the heart; so he begins on stories, and character, manufacturing and multiplying scheme after scheme, falsehood after falsehood, until in this instance the Spaulding "Romance," came along, not even claiming to be a thing of truth, but a speculative lie,—theory; and the people who are too self-righteous and fanatical to believe the truth, at once drink in the theory of the "Romance."

The evidences from their own witnesses are complete in showing one thing, that is, that Spaulding never wrote an article of any kind that would in size, character, style, sense, taste, sentiment, or in any

manner compare with the Book of Mormon. But how about "old come to pass," says one. Like the pretended remembrance of the names Lehi and Nephi, the false story of it was put into these witnesses' mouths and they thought it a smart thing to say; that is evident to a man who will think. Why should they so persistently call Spaulding "old come to pass?" Turn to the Bible in almost every part it abounds with the expression. In some parts of St. Luke's gospel it is as frequent as in the Book of Mormon. How could it receive the title of, "old come to pass," from singularity, when the expression was already a familiar one? Such a statement is only equaled by the brazenly one put into the mouth of Henry Lake of the Laban account. "I pointed out to him what I considered an inconsistency, which he promised to correct; but by referring to the Book of Mormon, I find to my surprise that it stands there just as read to me then." Did you ever hear the like, my friends? Where is the inconsistency this wise man pointed out, who although he had not seen or heard anything in the Spaulding Romance in twenty years, pretended in twenty minutes reading to detect it by the same passages which Mr. Spaulding had read to him; only think, just read to him, more than twenty-three years before. Take another of Braden's witnesses, John N. Miller, the fellow who worked for Lake, another of their holy crowd. Twenty-two years passed away with no word from the manuscript, and then he remembers the names Nephi, Lehi, Moroni, Zarahemla, (the entire book they have here; the first part, middle and last part where the name Moroni is found) and he has the history so well that Braden says, "the average Mormon preacher," and I suppose he refers to me by this, "could not to day give it better." No sir! But this smart John Miller can give it from having read it in the old manuscript twenty years before. And Braden drinks it down! What a wonderful Miller this was! Can't you give us a further clue to his life and services to his country? But stop, my friends! He further testifies. Let me read:—"He (Spaulding) said that he designed it as a historical novel, and that in after years it would be believed by many people as much as the history of England." There! Can you beat that? And yet there is to be no more prophets! This is Braden's prophet. I might thus take up and show the duplicity, cheek, falsehood and spuriousness of every one of these, said to be statements, but I shall not so dispose of my time. They are all effectually, fully and completely set out and accounted for beyond a doubt by any man who wants the truth, in another manner, and which I shall soon present you. I am asked to answer the question, How will you dispose of them? "Attack their character?" What! Don't he yet know me well enough to know, that I will not make of myself a bird of carrion to pass over all proper and respectable ways of testing a matter, to gather from the sepulchre of the dead and rotten? I too highly respect the Bible and Christian religion, as well as my-

self, for this. If character is to be the test and that proven by one's enemies, our Bible is not worth a straw; the entire list of writers will go down in the mire. And should we test the issue of Bible writers on character by the admissions of friends, one half of our inspired men of the Bible would go down. No sir; I have from the first taken such grounds, that I could maintain my faith clear through, in the Bible as well as the Book of Mormon. Consistency is a jewel to be admired. Who is so blind as to not see that if character is to be the test, that is to try the faith of the Saints, and that character proven by their enemies, the same rule must be followed in trying others also. The position is more desperate than was entertained by ancient heathens. "The good that men do" says Mark Anthony over the dead body of Cæsar, "lives after them, the evil is oft interred with their bones; so let it be with Cæsar."

But Braden says, let us find some evil and perpetuate that. Character! What would he accept as good under his rule! Nobody ever lived of prominence in God's work who has not been slandered and berated. Doubtless many things, too, were true against the early Christians; they *were* true in part; so admitted in the Bible. But I am not a teacher of the doctrine of infallibility in mankind. I believe with Jesus that none are good, (except God), "no, not one." Now his long abuse and misrepresentation of the characters of Mr. Smith, Rigdon and others last evening is entirely foreign to the question under discussion. Suppose they did do wrong and many absurd and foolish things! what weight can that have in determining whether the part God is said to have done is wrong? Try this matter upon its merits. I do not, nor does the church of which Mr. Smith was under divine Providence the founder, claim for these men perfection. Many of the things that he stated about these men and what they did may be true; but as to the majority I am satisfied they are as false as hell itself. And the list which he calls "Mormon Chronology," is dotted about occasionally with a fact, that he may thereby hide the deformity of a hydra-head, which he hopes to force upon the people. But his chronology as a whole is a brazen piece of deception and of false statements, drawn from such works as Howe, Tucker, &c. Suppose I take up Mitchell's history of the United States and read the infamous story recorded against the character of John Wesley in Georgia, charging a crime against that religious teacher more heinous than any ever made against Smith, how would it affect the Methodist religion? Suppose I take John Calvin, who permitted one of his own adherents to be burned at the stake because he differed with him on religion. Suppose I take the case of the great reformer Luther, and the noble Melancthon, and show that they consented to one of their members entering into polygamy, the great Luther actually performing the marriage ceremony! Shall I thrust it in the face of the Lutheran Church upon a trial of their faith? I know this

was done by certain parties this last Fall upon the return of the 400th anniversary of the "Pious monk," but how despicably mean and spiteful it seemed to thinking men and women! The rule is wrong. We must get upon a higher plane. Who wants to take the office of "the accuser of the brethren?"—Gathering and sowing the evils spoken against men. Enter the mission of Satan in the world! No, sir; not I. Don't need to ask me, if I will try to hunt up your witnesses' character, unless I had those same witnesses where they could face the ones they are accusing, and they in turn could face their accusers. This is demanded in decency. Why! do you suppose if I was debating with an infidel I would rake up the past life of Col. Ingersoll? Is that what you call impeaching character? To go and rake up all you can find about a man and peddle it—send it forth—publish it. That is the way they slander men, but not the way they impeach them. Suppose an infidel should attack the character of the writers in the Bible in the same way, and they often do, would I then resort to such a course? No, sir. Such a contest would be decided upon the ground of who could get hold of and tell the biggest falsehood, and I would engage in no such littleness. But I have already devoted more time to this than it deserved. It has been because I did not know but possibly some one present might think there was a little argument in such a tirade as we heard from the negative last night, and for that reason only, I have noticed it. As for myself I could listen for weeks at such abuse and vilification if necessary with simply a sense of pity and shame for the one who spins it. But I shall now finish my review of the "Spaulding Romance," and every one of his witnesses' testimony, and then each evening I shall have new matters of evidence on the question under discussion, and many that have never been presented to any audience. Here I might ask the question, Do you still want proof that Spaulding never wrote a manuscript like the Book of Mormon, in any sense or feature? The total basis for all of their huge stories and false statements about "Spaulding's manuscript," was this one thing:—Spaulding, who came to New Salem, now Conneaut, Ohio, and remained for about two years, first representing himself as a preacher, then a dealer in real estate, and thirdly undertook to erect a "forge," (in all of which he failed, and suddenly left, leaving his debts unpaid, so stated by their own witnesses), at one time during his stay at New Salem, told some parties that he had found an old manuscript in a cave on Conneaut Creek, which gave an account of a long lost shipwrecked crew on the American coast, and it would be greatly interesting when published, and he would be able to make a raise of enough money to pay all his debts and be independent. He wanted a little more money out of them so he could go to Pittsburg and have it published. He roped in a few and left, but instead of getting up the startling publication, he stayed but a short time in Pittsburg and went to Washing-

ton county, Pennsylvania, where he died in 1816. He never, however, reported to his creditors and they were left in the lurch, waiting for a check from the broken-down clergyman. Twenty-one years pass away, and no tidings. In the meantime the Book of Mormon is published and is making a great excitement in the world, and these duped creditors of Spaulding's begin to think of the startling shipwreck tale, of which Spaulding had told them he would make his fortune; and they got hold of a copy of the Book of Mormon, and the base Hulburt, who had been cut off from the Church of Latter Day Saints; got out their statements and sent Hulburt after the Spaulding manuscript. This they found carefully laid away in the trunk of Spaulding's widow, and it is brought back by them and put into the hands of Editor Howe, of Painesville, Ohio, who reads it and finds no resemblance whatever to the Book of Mormon. Howe says, page 288 of his book entitled "Mormonism Unveiled:" "This is a romance, purporting to have been translated from the Latin, found on twenty-four rolls of parchment, in a cave, on the banks of Conneaut Creek, but written in modern style, and giving a fabulous account of a ship being driven upon the American coast while proceeding from Rome to Britain, a short time previous to the Christian era, this country then being inhabited by the Indians."

Here is the Spaulding tale in a nutshell! The whole thing entirely different from the Book of Mormon; the style, dates, names, people, and all. The whole thing as foreign to the Book of Mormon as heaven and hades, but it is the little nit from which the enemies of Mr. Smith hatched this terrible "Spaulding Story."

This is his alibi. How I ask you, does his evidence stand upon the first point? Did Solomon Spaulding ever write a manuscript like the manuscript of the Book of Mormon in any sense? I say the evidence from his own witnesses is against him and ask him to now meet the issue he has made.

But he does not only have to show this, but to show also:

2d. That Rigdon and Smith in some way stole it and that Smith used it.

3d. That Rigdon knew of Smith and the Book of Mormon before the book was published in 1830, and was connected with the two in some way.

4th. That Parley P. Pratt did not bring a copy of this book and present it to Rigdon while Rigdon was a Disciple Preacher, and then and there, in 1830, Rigdon first knew the contents of said book.

In beginning upon the second proposition, I am reminded of the story that is told of the absent juror. He had been subpoenaed to attend a session of court; but when the day arrived and court was called, he was not there; and the judge abruptly demanded to know the reason. The juror's friend arose and said there were several reasons. And proceeded to give them. The first is, he said, that the man is dead. There! that is enough, said the judge, you need not give any more.

Now it seems to me that if I have shown

you clearly that Spaulding never wrote such a manuscript as the Book of Mormon, or one that had any resemblance to it, from their own witnesses, that ought to be enough on this; but lest some one may yet have a doubt I will produce some further evidence. First a letter from Sidney Rigdon to the editors of the Boston Journal.

“COMMERCE, May 27th, 1839.

MESSRS. BARTLET & SULLIVAN:—

There was no man by the name of Patterson, during my residence in Pittsburg, who had a printing office: what might have been before I lived there I know not. Mr. Robert Patterson, I was told, had owned a printing office before I lived in that city, but had been unfortunate in business and failed before my residence there. This Mr. Patterson, who was a Presbyterian Preacher, I had a very slight acquaintance with during my residence in Pittsburg; he was then acting under an agency in the book and stationery business and was the owner of no property of any kind, printing office or anything else, during the time I resided in the city. If I were to say that I ever heard of the Rev. Solomon Spaulding and his wife, until Dr. P. Hulburt wrote his lie about me, I should be a liar like unto themselves.”

Rigdon is emphatic, when he talks, you know, because many of you used to hear him talk.

“Why was not the testimony of Mr. Patterson obtained to give force to the shameful tale of lies? The only reason is, that he was not a fit tool for them to work with; he would not lie for them; for if he were called on, he would testify to what I have said. This Hulburt once belonged to the Methodist Church, but was excluded for immoralities. He afterwards imposed himself upon the church of Latter Day Saints, and was excluded for using obscene language to a young lady, a member of said church, who resented his insult with indignation, which became both her character and profession. After his exclusion he swore—for he was vilely profane—that he would have revenge, and commenced his work. He soon found assistance; a pious old deacon of the Campbellite Church, by the name of Onis Clapp, and his two sons, Thomas W. Clapp, and Matthew S. Clapp, both Campbellite preachers, abetted and assisted by another Campbellite preacher, by the name of Adamson Bently. Hulburt went to work catering lies for the company. Before he got through, his conduct became so scandalous that the company utterly refused to let his name go out with the lies he had collected, and he and his associates had made, and they substituted the name of E. D. Howe. The change, however, was not much better.”

Then he refers in terms to Mrs. Matilda Davidson, but it is not material and I have not it copied in here. I will read it if necessary.

“A man of character would never have put his name to a work which Hulburt was concerned in. The tale in your paper is one hatched up by this gang from the time of their expulsion.”

Respectfully, S. RIGDON.

From the strong language of this letter it is easy to see that Mr. Rigdon had been maligned by the Campbellites, the people with whom he had formerly been connected—to such an extent that it was almost impossible to bear it any longer; and the reason of this was simply because he saw fit in the honesty of his heart, to step out and embrace what he believed to be a better and higher religion than was to be had by remaining with his Campbellite brethren. Hence it is, that when he speaks, it is with that sternness and force, that was a terror to his maligners.

Heretofore they have generally told about Rigdon working for Patterson, but

Braden has seen this go to the wall once, as he did also his “woman preacher story,” at Wilber, Nebraska, so he has deftly yclept it this time; that is better than no fairness; when you are driven clear to the wall drop it; and if he was not so eager to grab at something else he would improve in the world much better.

This letter of Rigdon's effectually shows that he never worked in a printing office in Pittsburg; that Patterson had no such office when he was there to his knowledge, and was not engaged in the business of printing; and, referring to Mr. Patterson, who was at the time a Presbyterian preacher, as a man who would corroborate this statement. Afterwards Patterson does corroborate it. Rigdon says, the first he ever knew of the Book of Mormon was in the year 1830, when a copy was handed him by a minister of the Latter Day Saints by the name of P. P. Pratt.

HOW DO WE PRAY?

It sometimes seems as though God is very far away from us; that he does not hear our prayers however earnestly we plead. He hideth his face from us and we are distressed, and imagine that God has cast us off forever.

There never has been a child of God who has not had this experience of darkness and desolation when God withdraws from him. Even he who in all things was afflicted as we are, cried, “My God, my God, why hast thou forsaken me?” David said, “Thou didst hide thy face and I was troubled.” And Job: “Why hidest thou thy face from me?” Ah! how often the tried ones of to-day ask the same. Why are not our prayers oftener heard in behalf of the sick, when in faith we have anointed them in the name of the Lord? And oftentimes in deep distress we come away from the throne of mercy, feeling that God has not heard us. There must be a reason for this, and thereon I fell into a train of solemn meditations.

If, through Christ we have access by one spirit unto the Father, it must be that when he answers us not it is because we have approached his presence without the Mediator. When the two sons of Aaron died for offering incense to the Lord in a manner contrary to that commanded, “Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me.” And Aaron was charged that he was not to enter the “presence” at any time without preparation. Certain things were commanded him to do previous to entering within the vail, and by obedience he saved himself from death. The law was done away in Christ, and when on the cross he uttered that agonizing cry, “Why hast thou forsaken me?” There was no mediator between himself and God. By the sacrifice of himself he made a way of escape for us. Himself “the way,” he assures us, “Whatsoever ye ask the Father in my name he will give it you.” “And this is the confidence we have in him that if we ask anything according to his will he heareth us.”

Having all this assurance, why do we fail? May it not be that the boldness and confidence with which we seek access to the Father is not so much through faith in Christ as in ourselves. Assuming the name of Christ it is essayed to do the work of Christ in human strength, forgetting that Christ must work in us to will and to do. God will be sanctified in them that come near him. It is not strange if the unclean spirits should insolently answer, “Jesus I know, and Paul I know, but who are ye?” Again, in the prayer over the sick, perhaps the Father is too familiarly addressed, and sometimes as though there was no Mediator between God and man, ignoring the great high priest who has passed into the heavens to present our offerings to God. The priests ordained from among men to minister for men in things pertaining to God, offer them themselves, and without the vail, instead of presenting them to him who is authorized to receive them. It was said of Christ, “Though he were a son yet learned he obedience by the things which he suffered.” May not we?

M. E. K.

PROVE ALL THINGS.

“Prove all things, hold fast that which is good.”—*Paul.*

It is a very easy matter to quote a passage of scripture. But a quite difficult thing to make a correct application. This passage is one of the many that are read more for the reading than for the lesson it inculcates. And as a rule persons mostly professing to be believers in the teachings of Christ and his apostles, are those who give it a meaning far wide of the mark. Or if they pay any regard to it at all, it is to pay out the change that has rung in their ears from early childhood, the religion they always knew, taught them by their parents, and those parents by their parents, and so on back several generations. And so inbred is the system of faith they enjoy, that in their estimation it would be a sacrilege on the part of any one to attempt to turn the tide. And so it is; we can accomplish more good with those who never made any profession if they are honest and willing to prove the truth by the truth, without fear of what any one will say about their good name or standing in society. Nine out of every ten of so-called Christians, are not willing even to talk about the Christian Religion, only as they have imbibed what they call religion or religious ideas. And when you wish to call their attention to facts as related in the scriptures, they flatly assert the contrary of what is written. I question whether an Elder lives, who has not received flat contradictions when presenting the written word to those of some other faith, more than once or twice or a dozen times in his ministry.

The undersigned has experienced it many times. A passage of scripture found in Romans 14th, is very often brought forth as strong evidence in favor of people pleasing themselves as to what their faith shall consist in: “Let every man be fully persuaded in his own mind.”

As though the Apostle took upon himself to dispense life and salvation aside from and at variance with his Master; and was allowed to set aside the instruction he had received. Seven out of ten of so-called Christians, take upon themselves to dictate to the Savior and his apostles what they will embrace as means of salvation; and will be baptized, sprinkled or poured as their views of the above passage shall be construed by them or their preachers. They never stop to think even for one moment, that Paul was addressing his letter to Saints, those already in the same faith as himself. That it was not what system of faith they should embrace, but concerning eating and the observance of New Moons and Sabbaths and holy days. For the apostle knew it would be a detriment to the faith of the church to allow men and women a choice as to which of all the faiths even then they might embrace. This would be going entirely contrary to the commands of Christ.

To prove all things, means in the judgment of many, to prove only one thing and that is what is it, that comes nearest my inclination? What is most popular? Popularity has as much to do with forming the religious opinion of a great many professors, as any other thing. Where two churches exist in one place, and both are popular, there is nearly always during a time of revival, strife and contention as to which the seekers shall belong to, unless these be children whose parents belong to one of the two churches. Their parental influence is sure to carry the child in the direction the parent wishes. If the parents are Presbyterians, of course the children will be such, and same on the other hand. We have seen the same this season. A union meeting was carried on in our city. One hundred converts were made, (yes, made); at the close a division of the spoils was had, and three of the churches received their quota. But the poor Christians (Campbellites) got but three out of the one hundred. The poor Mormons and Universalists got none.

I fearlessly assert that ninety of the one hundred never dreamed of proving anything but their own inclination to do what they thought was right, according to what they were taught. How accommodating and nice to have an evangelist come along and work for two or three different faiths, telling them it was all right no matter what church they united with, so they united with one or the other. Had Paul or Peter been so accommodating, it might have saved a deal of persecution and finally a martyr's death. How nice it would have been had they only known it, to labor for the Pharisees, Sadducees, Essenes, and all other sects; and after creating a furor, to have divided the sheep amongst all these different societies. Yet people are so foolish as to think it is perfectly legitimate and right. Swallow anything but God's blessed word and way of saving men and women. And instead of proving the truth of the gospel as they should, they only prove that which pleases them best, and suits their fancy.

T. F. STAFFORD.

THE NEW DISPENSATION.

BY CHARLES A. PARKIN.

In the chapter just quoted and explained as referring to the five dispensations, I desire to say in further explanation, that the dispensation represented by "early in the morning," is the one that Adam filled, and the one represented by the "third hour," was filled by Noah, the one represented by "sixth hour" was filled by Moses; the one represented by the "ninth hour" was filled by Jesus, and the one represented by the eleventh hour was filled or is being filled now, by Joseph Smith. By turning to the 24th of Matt., you will discover that the apostles ask Jesus a triple question, namely, "When shall these things be? What shall be the sign of them coming, and the end of the world?" He goes on and explains in regard to "these things," meaning the destruction of the temple, and so forth; and then answers the latter part, or in regard to his second coming and the end of the world. He says:

"And this gospel of the kingdom shall be preached in all the world for a witness, to all nations, and then shall the end come."

"This gospel of the kingdom." What did Jesus mean by that? He meant just what he said, that the same identical gospel as he and his servants were then preaching, should be preached just prior to his coming a second time, and the end of the world. As we have just shown, a complete apostasy took place, and that power was taken from among men; hence the necessity of its being restored, and the opening of this latter dispensation, to prepare a people to build a temple, to receive the Lord as declared by Malachi, when he said: "And the Lord whom ye seek, shall suddenly come to his temple."

Now, firstly, these people are to be seeking the Lord; and secondly, he (Jesus) is to suddenly come to his temple, (one he acknowledges); hence people living according to his laws, and a temple dedicated to him, and he accepts it by coming to it.

O, says one, that refers to the time before Christ, or at his first coming. If we refer still farther to Malachi, we learn that "He will be like fuller's soap and like refiner's fire." Does this represent Him as a "babe in Bethlehem"—"as a lamb dumb before his shearers, so he opened not his mouth." Does this represent him as spit upon, with a crown of thorns on his head, bound to the cross hand and foot, and mocking soldiers saying, "now prophesy who smote thee;" "and others he saved himself he can not save;" "if thou be the Son of God come down now from the cross." "Again, who shall abide the day of his coming, and who shall stand when he appeareth." Any one can see at once that he did not fill this bill in his first advent. I ask, Who did not stand before him then? As I have shown above, the opposite was the case; therefore it does not apply to his coming then, but applies as I have shown, to his second coming, at the time of the end; and hence is proof most positive of a restoration of the same gospel he brought and taught as the only

way man could be saved in his kingdom. He said to the Jews, "Behold, the kingdom of God is within [among] you," (or in your midst), we are told that Christ meant that the kingdom was within men's hearts. What "fables!" truly "they are turned away from the truth unto fables." How could a kingdom be in a man's heart? Remember what it takes to constitute a kingdom. Firstly a king, secondly subjects, thirdly laws, and fourthly territory.

He meant in their *midst as a nation*. And so we can understand what he meant when he said, "This gospel of the kingdom." He meant all that constituted it then, should constitute it when it was to be "preached in all the world as a witness." Now before a man can be a witness he must *know* whereof he testifies. No hearsay evidence will be taken in court. You must tell what you *know* and *that only*. A man could not be a witness for Christ in this sense and believe in the present view of Christianity, because it renounces revelation as I have already shown. How did Peter *know* that Jesus was the Christ? Turn to Matt. 16: 17-19, and there you will learn, "that flesh and blood hath not revealed it to thee, but my Father who is in heaven." Then, as the gospel is to be preached as a *witness*, it will have to be the same that made Peter a witness; hence the necessity of a new dispensation being opened, and God's revealing himself again to man. And whenever he does it, it will be done in accordance with his past dealings with man; for he is unchangeable. James says of him, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning."—James 1: 17. When God called Moses to send him into Egypt, he revealed himself to him and told him what he should do and what he should say. Showed him his power, and put him in the same position that Paul, Peter, and the rest of the apostles were in, when Paul said, "Now are we ambassadors for Christ, as though God did beseech you through us, we pray you in Christ's stead, be ye reconciled to God." So they have to be endowed with power and authority, which is denied by the present theologians, and laughed at as something ridiculous in the extreme; but "they who laugh last laugh best." So we find in the opening of every dispensation, God has opened it by communicating his will to man, through the instrumentality of angels; for they are the active servants of God, between heaven and earth. "And they are ministering spirits to those who are heirs of salvation." So we find in every case, as in that of Noah, Moses, Adam, and even Jesus. Joel says, "Surely the Lord God doeth nothing but he revealeth his secrets to his servants the prophets." Then, of necessity he will reveal this much needed secret to his prophet in the latter or eleventh hour dispensation, just as he has formerly done, by angels coming to earth with a thus saith God, to settle once and forever the muddle among men on the question of religion, and is the only way the question

can be fully settled. By turning to Rev. 14: 6, you will read:

"And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth; and to every nation, kindred, tongue and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This was the revelation which Jesus Christ gave to his servant John, to "show him things which would shortly come to pass,"—showing it to be in the unborn future, in a day subsequent to his. And mark the language, "Having the everlasting gospel to preach to them that dwell on the earth, and to every nation, kindred, tongue and people." Now every nation, kindred, tongue and people must have been without it, or there would be no need of his coming with it, and it could not have been the dispensation John was living in, or that brought by Jesus; for it was for defending that faith that he was banished where he was visited by the angel. It was not that, it was in the future. It was the time (as I have already quoted) that Isaiah in his twenty-fourth chapter speaks of, when all had departed from the true faith; and now God restores it by sending his angel, to unite all the dispensations into one grand whole, over which King Jesus will reign, King of Kings and Lord of Lords.

"The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage [ring bells and blow whistles] in the streets, and they shall jostle one against another in the broad ways; they seem like forches, they shall run like the lightning. He shall recount his worthies; they shall stumble in their walk."—Nahum 2: 3-4.

Notice firstly: These chariots are to be with "flaming torches, in the day of his [God's] preparation. If "in the day of his preparation," he must have been at that time making ready to do something. The prophet here points in an unmistakable manner to some time in the future, when some great event is to take place, and this that he has described, whenever it may happen is to set the time for his preparation for the great coming event.

We do not have to reflect a moment to tell what the prophet meant, the description is so plain. No person now living could better describe a railway train in motion at night, without calling it by name. So, then, whenever railway trains first began to run, it denoted that that was the "day of God's preparation." If we can find that out, we have fixed the time.

"The first railway built in the United States, was three miles in length, that connected the granite quarries at Quincy, Mass., with the Newport River. It was completed in 1827. The first use of a locomotive in this country was in 1820. It was put upon a railway connecting the coal mines of Delaware and Hudson Coal Company, with Honesdale." The first passenger train in this country was on the Baltimore and Ohio, which was opened to a distance of twenty-three miles in the year 1833."—Continental History of U. S., pages 768 and 779. This fixes the time beyond all reasonable doubt, and by

historians who have recorded these facts, not dreaming of what weight and value they were. We notice in the above quotation, that it was to be in the day of His *preparation*, not when the work was fully accomplished. Now the angel made his first message known to Joseph Smith in the year 1827. And Joseph was told that a great work was about to come forth; and that if *he was faithful*, he should be the instrument in the hands of God of committing it to his fellowman. That none were worshipping God acceptably; that *none* had authority, that *all* had departed from the truth; but that the eleventh hour dispensation was about to burst forth upon the world. And thus it was that on the sixth day of April, in the year 1830, the church was organized according to divine revelation and pattern, in strict accordance with the instructions from him who is to come and reign as King and Lord of all the earth. Five or ten thousand earnest men and women have obeyed, have united with the church, and *all* say it is true. The rest of the world say it is false. *How* does the rest of the world know. I answer they do not know, it is *only hear-say evidence*, which amounts to nothing in court. *One* man says, *I saw* the assassin kill the dead man; ten thousand men say, We did not, who will a jury believe? We testify before God and men that we tell the truth. Remember the question, "Who shall stand when he appeareth":

"It was brought forth by Joseph,
The prophet and the seer,
(Whose blood hath sealed his witness,
Praise to his memory dear.)
His eldest son has ta'en his place
To lead God's people through,
And we bear our testimony,
That he's a prophet too."

May God enable us to judge between truth and error, and that we may have oil in our lamps when the midnight cry goes out, "Behold the Bridegroom cometh; go ye out to meet him." is the prayer of your humble servant and well wisher.

SAN FRANCISCO, May 27th, 1884.

Selections.

WHAT IS A GENTLEMAN?—CARDINAL NEWMAN ANSWERS.

It is almost a definition of a gentleman to say he is one who never inflicts pain. This definition is both refined, and, as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him; and he concurs with their movements rather than takes the initiative himself. His benefits may be considered as parallel to what are called the comforts and conveniences in arrangements of a personal nature; like an easy chair or a good fire, which do their part in dispelling cold and fatigue, though Nature provides means of rest and animal heat without them. The true gentleman in like manner carefully avoids whatever may cause a jar or jolt in the minds of those with whom he is cast; all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resent-

ment—his great concern being to make every one at their ease and at home. He has eyes on all his company, he is tender toward the bashful, gentle toward the distant, and merciful toward the absurd; he guards against unseasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never wearisome.

He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantages, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence he observes the maxim of the ancient sage, that we should conduct ourselves toward our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults, and too well employed to remember injuries. He is patient, forbearing, and resigned, on philosophical principles; he submits to pain because it is inevitable; to bereavement, because it is irreparable; to death, because it is his destiny.

WORK AND PRAY.

ASA and Ira were two brothers, whose farms lay side by side in a fertile vale. When the young corn, the oats and the barley were springing up, the weeds took advantage of the rich soil, and came up with them.

"Do you see," said Asa, "what a hold the weeds are taking? There is danger of their choking out the crops entirely."

"Well, well, we must be resigned," said Ira. "Weeds as well as grain were a part of the Creator's plan." And he lay down for a part of his afternoon doze.

"I can only be resigned to what I can not help," said Asa. So he went to work, and plowed and hoed until the fields were clear of weeds.

"The army worm is in the neighborhood," said Asa to Ira one day. "It has eaten its way through the neighboring meadows, and is fast moving toward us."

"Ah!" exclaimed Ira, "it will surely destroy what the weeds have not choked out. I will immediately retire to pray that its course may be stopped or turned aside."

But Asa replied, "I pray betimes every morning for strength to do the work of the day." And he hastened to dig a trench around his land which the army worm could not pass, while Ira returned from his prayers only in season to save a portion of his crops from its ravages.

"Do you see, Ira," said Asa another morning, "the river is rising, and there is but a small chance of preventing our farms from being overflowed."

"Alas! it is a judgment upon us for our sins; and what can we do?" said Ira, throwing himself upon the ground in despair.

"There are no judgments so severe as those which our own sloth brings upon us," said Asa. And he went quickly, and hired workmen, with whose help he raised an embankment that withstood the flood; while Ira witnessed with blank looks the destruction of all his wealth.

"There is one consolation," said he, "my children are left me." But while Asa's sons grew up strong and vigorous men, among Ira's there was a drunkard, a gambler and a suicide.

"The ways of the Lord are not equal," said Ira to his brother. "Why have you always prospered, while I am afflicted, and my old age is disgraced?"

"I only know this," replied Asa, "that heaven always helps me to meet my children's faults as I met the weeds, the caterpillars and the flood; and that I never presumed to send a petition upward without making toil my right hand servant, the messenger of my prayer."

Conference Minutes.

MONTANA DISTRICT.

Conference convened in the Saints' Chapel at Reese Creek, Montana, May 31st, 1884, 10 o'clock a. m.; Bro. Gomer Reese being sick, Elder W. W. Blair was chosen to preside, and M. J. Eukes as clerk *pro tem*. The Saints enjoyed a peaceful season of prayer and testimony.

Afternoon session.—Branch reports: Gallatin 50; 3 baptized, 2 received by letter, 2 expelled.

Bishop's Agent reported for the six months ending May 31st, 1884, as follows: Received as tithing \$34.50. For Rocky Mountain Mission \$45.75; total \$80.25. Paid out \$68.30. Balance on hand, \$11.95. T. Reese and W. D. Kelley appointed as committee to audit the report and book of the Bishop's Agent reported that they found the same correct.

Resolved, That Gomer Reese be sustained as president of the district.

Preaching at early candle lighting by Elder W. W. Blair. Sabbath morning Elder Blair again preached to a large and attentive congregation. In the afternoon the dedication of the Saints' Chapel was attended to, Elder Blair officiating. In the evening Elder Blair again preached.

Conference adjourned subject to the call of the president.

NORTHERN ILLINOIS DISTRICT.

Conference was held at Sandwich, Ill., 7th, and 8th of June 1884; Bro. E. C. Briggs president, W. Vickery secretary.

Branch Reports.—Mission same as last report. Sandwich 63. Streator 9, one baptized. Plano same as last report with the exception of the names of James Kelly, and Jennie Randall dropped from record as belonging to other branches.

Committee appointed to investigate the case of Joseph Rasey reported, and he was received on his original baptism as a member of the Church.

The name of Miranda Rarick was ordered placed on the Sandwich branch record, she being formerly a member of the Fox River Branch. Bro. Patterson reported his labors as district president and also as delegate to general conference.

A resolution passed at last conference in re-

gard to playing games, was reconsidered and amended by dropping the words, "And the playing of other games, such as checkers, chess, dominoes, authors, croquet." Bro. Patterson was chosen president of district for the next four months; also Bro. Vickery sustained as secretary.

Saturday evening preaching by Bro. E. C. Briggs. Sunday morning by Bro. Elijah Banta, of Lamoni. Sunday afternoon social and fellowship meeting, in charge of Brethern G. A. Blakeslee and Thomas Hougas.

A very happy time was enjoyed, and the Good Master remembered us with his blessing, and a portion of his spirit, made manifest in gifts of tongues and prophecy. Preaching Sunday evening by Bro. Briggs.

[No date of adjournment given.—Ed.]

EASTERN DISTRICT (WALES).

Conference held at Nantyglo, June 8th, 1884, Elder Wm. Morris president, T. E. Jenkins, secretary.

The branches reported without any change since last report, with the exception of two baptized at Ogmores Branch, and one cut off at Rhondda Branch.

Elders' Reports.—J. Lewis, T. E. Jenkins, J. Tucker, J. Jones, D. Watkins, Isaac Jones and Wm. Morris in person; by letter, T. Venables and John O. Evans.

Preaching in the afternoon by Elders T. E. Jenkins, J. Lewis, Wm. Morris. There was a large audience at this meeting. Elder Lewis spoke with great liberty. Preaching at night by John Jones and J. Lewis; T. E. Jenkins and William Morris also spoke for a short time. Good feelings prevailed through the day.

Adjourned to meet at Merthyr, Tydvil, September 14th, 1884.

TEXAS CENTRAL DISTRICT.

Conference met in the Saints' chapel in Elkhart, Texas, at ten o'clock, a. m., June 7th, 1884. Wm. T. Bozarth was called to the chair, and J. W. Bryan chosen secretary *pro tem*.

Branch Reports.—Elmwood 34; 3 added by baptism. Elkhart 18.

Official Reports.—Elders H. L. Thompson, J. W. Bryan and H. Grim, reported in person. Elias Land reported by letter, as secretary of district.

H. L. Thompson, one of the presidency appointed to see after the Cheeseland Branch, reports that he went on said mission, and found by investigation, that charges seemed to be well grounded against offenders, but misunderstanding his authority, failed to effect a settlement of the affair. Elias Land reports that he was not able, on account of want of means to defray expenses, to visit the Cheeseland Branch in connection with Bro. Thompson as ordered by last conference.

On motion the reports of the presidency were received, and Brn. Wm. T. Bozarth and H. Grim were appointed a court to investigate and settle the trouble in the Cheeseland Branch, and report the result to next conference.

Afternoon session.—A communication from Bro. H. C. Smith was read, also his report as delegate to the Annual Conference. An appeal of E. D. Thompson against the action of the Elmwood Branch was read, asking for a court to investigate the case; and on motion his request was

granted; and Wm. T. Bozarth and D. H. Bays were appointed to investigate said case, and report to next conference.

Bishop's Agent reported: On hand last report, \$16; received since, \$7.50 Paid out, \$16. On hand \$7.50.

On motion the spiritual authorities of the Church were sustained in righteousness. The present authorities of the district were sustained, and the Bishop's Agent.

Resolved, That when this conference adjourns it does so to meet with the Elmwood Branch on the 2d of August, 1884.

Preaching Saturday evening, Sunday forenoon and afternoon by Wm. T. Bozarth.

POTTAWATTAMIE DISTRICT.

Conference held at Crescent City, May 31st and June 1st, 1884; H. N. Hansen president *pro tem*, Frederick Hansen clerk.

Reports of Branches.—Weston (Scandinavian) 20; 2 received by letter. Reports of Missions by Bro. Peter Anderson, John F. Drabis and H. N. Hansen.

Andrew Hall, Bishop's Agent reported, received since last report, \$102.30; paid out \$60.30. On hand \$42.

District Treasurer's report.—On hand from last report \$26.20; received \$2.15; total \$28.35. Paid out \$28.35.

Missions appointed.—That H. N. Hansen labor in the old Boomer Branch and vicinity, Hans Hansen and C. Kastisen to labor among the Danish. Bro. Dodson and McKinzie continued in their former mission. All elders not employed were requested to labor as they could. Bro. C. A. Beebe elected president for the next quarter.

Preaching during conference by R. M. Elvin, C. A. Beebe and H. N. Hansen.

Conference adjourned to meet at Downsville, Iowa, on the last Saturday (30) of August, 1884, 10:30 a. m.

SOUTH EASTERN ILLINOIS DISTRICT.

Conference convened at the White Cloud School-house, Wayne county, Illinois, June 6th, 1884. Prayer meeting was held, June 7th. Bro. I. A. Morris president, S. H. Cook was elected clerk *pro tem*.

Branch Reports.—Brush Creek St. Springerton 65, 12 scattered.

Elders' Reports.—T. P. Green, High Priest, Elders J. F. Thomas, G. H. Hilliard, (baptized one), J. W. Stone, (by letter), J. F. Henson, I. A. Morris; Priests J. T. Kurtz, T. E. Thompson; Teachers A. Huffines, W. T. Westmoreland, James Slover, reported.

Resolved, That Bro. Hilliard visit Richland county, and Chatman School-house as often as he can. Request from Springerton Branch that Bro. Hilliard should visit them during the next quarter as often as possible. Resolved, That J. F. Henson also visit Richland county, with Bro. Hilliard. That Father Green attend to Hazel Dell during the quarter, in connection with Bro. Henry Walker.

Bishop's Agent reported nothing received last quarter. Dry Fork Branch by clerk, reported 29, 4 added and one released.

Afternoon Session.—I. A. Morris and J. F. Henson were requested to visit Alma Branch. Resolved, That Bro. M. W. Brown visit Brush Creek Branch. That all the Elders of the dis-

tract labor as their circumstances will permit. Bro. M. W. Brown reported.

Report of committee on Lydia Lappin, appeal case, signed by G. H. Hilliard and M. W. Brown, as follows: "Your committee appointed to investigate the appeal case of Lydia Lappin, met at the house of Bro. J. F. Thomas, having previously given notice to the parties. We examined the former proceedings, also heard evidence in the case. Found the proceedings regular, and recommend that the former decision be confirmed."

Resolved, That the report be received and committee discharged. That we sustain I. A. Morris as president of this district for next quarter. That J. W. Stone be sustained as district clerk for next quarter.

G. H. Hilliard then talked to the conference upon the question of finance, tithing and free-will offerings Saturday evening preaching by Bro. Green.

In the reports of all the Elders there seem to be a better feeling existing among the people towards us and a greater inquiry for the truth. Although there have been no accessions scarcely during the last quarter, we can get a hearing now where not long since we were not allowed to talk at all scarcely. The field is widening, and the laborers are few.

Sunday forenoon Bro. Hilliard spoke. Preaching Sunday afternoon by Bro. Henry Walker.

Adjourned until Saturday before the first Sunday in September, at Tunnel Hill, Illinois, 10:30 a. m.

SPRING RIVER DISTRICT.

Conference met at the Richland School-house, Mound Valley Branch, Labett county, Kansas, May 9th, 1884. John A. Davis, sen., president, Charles M. Fulks clerk *pro tem*.

Branch Reports.—Pleasant View 88; 2 expelled, 19 baptized. Keighley 13; 5 received by letter. Mound Valley 41; 1 baptized. Center Creek 18. Columbus 39.

Bishop's Agent reported having received in the last three months including amount turned over to him by the late Agent, \$55.90; paid out, \$33.25. District funds, \$17.35. On hand, \$40.

Elders' Reports.—John T. Davis (baptized 18), Chas. K. Ryan, J. A. Davis, Sen., R. H. Davis, W. S. Taylor, B. H. Davis, J. A. Davis, jr., and E. E. Wheeler, reported. Priests J. M. Richards, C. M. Fulks, and S. J. Hinkle, reported. Teachers Peter Simpson, James Hart, and R. Bird, reported.

Preaching Friday evening by Priest J. M. Richards. Sunday evening by Priest S. J. Hinkle and Elder W. S. Taylor. Sunday morning by Elders J. A. Davis, sen., and E. E. Wheeler. Social meeting Sunday afternoon. Preaching Sunday evening by Bro. John T. Davis, a reply to a discourse by a Methodist minister delivered in the forenoon. All the preaching was good and interesting. Three were baptized.

Resolved, That we sustain all the authorities of the Church, our district and branches included, in righteousness.

That when this conference adjourns, it does so to meet at the Columbus Branch, September 5th, 1884, and that all the Elders and officers labor as much as their circumstances permit according to the directions of the president of the district.

That we appoint and sustain young Bro. Evan A. Davis as a traveling missionary, ratifying the appointment of General Conference.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

Miscellaneous.

MITE SOCIETY.

Report of Hornerstown Mite Society, for the six months ending June 22d, 1884. Number of members in good standing 26. Received \$9.15; paid out for Sunday School supplies \$10.13; previously received \$3.01; Balance in treasury \$2.03.

MARY E. MCGUIRE, *Secretary*.

BORN.

SHORT.—At Millersburg, Illinois, June 22d, 1884, to Bro. M. T. and Sr. Viola V. Short, a son, weighing ten pounds.

DIED.

SMITH.—At Ton yr Ystrad, Wales, May 18th, 1884, Elder Thomas Smith, late President of the Rhondda Branch, aged 67 years. His funeral was a very large one. Religious services by Elder T. E. Jenkins.

HARRIS.—At Lucas, Lucas county, Iowa, at midnight of June 6th, 1884, brother Robert Harris. He had been sick for some fifteen months, and wasted away gradually. He was born at Swansea, South Wales; was about 52 years of age. He leaves a wife to mourn his loss. He was a nephew to David and Ann Bona, of California. He had traveled much, having been a sailor the early part of his life; a gold digger during the prime of life up till 1873, when he landed at San Francisco, after having been shipwrecked and cast upon an island upon his way from Australia, for he had lived over twenty years in New Zealand and Australia; he had also been in China, India and other countries. He had a remarkably good memory of incidents and dates. He had a big heart, was very liberal and would bestow his goods upon others regardless of their nationality. He would not give up that he was going to die, until about two weeks before his death, when he sent for the writer and said, "I am going to die, I must give up. I am not afraid to die." Six nights before he died he bled at the mouth nearly a pint of blood, having a sore which ate into an artery. He said, "I will soon go now, and I can tell you its good to be a Saint. Now is the time to sing its good to be a saint, its now it will pay." His funeral discourse was preached agreeably with his request by Evan B. Morgan, June 22d, 1884.

Should his relations in California or Nevada wish more information in regard to him, please address Isabella Harris, or Evan B. Morgan, Cleveland, Iowa. E. B. M.

THE Jewish people collected the money before they expended it. They did not offer to God a house built with money that belonged to other people. The temple was not mortgaged to some wealthy insurance company in Tyre or Sidon. Nor did they interrupt the daily sacrifice, or neglect the other calls on them, in order to give the money to the temple. The Jews were content to worship in a tent, very humbly, until they had the money to build a magnificent house. Their conduct in these respects is one which churches, expecting to build, would do well to study.

IOWA AT THE WORLD'S FAIR.

The preparations for the World's Fair which opens in New Orleans, December 1st, next, is attracting the attention of the entire country. The indications are that it will be of even greater magnitude than any Exposition ever held, not excepting the great Centennial at Philadelphia. Congress has appropriated \$1,000,000 as a loan, and it will soon give a half a million of dollars more to pay the expenses of a government exhibit. Owing to the late appointment by President Arthur of Mr. Herbert S. Fairall, of Iowa City, as Commissioner for Iowa, the matter of an appropriation by the Iowa Legislature was not presented in time and no funds were secured from this source. However, the World's Fair management have placed at the disposal of Commissioner Fairall, and his assistant John S. Ely, President of the Cedar Rapids Board of Trade, the sum of \$5,000 as a nucleus with which to prepare for a proper exhibit for Iowa. We learn that superintendents of the several departments into which the exhibit is to be divided, will soon be appointed, and that an assistant commissioner will be designated for each county. We are glad to learn that the project is booming in Iowa. We hope our people will bestir themselves to see that the resources and products of the State are presented at New Orleans in good shape.

WELCOME HOME.—In the mountains of Tyrol it is the custom of the women and children to come out when it is bed-time, sing their national songs until they hear their husbands, fathers and brothers answer them from the hills on their return home. On the shores of the Adriatic such a custom prevails. There the wives of the fishermen come down about sunset, and, singing the first stanza, they will listen awhile for answering melody from off the water, and continue to sing and listen till the well-known voice comes borne on the waters telling that the loved one is almost home. How sweet to the weary fisherman, as the shadows gather around him, must be the loved ones at home, that sing to cheer him; and how they strengthen and tighten the links that bind those humble dwellers by the sea.

CHRISTIANITY is a cleansing religion. It purifies the mind and heart. It makes inward health in the region of the motives and affections. There is much said about the cleansing power of the Gospel. And it is true. It thoroughly cleanses, within and without. No man or woman who is a sloven in apparel, who neglects ablutions of the body, whose feet are unwashed when retiring to bed, whose teeth are seldom if ever brushed, whose skin is odorous with the sweat of last week's toil—no such sloven need talk about the inward cleansing. No matter how menial the day's toil, if in the fields or mines or sooty shops, still, before the toiler sleeps there should be the cleansing of water and soap. The body must be sanctified as well as the soul, and Christianity cleanses both soul and body. Wash and be clean.

CHICAGO, BURLINGTON & QUINCY R.R. TIME TABLE.

Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 3.50 p. m. Going West:—No. 41, Passenger, 7.28 p. m. No. 45, Accommodation, 2.03 p. m.

Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.50 p. m.

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TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.

I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.

Very respectfully, N. N. HAZELTON.

Moscow, Idaho, Jan'y 11th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.

Yours in bonds, J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,

Geo. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.

JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.

Your brother in Christ, O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.

JOHNS & ORDWAY, Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.

Yours in bonds, WM. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884.

Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.

Yours, V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883.

MESSRS. JOHNS & ORDWAY, Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,

W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.

Bro. Johns & Ordway.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.

Yours in gospel bonds, E. W. CATO, SEN.

Bro. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

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THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price, \$2.50 per year.

JOSEPH SMITH - - - EDITOR.

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THE SAINTS' HERALD

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, July 19th, 1884.

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, July 19th, 1884.

IN reply to the question, "Why do not the saints use the translation of the Bible made by Joseph Smith instead of the King James' revision, now commonly accepted?" Mr. Charles W. Penrose, Editor of the *Deseret News*, said:

"The reply to this summarized, that the latter-day prophet died before he had completed the revision, and there was not time in his life for a full revision of the work of King James' council, and the world would not accept Joseph Smith's work in its incomplete condition. It was accepted by the Josephites, however."

Does not the learned Editor know that the history of Joseph Smith states: "I completed the translation and receiving of the New Testament on the 2d of February, 1833, and sealed it up no more to be opened till it arrived in Zion."—*Mill. Star*, vol. 14, p. 361.

"We this day, July 2d, 1833, finished the translating of the Scriptures, for which we returned gratitude to our Heavenly Father."—*Mill. Star*, vol. 14, p. 451.

It will not do for Mr. Penrose to try to escape the conclusion that the fair minded reader is sure to arrive at, when he sees the statement he has made, and the opposite one made in the History,—that he either did know and had misstated; or that he was unpardonably ignorant on the subject.

EDITORIAL ITEMS.

By a late letter from Bro. H. A. Stebbins to Bro. Asa Cochran of this office, we learn that he has preached nineteen times at Lucas and Cleveland, Iowa. The Congregational Church was opened to him at Cleveland, it being the first time it has been opened to our people. On Sunday, July 6th, he baptized two at Cleveland, and another gave his name for baptism the following Sunday. Another says he will obey in due time. He also reports the baptism of four at Osceola, Iowa, July 6th, by Bro. Spencer.

The resolution in Kewanee District conference minutes, published on page 438 of present volume of HERALD, reading,

"That no person within the district shall be permitted," etc., was rescinded at their last session, and not adopted as the published minutes show. We correct by order of J. L. Terry, district clerk.

In Bro. Etzenhouser's letter, on page 444 of present volume of HERALD, the fifth and sixth lines of second paragraph should be transposed in order to read correctly.

EXTRACTS FROM LETTERS.

Bro. R. Coburn writes from Blenheim, Ontario, June 29th:

"We had a very good time at our late conference. The Baptist choir furnished the music for the services Sunday. Truly if the Saints do what is right, they will gain favor in the eyes of the people."

THE following friendly notice is from the *Premont (Neb.) Tribune*, sent us by Edward Rannie, Jr.:

"The Reorganized Church of Jesus Christ of Latter Day Saints, (anti-polygamy) held service in their new church, June 28th and 29th, east of Frank Stauffer's residence. Elders Rumel, Mintun, Nelson and Kemp were present, and some very eloquent sermons were delivered, showing that the preachers were men of ability and also Bible students. They brought forth strong arguments, and proved them from the Bible to show that their church was like the one Christ established. The church itself is a handsome building for its size, and shows good taste and judgment, and is an ornament to the town. The members may congratulate themselves on having such a church to worship in. Good interest was manifested and the house crowded."

THE following prospectus of the "*Vindicator of Truth*," an eight page pamphlet to be published in the interest of the English Mission, will be of deep interest to the Saints. May it have a long and prosperous life, and become an instrument of power for the spread and establishment of truth in that far off land.

PROSPECTUS.

FOR some years there has been a strong desire on the part of some of the Saints that we should issue a Periodical in the interest of the English Mission. Without in any way casting reflection upon the promoters of past schemes, we think we are justified in saying that the effort of last Mission Conference is the only one having a practical form.

It will be remembered by many that by resolution of the Annual Conference of the English Mission, held at Stafford, 1883, the publishing of a Periodical was entrusted in the hands of the President and Secretary of the Mission, empowering them to issue as soon as they thought practicable.

To secure them and the Church against any loss, a guarantee fund was opened, and some £8 promised.

Some, no doubt, have wondered why the Periodical has not been forthcoming ere this. In answer to such we beg to say the only reason we can assign is our having no desire to rush into

print in a manner which would compel us to call upon the guarantee fund, and even now we come to the front with diffidence as to the success of the enterprise.

Although little has been done that can be seen, we assure our readers that the subject has occupied our minds considerably.

Perhaps there is no one who knows the value a Periodical would be to the Mission better than we, but at the same time we can not shut our eyes to the responsibility of the undertaking.

It appears to us that to carry the undertaking to a successful issue, three things are absolutely necessary.

First—Cheapness.

Second—Simplicity.

Third—Interest.

The first depends upon the quantity subscribed for, the second upon the contributors of matter for the columns, and the third upon the kind of matter published. We think the third is the key of all.

It seems to us that to make a Periodical of interest in and out of the Church ranks, it should be got up so as to answer the purpose of a Tract, on the principles of the Gospel of Christ, as well as mutual intercourse between the members of the Church. And we are of the opinion that if controversy between brethren on *doubtful points* be conspicuous by its absence, and some good pithy, sound first principle articles, together with letters of interest and exhortation be had, that enough interest will be created to secure a cheap and profitable paper.

We have been at considerable trouble in obtaining estimates from printers, and have now one which enables us to venture publishing.

We find that an eight page, double column, same size as the "*Herald*" used to be, can be issued monthly at half-penny each, provided one thousand per issue be sold; while a 16 page, same size, can be sold for a penny each if a thousand be sold; but in either case it will be necessary that the thousand copies be sold, or else it can not possibly pay its way.

We submit that if the branches collectively, and the brethren and sisters individually, will put forth interest enough to use a periodical for free distribution as a tract, that either the eight or sixteen pages can be had.

The success of the enterprise does not rest in the hands of Editors, but rather in those of the members at large, and we ask, "Shall it be a success, brethren?" and await your reply, promising to do all we can to help to that end.

One word more and we are through. We hope that no one will slacken their efforts on behalf of the "*Herald*" on account of the "*Vindicator*." If our effort should cause but one, who now takes the Church organ, the "*Herald*," to cease their subscription to that paper, we shall be very sorry we made an effort to publish a paper in the interests of the English Mission. Therefore we hope the brethren will continue their support in that direction as well as to our new enterprise.

We are, brethren and sisters,

Your fellow servants,

THOMAS TAYLOR, *President*.

C. H. CATON, *Secretary*,

Birmingham, English Mission.

Neither condemn nor oppose what you do not understand.

Happiness consists in a man being able to maintain his own being.

Pride is as loud a beggar as want, and a great deal more saucy.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Correspondence.

DAVIS CITY, Iowa,
July 10th, 1884.

Bro. Joseph:—I was very much interested in reading Bro. Heman C. Smith's letter in the *Herald*, of the 12th instant, in the which he speaks of his visit with David Whitmer, on which occasion Bro. David Whitmer affirmed his testimony of the truth of the Book of Mormon, and also stated that, "He was with Oliver Cowdery in his last illness, and was by him admonished to never falter in his testimony of the Book of Mormon, for it was true."

In connection with these testimonies I wish to give a short extract from the history of Joseph Smith, (your father), as published in the *Millennial Star*, page 790, vol. 18.

"Sunday, November 28th, 1841. I spent the day in company with the Twelve Apostles at the house of President Young, conversing with them upon a variety of subjects. * * I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book."

Thus we have the testimony of Joseph, David and Oliver, all of whom saw and examined the plates from which the Book of Mormon was translated, as presented before them by the holy angel of God.

It is said a threefold cord can not easily be broken; but I wish to add my testimony, that I also know, by the manifestations of the Spirit of God, that the Book of Mormon is true, and that it contains the fulness of the everlasting gospel of our Lord and Savior, Jesus Christ; and blessed will be all those who obey and live and walk by its holy precepts, and endure in faith to the end.

Ebenezer Robinson.

KIRTLAND, Ohio,
July 4th, 1884.

Dear Herald:—Having been on the move for several months past, my correspondence has become deranged and broken. Using your columns as a medium, I will endeavor to make known my whereabouts at the present, and probably for the future. Immediately after the district conference held in Pittsburg, the beginning of March, in company with Bro. G. T. Griffiths and wife, I left for the west, they to visit his mother and other members of their family residing at Bevier, Mo., and I to reach Stewartsville to attend the special meeting appointed by the Quorum to be held prior to the meeting of the General Conference. After a journey of twenty-four hours on the cars, we stopped off at Sandwich, Ill., for a rest, and partook of the hospitality of Bro. Israel L. Rogers and family, as hundreds have done before us. I enjoyed the visit much. Bro. G. T. Griffiths and I both preached while there. When we reached Bevier, quite a number of the Saints met us at the depot, and gave Bro. Griffiths and his wife a hearty welcome, and myself a kindly greeting. During a brief stay we held several meetings, and spent several pleasant hours visiting at the homes of the saints, rejoicing together in hope of the glory to be revealed. The council meeting of the

Quorum and the conference were profitable to myself. Instead of the Quorum hastening and hurrying to get through with their business in order to keep pace with the conference, time was afforded for deliberation and thought upon the subjects which came before them, and I believe all felt that it was one of the best meetings as a body we had ever held. While at conference I was the guest of Bro. J. M. Terry. The kindness of himself and wife I gratefully remember. May the peace of God be their portion forever.

From Stewartsville with Bro. E. C. Briggs as a traveling companion. From St. Joseph I visited Independence for the first time. Not only was I desirous to see the place, but also to take a glance at the element gathering there; concluded it was as good as the average branches of the church. But with us all a new leaf will have to be turned before we can apply to ourselves the language used by John, 4:17: "As he is, so are we in this world." Not until then can the Saints build the city of our God, and the Temple of his holiness. Returning to St. Joseph, I again started westward to Little Sioux, Iowa, to visit my late wife's sister, Sophia Lanyon and her family. Had not seen them but once in twenty-five years. Visited among the Saints. With Bro. Gamet had several chats, but found him in quite feeble health. Bro. Condit and Rowland Cobb had joined the hosts who have gone before. I forgot to mention that at St. Joseph I was the guest of Bro. Senterlow Butler, with whom and his family I became acquainted at Waltham, Mass., while on the eastern mission, years gone by. I also visited Council Bluffs. Was very kindly and hospitably entertained by Bro. Beebe and his household. Grace be unto them; The city has wonderfully improved since I last saw it. I should have said while at Independence Bro. John C. Foss was mine host.

Concerning the Temple lot, I can readily believe it was pointed out by the finger of the Lord, for a more beautiful site for such a purpose I can not conceive. Returning from the west, I diverged from the main line of travel, to fill a promise formerly made, and again repeated, a request to visit the Saints at Coldwater, Michigan. What shall I say of them? To me the earnest, faithful Saints are so much alike, I can not discern any difference. They are one in Christ Jesus wherever they be. Hospitable, tender hearted, honest in their attachments, give proof of the Spirit that actuates them in that respect, showing they are not of the world. Such is my estimate of the Saints of the Coldwater Branch. Here for some time resided the brethren W. H. and E. L. Kelley and families. To-day their names are like ointment poured out, fragrant for good. While there I was called upon to visit Clear Lake, Indiana, to conduct the funeral services over the remains of Bro. Peter Bally, an aged Saint; who true to his trust, his end was peace. Respected by all, his funeral cortege was large. Held a few meetings with the Saints while there. They have quite a good sized chapel, and a large Sabbath School, which is carried on winter and summer. That is as it should always be when possible under all the circumstances of the case. It is creditable to teachers and scholars, because it requires an interest in both parties, to continue in heat and cold. It will surely bring fruits, and obtain the penny appointed at the har-

vest of wheat. May their faith and zeal increase and abound. I should have noticed that what is called the northern division of the Coldwater Branch started a Sabbath School the first day I preached there. Its opening was large and promising.

At the request of Bro. Kelley, I am here as doorkeeper in the House of the Lord, attending in that capacity until one of them returns. Have had several lengthy conversations with parties—one a Presbyterian Minister from Manti, Utah. I sold him a copy of the Inspired Version of the Scriptures. A person with him I understood afterwards, was a convert from Utah. He said little or nothing. My address for the present is here; afterwards Pittsburg, Pa., where letters to me will reach me, even if I may not be there.

JOSIAH ELLS.

BOONE, Iowa, July 8th, 1884.

Dear Herald:—My heart is filled with love and gratitude to the dear Father who has said in his word, Whosoever doeth his will shall know of his doctrine. That he is not a respecter of persons we all find to our joy, when we have obeyed his commandments. As I was reading in the *Herald* my mind came to this place. On your journey of love to the dear followers of Christ far and near, take with you a greeting and tell them that the Spirit that gives them joy and peace, the same is also with me, so I can feel its hallowed influence; and I have the promise that if I strive after it I shall have it as a constant guide and companion, however weak I am. I hope to hold on and not give up, until I reach the high point of view which is before me. I am ever thankful to God that he has opened my understanding to this heavenly light. I have no greater joy and pleasure than when I am in meeting with the Saints, listening to the testimonies and hymns. I ask you brothers and sisters when you read this, that you will pray the Father in my behalf, that I may overcome the weakness which holds me to my seat in testimony meetings, and binds my tongue in the presence of the Saints. Yours sister in Christ,

ANNIE LANE.

WEBB CITY, Jasper Co., Mo.,
July 1st, 1884.

Beloved Saints:—I feel it a great privilege we have of conversing with the pen; for how oft we read words of cheer from those unseen, through the instrumentality of writing; and how often we are filled with the same Spirit that has prompted the writer when we peruse the lines. If they are written by the inspiration of the Spirit, what a joy fills our souls; and we renew our determinations to be in possession of that comfort that passeth all else in this life. I often think of the words of the apostles, that they said when they were journeying with our Savior and did not know him, how their hearts were filled with love for him; and so it is with all his yet. There is a love that surpasseth all else. We have anxiously waited for an Elder to visit us, but have not been blessed with that privilege yet since last September. Our house is always open to receive any of the Elders, and we are willing to do all we can for the advancement of the cause. There are some here who have investigated, but have not had opportunity to hear preaching. We have always been able to secure a house when we earnestly desired one. Hoping that the Lord

may open up the way, and send some one that the word may be preached in this place. With love to all Saints, asking an interest in your prayers, that I may ever be found ready to give an answer for the hope I have received, and be worthy of the name of Christ is the desire of your sister,
R. M. BRADLEY.

MOUNT HECLA, Texas,
June 23d, 1884.

Dear Herald:—From the 15th of March to the 19th of April, I labored in Bastrop county, (part of the time cutting brush), holding some meetings with the Live Oak Branch, and some in and near McDade. When I went to the latter place to fill my second appointment, it was rumored over town that I would not be allowed to preach in the church, the principal objectors being of the Braden stripe. Bro. Heman knows Mr. Jones. Others being more liberal minded, said we should preach if we wanted to, and putting their faith into practice, it was not long until they had their crowd and they armed with Winchester rifles and revolvers, to defend what they said were their rights. Meeting time came and I preached and was not molested. As evidence that the people of that community will shoot, there were five men killed on Christmas last. It was with difficulty that I kept our friends quiet; but when I got them to understand that it was my meeting, and I wanted to do the talking, they behaved well enough.

From Bastrop we went to Bureson county, and spent a few days, but did no preaching—can't get a crowd in that country to preach to. From Bureson we went to Temple, in Bell county. When I got there I learned that the Saints and friends in Young county had sent a post office order to me to pay our way up there, but had misdirected the letter, and I did not know where it had been sent to, so we had to wait about two weeks to make more enquiries and get a new order, as we did not know where the first was. All things being ready we took the train at three in the afternoon for Weatherford, having preached only twice while in Bell county. Rain and hard work for farmers, hindering. We arrived at Weatherford at two o'clock at night, and found Bro. Bennett waiting for us. Next day, 26th, we embarked in Bro. Bennett's wagon at noon, and started for Young county; and after turning twenty miles behind us, we camped for the night. Next day we traveled about seventeen miles by noon, and stopped at one Mr. Green's, where Bro. Bennett had agreed that we would preach for them. It was noised around that afternoon, that a Mormon was in the country, and would preach at the school-house at night. Night came, and with it a good crowd to the school-house, and I spoke to them on the plan of salvation with good liberty, and was invited to come again. Lodged with Mr. Green that night, and next day we traveled seventeen miles and arrived at Bro. Bennett's, making in all about fifty-five miles we traveled in a wagon. Since we got here we have been holding meetings as circumstances would permit. It is harvest time, and people are too busy for many evening meetings. Some seem to be interested. Calls come from every direction for us to come and preach for them; and as I am in no great hurry, I will fill all the calls I can, and tell them enough to save or condemn them. There is no time that I feel better than I do when presenting

the gospel to those that have never heard it. With the world we are gaining favor, so much so that we do not have near the opposition that we had a few years ago. Asking the prayers of all the Saints, I subscribe myself a brother in the church,
A. J. CATO.

STUART, Montana,
July 7th, 1884.

Bro. Joseph:—Last Saturday baptized Sr. Eliza Dingle, and her son, a young man, aged seventeen. She united with the Utah Mormon Church in Liverpool, England, twelve or more years ago; moved to Salt Lake City, saw and detested polygamy and kindred evils, moved to Montana, and by reason of her disappointment in Utah, kept her own counsel relative to her former connection with the Utah Mormons till of late. By reading some of the church publications faith grew into desire to be united with the Church, and we trust both herself and son will find rest and full salvation in the fold of Christ. Held two services yesterday, one at Stuart, and one near Willow Glen, with fair attendance and fair interest. I now think to go to Deer Lodge and vicinity for a week, and then go on to Soda Springs and Malad City, Idaho, and thence to Salt Lake City by August first.

Yours,
W. W. BLAIR.

LIMERICK Jackson Co., Ohio,
June 22d, 1884.

Dear Herald:—I have just returned home from hearing a funeral discourse delivered by a preacher of one of the so-called orthodox churches here. We withdrew our appointment because of the funeral occasion. Several of the Saints going caused the preacher to say he concluded to change his usual routine on such an occasion. For a base he took the 19th and 20th verses of the 11th chapter of Ezekiel, "God will take away their heart of stone, and give them a heart of flesh, &c." He then took special pains to show that baptism was not needed, and that the Pentecost blessing was given to convince the murderous Jews. Acts 8th. The apostles had to impose hands for the bestowal of the Holy Ghost on the Samaritans. Acts 10. The household of Cornelius was brought in a different way from the former, showing the three nations had to be brought to the one way of having their "stony hearts" taken away, and a heart of flesh given, that love might be shed abroad. So much gained he felt strong, and taking up the Bible he turned to the children and grandchildren of the deceased, and assured them on the authority of that book, that their mother is with God in the highest courts of heaven, in the bridal chamber, in the salubrious clime with a harp in her hand. In the midst of nods, amens, and thank God, and tears, he waxed strong, and could afford to give any an opportunity to make remarks who might so desire. As none were offered he closed. After I came home, I summed the whole matter in this wise: he varnished a portion, whitewashed the most vital part, and painted the remnant; but to all thinking minds present, the truth, as Bro. Joseph once wrote, "showed its smiling face;" and the non-thinking do not know the difference between truth and error.

We are having a thriving Sabbath School in this place, ably superintended by Elder James Moler, who formerly lived in Mason Co., West

Virginia. With the aid of his son Bro. H. E. Moler as secretary, and the zealous working of the teachers and scholars, we have an interesting as well as instructive school, causing no little notice among the people. The brethren converted an old saloon into a house of prayer until our new church is completed, which will be in a few weeks. It is small but neat. It was commenced about the middle of May.

Four years ago last winter there were but two Saints in this place, Bro. T. J. Beatty and wife. Almost the entire community was against us. A paper was circulated and received the names of twenty-nine of the citizens, which was handed to my husband with a written request to make this his last visit, &c. They sought to obtain law in the county seat against us; also wrote to the Governor of the State to know what course to pursue to rid the community of us and our false doctrine. Through the faithfulness of Bro. Beatty and wife, there is now in all sixteen members surrounding the village, some obeying, and others moving in. Among the number, three of Bro. Beatty's daughters, who in the midst of many young people seldom fail to discharge duty publicly, thereby setting a noble example. The branch numbers forty members. It owns a church some six miles from here, where every other Sabbath there are services held, while here there is preaching every Sabbath directly after Sabbath School. We moved from Meigs Co., Ohio, to this place in April. There are four Elders here, who for some time seem to be led alike in presenting the proofs of the Book of Mormon to this people, and the great foundation of the latter day work. The whole branch seems to be working both spiritually and temporally like bees, which is pleasant to behold, having the good will of the people, who say we are a good, honest people; but can't believe our doctrine.

Praying that the church may prosper in every godly move, I am as ever a "helper" in the cause of Christ,
ELLA R. DEVORE.

GREEN RIVER CITY, Wyoming,
July 5th, 1884.

Bro. Joseph:—My desire is to gather with the church, and be where I can partake of the blessings of God. Here no meetings are held of any kind. I think if the brethren were here, they might start a branch of our church. Your sister in the hope of Christ,

ARTD E. STEPHENS.

NEW ALBANY, Ind.,
July 5th, 1884.

Bro. Joseph Smith:—We have just returned home from conference at Hall's Ridge, where we met the Saints and had a good time, and enjoyed quite a measure of the Spirit of our Master; also had the pleasure of seeing some things adjusted that will tend to advance the work in this district. We found the Saints at Union in a lively condition, and striving for the Spirit and its blessed gifts, also found them ready to build a meeting house, they having raised sufficient funds, and intend to have it ready to be dedicated next conference.

We went into Ripley county with Bro. James G. Scott, and found him to be an agreeable companion and spiritually minded. We held several meetings, and of course as is usual, the enemy was on the alert to try and frustrate the objects of this latter day work. In our endeavors to

preach Christ we were accosted in our meetings on Sunday at eleven o'clock by a preacher of the Campbellite persuasion, in which he did everything he could. And after the second reply to him by Bro. Scott, he asked to be permitted to withdraw his objections as he did not desire to contend with the word of the Lord. The result was that three presented themselves for baptism, and we have reason to believe there are others who will be ready as soon as they are visited. We found the foot-prints of the teaching of some brethren by example in the use of tobacco; but after some exhortation, we soon saw good fruit, and the Lord blessed them in their endeavor in righteousness. My desires and my hope are in the ultimate triumph of this latter day work.

In sincerity, yours,

WILL KELLEY.

CLEVELAND, Lucas Co., Iowa,

July 8th, 1884.

Bro. Joseph:—Elder Henry A. Stebbins returned about the 26th ult., and he has delivered a few discourses in the Saints' Church here, and in the Methodist Church, laying before the people the primitive precepts of Christ in a way so charitably as to extract words of commendation from some that we thought to be strongly prejudiced against the work of God.

T. R. ALLEN.

NORTH HENDERSON, Ill.,

July 8th, 1884.

Brother Joseph:—Our hearts were made to rejoice by seeing two baptized by Bro. C. A. Hall, yesterday. They were from Galesburg, a young man and a young woman. At the confirmation the Spirit was made manifest. This makes ten in number that Bro. Hall has baptized in a short time; he has had charge of our branch, and more seem to be near the kingdom. We have reason to rejoice that our little branch is reorganized again. We meet in our little church which is newly painted, at eleven and three o'clock each Sunday. We think there is a great work to be done here. We esteem Bro. Hall highly for the work's sake.

Yours in gospel bonds,

ISABELLA GLASS.

PETER'S STATION,

San Joaquin Co., Cal.,

June 30th, 1884.

Bro. Joseph:—Since I wrote you from Sacramento City last April, I have been almost constantly traveling and preaching. During the last two months I have visited and preached in the principal towns in Sonoma, Mendocino, Lake and Napa counties, delivering in all, over forty public discourses, and distributing over a thousand tracts, and doing an immense amount of private preaching, praying, &c. But with all this labor not one soul has been added to the church as the result of this effort. And were it not for the perfect assurance in my own heart that I have labored diligently and at the utmost of my ability with an earnest desire for the salvation of souls, I should feel discouraged and ashamed of my labors. I have, however, had an excellent hearing in most places, large audiences, good attention and much liberty in speaking. Could I have confined my labors to any one region, it is highly probable that I might have accomplished a much greater apparent good; that is, I might

have brought some, perhaps many, into the church. My efforts however have not been directed so much with a view to the conversion of individuals, as for the removal of prejudice from the minds of the masses, and the placing of our cause in its true light before the people. And in this matter I feel confident that God's blessings have attended me.

Last week I delivered five lectures in the city of Stockton to fair sized, attentive audiences. On Sunday night our little church could not accommodate near all who came to hear.

The press was quite liberal. The three daily papers, the "*Independent*," "*Herald*" and "*Evangelist*," gave a free advertisement of all my lectures, and also called special attention to them in the local columns. The "*Independent's*" reporter was present at our Sunday night lecture, and gave the public quite a liberal synopsis of the same, withholding some of the more important items. The "*Mail*" reporter flattered me with a rather lengthy interview, out of which he formulated quite a lengthy but garbled report. I am now down at Bro. John Nightingale's, Peter's Station, fifteen miles from Stockton. I have been here five days, and have already delivered seven lectures, five at Peter's schoolhouse, and two in "Linden Hall" in the town of Linden, two miles from this place. I preach at Linden to-night again, and shall continue my effort there for a few days, and then go up to Sacramento in order to be present at the dedication of the Saints' Church on Sunday the 6th of July.

In my labors in this place, Linden and Stockton, I have been greatly assisted by Bro. Nightingale. Bro. John is an "old timer," and was the fourth one baptized in Bolton, England, when the Elders first visited that place, in 1839. He has some of the old fire still burning in his bosom, and greatly desires the prosperity of the Master's cause.

With prayers and best wishes for yourself and all Israel, your brother in Christ,

J. B. PRICE.

GREEN RIVER CITY, Wyo.,

July 2d, 1884.

Dear Brother:—I live at this place, and think that some elder would do well to come through here and preach. There are four families here that have left Utah, and they seem to want to hear the Josephites preach. They have been reading my *Heralds*, and I have been talking to them, and they say that they want to know the will of God and do it.

M. STEPHENS.

REESE, Mich., July 7th, 1884.

Bro. Joseph:—At present the work of the Master is gaining in Reese. For some time past we have not had very many to hear us; still we have done the best we could in keeping up our meetings. Outsiders are manifesting an interest now to come out and hear for themselves. We are encouraged, and feel that if they will continue to come, they will be made to feel that we are in the faith, have risen just a little higher than tradition.

June the 28th I left home for Tamas, a distance of eighty miles. Got there that evening. Was met at the boat by W. J. Smith. The next day in company with Bro. Smith, went seven miles out in the country, and at two o'clock, related my experience to the Saints, and exhorted them to

prove faithful. In the evening I spoke again in the same place concerning the mission of our Lord; and while speaking upon the subject, showing from the New and Old Testament Scriptures, the equality, love and justice of God, I received strength, and I know that this latter day work is a reality. The next evening I spoke again in the Glenden School-house. The house was not crowded. The few Saints living near there came out; also a few outsiders. I felt much blessed in presenting the word of life. I was there three evenings. Preached three times, and then left for home.

Elder Willard Smith has been actively engaged in the ministry. In one new place he has baptized I think fourteen, nearly all heads of families. They have the secret of the Lord with them. Since my last writing to you, I have labored in Vassar and Bay City, preaching one Sunday in Vassar and the other in Bay City. Baptized one in Bay City and four in Vassar. The interest in both places is very good. I shall continue the work in the above places as long as one soul interested comes out. Our conference at Brown City was a good one. Our business meetings as well as our preaching, met the approval of God. We were sorry and much disappointed that our district president was absent. However, all things were done decently and in order.

Bro. Columbus Scott preached a very pleasant and interesting discourse on the revelations of God's word. He showed clearly that God had set up the ensign the second time, to recover the remnant of his people. Our Bishop talked to us about the law of tithing, and gave good advice. Made some excellent points. On our way home, the Saints said Bro. Blakeslee made that matter clearer than ever before.

Your brother in Christ,

E. DELONG.

Summary of News.

GENERAL NEWS.

July 3d.—The Steamship Faraday has laid 200 miles of the Bennet-Mackey cable from the eastern shore end, and has put into Queenstown for coal.

Some of the leading patriots in China are rousing the people to repudiate the recent Franco-Chinese treaty. France threatens that in case China does not carry out the agreement fixed upon, she will demand a large indemnity. Rather than pay this the Celestial Jingoos propose to go to war.

Some of the sensational journals of Paris report three deaths from Asiatic cholera in that city. The *Voltaire*, however, says that the disease is simply cholera morbus.

Three deaths from cholera have been reported at Marseilles since last night. At least 6,000 of the inhabitants have fled. Four hundred poor workmen from Toulon were sent back to that city. The panic is unquestionably on the increase. In the face of this, however, the physicians and chemists of the city held a meeting and declared the alarm senseless. The rate of mortality at present, they aver, does not exceed that which is usual at periods of great heat. They express the belief that many deaths attributed to cholera are really due to other causes. Between morning and one o'clock this afternoon two deaths

from cholera were reported at Marseilles. At Toulon at ten o'clock this morning three deaths were reported since last night. The sanitary condition of the city is improved. The Italian refugees have been interned at Ventimiglia. The Italian Consul is recovering from the cholera.

Seven persons have been attacked with cholera since eight this morning at Toulon. Five deaths have occurred since that hour.

The Secretary of State of the U. S., today received a cable message from Consul Mason at Marseilles as follows: "The situation is worse at Toulon. The deaths average ten daily. There were thirteen yesterday. It is conceded that it is the Asiatic cholera. The epidemic is stationary at Marseilles. There were six deaths Friday, eight Saturday, four Sunday, and five Monday. Tuesday and Wednesday there were some cases of apparently Asiatic cholera. The remainder were infantum or sporadic. There are twelve cases at the hospital. Many thousands have left for the interior. The steamer Burgundy sailed for New York Sunday without passengers. No emigrants to the States are reported."

To prevent the possibility of importing cholera from France into this country through the mails, the British Government will be requested to thoroughly disinfect all French mails passing through England to this country.

El Hazar, the greatest Mohammedan University, after a secret conclave, has pronounced in favor of the Mahdi's religious claims. El Hazar had hitherto denied the Mahdi's pretensions. This decision, it is believed, will have an important influence on the Senussi and other tribes.

Suakin dispatches state that friendly natives made a sortie and killed two rebels and captured several prisoners.

A dispatch from Cairo says letters from Khartoum state that Khartoum was captured during the latter part of May without difficulty. There was no massacre. Most of the Europeans turned Mohammedan. Among those who did not was Gen. Gordon, who is quite safe and allowed the freedom of the Mahdi's camp. The Mahdi himself is at Khartoum. The Europeans are well treated.

The reported capture of Debbah by the rebels is officially denied. It is rumored that El Mahdi, who had started for Khartoum, was obliged to retrace his steps on account of the movements of rival Mahdis. In Darfour the Hamah tribe stopped El Mahdi on his return journey.

Yellow fever is raging in Guaymas, Arizona. There are five cases in the railroad offices. It made its appearance a month earlier than last year. The continuance of dry weather will prove disastrous. Many citizens are leaving for the North.

The Superior Court of Panama has impeached Dr. Cervera, President of the State of Panama, for bribery, and named Gen. Ruiz, Second Vice-President, president. Dr. Cervera refuses to leave the Presidential residence. He is surrounded by about one hundred friends, armed, and has fifty police armed with Remington rifles. President Ruiz demands the building through Gen. Ibanez, commandant of the Panama garrison. Ibanez has 700 well-armed men. An English man-of-war is expected on the station within forty-eight hours. French and American interests are wholly unprotected. Some fear a repetition of the revolution of 1879, which would be very disastrous for the canal company.

The emigration to America of the Jews in Southern Russia is increasing very rapidly.

July 4.—There were no deaths from cholera at Marseilles last night. There were five at Toulon. Dr. Borel, the Naval Physician, died to-day from cholera, at Toulon.

The Gulf coast of Mexico has been quarantined against France on account of the cholera.

The French allowed the Lang Son garrison three days to surrender before they attacked. The officers of the garrison replied that they had no orders to surrender. The French officers taken prisoners were well treated.

The budgets of Cuba and Porto Rico have been reduced \$2,000,000. In the Chamber of Deputies of Spain to-day Armijo attacked the Government's foreign policy. He deprecated the isolation of Spain from the rest of Europe, and asked whether the Government intended to occupy the port of Ifni, on the Moorish coast. The Foreign Minister declared the Morocco question a very delicate one.

The new addition to the stamp tax, in Mexico, which goes into effect the 15th inst., puts a two per cent additional tax on the original.

President Arthur has nominated Judge Alphonso Taft, of Ohio, United States Minister to Russia; John M. Francis, of New York, Minister to Austria; Louis Richmond, of Rhode Island, Minister to Portugal; Samuel H. M. Byers Consul-General at Rome, and Ramon C. Williams Consul-General at Havana; Congressman Kasson, of Iowa, for Minister to Germany; John M. France, of New York, Minister to Austria.

July 5.—The thermometer in Toulon to-day registered 95° in the shade, and the city presents a mournful appearance. Almost all the inhabitants whose circumstances enable them to live elsewhere have left the city, and the number of those who have thus fled from the pestilence is estimated at three-fourths of the entire population. The people who remain are of the poorer classes, who have no means to go elsewhere, and their condition is pitiable. There is no employment for mechanics, and no trade for shopkeepers. With the exception of the dealings in actual necessities of life, trade is at a stand-still, and many tradesmen have been ruined. Five of them committed suicide during the present week. Many public officials have deserted their posts, and the people demand their dismissal on the ground that their desertion tends still further to disorganize the community and invite anarchy and pillage.

The authorities of Paris to-day decided not to postpone the celebration of the national fete commemorating the fall of the Bastille the 14th inst., and the citizens' committees are making extensive preparations for the celebration. Special trains are to be run on all the railways leading to Paris, and cheap fares are offered to excursionists from all parts of France. Medical experts predict that an outbreak of cholera in Paris is certain to result, and that the disease may be widely disseminated by returning excursionists. It is stated that Dr. Koch, the chief of the German Cholera Commission, who has come from Berlin to investigate the present epidemic, complains that the French physicians and officials manifest a jealous disposition and purposely obstruct his researches.

Seven deaths from cholera have occurred at Toulon since last night. The oxygen cure is unsatisfactory. Evening.—There have been four

deaths from cholera since ten o'clock this morning on the transport Shamrock. There are 130 cases in the hospital, of which sixteen are in a dangerous condition. There was one death from cholera last night at Marseilles. There were twelve deaths from cholera during twenty-four hours ended at eight this evening. Nine of these occurred to-day. The heat is excessive.

There was a dramatic and notable scene at the Foreign Office in Paris to-day. The new Chinese Minister to France, Li Fong Pao, obtained an interview with Premier Ferry, and stated that he had come to confer regarding the charges that the affair at Lang-Son was a violation of international obligation. M. Ferry received the communication of Li Fong Pao with chilling impassiveness, but when the Chinese Minister began to argue that the Lang-Son battle did not show a breach of the treaty, M. Ferry abruptly closed the audience by rising from his seat. The Premier was pale with anger, but he said in cold and measured tones: "Capt. Fournier will arrive at Marseilles tomorrow with the original treaty which he signed with Li Hung Chang. We must await his arrival and a formal view of that treaty. In the meantime, we believe that the treaty has been grossly and treacherously violated in accordance with a prearranged plan. We are, therefore, prepared to act vigorously to avenge the outraged honor of France."

A new political and financial movement has been started at Berlin. Many influential bankers and traders of that city have united in forming a committee to promote the election to the next Reichstag of Deputies favoring the protection of German commercial interests at home and abroad. Every candidate who wishes the support of this committee, and of the voters whom it represents, is required to sign a pledge committing him to vote on all colonial questions in favor of the extension of German commerce, irrespective of party affiliations. There is no lack of the "sinews of war" for this novel political campaign, and 200,000 marks have already been subscribed as a nucleus for an election fund.

The Austrian naval authorities are taking a hint from the long-established policy of England and are preparing a scheme for subsidizing all merchant steamers which are so constructed as to be convertible into armed cruisers in time of war.

July 7.—Advices from Suakin have reached Paris which say that Gen. Gordon has been murdered by his own soldiers and that the Mahdi has captured Khartoum.

A London *Times* dispatch from Dongola, announces that the Mudir of that place defeated the Soudanese near Debbah recently, inflicting great loss upon them.

Dr. Koch, the German scientist now in Toulon, says the cholera is sure to spread from Toulon to Germany and all over Europe. There were nine deaths in Toulon and sixteen in Marseilles Sunday night.

France demands an indemnity of 250,000,000 francs from China for the Langson affair. Premier Ferry has ordered Admiral Courbet to seize the Chinese arsenal at Foucheon and hold it as security until the indemnity is paid.

There is a virulent epidemic near Kerbela, Asiatic Turkey. The Russian Government is adopting precautions against the spread of the disease.

Congress adjourned at two o'clock. During the

morning all differences between the House and Senate on the Appropriation bills, with the exception of the Navy bill, were settled by mutual concessions. The House refused to recede from its position on the Navy bill, and the Senate refused to yield. The measure did not pass. The last hours of the session were tame comparatively speaking.

July 8.—There have been fourteen deaths from cholera since last evening at Marseilles. The panic is increasing. All who can are leaving the city. General uneasiness prevails. Two deaths from cholera occurred to-day. There have been ten deaths of cholera since last evening, at Toulon. One a Sister of Charity.

It is feared that the exodus from Marseilles and Toulon will result in spreading cholera. The migration from Paris to the seaside is unexampled. The *Gaulois* states that there is a case of cholera at Nice.

The authorities of London, Eng., have been asked to send a vessel to intercept a steamer from Marseilles for Cardiff, on which there are two cases of cholera. Foreign passengers arriving in London are now examined, and any infectious cases will be taken to the Gravesend Hospital.

Gen. Grenafell will fortify Wady-Halfa and erect defenses near Korosko, Egypt. A squadron of cavalry and two gunboats have been ordered from Assouan to Wady-Halfa.

Pueblo, Mexico, has long been infested by audacious bands of brigands. At dawn, July 6th, two mounted guardsmen patrolling two miles from the city of Mexico, were attacked by twelve bandits, and in spite of a desperate resistance, one was killed and the other wounded and left for dead. The authorities are actively pursuing the assassins. The political situation daily grows darker. The old Conservative party, dead since the days of the Empire, is reorganizing. The Government evidently feels unsafe, and has secretly sent Gens. Piva, Palacios, and Rivera to the Fortress of San Juano Ulo. Business is stagnant, and many dry-goods merchants have discharged their employees and closed their stores. The City Government is drained of money, and the police are seen barefooted in the streets. Among the poor there is untold suffering.

A five-year charter has been given to Louis Hull, an American, to collect minerals from the islands in the Gulf of Cortes.

The British House of Lords last evening adopted 205 to 146 Lord Cairn's amendment to the Franchise bill postponing the extension of the franchise until the redistribution scheme is concluded.

Robert S. Ayers, agent of the Southern Kansas Railroad Company at Garnett, Kas., also agent for the Wells-Fargo Express Company at that place, has been prosecuted several times for delivering packages containing liquor to parties in Garnett and vicinity. The packages were sent from Kansas City and the agent was not presumed to know what they contained. He has been fined \$50 in each case. In consequence of the prosecutions several express companies have withdrawn their agencies from Garnett and other Kansas towns.

July 9.—At Ath, a Belgian town, a Liberal mob attacked a procession of Catholics and wrecked the Catholic club-house.

The steamer Faraday has picked up the Irish

Coast end of the Bennett-Mackay cable, 250 miles out, and has laid 200 miles additional.

A magistrate named Liddal, while driving with his wife near Lurgan, in the North of Ireland, was shot at yesterday. Mrs. Liddal was wounded.

The Liberal clubs of England are preparing to hold indignation meetings to protest against the action of the House of Lords in rejecting the Franchise bill.

It is rumored that France and Portugal have concluded a secret treaty against China, by which France will be allowed to make Macao the base of a land attack upon Canton. Action will be taken to compel China to recognize Macao as Portuguese territory, which has hitherto been refused. War between France and China is considered inevitable.

Nine deaths from cholera occurred at Marseilles last night, and fourteen between noon and midnight to-day. The number of persons who have left there on account of the cholera has reached 15,000. Even the magistrates are becoming panic-stricken and deserting their posts. The use of pork in the army is forbidden and the school children are bidden to drink only weak coffee or heavily diluted rum when thirsty. During last night there were six deaths at Toulon from cholera, and five between 9 a. m. and 6 p. m. to-day. Although the epidemic does not appear to be abating in intensity in Toulon and Marseilles the cholera scare is fast dying out in Paris and all parts of France which are not in the vicinity of the Mediterranean coast. In fact all the indications seem now to show that there is little fear of the disease spreading over France as far as Paris and the Atlantic ports.

A battalion of French marines from Tonquin has landed in Madagascar.

Ex-Minister Sargent, the hero of the Lasker incident and of the pork controversy with Herr Bismarck, arrived in New York the 6th, and almost at the very time of his arrival the President appointed and the Senate confirmed the Hon. John A. Kasson as his successor at Berlin. In his interview with New York papers Mr. Sargent confirms what has been frequently stated during his controversy with the German Chancellor—namely: that in the Lasker affair and in the matter of the exclusion of American pork Bismarck took a stand which is not approved by the majority of the German people, and that in both events he forced his policy upon them by the exercise of his personal power, indorsed by the Emperor and the Government. He further confirms what has been openly stated by prominent Germans, among them Dr. Virchow himself, that the exclusion of American pork was not based upon its unhealthiness, but was in the interests of the pork-raisers of Germany, and that the outbreaks of trichiniasis in Germany were not occasioned by American but by German pork. This, however, is but a single incident. As to the relations of Bismarck and the German people, Mr. Sargent says that two-thirds of them are liberal in their sentiments, and that the great middle class, including the educated people, favor a progressive national policy and the development of the friendly relations between the two countries as well as of the trade between the two.

A meeting of the Mexican Government Commission and committee of merchants determined that the Government shall receive stated sums from the individual merchants instead of the

stamp taxes. The manufacturers have just paid \$110,000, the first installment on the present fiscal year.

July 10.—As a result of the clerical victories recently in Belgium diplomatic relations between that country and the Vatican have been restored.

The yacht of Prince Albert of Monaco was wrecked off the coast of Sweden. The crew was drowned but Prince Albert was rescued.

The French Admiral Courbet telegraphs to Paris that he has occupied a town on the Chinese coast. The war therefore has commenced.

Mr. Gladstone, as was anticipated, intends to give battle to the House of Lords on the Franchise bill. He announces that the present session of Parliament will be brought to a speedy close, and an extra session be called in October, when the measure will be again introduced and passed through the Commons. He says, significantly, that the Lords will not again reject it. He also announced that the next regular session would be devoted to the question of redistribution. Mr. Goschen and other timid Whigs are taking alarm from the firm attitude of Mr. Gladstone, and they are beseeching him to moderate. The *Pall Mall Gazette* urges agitation in favor of the Franchise bill, and Mr. John Bright announces his purpose to make speeches during the canvass urging the curtailment of the privileges of the House of Lords.

The cholera epidemic, far from abating in violence, is on the increase, and there is no cessation in the exodus from the city of Marseilles, of all the inhabitants who are able to do so. Twenty-five deaths occurred last night, and a number of new cases were reported at the hospital to-day. That institution is now crowded with patients, making the reception of any more impossible. There were twenty-six deaths from cholera there today.

Secretary Frelinghuysen has received from the Consul at Marseilles, the following telegram:—"The situation at Toulon is unchanged. There are fourteen to seventeen deaths daily from cholera. Affairs at Marseilles are worse. The deaths since Friday, inclusive, were seven, eleven, fifteen, twenty-five, twenty-three, twenty-three. Last night there were twenty-two in twelve hours. No emigration to the States is reported."

The Bundesrath at Berlin, Prussia, has adjourned, but will soon be reconvened to consider cholera measures. Meantime the Minister of Railways has instructed the various railway companies to take all possible precautions against the introduction of cholera into Germany. He also calls for a conference of European railway authorities to consider precautionary measures.

The panic at Toulon owing to the cholera, is increasing in intensity, and many people are leaving the city in terror. Ten deaths occurred last night, including that of a Lady Superior. The Sisters of Charity are doing heroic work, going about amongst the patients wholly impervious to fear of infection.

A private dispatch yesterday announces that a rebellion against the Tartar dynasty has broken out at Shoa Shingfu. The rebels are in possession of the city.

In the Probate Court in Chicago, Illinois, an application was made for the appointment of a conservator for Wilbur F. Storey, editor and proprietor of the *Chicago Times*. The application is made by the heirs of the well-known editor, and is based upon the allegation that his mind has failed.

FIRES—STORMS—ACCIDENTS.

July 3.—The Revere Rubber Company's works at Revere, near Boston, were destroyed by fire. Spontaneous combustion was the cause of the fire. The loss is placed at \$500,000. Loss by fire at Pemberton, O., \$35,000. Leechburg, Pa., \$25,000. Salem, O., \$100,000. Venice, O., \$20,000.

At Cairo, Egypt, the minaret of a mosque collapsed to-day, killing a dozen persons.

July 4.—A fire which broke out in a saddlery-shop at Port Barry, Ont., destroyed the whole business portion of that town. The loss is estimated at \$200,000.

A cyclonish storm swept through the southern part of Sioux City, Ia., about six o'clock this evening. It came from a little north of west, and passed to the south-east. The Catholic bell tower was blown down, and walls of the church so badly ruptured as to be unsafe. The plate-glass fronts in the walls of an auction house, Lyons' gun-store, and Kearney's grocery were blown in. Many trees went down, and the streets were filled with branches wrenched from others. The Sioux City House stable was partly unroofed and the fronts of Slatter's livery and Shenkberg & Co's., wholesale grocery were partly demolished. There was no damage whatever north of Sixth street. In Davis' addition two small unfinished buildings were blown over and the new Episcopal Mission School, on the West Side, was wrecked. The most damage was done in the south-eastern suburbs. The plow-factory, a large brick building, was entirely destroyed, being rased to the ground. The loss to the company is about \$115,000. The packing-house of James E. Booge & Co. suffered a loss of about \$2,000 by the blowing down of the smokestacks, wrecking of ventilators, corn-cribs, etc. Parties who saw the storm west of the city say there was a regular funnel-shaped cloud which moved with great rapidity, giving out a roaring sound, directly upon the city, but the bluffs seem to have broken it up so that it scattered or jumped over the business part of the city, but gathering part of its lost force as it struck the Eastern suburbs. That the storm was a twister was shown in its blowing over one of the immense iron tanks of the oil works, while a huge pile of empty barrels in front of the tanks was undisturbed. So far as known no one was seriously hurt. The day was showery and blustery, but after the storm it is calm, with the weather almost cool enough for overcoats.

July 5.—The Newark (O.) Machine Company works were destroyed by fire this morning. The loss is estimated at \$500,000; the insurance at \$200,000.

A destructive storm passed over the country between Lincoln and Decatur, Ill. Many farm buildings were demolished, several bridges were swept away, and great damage was done to the grain and corn crops.

July 6.—At Lachine, Quebec, 35 buildings were burned, and 300 people made homeless. Loss by fire at Birmingham, Ala., \$50,000. Hamilton, Mo., \$18,000.

A terrible storm of wind, rain, and hail struck Columbus, Ky., yesterday afternoon at five o'clock, demolishing the Methodist Church, unroofing the principal hotel, and blowing down several small dwellings, from which all the occupants escaped. A woman and two children are reported killed, and several others injured. Trees

were twisted and uprooted, while fences and out-houses were blown before the blast like straws. The tornado was 600 feet wide, and traced its way through the timber as straight as though done by human hands.

At Hickman, twenty miles below, several houses were unroofed and many trees blown, but no lives were lost.

The steamer Schenck, for Cincinnati, found a landing just below Columbus, and in spite of seven huge hawsers was blown loose and narrowly escaped destruction, a sudden cessation of the storm enabling her to reach a landing lower down. The air was literally alive with flying pieces of timber from rails and everything portable, which with the hoarse roar of the wind and hail added to the consternation among the passengers, and only through the exertions of cool heads were many ladies prevented from leaping over-board. The experience of the steamer Buckeye State near Hickman was almost identical, but both boats weathered the gale in safety.

A destructive hurricane, accompanied by wind and rain, passed over Whitewood Valley, fifteen miles north of Deadwood, Dak., at four this afternoon. The track of the storm is about one mile wide, and destroyed everything in its course. The house of Mrs. Boomer was blown down, burying her in the ruins. The extent of the damage is not yet known, but it is feared to be great.

Reports have been received of a terrific tornado which visited the northern edge of this (Shelby) and the southern portion of Moultrie County, Ill., just before daybreak yesterday morning. The roofs of several farm houses were blown off, numerous barns were demolished, and miles of fences were destroyed. The trees in a strip of forest in the tornado's track, a quarter of a mile wide and several miles long, were torn up by the roots. There was no loss of human life as far as can be ascertained.

July 7.—Ten barns and empty buildings have been destroyed by fire in Geneseo, Illinois, since last January, and in each case it has been the work of incendiaries. Two more were destroyed last night. The city officials are unable to discover the perpetrators. Insurance agents are becoming alarmed, and will refuse to take risks on such property unless the city soon succeeds in breaking up the gang of fire-bugs who have been at work there for the last six months. Loss by fire at St. Johns, N. B., \$47,000.

A destructive wind and rainstorm swept over a region extending through Berks, Lebanon, and Montgomery counties, Pennsylvania, Sunday morning. Roads and fields were flooded, bridges swept away, houses unroofed, and great damage done to grain crops.

A terrific hail-storm at Abapallajo, State of Jalisco, Mexico, lasted four hours and killed over 200 head of stock.

July 9.—Loss by fire at Toledo, O., lumber, \$350,000. Severance, Kan., elevator, \$30,000. Plato Center, Ill., a store, ignited by lightning, \$3,000. Trenton, N. J., \$40,000.

The United States revenue cutter Fessender struck a rock near the entrance to Lake Superior Tuesday night and sank.

The interior of the Royal Armory at Madrid, Spain, was burned this morning, but the contents were saved.

By an explosion of gas and oil at South Olive, Ohio, three men lost their lives.

FINANCIAL AND CROP REPORTS.

Official reports indicate that the French wine crop will be better this season than it has been for seventeen years.

During the week ending June 26th there were 171 failures in the United States and twenty-eight in Canada.

The Belvidere Iron Company, of Easton, Pa., has suspended. About 120 men are thrown out of employment in consequence.

About forty Hungarians leave the Connellsville (Pa.) coal region every day for their former homes in the old country on account of slackness of work in the coal-mining business; also probably, on account of the fierce opposition to them on the part of Irish and Welsh miners.

The *Mark Lane Express* in its weekly review of the grain trade says: The weather continued most favorable for improving strong and helping weak crops. The wheat markets were generally weaker, although the scarcity of English wheat causes an occasional local advance. The sales of English wheat the last week were 39,395 quarters at 37 shillings threepence, against 41,425 quarters at 42 shillings and threepence the corresponding week last year. Foreign wheat is greatly depressed, the heavy receipts causing unusually low rates. In the off-coast trade a large portion of the over due supply has been received. Twenty-three cargoes arrived, ten were sold, eight withdrawn, and eight remained. Twenty-nine cargoes are now due. Flour is exceedingly dull. Maize is weaker and barley firmer.

During the month of June the decrease of the public debt amounted to \$9,000,000. The decrease during the fiscal year ending June 30th, aggregated \$101,000,000. The reduction during the previous fiscal year was \$137,000,000.

During the month of June the coinage at the Philadelphia Mint aggregated \$1,771,435. This included 1,140,000 silver dollars and 250,200 dimes.

The Marsh Binder Manufacturing Company at Sycamore, Ill., suspended work yesterday. The stockholders have made an assignment to A. D. Starke, the Secretary of the company.

The monthly oil report contains some remarkable features. Not only does it show a decline of 1,054 barrels of production when compared with last month's, but a falling off of over 50 per cent in amount of new operations under way. The last day of June there were 151 wells drilling in the entire oil region, and but sixty-nine new rigs. This great falling off is undoubtedly due to low prices prevailing during the last thirty days, and efforts made by the associated producers to secure a general shut-down. The Hays well, near Warren, Pa., was opened June 30th, and proves to be one of the largest wells ever opened. In the first half-hour it put sixty-seven barrels of oil in the tank, and according to latest reports, was doing ninety barrels an hour. It opens up a good deal of new territory.

R. M. Cherrie & Co., pig iron manufacturers, having an office at 90 and 92 Dearborn street Chicago Ill., failed July 2d. The liabilities are placed at \$350,000.

The Dutch Parliament has voted a loan of 60,000,000 florins to cover the deficit in the budget.

Twelve thousand weavers at Burnley, Eng., have struck.

The following is a statement of the average of estimates made this week by the agents of the

McCormick Harvesting Machine Company of the condition of growing crops in the States which grow the great bulk of the exportable surplus raised east of the Rocky Mountains:

	Winter Wheat.	Corn.	Oats.
Michigan.....	75	84	94
Ohio.....	77	89	89
Indiana.....	79	91	98
Illinois.....	70	93	96
Missouri.....	86	95	96
Kansas.....	97	95	93
Kentucky.....	91	91	98
	Spring Wheat.		
Iowa.....	97	98	98
Nebraska.....	93	96	93
Wisconsin.....	95	94	96
Minnesota.....	97	96	96
Dakota.....	97

According to the United States Agricultural Department the winter wheat States named raised in 1882 about 250,000,000 bushels of winter wheat; last year they gathered about 160,000,000; and from these reports we estimate that the crop will not be far from 200,000,000 this year, which is considerably short of a full crop. The spring wheat territory covered by these reports yielded last year about 122,000,000—almost the entire spring wheat crop of this country—and we have rarely known the outlook to be more promising for a large crop than it is now. The States of Ohio, Indiana, Illinois, Missouri, Kansas, Iowa and Nebraska comprise the great surplus-producing "corn-belt," and also produce the great bulk of the oats crop, and, as you will note, these estimates indicate a very high average condition and promising outlook for a large yield. Other small grains in all of these States are reported as promising well, and the grass crop, in many respects the most important of all, is generally mentioned as in high average condition and promising another large yield this year. On the whole, we regard the present agricultural outlook of the West as in a high degree encouraging, and trust it may be fully realized in the harvest.

CYRUS H. ADAMS & Co.

Chicago elevators contained June 28th, 4,541,597 bushels of wheat, 2,058,678 bushels of corn, 530,558 bushels of oats, 95,824 bushels of rye, and 34,636 bushels of barley. Total 7,261,293 bushels of all kinds of grain, against 10,069,091 bushels a year ago. During last week our stock increased 850,138 bushels, including a decrease of 808,641 bushels of wheat and 215,713 bushels of corn. For the same date the Secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canada as 15,437,830 bushels of wheat, 6,505,335 bushels of corn, 3,453,021 bushels of oats, 441,346 bushels of rye, and 297,112 bushels of barley. These figures are less than those of a week ago by 1,015,261 in wheat and 757,513 in corn.

The Czar of Russia has given \$100,000 for the relief of the flood sufferers of Poland.

Five cotton-duck mills belonging to William Hooper & Sons, at Woodberry, Md., have been shut down until September. About 1,200 employes have been thrown out of employment.

A few weeks ago bankers and other business men were looking toward Wall street as the point of greatest danger and saying that if we could have a period of liquidation there no obstacle to a recovery in trade would remain and we might anticipate a return of good times. We have had the liquidation they desired. Loans on stocks in Wall street have been reduced \$50,000,000, to \$75,000,000 and prices have had an enormous shrinkage; and yet the situation is in some respects more strained than it was before the banks began to throw their collateral on the mar-

ket. The greatest danger is past, but the precautions against danger have been increased. Before the panic time money loaned at three to six per cent; now the rates are six to nine per cent. And the tendency in the last two weeks has been rather in the direction of higher rates. The fact that large sums of money have been withdrawn from deposit in the banks partially explains this state of things; but, though some of these funds are now going back to the vaults, there is no disposition to reduce the rates of interest.

Mr. Davies, Assignee of the defunct Grant & Ward firm, has made a statement showing the actual assets to be \$67,174, while the actual liabilities aggregate \$16,792,647! The nominal assets are placed at \$27,139,098!

The Mark Lane Express, in its review of the grain trade, says: The hot weather increased in severity during the week, but the drouth is now apparently broken, rain-storms being reported from all parts of the country. The wheat crop is thick, but weak, owing to want of rain. It is considered to be of average quality. Sales of English wheat during week 28,294 quarters at thirty-seven shillings and one pence. The foreign trade is restricted, the demand being for consumption only, at barely previous rates. In off-coast cargoes there has been a trifling inquiry, and prices slightly lower. Continental buyers who supported the market the last fortnight, now hesitate to buy. Eighteen cargoes arrived; seven were sold, three were withdrawn, and twelve remained. Thirty cargoes are now due. Flour is dull and unchanged. Maize is three and six pence dearer. Barley is firm.

The Chicago elevators contained July 5th, 4,248,786 bushels of wheat, 2,077,042 bushels of corn, 701,789 of oats, 60,482 bushels of rye, and 33,981 bushels of barley. Total 7,122,080 bushels of all kinds of grain, against 9,391,782 bushels a year ago. During last week our stock decreased 139,213 bushels, including a decrease of 292,811 bushels of wheat and an increase of 18,364 bushels of corn. For the same date the Secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canada as 14,418,922 bushels of wheat, 6,197,728 bushels of corn, 3,107,056 bushels of oats, 471,949 bushels of rye, and 295,184 bushels of barley. These figures are less than those of a week ago by 1,019,908 in wheat and 307,607 in corn.

A railroad has been opened from San Jose de Guatemala to the City of Guatemala, a distance of seventy-five miles. It is controlled by Mr. C. P. Huntington's Central Pacific.

The Swift Creek and Blandford cotton factories of Virginia have stopped work. The other cotton factories there are working half time; also some of the tobacco factories. The dull season and over production are the cause.

The strike of molders a Newcastle, Pa. ended July 5th. Baldwin & Co. withdrawing the notice of a reduction. The same action has been taken by Bradley & Co., and work was resumed Thursday July 10th.

Drouth and locusts are ruining both farmers and stock-raisers in Chipas, Oaxia, and Morella, Mexico.

The bullion in the Bank of England decreased \$1,870,000, in the Bank of France about 1,000,000, and in the German Imperial Bank about \$2,000,000.

ADDRESSES.

Frank P. Scareff, Lamberts, Baldwin Co., Alabama.
Thomas Nutt, Detroit City, Becker Co., Minnesota.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Selected Poetry.

SCANDAL.

A woman to the holy father went—
Confession of sin was her intent;
And so her misdemeanors, great and small,
She faithfully rehearsed them all;
And, chiefest in her catalogue of sin,
She owned that she a tale-bearer had been,
And borne a bit of scandal up and down
To all the long-tongued gossips in the town.

The holy father, for her other sin,
Granted the absolution asked of him;
But while for all the rest he pardon gave,
He told her this offense was very grave,
And that to do fit penance she must go
Out by the wayside where the thistles grow,
And gather the largest, ripest one;
Scatter its seeds, and that when this was done,
She must come back again another day,
To tell him his commands she did obey.

The woman, thinking this a penance light,
Hastened to do his will that very night,
Feeling right glad she had escaped so well.
Next day but one she went the priest to tell.

The priest sat still and heard her story through,
Then said, "There's something still for you to do;
Those little thistle seeds which you have sown,
I bid you go re-gather—every one."

The woman said, "But, father, 'twould be in vain
To try to gather up those seeds again;
The winds have scattered them both far and wide,
Over the meadowed vale and mountain side."

The father answered, "Now, I hope from this,
The lesson I have taught you will not miss;
You can not gather back the scattered seeds,
Which far and wide will grow to noxious weeds;
Nor can the mischief once by scandal sown,
By any penance be again undone."

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE KINGDOM.

THE Savior in speaking of the kingdom uses the term church interchangeably, as in Matt. 16: 19, 20. He uses the term kingdom in speaking to the Jews very often, but he only uses the term church twice, Matt. 16: 19; 18: 19. Stephen in speaking of the kingdom uses the term church, Acts 7: 38; but prior to the days spoken of by Stephen, we have no succinct account of the form of church government in the Bible, until the days of Moses. In his day we have a very clear and explicit account of the organization of what we call the kingdom; and having those facts before us, we enquire into the order of government as it existed in Israel. It would be vain for us to look for the spiritual power of the kingdom of God any where but in the kingdom itself, which to be the kingdom must be organized according to the pattern; and that the order established by Moses was of divine appointment, will not be doubted by those acquainted with the Bible. The question is, what was the order of the kingdom organized by divine appointment through

Moses? One thing is certain, that the first step in the organization was to choose Moses to set the house of God in order. The second step was to set Aaron apart to be with and assist Moses. The third step was to place Hurr with Moses and Aaron, and thus the head of the organization was completed. To fully understand the union between Moses and Aaron, see Exodus 4: 10 to close of chapter, and for the union of Hurr with Moses and Aaron, see 17th of Exodus, where all the circumstances are related, with the benefits which followed this organization. And had not this quorum of three been organized, Israel would have been destroyed; and so closely did the Lord adhere to the pattern he had given Moses, that every iota had to be observed, in order for Israel to have the power of God with them. But when this quorum of three was organized, the power of God was pledged for the deliverance of Israel; and this quorum of three God called up on a high mountain, to act before him in a relation to each other and to the camp of Israel, different from all other men on earth; and that too on one of the most extraordinary occasions ever recorded in any history. See Exodus 17: 10-12. There the trio stood, Moses in the center, with uplifted hands, pleading with heaven, being braced upon either side by Aaron and Hurr, while Joshua, leading the hosts of Israel, struggling in the valley beneath for their liberty and their existence. We now have this part of the pattern completed.

We are favored with another department of the organization of the kingdom (Numbers 11: 16). This part of the organization consisted of seventy persons, whom Moses knew to be Elders. The Lord said unto Moses, "Gather unto me seventy men of the Elders of Israel; and Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens, and they judged the people at all seasons. The difficult cases they brought unto Moses, but the small ones they judged themselves. That this quorum was properly appointed, and practically essential; and that the affairs of Israel could not be conducted without it; See Numbers 11: 14, 15. Moses says, "I am not able to bear this people alone; for it is too heavy for me; and if thou deal thus with me, kill me out of hand, if I have found favor in thy sight let me not see my wretchedness." We have now this much of the organization of Israel: first three, then seventy. The next account of the farther completion of this organization is in Numbers 13th, we here find Moses by commandment of the Lord composing twelve men, one out of each tribe, for a special work and duty: now here we have Israel organized, and the order of the government is a quorum of three, a quorum of seventy, and a quorum of twelve, it is not necessary to follow the organization any farther, whatever other authority there was they were subject to those three grand quorums; the existence of which was indispensable in managing the affairs of Israel and to do away with either

quorum would destroy the whole organization. Moses in thus organizing Israel, was commanded to do it according to the pattern which had been given him; and Paul speaking of this pattern calls it the pattern of heavenly things. This is the only order of things that was ever acknowledged by the power of heaven; and while this order was maintained, the people who belonged to it were protected by divine power; but no sooner was the order broken than all former blessings ceased.

There are in the Scriptures hallowed, or special numbers. Three, seven, twelve and seventy, are some of them. They are special because the Lord has been pleased in the organization of his church or kingdom on earth in the various ages of the world, to call and set apart individuals into classes, quorums or councils of ministers, three, seven, twelve, seventy, &c., in order to carry on the operation of his government among men. In the days of Moses; in the days of Peter and the apostles, and in our own day, we must find in the Church of Christ those peculiar numbers, each one in its own place, all working and operating together under Jesus, the King. Otherwise it is not that kingdom which can not be moved. The kingdom of heaven can not exist on earth, without three men at its head called of God by the voice of revelation, to stand as a first presidency, holding the keys of heaven. There must be twelve men set apart after the same manner, as especial witnesses, or apostles, to act under the direction of the three; and there must be the quorum of seventies to assist to bear the burden of the kingdom, so that the gospel of the kingdom may be published in all the world. In the days when God led Israel from Egypt to Canaan, he called Moses, Aaron and Hurr, to stand before him as a first presidency; and in the days of Christ he called Peter, James and John, and delivered to them the keys of the kingdom of heaven, to be the first presidency. The Savior, about the time he began his official career chose twelve men, and from this number he separated three, Peter, James and John. As in the days of Moses, he began to again establish that order of government, that the ordinances which at this time were unavailing might be made of importance to mankind; and to fully prepare the three for their important calling, Jesus permitted them a special privilege, which none others were permitted to enjoy, thus preparing the three to stand at the head of his government on earth, through which all the blessings of God were to flow to mankind, and to stand as representatives of the Father, Son and Holy Ghost. In Matt. 17: 1-9, we have a graphic description of the transfiguration on the mount. Here is related one of those notable instances where the Savior separated Peter, James and John, and manifested himself to them as he did to no others, and they were even forbidden to tell of the vision to any others, apostles or not apostles, until the Son of Man be risen. Again, in Matt. 26: 36, 37, another instance is recorded, where Peter and the two sons of Zebedee were selected to go with Jesus, while he prayed. The

sons of Zebedee here spoken of are James and John. From these quotations we learn some very important facts. First, that Peter, James and John, were the only ones that were permitted to accompany the Savior at two of the most important events of his life, the one being the grand manifestation of his glory on the mount, and the other at the time of his deepest suffering. The three here had advantages over all men on earth; and in this respect were far in advance of the other apostles.

We now have the question settled, that the Savior, in order to restore the kingdom of God, prepared three men to stand at its head; and for further proof see Galatians 2: 9:

"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the circumcision."

These three sat in judgment on Paul's case, and this quorum sits in judgment on man's pretensions to be called of God. In the seventh verse it is said, that the gospel of the circumcision was committed unto Peter. This would of necessity give Peter the head; and in the grand conference held at Jerusalem, James presided. See Acts 15: 19.—"Wherefore my sentence is," etc. This proves that James held a place in the church in advance of the other apostles; and as to John we have the fullest assurance of his position in the church, until the last account we have of him in exile on the Isle of Patmos; and from the account there given, (see Rev. 2), the churches were sending angels, or messengers to him for instruction. Thus we find Peter, James, and John, standing as presiding officers over the authorities in the church; and also they held distinctive authority over the twelve, and and over the whole Church of God, while they lived. Thus we find that Christ, in order to bestow upon mankind the power of God, separated three; and thus far we find the church under Christ to correspond with the church spoken of by Stephen. (Acts 7: 38). The church in the wilderness had a quorum of three, Moses, Aaron, Hurr. The church at Jerusalem had a quorum of three, Peter, James, and John. The Son of God next proceeded to organize the quorum of twelve; and in order to plainly show this, we shall quote such scripture as will settle the question understandingly. This is necessary because there is an idea among the learned religionists of the day that Peter, James and John, were an inseparable part of the twelve; and to set the subject forth in a convincing light, we will notice the history from the crucifixion until the matter is made plain. After the crucifixion, we find the number of apostles to be eleven, (see Mark 16: 14).

"Afterwards he appeared unto the eleven," &c. From the first chapter of Acts, we learn that Matthias was chosen to fill Judas' place, thus making the number twelve, including Peter, James and John. In the days of Paul, we find him speaking of the apostles thus, in 1 Cor. 15: 5: "And that

he (Christ) was seen of Cephas, then of the twelve." Here Paul uses the phrase, "then of the twelve," in distinction from Peter. At this time then there was a twelve, separate from Peter. We ask, Were there twelve besides Peter, James and John? In reading Acts 14:14, we find the following: "And when the apostles, Barnabas and Paul." Again, 1 Cor. 9:5, 6, "Have we not power to lead about a sister, a wife, as other apostles, and as the brethren of the Lord? or I only and Barnabas." Here Barnabas is called an apostle as well as Paul. Peter, James and John, gave the right hand of fellowship unto Barnabas, as well as Paul. In Gal. 1:19, Paul says: "Other of the apostles saw I none, save James, the Lord's brother." Here we learn for the first time that James the Lord's brother was an apostle at the time Paul went to Jerusalem. That he was not one of the first twelve, see Acts 1:13. James, the son of Zebedee, and James the son of Alphaeus, were; but not James the Lord's brother. We now find, that when the organization was completed, there were twelve apostles, besides Peter, James and John, who occupied a position peculiar to themselves. We found the church under Moses, with its quorum of three, Moses, Aaron and Hurr, and with its quorum of twelve—Shammua, Shaphat, Caleb, Igal, Ashea, Palti, Gaddiel, Gaddi, Ammiel, Sethur, Nabbi, Geuel, (see Numbers, 13), and we find the Church under Peter, with its quorum of three, Peter, James and John; and its quorum of twelve: Andrew, (Peter's brother), Philip, Bartholomew, Thomas, Matthew, James, (the son of Alphaeus), and Lebious (whose sir name was Thadius), and Simeon, (the Canaanite), Matthus, Paul, Barnabas, and James, (the Lord's brother).

The next step was the appointment of Seventy, see Luke 10:1: "After these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place whither he himself would come." After this quorum was organized, the power of God was with them, see 18th verse, "And the Seventy returned with joy, saying, Lord, even the devils are subject unto us through thy name." Another part of their organization is found in the 6th chapter of Acts, from 1st to close of 6th verse. We shall however at this time, more particularly notice those most important quorums, and the effects of the organization of those quorums. At the same time, remember the condition of the world before this organization. John had baptized many, but no spiritual blessings followed. Jesus and his disciples had baptized more than John, but still no account of spiritual blessings. John baptized multitudes on the profession of their repentance, and not only on the profession of their repentance, but by their also bringing forth fruits meet for repentance. There they stood, and only prepared thereby to have the order of government established among them. But when they rejected that order, they only enhanced their condemnation the more. But no sooner did the apostles appear under the organization as the Lord

had directed them, than the effects instantly followed, and the "Lord worked with them, confirming the word with signs following. Not only was baptism administered for the remission of sins, but the Holy Ghost followed, and wherever the apostles went after the organization, and administered, whether to John's disciples or others, spiritual blessings followed. What caused this difference? Only one answer can be given, and that is, that the apostles acted under an order of government according to the will of God, and John had no such an organization, nor did he ever attain to one. The conclusion is inevitable, that ordinances are only efficacious when administered by those who are a part of an organization, established by heaven; and we have many visible proofs around us. Why is it that those of our own day that practice the proper mode of baptism, (and some do, for baptism is performed every way), do not receive the promised gifts? It is not for want of administering that ordinance. This they do, but no Holy Spirit follows. The true reason is, they have not the first, and can not have the afterwards; for says the apostle Paul, 1 Cor. 12:28, God set in the church first apostles, secondarily prophets, after that [not before] miracles, gifts of the spirit, &c.

In their organization, if they have any, they have not apostles and prophets; and it is impossible for them to have that which follows after apostles and prophets. The whole sectarian world is a mass of evidence. They all say the order of God is out of the world; and so are the gifts of the Spirit. This being admitted, what follows, but that as soon as the true order of government returns, the gifts of the spirit return. Where it departs, the gifts depart. If we search through all the denominations of the Protestant world, shall we find any or either of them with their ministry organized into quorums of three, seven, twelve and seventy? If it were necessary in olden times, to have this peculiar organization of ministry for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ, can they have "the faith once delivered to the Saints," and not have that order of ministry, through which the Lord always administers the gospel to the world? Nay, nay. Here we see the reason religious orders are multiplying, or breaking to pieces, and getting farther and farther apart. It is because the government of heaven has been rejected, and man, poor, weak man, has sought out inventions to govern what he is pleased to call the Church of God; and the Lord has left them to themselves, because they desired it. They are running to and fro, and denominations are increasing among them, forms of church government are as abundant as sects, all differing from each other, and each claiming to be best, and to have been drawn up by the most profound wisdom of men. It would spoil their religions in a moment, if they were to admit that God had revealed to them one item of their creeds. The Catholics declare that the Pope is the head of their organi-

zation; that he holds the keys of St. Peter; yet he has not two counselors as Moses and Peter had. Here we see a falling away from three to one. In their order of ministry they differ more widely from the pattern given of the Lord. The head of the Greek Church is the patriarch of Constantinople, one man, not three. The government of the Church of England is Episcopal—the King is the Head, one man not three. The Methodist Church is governed by Bishops, and their number is governed by the demand for their labors. Their general conference increases them at pleasure. Here, we will stop following the sects who claim to be Christians; for the farther we go down, the darker the picture grows relative to church government. It matters not which is best or which is worst, we can not find that order among them which the Lord gave to his church.

WILL KELLEY.

NEW ALBANY, Ind., June 1st, 1884.

LATTER DAY ISRAEL.—No. II.

In a former article I pointed out some of the causes of the scattering of latter day Israel, with some of the effects of such scattering; also some of the duties of scattered Israel in order to bring about a redemption of what was lost by disobedience to former commands. I now propose to show some other very important parts of the work that must be accomplished before Zion can be fully redeemed, and that rest gained that we sing, talk, pray and preach about, the great goal we are all striving to attain to. Our Lord says in Matt. 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Also Rev. 14:6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth; and to every nation, and kindred, and tongue, and people."

Here are two predictions that never have been entirely fulfilled, as all that are conversant with the latter day work will readily admit. That the first Joseph only had power given him to lay the foundation of the great structure, simply a preparatory work, a type of the great work that yet remains to be done by the people, or remnant, that shall redeem and inherit Zion, will also be admitted. If the Reorganized Church is that people or remnant spoken of by Joel, (and that we profess to be), our works should correspond with our professions and our testimonies. I have heard many of the elders, and also the laity, stand up and testify that they knew that the gospel had been restored, and that they knew it was true. The Lord will have just such a people as this, who know that the gospel is true, and that it has been revealed to them by the power of his spirit. You may say what for. To go and preach the gospel for a witness, that the end may come; for without this knowledge no man could be made a witness, neither could he preach as a witness, nor become a witness before the judgment seat of Christ. But let him have a care

that his works correspond with his testimony, lest he is made to witness against himself, and is found a false witness, for his testimony becomes a "savor of life unto life, or of death unto death;" like a two edged sword cutting both ways, and woe to him whose mouth has witnessed to the truths above stated, and whose works have made his mouth to bear a false witness. For "ye shall know them by their fruits;" not every one that says, "Lord, Lord;" we have been witnesses of the gospel, we have testified to knowing the truth, open to us, will be admitted. O the weeping, the wailing that will ascend when the answer comes, "Depart, ye never knew me." It was only your mouths that bore witness, your works show where your hearts were. If your hearts had been on heaven and heavenly things, your treasures would have been laid up in heaven, and not on the earth in houses, lands, gold, silver, precious things, and in riotous living, following the fashion's ways and spots of the world, until the Lord could hardly find faith on the earth, and it was a hard matter to distinguish between the witnesses and those witnessed against. Their mouths alone told the difference, and that against themselves. I sent the gospel by an angel to be preached to all nations, kindreds, tongues, peoples, and commanded you to "hearken unto my voice; yea, verily, verily, I say unto you, that the field is white already to harvest; wherefore, thrust in your sickles and reap with all your might, mind and strength. Open your mouths, and they shall be filled." You will say this is the Elders' duty. Admit it. But what is every one's duty that has been warned? It is to warn his neighbor is it not? Yes, the command is to all. All are equally responsible to go to with all their might, mind and strength, to send the gospel as above commanded. But methinks I hear many, both lay members and officers say, How are we as responsible as the Elders? We can not preach; we are not gifted. "Are you not of the body?" Yes, we belong to the body of Christ, the church. Are not the lower extremities just as responsible as the upper in their places? Yes, for without the lower the upper must be stationary, or move but slowly, by other means than the natural ones. If the lower extremities of the body lack strength to support the body from any legal cause, then they are not responsible. But on the other hand, if they receive strength enough to support the body, and some to spare if used lawfully, they become doubly responsible. First if they have strength that will just barely support themselves, their duty to the body demands a sacrifice of a part of that little; for where one part of the body suffers, all the other parts suffer with it. On the other hand, where one part of the body is strengthened, all other parts are strengthened with it, and move with it. Second, for any surplus strength that they have received lawfully while in the body and of the body, they are responsible to Christ, the living head of the body, the church; for a day of reckoning will come, when we shall all have to give an account

of our stewardship over that which is given us; for we are bought with a price, and if bought with a price, do we not belong to the one who purchased us with his blood, with all we have and are. Then if we waste that in riotous living which belongs to another, that which the Lamb of God purchased with his blood, that which we made a covenant at the waters of baptism to give to him. We there agreed to love and serve him (Christ) with all our might, mind and strength, and love our neighbor as ourselves, and to do unto others as we would have them do unto us. These with other Christian works we agreed to do; and we have the privilege of renewing our covenant which we do in eating and drinking that which bought us. We eat and drink the price, the body and blood of the precious Lamb of God. If worthily, life eternal, if unworthily we are guilty of the body and blood of the Lamb of God. "But let a man examine himself," and see to it that he discerns the body and blood of the Lamb. The apostle says, "for this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged; but when we are judged we are chastened of the Lord, that we should not be condemned with the world."

For what cause, Paul. Had these Corinthians not obeyed the gospel? Did they not have a name and a standing in the church? Yes, but they failed to comply with their covenant, not discerning the body and blood of the Lamb that bought them; not judging themselves that they had agreed to serve and love the Lamb of God with all their might, mind and strength, but spending their love, their minds, their strength, and their substance on themselves, and in the ways of the world. If we love the Lamb of God that bought us, with all our might, minds and strength, as we have agreed to do, how much time have we to serve ourselves or the ways of the world. Do you not see that as often as we eat and drink of the body and blood of the Lamb, and arise to serve ourselves, or the world, or anything but our Master that owns us, we are guilty of his body and blood, the testament or blood of the covenant between us; or in other words, we have broken the covenant, and have need to renew our covenant again in the blood of the Lamb, that cleanseth from sins. And were it not for this blessed privilege of renewing our covenant, our struggles would be in vain, O blessed hope that we have through the gospel of Christ which taketh away the sin of the world. Blessed privilege that we have of being our own judges, that we be not condemned with the world. Blessed privilege that we have the Lamb of God as our advocate, who knows all our weaknesses, and will plead with his own blood and body, that can not be turned away; for he has bought us with a price; and shall any thing separate us from the love of the Lamb of God. Blessed privilege of being chastened as sons and daughters by a loving and kind Father; that we be not condemned with the world. Blessed privi-

lege of being the sons and daughters of such a Father, and having such an advocate as Jesus Christ. Should we not be honest with ourselves, and accept the blessed privilege of judging ourselves? For if we are condemned with the world, we will have to be judged with the world; for where there is condemnation there is judgment; and if judgment, then a day of judgment; so we will have to wait until the day of judgment, which is after the first resurrection; for the Saints shall judge the world. Then of necessity they must have part in the first resurrection, or they could not sit with Christ and all the holy prophets and apostles in judgment of the world. Then how truly we can say, Blessed privilege that we have of judging ourselves, that we be not condemned with the world. But you will say, how shall we judge ourselves that we be not condemned with the world? Answer, "I am come a light unto the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words and believe not, I judge him not; for I came not to judge the world but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him; the words that I have spoken, the same shall judge him in the last day."—John 12:46-48. Read text and context. Here is the key that unlocks the mystery of judging self. "The words that I have spoken, the same shall judge you in the last day." (Inspired Transalation). "Wherefore, seek not the things of this world, but seek ye first to build up the kingdom of God and to establish his righteousness, and all these things shall be added unto you."—Matt. 6:38.

This brings me back to my texts, Matt. 24:14, and Rev. 14:6. Here a dispensation of the gospel was ushered in, the dispensation of the fulness of times, when the gospel, the new and everlasting covenant, must be preached for a witness to all nations, that the end may come. Methinks I hear many say, What has all this to do with the preaching of the gospel in this dispensation. Much every way. First, the gospel of the kingdom is the everlasting covenant between God and man. It is the means whereby we are reconciled, an agreement between the two parties. God is the party aggrieved, and he does by us just what he requires us to do by others, go to them and be reconciled. He comes to us in Christ with the word of reconciliation not imputing our sins unto us, the same as we should go to a brother or sister or the world, not imputing their sins to them, but to the weakness of the flesh; just as God has come to us in Christ, with the same love, the same humility, the same self-sacrificing Spirit, willing to suffer all things for the gospel's sake, that it might be preached unto others. Then there is an example of love toward us that he requires us to show towards our neighbor. He loved the world while they were in their sins, and gave his only begotten son as the sacrifice. Did that son lay up treasures on the earth, where moth and rust doth corrupt and where thieves break through and steal?

We profess to be the sons and daughters of God, and joint heirs with him, and we expect to enjoy everything that our elder brother enjoys, and be equal with him, and yet lay up treasures for ourselves on the earth.

But says a good brother or sister, I have paid my tithing, and have given to the poor, made free-will offerings, and given to the Elders to help to preach the gospel. Yes, that was all good and right, but have you done any more than was your duty. Have you not received your reward. Did not some one do the same thing for you, and more, that you might have the gospel. Is there any sacrifice in just doing your duty? How many treasures will you lay up in heaven by just doing your duty? Have you not been bought with a price? Does not your duty to your Master that bought you, demand all that you have done? Did you not covenant when you accepted the word of reconciliation, to do all of those things and more. We read that sacrifice bringeth the blessing, and that this is a day of sacrifice. Was there any sacrifice in paying your tithing? The Lord has promised a blessing to all that would pay their tithing. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground."—Mal. 3: 11. Here is your reward for paying tithing. "The devourer shall not destroy the fruits of your ground." Brother, sister, how much charity, or the love of God is there in paying tithing, freewill offering, feeding the poor, and doing all other bounden duties? Is there any? No, for charity begins where duty leaves off. Charity takes the sinner in his sins, and puts the means within his reach to help himself. The gospel says, "Come drink of the waters of life freely. Freely ye have received, freely give." "Come unto me all ye that are heavy laden, and I will give you rest." Charity makes sacrifices of self for others. Charity never lays up treasures on earth, nor spends its love, strength, mind nor substance in the vain things of this world. Charity or the love of God, when it is warned will warn its neighbors with all its might, mind and strength, as it loves its neighbor as itself, and wishes to do to them as it would have them do to it. It not only does its duty, but makes sacrifices that others may have the gospel that brought this love, and that laid up a crown of righteousness for Paul.

The gospel commences with sacrifice and ends in this life with sacrifices. Look back to all dispensations of the gospel; sacrifice, sacrifice is written on every page of its history; nor did you, my brethren and sisters, receive the gospel without sacrifice. Look at the blood, the treasures, the trials, the afflictions and all the sufferings of this dispensation, that we might have the gospel. I appeal to you all, who have kindred interests with me, and who are looking forward to the enjoyment of that rest in the Kingdom of God prepared for the righteous; Do you, or can you expect to enjoy that rest with all the honor, power and glory in the company of Christ, and all the holy men of old without making the same sacrifices that they made for the

gospel's sake? The very idea will bring a blush upon every honest cheek. Could you, even if you were so lucky as to get into that rest, look back on your neighbors, friends and relatives in the pit or prison, and enjoy that rest, realizing that you had not made any sacrifices to save them? Methinks I hear a sigh from the inmost recesses of your hearts, while tears come unbidden, and trace down your cheeks, while you answer, no. The very idea is preposterous, I could not enjoy myself. Can you enjoy yourselves here while those you love are in misery? Can the mother enjoy herself while her little one is in pain? Would she not sacrifice her own life, and all the ways of the world, to relieve its pains? Would you be at home among those holy men, even were you permitted to stay? Where would be your claims to equality? They sacrificed all, even their lives, that the gospel might be preached to others. Do you not begin to see that a dispensation of the gospel means something more than doing just our duty, and having a name and a standing in the church, and bearing our testimony of its truths. All these things are our bounden duties, and have their rewards with them. But we that are looking forward to the greater blessings, must earn them by sacrifice in order to enjoy them. No honest man will ever lay claims to place or emoluments without earning them.

I want you to sacrifice anything that will tend to your good, morally, mentally or physically. Not one of your rights, but those things which are a bar between you and that rest that you are seeking for, and which are barring others out of that rest. If you would sacrifice those things that I have pointed out, and give the proceeds to the Bishop, do you not see that thousands of Elders and Priests could be put into the field; and those neighbors, friends and relatives that you are are commanded to love as yourself, that we were looking at in the pit and prison with such sorrow could have the gospel preached to them. Do you not see that the habits, ways and passions of the world are not only shutting us out if followed; but also shutting thousands of others out that would come up and call us blessed, if we would only make a sacrifice of those things that are injuring us. While on the other hand many will come up and say to us. You testified with your mouths that you knew that the gospel was true, and that it had been sent by an angel; but your works did not correspond with your mouths. If they had, we would have believed you. Why was you not a separate people as the Lord commanded? Why did you not sacrifice the world with its ways? Ye can not serve God and mammon. If you had loved us as you professed, you would have provided the means to warn us instead of wasting it to gratify your pride or your pernicious habits. Let our blood be upon your heads. Then I ask, who will be worthy of the most stripes, and leave you to answer, each one for himself at the judgment seat of the Lamb of God.

Then, as we see the great responsibility that a dispensation of the gospel sent by

an angel to be preached as a witness that the end may come puts upon us, let every one that has been warned, arise in the strength of the Lamb of God and shake off the ways of the world, with all her spots, and make our calling and election sure through sacrifices for the gospel's sake, with all other bounden duties, that we may have an abundant entrance unto that rest, and sit down with Abraham, Isaac and Jacob, and all the ancient worthies in the Kingdom of our God and his Christ: and that this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. That we may all be prepared for that, and have our garments rid of the blood of this generation, is the prayer of your brother. A. HAWS.

THE SHUT-IN SOCIETY.

FOR more than a year I've had the pleasure of being a member of the above named society. Think it is a heaven directed work; for it confers happiness upon those who are shut in from the pleasures of life. All that it requires to entitle one to membership is to be an invalid, and send one's name and address to Mrs. Kate Sumner Burr, Walworth, N. Y.

It is a little more than six years since the idea of this society originated in the minds of two sick girls and a worthy lady. Now it numbers about nine hundred. The history of it can be obtained by sending six cents to Mrs. Kate S. Burr, the Editress of the *Shut-in Visitor*. The latter is a little monthly of much worth. It can be obtained for fifty cents a year. Will give you the member's card:

SHUT-IN SOCIETY. MEMBER'S CARD.

Name, A. M. Snow, October, 1881.

"To relieve the weariness of the sick room by sending letters and other tokens of remembrance. To testify of the love of Christ in the hours of suffering and privation. To pray for one another at set times; daily at twilight hour, and weekly on Tuesday at ten o'clock. To stimulate faith, hope, patience and fortitude in fellow sufferers, by the study and presentation of Bible truths."

More than two hundred worthy people have connected themselves with this band of sufferers as "Associates," as assistants in carrying on the work. Wish to have this published in the *Herald* that the Saints may take hold. It gives us an opportunity of distributing our periodicals; and thereby we may reach many who could not be otherwise reached.

ALMIRA M. SNOW.

MONDAY MORNING.

STILL in the field battling for truth, but the children of this world are loth to accept it. Christ said, "But few there be that find it." One of a household and two of a city. The warning voice must be given, the witness must be borne, that the way of Christ may be prepared by turning the hearts of the children to the fathers, and the fathers to the children, by obedience to the same covenant by which all become children of the same great household of faith, which household is connected by uniting links from one dispensation to another.

The words of Father Ells, while staying at my house during General Conference, come forcibly to my mind, and are applicable: "God never had but one plan to save the children of men." As I go forth testifying to this "one plan" restored again in the latter days, I receive the testimony of God's Spirit, which gives me boldness and assurance.

After enjoying the hospitable roof of Bro. Henry Thompson, we were soon speeding our way onward across the country toward the "land of Goshen." Stopped at Bro. Arthur Smith's. Partook of a hearty supper prepared by the artistic hand of "Louie." We were accompanied on this, to me, very interesting trip, by my traveling companion, Bro. I. N. Roberts, Father and Mother Landers, aged near ninety, Bro. B. Case and daughter, Brn. Decker and M. Smith. A sufficient number assembled on Friday night in prayer meeting to claim the promise. Myself and fellow rested our weary bones under the roof-tree of Bro. H. R. Harder, the pleasure of which was increased by the springs of Johns and Ordway. Conference convened on the following day with a good attendance. Bro. A. Kent, president of the district, in the chair, and H. R. Harder as scribe. The brethren entered into business with considerable zest; and after a day and half a night's efforts, the end was reached. It was quite evident the brethren could not see eye to eye on all things, but in the midst of it all they kept the one thing necessary; their "temper." Sunday morning met for prayer and testimony, Sunday School and preaching, each of which passed off smoothly. I admired the Sabbath School, its order, &c. Bro. Harder is superintendent. The word was preached by Bro. I. N. Roberts to a full house with fair effect. The sacrament meeting in the afternoon was a spirited one. Father Landers bore a strong testimony to the work. After many years spent in defending its principles, he was still firm, and "ready when the Lord of the harvest calls." At night the writer occupied the stand, but with poor liberty.

I will give the experience of Bro. Saml. Pane as related in the meeting, fortunately at the close. Desiring to be religious, he began to make inquiry which church was right. On inquiring of his Baptist brethren, he was told that that church was right, because it was founded on John the Baptist. He was baptized, and as he thought all Christians should do, began to read the Bible. He read that the Holy Ghost was promised to Christians, and so went to the preachers and inquired when he would receive the Holy Ghost. After a little consultation they (there were a number of them together), told him that he would receive it in about eight days. After waiting the eight days, and receiving nothing, he again went to the minister, but received no satisfaction. Soon tiring of this, he quit the church. He afterwards came in contact with the Latter Day Saints, and when they told him of the Holy Ghost, he said "he had been fooled once on the Holy Ghost," and did not care to try it again. Being assured of a promised

knowledge, he obeyed the gospel, and found things just as represented; hence had no desire to back out.

While here we formed acquaintance with Brn. Geo. Beebe of Clifton, J. A. Davidson and wife of Terra Cotta, S. C. Andes of Elmira, B. D. Warren of Glen Elder, George Oglevie and Sr. Fisk of Guide Rock, Neb., E. Sandy of Greenleaf, Bro. A. Seers of Elmira, E. M. Reynolds of Cuba; also met Bro. A. H. Parsons and wife, whom I had met before. Among the resident brethren with whom I formed an acquaintance, and who extended to us every hospitality that "good Saints" can bestow, I mention Brn. A. Kent, H. R. Harder, A. Smith, R. Hoyer, president of the branch, Brn. Cochran, J. O. McNight and some others whose names I can not recall.

Conference over, the brethren started for home. Bro. Davidson by team one hundred miles south-west; Bro. Oglevie about one hundred miles north-west, &c., we did not start for home, however. By invitation remained and held meetings during the week with fair attendance. On Saturday, bidding adieu to the Saints, we sped our way onward, westward bound, to carry the glad tidings to new fields. "How beautiful are the feet of them that bring glad tidings," &c. J. M. T.

THE OLD, OLD STORY.

THE gospel is a theme that is both ever old and ever new. It has engaged the attention of the simplest, the intermediate and the wisest of the world. Angels, prophets and kings have only comprehended the segments thereof; but for all that we can not dispense with its beacon fires. Take the gospel out of the divine economy, and chaos would hold high carnival amid the constellations, and anarchy would entomb the footstool of God. All living would expire and systems would fall into speedy decay and irretrievable ruin. It is as old or eternal as its adorable Author; for "It is the power of God." That Being whom we worship is from everlasting, and his cycles fail never. The immortals would not continue steadfast and sure, were it not that a kind Providence "hath brought life and immortality to light through the gospel." This exalted sphere of existence is cotemporary with the duration of the endless Deity; for he who changeth not, "hath immortality" or the light and power of the gospel without measure. Through its sway "The first man Adam" became "the son of God; as well as all that accepted Christ in more modern times.

Faith is an inseparable element of the pure gospel; hence Abel, the first martyred prophet, was the happy recipient of the same; "For therein is the righteousness of God revealed from faith to faith, as it is written, 'The just shall live by faith.'" In the days of Seth and Enos, men began "to call upon the name of the Lord;" and an inspired apostle hath wisely observed, while representing the attributes, perfection and mind of an impartial Creator, "For whosoever shall call upon the name

of the Lord, shall be saved." The order, as further portrayed in the tenth of Romans and elsewhere, is, that the preacher must be called, qualified and sent, and the people must hear, believe and obey that "form of doctrine" delivered to them.

While judgments have ever hung over sinful nations, and pestilential wrath, fire and sword have abridged the career of the wicked, the righteous are his delight. When we walk with God we please him, and, like unto Enoch of old, he will show us the joys of immortality.

Noah was not only a true proclaimer of righteousness, but a faithful steward over the heritage of God. As such he was enabled to divide the word of truth aright; as also to outlive and override an expiring world. "Melchisedec, King of Salem, brought forth bread and wine; and he was the priest of the Most High God."

These emblems of the body and blood of Christ could, and doubtless did have the requisite efficacy, because they were received, accepted, blest and consecrated by a priest and king, even a "king of peace." "In me ye shall have peace," said the "author and finisher of the faith;" "For God is not the author of confusion, but of peace, as in all churches of the Saints." Please notice that peace is obtainable only in Christ; hence this righteous monarch, that blessed Abraham, evidently was "baptized into" and "put on" "the Judge of quick and dead."

How can we controvert the ground that the worthies, of remotest antiquity, knew the true science of life and the means of adoption, as well as growth, grace and salvation. That faith which worketh by love, and moveth to obedience, got a firm hold on Abraham, and he became the "friend of God," an exemplar of righteousness, and the typical father of the faithful. He was acquainted with the gospel as shown forth in Galatians. To be blessed with him is the very acme of our profession. He commanded his house, kept the faith, and died in the harness. Isaac was a child of promise, and a recipient of the "everlasting covenant." His descendants were plants of renown and likewise receivers of the gospel. Jacob's status is obvious, for he was blessed with visions and angels. These preternatural illuminations exonerate from turpitude and make plain the will of the Sovereign Lord.

Angels exercise their benign influence and exert their energy in behalf of the "heirs of salvation." The Jehovah of Israel moves a mysterious hand over the dial of this earth. Joseph's cruel brethren thought to get rid of his influence and power, but the overruling hand sent him to Egypt to save life.

During the Hebrew bondage, in the land of Ham, the fruits of the gospel were, mainly, blasted by a great apostasy. Under the administration of Moses the law was honored and magnified, to a very considerable extent. He turned from the ease and glory of a regal court, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of

Egypt, for he had respect unto the recompense of reward."

This great Jewish lawgiver made a wise use of his agency, in spurning affluence and power. By overcoming this temptation he was enabled to bow to a ministration of suffering, and scorn the reproach and despise the shame. The Spirit was his instructor, as it "testified beforehand the sufferings of Christ and the glory to follow." "For had you believed Moses, you would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe on my words?"

The song of deliverance from the menacing hosts of Pharaoh, recorded in the thirty-second chapter of Deuteronomy, is a dim type, or a faint prelude, of the one chanted by the victorious assembly. When they stand upon the redeemed and glorified earth, "they sing the song of Moses the servant of God and the song of the Lamb." When this imperfect, yet meek prophet passed behind the veil, the "sun of righteousness" sank beneath the horizon, so to speak, and the cold, pale moon passed over the zenith of a long weary night, or the law of carnal commandments was added because of transgression. In the time of the "handwriting of ordinances that was against us," or from Horeb to Calvary, the masses walked by a feeble light, and died with longing expectations. Many lived above the law, and became wiser than "their schoolmaster." Those highly favored with the foreknowledge of God acted as guideboards along the devious and thorny way. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." The ordinances, forms, rites, ceremonies, authorities, duties, obligations, gifts, graces, blessings, privileges, peace and ultimatum of the gospel are the same in all ages. It is no more perfect now than it was "when the morning stars sang together, and all the sons of God shouted for joy." That system of faith and works that sanctified Abel, translated Enoch, protected Noah, warned Abraham, and inspired the author of the Pentateuch, wrought effectually with Peter and Paul, Joseph and Hyrum, Henry Ward Beecher and his Christian evolution to the contrary notwithstanding. These progressive divines of sectarian Babylon are "ever learning, but never able to come to the knowledge of the truth." They hold that orthodox churches should fashion their creeds to discoveries of science and the development of brain power. Science is ever shifting his basis, and the march of intellect is in its infancy; hence orthodoxy must keep pace and travel on.

Paul never sat at the feet of America's leading pulpit orators, and adopted the sickly vagaries of evangelical philosophers. In treating upon the truth he delighted to promulgate, in spirit and power, he judiciously observed as follows:

"For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ."

Again:

"But though we or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed."

While the professing world is piling creed upon creed and dogma upon dogma, the "revealer of secrets" is giving "line upon line, precept upon precept," to those who live by every word of God. This public exhibition of schisms, sects and parties, is the gazing stock of all rational men and good angels. It is the harvest field of Satan and the irreparable loss of man. These godless forms "of godliness," like Capernium of old, are exalted to heaven but hell is their doom. These divisions and sub-divisions in the realms of Christendom, with all their affected piety, with all their claims for age, numbers, wealth, and moral prestige, are almost impenetrable barriers against the progress of the gospel of love. "One fold and one shepherd," with "one faith and one baptism," will eventually gain the field, and vanquish the enemies, and reign supreme.

Matthew terms "the perfect law of liberty," "the gospel of the kingdom," and Mark adds the phrase, "of God." Paul styles the great scheme of human redemption, "the gospel of the grace of God," "the gospel of Christ," "the gospel," "our gospel," "my gospel," "the glorious gospel of the blessed God," &c.; and John speaks of it as "the everlasting gospel." The Saints of God should be "established according to the gospel;" for we shall all stand before the judgment seat of Christ." As "fellow citizens" we must "run the race," "strive lawfully," "keep the faith," and "walk in, be led of, and live in the Spirit;" and then we can truthfully say, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Sin is not only a reproach but the highway and harbinger of death. Jesus is the friend of sinners when they forsake their evils, pass under the rod of correction, embrace the covenant and honor the terms of the same, with a godly walk and pious zeal. A man might philosophize eloquently, moralize ably, and quote a multiplicity of scriptures fluently, and still never preach a particle of gospel. Unless a person is clothed with proper authority and power, all attempts are worse than fruitless; and all the simple deluded devotees, are nearing a yawning gulf, or a great ditch. "How shall they preach except they be sent." It is foreign to our design to multiply scriptural proofs in regard to a legitimate call, and an authoritative ordination to the priesthood or ministry. Suffice it to say, that all who occupy that high and holy position ought to proclaim "in demonstration of the Spirit, and of power." When the standard bearers teach with the Holy Ghost, God's name is magnified, the wayward are warned, the honest seeker finds rest, the children of grace rejoice, angels are glad, demons are mad, and darkness vanishes before the penetration of celestial effulgence.

In Galatians the works of the flesh, and the fruits of the Spirit, are placed in juxtaposition, in order to aid us to ascertain whether we are "in the faith." These Lord! Lord! folks have been as thick alongside the Christian's highway, as the serpents were around the cradle of Her-

cules. Offenses, less or more, have ever been within the pales of the church; but these do not excuse any from entering therein, and living in harmony with the doctrine thereof. Our faith must undergo a fiery ordeal to test our worth. Wood hay and stubble all consume; but silver, gold and precious stones are fireproof. "For there must be also heresies among you, that they which are approved may be manifest among you." At a certain time, "all Asia" turned away from St. Paul, but he "kept the faith." Noah was in the minority when it began to rain. The Latter Day apostasy clogged the onward flow and outward sweep of the gospel for a brief period; but wicked men and infernal spirits can not stay the tide of truth, the salvation of man and the glory of Israel.

Poverty is generally an unwelcome blessing, and even pain purifies the obdurate heart, quickens the sympathies, and teaches us submission to the infinite. Out of seeming evil and wild commotion, the Lord has evolved the best good and proclaimed his will, as instanced in the whirl-wind. When any one becomes so very prodigal that neither rebuke nor chastening can reach him, he forfeit divine favor and love. The story of the cross is an idle tale to all such, and they become a law unto themselves. On the other hand, all who "walk humbly, deal justly and love mercy," are on the sure road to bliss. "And we know that all things work together for good to them that love God, to them that are called according to his purpose." This design is none other than the "eternal purpose" as promulgated by his servants.

Let us state that miracles, signs, and wonders; tongues, visions and angels; dreams, healing and prophecy; inspirational faith, spiritual gifts and supernatural power; as shown forth "at sundry times and in divers manners;" with all the manifestations of the Holy Ghost, are the pearls of inestimable price that belong to the children of the kingdom of Christ.

It is easier to fight than pray, and more convenient "to contend earnestly for the faith once delivered to the Saints," than to be a "living epistle." The meek and lowly followers of the Lamb go from faith to faith, from grace to grace, and from strength to strength; until they inherit all things, and comprehend the deep things of the All-wise, or "know as they are known." They will dwell under their own vine throughout the great millennium, enter into the final rest, and ever be with the Lord.

This "general assembly" will be comprised of all who have received the fundamental laws of the realm; with the accompanying education, drill and discipline that will qualify them to stand. Could we enjoy the ineffable society of the angel band, and be strangers to the heavenly gift and the powers of the world to come? Could we endure the presence of the God of glory when we have lived in rebellion to his holy laws, and spurned the gift of his dear Son? Let us strive on, sacrifice on, and pray on. May mercy spring

forth with all possible speed; and may truth and salvation sweep outward and onward to earth's remotest bounds. God bless and save the people I devoutly pray.
MORRIS T. SHORT.

Conference Minutes.

NORTHERN NEBRASKA DISTRICT.

Conference convened at Fremont, Nebraska, June 28th, 1884, at 7:30 p. m. W. M. Rumel president, H. Nielson clerk. Evening session was devoted to prayer and testimony.

June 29th, morning session.—Credentials of delegates approved.

Reports of Branches.—Omaha (English) 80; baptized 7. Omaha (Scandinavian) 31; baptized 2. Platte Valley 36; 2 received by letter, 4 expelled. Union, no change.

Reports of Elders.—W. Ballinger, N. Brown, J. F. Mintun, J. Kemp, W. M. Rumel, P. Anderson, reported.

The spiritual condition of the Omaha Branches, English and Scandinavian, and the Pleasant Grove Branch, was reported by their respective delegates to be very good.

Whereas, The General Conference in its articles of representation expresses the idea of representation in districts; therefore, be it

Resolved, That we appoint a committee of three to frame such articles as may carry out the object desired in the articles of representation, and report to next conference. D. Jones, James Caffall and J. Kemp appointed said committee.

Resolved, That the Rules of Order is binding wherever it has been adopted. That a failure to read the minutes of a former meeting does not make the proceedings of the meeting illegal. That all who wish to preach do so under the direction of the district president. The Bishop's Agent was invited to visit all parts of the district, and preach the law of tithing, and he so promised to do. The Union Branch was instructed to grant certificates of removal to Bro. and Sr. Scovill. The district president and secretary were sustained for three months.

Sunday sessions: Prayer and testimony in the morning; preaching in the forenoon by H. Nielson; preaching in the afternoon by J. Kemp, and at night by J. F. Mintun.

Adjourned to meet at Platte Valley, Nebraska, October 24th, at 7:30 p. m.

KENT AND ELGIN DISTRICT.

Conference was held in the Zone Branch, in the Zone Town Hall, June 7th and 8th, 1884, commencing at 10:30 a. m., by appointing John H. Lake president, and Richard Coburn clerk.

Afternoon session: Branch Reports.—Ridgetown, organized March 21st, 1884, by Arthur Leverton and Samuel Brown, 16, including 3 added by certificate of baptism. Wellington 20. Baddertown 24; 2 received by letter, 5 removed by letter, and 3 expelled. Augerman, organized March 6th, 1884, by Arthur Leverton and J. A. McIntosh, 13. Zone 41; 2 baptized, 1 received by letter. Blenheim 43; 2 baptized, 4 received by letter, 16 removed by letter.

Bro. James Robb, Bishop's Agent, reported as follows: Balance on hand last report \$7.62. Received since \$65.31. Expended since \$45.00. Balance on hand \$27.93. Samuel Brown, Arthur

Leverton and James H. Tyrrel examined the report, and audited the Agent's book, and found them correct.

Elders' Reports.—Arthur Leverton (baptized 4), James Robb, Samuel Brown (baptized 2), Thomas Badder, Benjamin Blackemore, R. Coburn (baptized 2); Priests J. H. Tyrrell (baptized 1), Archibald McKenzie, John Taylor, reported.

Resolved, That the district purchase a new record book; also that a collection be taken up for the same, the balance to go to the district clerk for expenses. Proceeds of collection \$5.21. The following brethren were sustained as district officers: Arthur Leverton president, James Robb Bishop's Agent, and R. Coburn clerk. Resolved, That the presidents of the branches take up collections in their respective branches to assist the president of the district in defraying his expenses to the General Conference, also that they report the amounts received by them to the next conference. That the president of the district may organize the Saints in Botany into a branch if he deems it wisdom to do so.

Preaching Saturday evening by Samuel Brown and R. Coburn. Sunday morning prayer and testimony meeting, in charge of J. H. Lake. Preaching in the forenoon by J. H. Lake. Preaching in the afternoon by Arthur Leverton. After preaching the sacrament was administered.

Resolved, That the president of the conference appoint a committee to examine the case of appeal in the Baddertown Branch. He accordingly appointed Samuel Brown, George Shaw and Charles Badder.

Preaching at night by J. H. Lake. Adjourned to meet in the Blenheim Branch, on the second Saturday in October, 1884.

NODAWAY DISTRICT.

Conference convened at the Ross Grove School House, in Holt County, Missouri, April 26, 1884; W. Hawkins president, R. K. Ross clerk pro. tem.

Resolved, That whatever business was continued or referred to this conference from the last one, be continued until the next conference.

Branch Reports.—Ross Grove 24. Eureka 21; 6 baptized. Oregon 20; 2 removed by letter. Bro. Hawkins stated that the Oregon Branch was now disorganized, all the officers having resigned, and none being elected to take their places.

Resolved, That the district pay Bro. Hawkins' expenses to and from conference, while he is president of the district. That Wm. Hawkins be sustained as president, Joseph Flory as secretary, Robert K. Ross as Bishop's Agent for the district, and all of the general authorities of the church in righteousness.

Preaching at night by Brethren P. Rasmussen and William Hawkins.

Sunday, 27th, preaching in the forenoon by R. K. Ross and W. Hawkins; sacrament meeting in the afternoon, and preaching at night by P. Rasmussen and W. Hawkins.

Adjourned to meet at Liberty School-house, Nodaway county, Mo., on Saturday, the second day of August, 1884.

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Miscellaneous.

FIFTH QUORUM OF ELDERS.

The following are the names of Elders enrolled on the Fifth Quorum who have not been heard from as yet. Please send and get licenses:

Aird Wm.	Gerrard J. A.	McEvers El.
Allen James	Goble J. S.	Norton C. D.
Anderson B. B.	Gould C. G.	Oehring Robt.
Anderson I. R.	Gould George	Perry Chas.
Babbitt L. L.	Hackett F.	Pert Wm. G.
Baggerly I. B.	Hall C. A.	Powell D.
Bamber James	Hammers Nel.	Powell P. P.
Bell T. J.	Hazelton N.	Reidel F. W. A.
Bishop A. N.	Henderk Henry	Richards J.
Bradshaw Thomas	Houston Jas.	Shelley E. A.
Bennett Ed.	Hudson T. N.	Sherman C. A.
Carmichael John	Humes T. H.	Stamur N.
Chapman Wm.	Jones Henry	St. John B. F.
Cooke Noah N.	Jones J. D.	Stone Stephen
Curtis Emsley	Jones A. W.	Studley A. H.
Daley Thos.	Kelley W. D.	Taylor John
Davis Sam.	Kendrick Wm.	Thomas I. P.
Ezzell L. H.	Lee J. H.	Thomas W. O.
Falk H.	Lincoln G. S.	Watkins J. J.
Fuller Robt.	Loar W. S.	Wheeler Joseph
Galley Thos.	Lofty F.	Wight R. H.
Garrett W. H.	Lovell Ekin	Williams Wm.
Gaulter Lewis	Lush G. W.	Venable Thos.

Address J. A. ROBINSON,

No. 222, Elizabeth St., Peoria, Illinois.

SOUTHERN NEBRASKA DISTRICT.

The officers of the several branches of above district, will please take notice that the quarterly conference will convene here, the 3d of August, and I hope to receive a full report from each branch. I also would like that the scattered members in the district would report themselves. All the priesthood will take notice, that the last session requested each and all to report at the next gathering. We trust that as many of the officers as can will be present, and come in the spirit of love and gospel unity. All letters and reports should be sent to me, Box 60, Nebraska City, Nebraska.

ROBT. M. ELVIN, *Dist. Sec'y.*

NEBRASKA CITY, Neb., July 7th, 1884.

SOUTH-EASTERN OHIO DISTRICT.

A conference of the South-Eastern Ohio and West Virginia District will be held at Limerick, Jackson county, Ohio, August 9th and 10th, 1884; at which time we desire to dedicate our new church at this place. We especially desire the presence of Brethren Josiah Ells and E. L. Kelley, and as many others as can come. Those coming by rail will please drop a card to T. J. Beatty, Limerick, Jackson county, Ohio, who will make arrangements to meet them either at Byer Station, on the Marietta and Cincinnati Railroad, or at the town of Jackson. All must come on Friday who come by rail, as conference begins on Saturday.

L. R. DEVORE, *Dist. Pres.*

BORN.

MOORMAN.—At Lindley, Grundy County, Missouri, July 5th, 1884, to Edwin and Jane Moorman, a daughter, named Cumorah.

DIED.

SPURGIN.—At Augusta, Butler Co., Kan., July 1st, 1884, of chronic piles received in the army, Jesse W. Spurgin. Born January 30th, 1832, in the county of Bartholomew, State of Indiana. He was baptized June 30th, 1873, by Elder W. T. Bozarth, at LaCledde, Linn county, Mo.; was ordained at same place by George Nutall and Caleb Blodget, to the office of a Priest. Funeral sermon preached on the 1st day of July, by S. J. Madden. Bro. Spurgin was a kind husband and a loving father. He leaves a wife and five children to mourn his loss. He passed away in peace.

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TESTIMONIALS.

LAMONI, IOWA, Dec. 29th, 1883.
I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.

Very respectfully, N. N. HAZELTON.

Moscow, Idaho, Jan'y 11th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.

Yours in bonds, J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,

Geo. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.
JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.

Your brother in Christ, O. WILDMAN.

HEER CITY, Utah, Jan'y 7th, 1884.
JOHNS & ORDWAY: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.

Yours in bonds, Wm. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884.
Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.

Yours, V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883.
MESSRS. JOHNS & ORDWAY: Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,

W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.
Bro. Johns & Ordway.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.

Yours in gospel bonds, E. W. CATO, SEN.

Bro. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often get paid for them after their being out on trial one night.

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THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price, \$2.50 per year.

JOSEPH SMITH - EDITOR.
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All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

THE SAINTS' HERALD.

J. Chapman, Jr. 28585

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 585.

Lamoni, Iowa, July 26th, 1884.

No. 30.

THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, July 26th, 1884.

WE met General A. W. Doniphan, at his hotel in Richmond, whither we went to see, and shake the hand of the man, who had the courage and manhood under strange and trying circumstances, where death from unauthorized violence threatened Joseph and Hyrum Smith, Alexander McRae and others of the Elders, to face the consequences of stemming the torrent of bigotted prejudice and murderous clamor, and say: "I will have nothing to do with such business; my men are soldiers, not murderers. I shall march from camp with my men to-morrow morning at day light." It is undoubtedly owing to the outspoken stand taken by General Doniphan on that occasion, that those men were not shot upon the public square the next morning, as had been decided on by Generals Clark and Lucas, and others of the council of war.

The General is well advanced in years, but is still tall and erect, speaks clearly and distinctly. His mind seems to be still vigorous; and we were told by one who studied law and is practicing with him, that there is no apparent diminution of his powers in his profession, except the failure, common to age, to recall events recently transpiring. He is modest and avoids saying anything of the part taken by him in the scene referred to above. And when we told him that we came, with Bro. Alexander, as sons of one of the men whose lives were spared by reason of his action that day, as we believed, to thank him in person, he deprecated our thanks, saying: "I deserve no thanks for doing what was my duty. I had a long time to live and could not afford to burden my conscience and life with the blood of my fellow men."

We referred to the prejudice existing against our father and his comrades, and the terrible excitement of the time, and the risk he ran in incurring the displeasure of the popular will, as expressed in the order to kill those men the next morning. To this he replied that what he did at the

time he did without thinking of the consequences, as men frequently act in cases of extreme emergency. Our interview was pleasant. He has been a man of action and careful observation. Has not sought political honors, but has served the people when their desire for his services has been properly expressed.

He visited Salt Lake City some years ago, met Alexander McRae, whom he remembered; and was well treated by the authorities there. He is a democrat, and talked freely of the present political aspect of the country, but without any partisan feeling. One remark was very striking. "It is a difficult thing to grow old and prevent becoming querulous, covetous and weak, or suspicious and misanthropic. I recognize this difficulty and strive to avoid either extreme." He is quite a friend to Elder Whitmer; knew Oliver Cowdery well, as well as many others of the Saints in Ray, Caldwell, Jackson and Davis counties; remembers Lyman Wight, whom he regarded as an especially brave and fearless man. He affirms that there was nothing like polygamy taught, or known among the Mormons during their stay in Missouri. He further states that so far as his knowledge went they were good citizens.

Oliver Cowdery died at Richmond, about 1850, and his body lies in the "old graveyard," just north of the town; as we were informed by both David Whitmer and family and by General Doniphan.

SOME four or five years ago the Saints of the Independence, Missouri, Branch, started to build a house of worship. The effort was well seconded by the few then gathered there; but whether it was owing to the building being too large, or too costly, or to divided counsels; progress was slow. However, the number of Saints there kept increasing, and the effort to complete the house was renewed from time to time, by the branch and district; until a committee of one was appointed by a conference, to collect the amount required to pay off the then indebtedness. After this a committee was appointed by the branch, consisting of Joseph Luff, Frederick G. Pitt, and Adam Jessamine, to finish it preparatory to dedication. This committee proceeded with the work, aided and seconded by the Sisters' Mite, or Aid Society; until Sunday, July 6th, was set for the services of dedication.

An invitation to be present was extended to the Editor, in compliance with which he left home July 4th, stopping at Ridgeway, Harrison county, Missouri, to attend and speak at a celebration there; and reaching Independence on the morning of

the 6th, in plenty of time for the appointed service. At a little before the hour of eleven in the forenoon the house was crowded full of people, for the greater part members of the church. Elders D. S. Crawley, president of the district, and Frederick G. Pitt, Presiding Elder of the branch, after conferring together, placed the Editor in charge of the services.

Miss Kate Field, journalist and writer, was present. She has for some months been in Utah, seeing and hearing what might be heard and seen of Mormonism there; and was on the occasion of her visit to Independence seeking information from our people, hunting up as many of those formerly associated with the work as are living and accessible, as well as interviewing men of the Reorganization. She has visited Father David Whitmer and General A. W. Doniphan, at Richmond. She was called forward and given a chair near the stand.

Services opened by an anthem by the choir, under the direction of Brn. Pitt and Barbee, the preacher read the fifty-first chapter of Isaiah, prayer was offered by Bro. W. H. Kelley, a hymn was sung, and the sermon was pronounced by the Editor. Elder M. H. Forscutt, who was present, offered the prayer following the sermon; a song and the benediction closed the exercises.

It was an important occasion. Difficulties of a serious character had been met and overcome in the erecting the building. Many, perhaps all, had done what they could to further it. Success had crowned their efforts; and now the people of God desired to present their work to Him whom they served, for his acceptance. Past differences were merged in the triumph of the present. Strife, if there had been any, had given way to kindly thoughts. Bickerings, if they had occurred, were traced to anxiety and care, induced by the troubles natural to the situation; these were as the clouds of yesterday; and the halo of better determinations was obscuring their remembrance. Old time memories, of joy in the word, of restful comfort in Christ, of sorrows and pains endured, of dangers passed through in the days of persecution, all rose in quick and vivid succession, while the profound peace of the time, the propitious hour, the renewed joy and peace in the Holy One of Israel, brought to the heart such a benison of blessing that we sat in heavenly places in very deed.

The building is of brick, 30 x 45, and about 16 feet in height of ceiling, making a room in which from 350 to 400 persons may be comfortably seated. The outside is severely plain. There are two doors in

the south end, one either side, and as the building stands a few feet back from the street, there is room for a vestibule, which the brethren contemplate adding by and by. The windows are slightly rounded at the top, of good size and sufficient in number to give light and ventilation, the sash being hung on cords, to be raised or lowered as required. The inside is tastefully wainscotted from the floor to the windows; the walls papered with paper of neat design; behind the reading desk a panel skillfully designed and executed by Bro. Newton Evans of Holden, Missouri, gives a pleasing aspect to the platform, which is wide enough to permit the preacher plenty of room; the desk is small and quite neat; the ceiling of the room is plain white. Somebody, we suppose the Sisters' Aid Society, has furnished the platform and aisles with carpet, of good texture and pattern; and hung a neat four lamp chandelier in front of the pulpit, and will probably put in another, nearer the front in time. A hair-cloth sofa, and two upholstered chairs are provided for the stand. The seats are chairs, of good style of frame, with perforated wood seats, costing six dollars and a half per dozen; these are arranged to form two aisles, one from either door to the stand. The whole interior arrangement presents a comfortable appearance to the worshiper; and if those who gather there will now give diligent heed to the word of the Lord to them, all will go well.

The branch numbers about three hundred and fifty, and already the building is too small, the rapid increase of their number having outstripped the anticipations of those who planned it. Elder M. H. Forscutt spoke in the evening to a house full of listeners.

FATHER DAVID WHITMER received the commission sent to examine the manuscript of the Book of Mormon, Tuesday afternoon, July 8th, and after arranging preliminaries, the Committee began work the same afternoon. The coming of the Committee got into one of the local papers, as coming from Utah, a distinction which the committee are not willing to accept, of course. The notice of it was sent to a Saint Louis paper, and now it will get into all the journals in the same way. As Puck once said, so say we, "Lord, what fools these mortals be."

A VISIT to Richmond, Missouri, by any of those having an interest in the latter day work is to him who visits an episode in life, which he will not forget; but which he will remember when skies grow dim to his eyes of faith.

The Committee appointed last spring to examine the Palmyra, and subsequent editions of the Book of Mormon, with the manuscript copy in the possession of Elder David Whitmer, resident at Richmond, reached that historic town on the morning of July 8th, and as soon as proper arrangements were made, began the work assigned them.

For reasons which Elder Whitmer re-

garded as good, he declined to permit the examination of the manuscript, unless the Editor of the HERALD was present. The committee notified the Editor of this, and so he made one of the number that journeyed from Independence to Richmond. Bro. Alfred Munns, of California, also accompanied them, to pay a tribute of respect to the remaining witness to the book, and to gratify a laudable curiosity.

The work of the committee is progressing satisfactorily, the particulars of which will be found in their report when it shall be made.

COMMITTEE WORK.

THE work of the Committee to examine the Book of Mormon manuscript is one that has been necessary for some time. Some years ago the matter was talked over by Bro. W. W. Blair and self, as many as ten years ago, and an agreement reached that when circumstances favored it, such examination ought to be made. The statement alleged to have been made by Rev. Clark Braden, in advertising the Debate between himself and Bro. E. L. Kelley, that he had "forced" the Reorganized Church into the examination is in no sense true. The resolution adopted by the Conference at Stewartville last April, was presented, argued and passed without reference to Rev. Clark Braden, or his effort to destroy "Mormonism." It was undertaken more to answer questions in the church than to meet outside attack.

We are not at liberty to anticipate the Report of the Committee, but we may with propriety say to the Saints, that the faith of those who have accepted the Book of Mormon and its teachings, may rest undisturbed.

MISS KATE FIELD who was in attendance at the services held at Independence, Missouri, on July 6th, interviewed the Editor of the HERALD, Elders W. H. Kelley, A. H. Smith, T. W. Smith, M. H. Forscutt and Stephen Malony; getting such information upon the latter day work as these men could give in the time. Miss Field is an intelligent, sharp woman, and is apparently very much in earnest in her design to get at the facts concerning the Saints. Her visit to Independence fell in a fortunate time, so far as seeing some of the Reorganization is concerned. She was well treated by us, and we shall look with interest to see what sort of a showing she will give us in her letters and book.

EDITORIAL ITEMS.

ARRANGEMENTS have been made with the Post Office Department in Washington, so that Post Office Orders sent to us, may hereafter be drawn on Lamoni, Iowa, instead of Chicago, Illinois, except those coming from foreign countries and Canada.

July 11th, Bro. E. C. Brand was on his way to Albion, Idaho.

The fourteen year old boy of T. Z. Stark, of Lamoni, had his arm broken by being thrown from a horse July 14th. It was set by Dr. John H. Hansen, and at present writing is doing well.

Bro. David Chambers started from near Persia, Iowa, on his mission to Utah, July 15th.

EXTRACTS FROM LETTERS.

Bro. I. N. White writes from Rhodes, Iowa:

We are having some sore trials here; but most of the Saints are patient. White Brothers seem to be the center of spite. One of our prominent enemies has circulated a petition, well preambled with "ifs" and "ands," considering us the "bell sheep." In this petition the signers *bind* themselves not to "*buy* nor *sell*" with us. Quite a number have already signed it. We have not much fears of it doing us much damage, as we are well known. Bro. Etzenhouser and I start tomorrow forty or forty-five miles east to hold grove meetings. Bro. McDowell and Nirk will hold one at same time in Polk county. The work is marching along in the district, and the devil is mad.

ELDER JAMES CAFFALL has a good article in the Coal Creek (Colorado) *Enterprise*, from which we make the following extract:

As evidence of religious and political freedom is everywhere heard or seen, especially in the broad land of America, with this, to every lover of human rights, every individual and society claims the right of having his, or its say. And since all men, as well as creeds and societies must stand by their merits, or fall by their demerits, there certainly ought to be no objection urged, nor will there be, save by the ignorant and intolerant, to any and all using this freedom. Though it is pleasing to note the effects produced by the lightning speed with which the wave of freedom is cleansing the shores of civilization from the accumulated filth of ages, caused by priestly domination, it is clear to even a casual observer, that the spirit of intolerance is not squelched out, though thank goodness, there is generally sufficient of the liberal element to prevent this monster from gratifying itself or going beyond prescribed limits save spitting out its spleen in vile epithets or vile vituperation, base insinuations and innuendoes.

Mr. Editor, the writer is a representative of the Reorganized Church of Latter Day Saints, and having reasons to believe that constant and persistent efforts, by those who ought to be better informed, are made to impress all with the thought that the above church and the Utah Mormons are identical, and resort to this method to disabuse the minds of all who may, perchance, read these effusions. The original doctrine and church organization inaugurated by Joseph Smith, in 1830, known as the Church of Jesus Christ of Latter Day Saints, was, and remains plain in its renderings, and most emphatically denounces polygamy, its kindred evils, absolute rulings of the priesthood, disloyalty to municipal, county, state or national rules and regulations, condemns the practice of mingling religious and political influence, declaring acts culminating in fostering one religious society and proscribing another, an outrage in any government, but especially in a republican form; that church and state consolidated has, and will whenever done, jeopardize the rights of the masses, creating special legislation producing a centralization of power, hence the evil. Original Latter Day Saintism, means therefore, the primitive gospel in its entirety, with a church organization such as the New Testament reflects; it means the monogamic order of marriage is the only one authorized by God and recognized by all civilized earthly governments, and that it should be regulated by law. The writer believes that the declaration in Genesis, viz: "For this cause shall a man leave his father and mother and cleave to his wife, and they twain shall be one flesh," was given to prevent polygamy and divorce, and that it would better comport with the dignity of a republican form of government to enact more stringent measures to prevent divorces than to grant them, as it sometimes

seems for but trivial reasons. The above church had a well defined discipline, and none from Luther down have more strongly condemned polygamy, enforcing virtue and sobriety than it. It was not until 1852 that polygamy was publicly proclaimed, and claimed by Brigham Young to be a tenet of the church, which, with other reasons, involved a necessity for a reorganization, and for the last quarter of a century have the Reorganized church steadily and persistently labored to prevent and expose the soul destroying practice of polygamy, and have, at a proper time and in a legitimate manner, petitioned congress to interpose for its prevention.

Correspondence.

CLEAR WATER, Nebraska,

July 11th, 1884.

Bro. Joseph:—Our conference passed off quietly, a portion of the good Spirit being present throughout the session; perhaps it was as profitable and pleasant a gathering as was ever held in the district. The outlook for the future of this district is very encouraging. A feeling of interest and a determination to press on is gaining in all the branches. Since the 30th of March eleven by baptism and fourteen by letter have been added to this the Clear Water Branch. We now number sixty-six, with good prospects for more additions ere long. We have the gifts frequently given to encourage and cheer us; and the Saints are as a rule trying to live as becometh Saints of God.

Crops are looking well; many think that they are the best ever known in this locality. We feel that God is caring for us, and earnestly desire to be worthy of his kind and watchful care. I am a son, not a grandson of Lyman Wight. Praying for the triumph of the cause, I am yours in bonds,
R. H. WIGHT.

DECKERVILLE, Mich., July 14th, 1884.

Bro. Joseph:—I have spent five weeks in the ministry, just to fill some urgent calls. The interest is good every where. I have been blessed, and somehow I have felt more like talking to them than ever. It seems that in presenting the word, passages are brought to mind to be presented in such a manner that the people can not help seeing it if they will. I baptized ten in that time. I will now arrange things so as to get out as soon as possible, and labor constantly for the Master.

Very truly,

J. J. CORNISH.

FARM CREEK, July 10th, 1884.

Dear Herald:—Since the conference held at Stewartville, I have labored as best I could for the benefit of the work in the field assigned me. Most of the Saints, especially the Elders, are alive to the interests of the cause. I have preached all that I thought was necessary under the circumstances, in all the places that I have visited. It has been a busy time, and will be for two weeks more amongst the farming community at least; so it has not been very good for holding meetings week nights. When it has not been convenient to hold meetings, I have visited the people, and talked to them at their houses. The result has been good. Our two days' meeting held in the Mill Creek Branch, was a success. Bro. S. S. Wilcox kindly assisted in carrying on these meetings. Three were baptized, and some who never heard the gospel as presented by us are believing. We think the prospect is good for

others to obey in the near future. Bro. L. Donaldson labored with a zeal worthy of notice for the success of the work, in taking visiting Saints and friends from and to the railroad depot at Riverton.

At our conference held at the Keystone Branch every thing went off harmoniously; not a single jar in our business transactions. The joy and peace produced by God's Holy Spirit filled every heart with gladness; and notwithstanding the busy time, we had a splendid representation from all parts of the district. All returned to their homes filled with gratitude to God.

Friday, June 27th, found us at the Keystone again. We preached at the school house on Saturday night, Sunday morning and night. Had fair sized congregations, and good attention. The following Wednesday afternoon baptized two. Held confirmation meeting in the evening. We all felt the presence and power of the Spirit bearing testimony of the acceptance of the two precious souls. May God bless them, and help them to stand firm to the truth they have obeyed. There are others here who have for a long time been convinced of the truth of the work.

Last Sunday met with the Saints of this place. Had good liberty in speaking both morning and night. This is an old branch, and old time Saints live here. I love to meet with such, who have passed through the fiery trials of afflictions for the gospel's sake. I expect to go from here to Wheeler's Grove; from there back to Keystone. The crops look splendid. May God preserve the same for the good of his Saints in this district is my prayer, and especially for those who lost all last year through the hail storm.

Yours in gospel bonds,

HENRY KEMP.

LUCAS, Iowa, July 14th, 1884.

Pres. Joseph Smith:—I baptized another yesterday, a young man, making six by me while here. During twenty-seven days spent here and at Cleveland in June and July, I have preached twenty-five times. Besides the six baptized, (four of them young men), there are several others whose obedience is sure, when they shall have taken full time to digest and consider the whole matter, as is their wish.

I go to-morrow to Burlington at the wish of Bro. Lambert. The work at Osceola and Zero I defer till a better season, longer evenings and cooler weather. The Saints seem strengthened and confirmed in the faith more and more by the work done during the past month. I also feel glad to have accomplished something through divine aid, and to have been so acceptable to the branch throughout.

Yours, H. A. STEBBINS.

CHASE, Rice Co., Kansas,

July 9th, 1884.

Bro. Joseph:—We are living one mile from here, and we can not be far from the location of some branch. There are many pleasant faces that we meet, that are striving to gain that happy home above. They all give us a hearty welcome. We are now ready to care for any of the Saints that may see fit to come and see us. The Lord is blessing Kansas this year with bountiful crops of all kinds that are planted; and as long as the Lord blesses us with health and strength, we are ready to do all we can to help roll on the work already begun. I have felt many times like crying out in the agony of my soul, "How long, O

Lord, how long, will the people walk in darkness on account of this unbelief;" and we can not complain of others, unless we set better examples for them to follow. I have had a life of trials, and it has been a blessing to me; for it has made me see and know in whom to put my trust. My testimony is sure as long as I am faithful. I have no need to fear; for God has made the promise by his Spirit oft to cheer those who put their trust in him. It is now twenty two or three years since I joined the Church, and I have no reason to murmur at the hand that has guarded me. When in need, we have always been healed. We ask to be remembered by all the Saints when at the altar of prayer, that our faith fail not; and that we may ever be ready to give a reason for our hope of eternal life.

H. J. LUSH.

RIVERTON, Iowa, July 4th, 1884.

Bro. Joseph:—The two days' meeting at this place was a good one. Eddie Mortimore, Lizzie and Lorenzo D. Donaldson, were baptized by H. Kemp. We have good meeting, and think of organizing a Sabbath School next Sunday. Our conference was very interesting.

Yours in the gospel,

H. DONALDSON.

BUCHANAN, Mich.,

July 3d, 1884.

Bro. Joseph Smith:—The work is looking upward. Bro. Richardson, my wife and a few others, hold prayer meeting every Sabbath afternoon at three o'clock, through the help of Bro. Scott; and we have unstopped the ears of some, and been the instrument of removing the blindness of some, so that they call for more gospel preaching. Ever praying for the advancement of the gospel of Jesus Christ, and this great latter day work.

Your brother in Christ,

JOHN SHOOK.

CURRENSVILLE, Clackamas Co., Oregon,

July 10th, 1884.

Bro. Joseph:—I would like to let my many friends and readers of the *Herald* know where myself and family are located since we left our native State, Iowa. We are at the Foot Hills, west of Cascade Mountains, Oregon, sixty miles from the coast, and twenty-eight south-east of City of Portland. I would like to make a call through the *Herald* for one or more Elders, not a thousand dollar call, but I would vouch for them a good living, and plenty of good people to preach to. The good people of this place organized a Sabbath School after I came here, with myself as superintendent; so you see that gives me a chance to magnify my calling in part as a Teacher, "to warn, expound, exhort, teach, and invite all to come to Christ." What bothers me is, there is no one to baptize them after I get them converted. There are no Saints here except my family.

This is a good grain and fruit country. Land is cheap, and some homestead land here yet, and can't be beaten for healthfulness, for which I come here. I have been well paid for the change in climate, but it is pretty dry feed to go to hear other denominations preach Sunday after Sunday, after being raised and associated with Saints all my life. I would go forty miles with team to meet any Elder at a railroad station to have him

preach in this western coast. I brought two dollars worth of tracts with me, and will soon want more. Latter Day Saints are a rarity out here. Myself and family are trying to live worthy of the name of Saints, and beg an interest in the prayers of the Saints, that we may be kept faithful.

Your brother,

E. C. DOBSON.

MAGNOLIA, Iowa, July 8th, 1884.

Dear Bro. Joseph.—Our session of conference came off June 13th, and we enjoyed ourselves very much. Your uncle, W. B. Smith, was with us, and preached to a large audience of saints and outsiders, on the restoration of the gospel through an angel to your father, the Prophet Joseph; and the firm testimony that he bore to the truth of the plates, the record of the Book of Mormon, and of the persecution at the rise of the Church of Jesus Christ, brought feelings of love to my soul for him, and I pray that God may bless his efforts in spreading the truth. I also feel pleased with the *Hope* as a weekly, and hope it will help strengthen the little lambs of the fold of Christ.

In bonds,

RICHARD FARMER.

BUCHANAN, Henry Co., Tenn.,
July 6th, 1884.

Dear Herald.—I met with the Saints to-day, and spoke to them with good liberty. I have opened up the work in a new place, and am solicited to go to other places. I think if I could get some help a good work could be done in this part. I see in *Herald* that Brn. Montague, Cato and Scarcliff are assigned to this mission. We would like some of them to give us a call; think likely there would be some additions to our branch. If Bro. Montague has not started south before this reaches him, will he come by the way of Cairo, Illinois, and take boat to Paris Landing, Henry county, Tennessee. Inquire for W. H. Griffin, one mile from that place.

I subscribe myself in love,

W. H. GRIFFIN.

CHELLENHAM, Missouri,

July 14th, 1884.

Bro. Joseph Smith.—I left my home on the evening of the Fourth of July for St. Louis. Met in conference the fifth. Had a good time; much of the Spirit present. I spoke on Sunday morning with a good blessing of the Spirit. In the afternoon Bro. E. L. Kelley spoke on temporal law. The Saints were made better acquainted with their duty by the well timed remarks made by our able brother. The Saints enjoyed themselves for one hour in a testimony meeting before Bro. Kelley spoke; the Lord remembered us with the gifts. At night Bro. H. C. Bronson gave us a most excellent sermon. All returned to their homes feeling better. Bro. B. V. Springer met with us, feeling well in the cause. On Wednesday evening met for prayer and testimony meeting. Had a most excellent time. About all in the house took part, and the Good Father remembered us again with the gifts of the gospel. All were made happy in the Lord. On Thursday evening I spoke in the Saints' Chapel in Cheltenham. Friday evening Bro. Bronson spoke. Saturday evening a festival was gotten up for the benefit of the Sabbath School.

Sunday, thirteenth, Bro. Bronson spoke in the morning. Afternoon I baptized four. The Saints

have a nice chapel in this place. Bro. John Beaird, the president of this district, is laboring very hard to push on the great latter day work; and I learn by the talk from Saints that they appreciate the labor of our worthy brother. Bro. R. D. Cottam, the Bishop's Agent, thinks he can do better in his calling as he now better understands his duty since hearing from the Bishop's Counselor, E. L. Kelley. I find the Saints trying to learn their duty. I find Bro. Bronson one of the best of Elders to labor with, and a man that understands the doctrine of the church.

I have just returned from the water; one more baptized. The work is on the increase in this place. Thank the Father. Bro. Bronson will preach on the morrow evening, myself on Thursday; Bro. Bronson at Alma on Thursday night.

Yours truly,

J. C. FOSS.

MANCHESTER, Red River Co., Texas,

July 9th, 1884.

Bro. Joseph.—The members seem to be in better hopes than previously. We have preaching every Sunday at 11 o'clock, at Saints' Church. Good Sunday School also. The enemies do not seem to be as bad as they have been.

We have a good deal of sickness in our vicinity. Saints, pray for me, that the cause may do better here than before.

Your brother in Christ,

J. D. ERWIN.

CLINTONVILLE, Missouri,

June 30th, 1884.

Dear Readers of the Herald.—I greatly appreciate the letters of the brethren and sisters in general; also all the instructive communications contained therein from the least to the greatest; and feel that the fault will be at my own door if I am not edified thereby, and so with all, I believe. I feel satisfied with the *Herald*, *Advocate*, and *Hope* of Zion in its weekly form, and would say to the faithful ones that got them up, Go on in faith the cause is good. The young and old are edified by your labors. You are as the tendrils of the vines that lay hold on the supporters, to stay us in the great current of evil that surrounds us, in the way of reading matter. I feel that these periodicals are worthy of support from every Saint that can raise the funds to pay for them and wishes to take care of them. They are a store of knowledge that can be drawn from in after years, at our leisure, through the winter season, when the new ones are not enough to supply our wants. Therefore, I would admonish you, brethren and sisters, young and old, to take heed to their kind instructive and warning voice. God will call us to account for the use we make of it, as being instrumental in his hand for our good. Whatever there is that is not good we can lay it aside; or any thing that we can not at present understand, let us wait in patience till we can. I love to learn of the prosperity of the work everywhere.

We have been visited here by Brn. A. White and C. St. Clair, of Independence, Mo., who did faithful labor in building up the branch and scattering the good seed both verbally and with printed matter, which we trust and pray will yet grow to the honor and glory of God in the future. This is a new field. I hope we shall have many such visits, and that God will bless the labors of

our hands, that we may have wherewith to help the work we love, is the prayer of your sister in gospel bonds,

E. LLOYD.

Summary of News.

GENERAL NEWS.

July 11th.—United States Consul Mason, at Marseilles, suggests to Secretary Frelinghuysen that surveillance be observed at the French ocean ports to prevent the importation of cholera into this country.

Two cases of cholera are reported from Transylvania. A ship from Marseilles arrived today at Port Mahon, Island of Minorca, in the Mediterranean, with three cases of cholera on board. One patient has since died. A refugee from Marseilles today died at Nimes, France, of cholera. Several French doctors reject Dr. Koch's views in regard to the cholera. They insist that the inoculation of a number of animals with Asiatic microbes failed to give them the cholera.

Admiral Courbet telegraphs that he has occupied a town on the Chinese coast. The French Cabinet has decided to limit the immediate operations against China to a great naval demonstration. There will be no military movement until the close of the hot season. Transports are collecting at Brest to take on board material for the French forces in China.

A special from Assouan says: The treachery of the Mudir of Dongola is confirmed. The Christians were imprisoned and compelled to turn Mohammedan. El Mahdi has made the Mudir his Emir.

July 12th.—It is probable that 120,000 people have left Marseilles since the outbreak, and the distress consequent upon such an abnormal exodus from that city and Toulon, particularly in the outlying districts, which depended almost solely for existence on their urban trade, is pitiful. It is now feared that a similar panic in Paris is imminent, many of the wealthier families having already made arrangements to depart at the first sign of the disease.

Many prominent newspapers in Germany are urging the Government to recall Dr. Koch, so that he may be at hand to advise his own people in the hour of peril. Dr. Koch remains firm in his already-expressed opinion that the cholera scourge must spread throughout Europe. It has taken so firm a hold in such large centres of communication as Marseilles and Toulon that he believes it must run its course during the summer throughout Continental Europe. He says that America, if great vigilance is exercised in quarantine precautions, will probably escape, but holds out no hope for countries insulated simply by technical frontier lines.

In England great uneasiness is beginning to manifest itself in the large cities because of the negligence of the authorities in taking necessary precautionary measures against the introduction of the plague. It is urged by prominent physicians and other scientists that the confidence resulting from England's insular position is misplaced, and that without the most perfect sanitary inspection some incoming vessels from a Mediterranean port will ship in and bring cholera with all its attendant horrors.

There were thirty deaths from cholera at Marseilles last night, and eight between 9 o'clock and

noon today. The panic is extreme. The railway stations were crowded early this morning with fugitives, who fought for tickets, which the agents could not issue fast enough. There were seventeen deaths from cholera at Toulon last night.

Gladstone is attempting to effect a compromise with the House of Lords, to the great disgust of the more radical liberals. An incident in the franchise debate in the Lords, commented upon by everybody as showing a remarkable change in the spirit of the times, is the support of the bill by twelve out of thirteen Bishops, and the strongly democratic flavor of the speech of the Archbishop of Canterbury. In 1831 the Reform bill was opposed by twenty-one Bishops.

China maintains her bluster in her dispute with France over the alleged violation of the Tiser-Tain treaty at Langson. France is firm and determined. Next week the matter will be decided, and the question of war or peace between the two nations will be resolved. The French newspapers openly declare that there is good ground to suspect that England is secretly inciting China to fight, in the hope of distracting the French people from English designs in Egypt. Sir Robert Hart, the Chinese Customs Inspector, is trying to negotiate with M. Patenotre, the French Minister. The Foreign Council seem blind to the dangers of war and rebellion. Prince Chun trusts to boasting fanatics and to officials who conceal the defenseless condition of the coast. Ignorance, confusion, and treachery render the situation critical. The British officials have left the Chinese fleet.

There is a revolution in the State of Guerrero, Mexico. Hostilities have not yet commenced. Gen. Neri, with some troops, has advanced to suppress the rebels. The Government issued today regulations calling for extra precautions against the invasion of cholera both on the Pacific and Gulf coasts.

The commission of five sent to Havana from Madrid have prepared their report regarding the condition of Cuba and the question of selling it. The report is signed by only three of the Commissioners; the other two will make a minority report, and all five will leave for Spain next week. The following is understood to be a synopsis of the report: The majority of the commission are of opinion that the interests of Spain demand that she should be relieved of Cuba before an insurrection shall succeed or bankruptcy in the island should produce results like those of 1821-'25, when the Spanish-American colonies were wrenched from the other country. The report refers to the official declaration recently made at Madrid that the Government would never sell Cuba, and suggests a plan which has been elaborated by one of the Commissioners and the Spanish Minister at Washington. It is, in short, a plan to put Cuba temporarily into the hands of a foreign power, which would keep the island in trust. The report of the three Commissioners proposes, it is said, to sound the German Government, an intimate ally of Spain, and one desirous at present of having colonies, to discover whether she would consent to take Cuba for a period of twenty-five years. The island would, under this arrangement, be nominally Spanish, but her garrisons and administrations would be German. Spain, which cannot borrow in Europe, and which needs money and men to maintain her rights in the Mediterranean, should thus receive

annually 100,000,000 marks, and would not be drained for the maintenance in Cuba of an army and an administration which and so costly. At the end of twenty-five years the Spanish people will care nothing for Cuba, and, instead of receiving possession of it again, the Government at Madrid would be able, without danger to its own existence, to cede it to the United States for a good round sum, especially as it would then have been benefited by the twenty-five years of German government.

July 13th.—At Whitehaven, England, Irish Nationalists made an attack on an Orange procession Saturday. Shots were exchanged, and several persons seriously injured. A telegraph boy was killed.

The Gladstone party refuses to accept the compromise offered by the Tory Peers through Lord Wemyss on the Franchise bill. This probably ends the negotiations for the present.

Another attempt to kill the Emperor Francis Joseph of Austria was made today. The rails over which his train was to pass near Pola were removed. This was discovered in time to prevent a serious and perhaps fatal accident.

During the twenty-four hours ended at nine to night there were fifty-seven deaths from cholera at Marseilles and thirty-six at Toulon. Two Sisters of Charity were among the deaths at Toulon. The municipality of Marseilles is providing free kitchens for the relief of sufferers from the plague. Dr. Koch, the German expert arrived at Lyons today. He thinks cholera will reach there, but will appear in a milder form, owing to the excellent drainage of the city. The sanitary state of Paris is good. There are some choleric cases in the city, but none of an epidemic nature. The Minister of Commerce has written a letter to the Academy of Medicine, which will hold a meeting Tuesday, asking the academy to give an authoritative opinion in regard to the treatment of cholera cases, and the best measures to prevent the extension of the disease.

The English Admiralty has ordered rigorous precautions taken in the navy against cholera.

Patenotre, French Minister to China, has granted the Chinese Ministry of Foreign Affairs a delay of two days, but if it then fails to give assent to the terms submitted by France Admiral Courbet's squadron will bombard the forts at Shanghai, and Admiral Lespes will disembark his forces at Foo-Choo and seize the arsenal there. Two ironclads have left Brest to reinforce Admiral Courbet.

Presidential electors meet today throughout Mexico to ballot for President. Diaz is certain to be elected. The term begins Dec. 1st. A great explosion of dynamite has occurred at Tamos, State of Tamaulias, Mexico, several houses and considerable railroad property destroyed, but no loss of life. The explosion is believed to have been accidental. Work on the extension of the International Railway commences next week.

Grover Cleveland of New York was chosen as candidate for president; and Thomas A. Hendricks of Ind., as candidate for vice-president, by the Democratic Convention, which met in Chicago, Ill., July 8th.

July 14th.—Some of the Orange rioters arrested at Belfast Saturday have been sentenced to nine months imprisonment.

There were thirty-two deaths at Marseilles last night and four today. Eleven deaths occur-

ed last night at Toulon. The heat is intense and the streets are deserted. All the cholera cases have been removed from the hospitals to the suburbs. The Mayor has been attacked by the cholera. The illumination in honor of the national fete has been prohibited. No deaths have occurred since ten o'clock this morning.

Three cases of sporadic cholera occurred at Alexandria, Egypt, today, one fatal.

Secretary Frelinghuysen today instructed by cable consular officers at London, Liverpool, Marseilles, Havre, Bordeaux, Bremen, and Hamburg, to at once appoint competent physicians to inspect all vessels and passengers departing for the United States from the ports mentioned. The consular officers referred to are instructed to refuse clean bills of health in all cases except upon the recommendation of a sanitary inspector that such bills be given. Consuls are instructed to report by cable any case of infectious or contagious disease known to exist on board a vessel at the time of her departure for the United States. This course is adopted in order that health officers in our ports may have timely warning of approaching danger and be prepared to take such measures as shall prevent the scourge from gaining a foothold in this country. It is probable that, under the authority conferred by the contagious disease clause of the Legislative bill, medical examiners will be appointed as attaches to American Consulates at French ports infected with cholera, whose duty it will be to report periodically upon the progress of the disease.

A manifestation took place at 10 o'clock this morning in front of the Continental Hotel at Paris, France, by the Alsatian societies, who tore down the German flags, threw stones smashed windows, and did other damage. A band of excited students, having visited the Strasburg monument, attacked the hotel and destroyed the German flag. Gamins assisted the students, who threatened to assault the proprietor of the hotel. The students returned tonight and did more damage, but were dispersed by the police, who are now guarding the hotel.

Fighting is imminent between the Hovas and France in Madagascar.

The yellow-fever is quite bad at Guyamas, Mexico, and several cases have appeared at Mazatlan. People are fleeing from the latter place, and the people of Hermosillo have put a quarantine on the Sonora Railroad line and examine every train, and oblige the cars to be fumigated before allowing them to pass. The fever this year appears to be confined to the Pacific coast, and as yet none has appeared at any of the gulf ports.

Thousands of Cattle are perishing in the State of Queretaro, Mexico, for want of water. They never had a worse drouth.

Advices from Chiautia, Mexico, state that the Huehuetal Revolutionists, who were some 200 strong, have been met and completely dispersed by a force of State cavalry. Advices from Guadalejara report that section in a terrible condition. Crime is rampant, and the Toleninto Government is only bent on self-aggrandizement. Advices from Japala state that an attempt to raise a revolution there and sack the stores, has been nipped in the bud. Five of the ring-leaders have been sent to San Juan Deuloa.

The Court of Errors in the case of Receiver Hobart, of the First National Bank of Newark,

N. J., against Treasurer Dunnell holds that Dunnell is liable for the bank's losses incurred with his knowledge and assistance, though by direction and for the profit of the Cashier.

July 15.—The American Consuls at European ports have served notice on the ocean lines that no vessel which is not furnished with a clean bill of health at the port of departure will be permitted to enter any American harbor.

The cholera epidemic is spreading alarmingly at Marseilles and Toulon, and is extending into the adjacent country. Monday night there were thirty-five deaths in the former city and thirteen deaths in the latter, and seven deaths between ten and one o'clock yesterday. The Austrian, Italian and Spanish Governments are enforcing the quarantine against French vessels.

A Frenchman was shot to-day by the guards in the Spanish Pyrenees while trying to evade quarantine.

There have been two cases of cholera at Poltava, Russia, one of which resulted fatally. The Siberian plague is raging at Pskov. There have been twenty deaths already. Precautionary measures seem inadequate to prevent the spread of the disease.

The *Pall Mall Gazette* continues to threaten the British Lords, and says: "If the compromise on the Franchise bill is rejected the Liberals will not sheathe the sword until they exterminate the power which is incompatible with the government of modern England."

The citizens of Dongola have telegraphed the Khedive to send troops to their assistance. They offer to pay the expenses. A British officer, accompanied by an aid-de-camp of the Khedive; has been sent to Dongola to learn the true attitude of the Governor.

Of two hundred Turkish soldiers ordered from one of the Egyptian garrison towns to Assouan, in the Soudan, 130 deserted when the order was given. The other seventy deserted on arriving at Assouan. The Egyptian army appears to be utterly demoralized, if not wholly in sympathy with the Mahdi.

Granville, British Foreign Secretary of State, refused the request of Spain for a revision of the protocol of a commercial treaty between England and Spain. Negotiations, therefore, cease.

The Vatican has issued an appendix to the Freemasonry encyclical suspending for one year the obligation of Bishop to denounce secret societies.

The Senatorial election at Nevelles, Belgium, resulted in the choice of the Liberals.

A man giving the name of James Walker has been arrested at Glasgow, Scotland, on suspicion of being a dynamiter. He stoutly resisted arrest, attempting to shoot and stab his captors. Papers of a suspicious character, a revolver, and a cartridge-belt were found on him.

Gen. Diaz was formally notified of his unanimous election to the Presidency of the Mexican Republic. Patriotic and congratulatory speeches followed.

July 16th.—It is reported that 30,000 of the Mahdi's followers are marching on Dongola.

The deaths from cholera last night were twenty-two at Toulon, including the wife of Admiral Fisquel. Municipal-Councilor Alizard was attacked by the disease last night and died this morning. Rosseau, Minister of the Interior, and Herisson, Minister of Commerce, have arrived there. They visited St. Mandrier Hospital

this morning. There were eleven deaths from cholera there since last night, including the Commissary of Police and the Chief Prison Warden.

There were twenty deaths from cholera at Marseilles last night and eight deaths from nine this morning to noon. The deaths there from cholera the last twenty-four hours were fifty-three. Total since the appearance of the plague, 578.

Gen. Merritt, the American Consul-General, has appointed a physician to examine vessels leaving London for the United States, for the purpose of ascertaining their sanitary condition.

The French Minister at Tien Tsin demanded the withdrawal of the Chinese troops from the frontiers of Tonquin and the payment of the indemnity asked by France. This demand was delivered to Tsung Li Yamen, who rejected it. The time allowed China by France for compliance with the terms she offered expires July 19th. War apparently is inevitable.

The Anarchists in prison at Vienna, Austria, make complete confession, admitting they were implicated in many murders and robberies the last few months. They say they were first induced to commit crime by reading in 1883 a sheet called the *Rebel*, in which the secret Anarchist committee appealed for funds.

Orders have been issued by the Austrian Government for the arrest of Mormon missionaries from Utah now in that country. A warrant has been issued for the apprehension of one Paul Hammer, of Nevada.

Private advices *via* Jamaica from the headquarters of the Cuban insurgents state: The insurgents under the immediate command of Agüero undertook an expedition against the plantations of certain persons known to be in favor of the Government. Although opposed by a strong detachment of regular troops, the insurgents, after a skirmish of two hours, drove back the forces and burst all the buildings and machinery on the Santa Maria and La Mercedes plantations. At the same time the band of insurgents in the Sagua district was attacked by a strong force of Government troops known as the San Domingo rascon. The insurgents, being entrenched in an almost impregnable position, repulsed the troops with the loss of three killed and several wounded. The casualties of the insurgents included one slightly wounded. The Captain-General of Cuba called a meeting of officers to concert a plan for successfully encountering the enemy in the field. Large numbers of troops are lost or demoralized by guerrilla warfare. The insurgents divide into small bands, scatter over a territory, and demoralize the regulars by false alarms and forced marches through swamps to find no enemy.

A woman who keeps a saloon at Marshalltown, Iowa, continued to sell liquor contrary to the prohibitory law. She was arrested Saturday and gave bonds, but still defied the law. The Sheriff attempted to arrest her yesterday. She resisted, drawing two revolvers on him. After he had secured assistance he managed to take her to the jail, but the people threatening to tear it down she was released. The woman's resistance is said to be instigated by a local brewery.

July 17th.—Owing to the disaffection of the native police at Cairo, British officers will be appointed to take their place.

In the British House of Lords yesterday Lord Wemyss' resolution favoring a compromise with

the House of Commons on the Franchise bill was rejected by a vote of 187 to 132.

According to Mr. Gladstone's statement in the British Commons, the Finance Committee of the Egyptian Conference now in session at London has completed its report and will soon submit it to the full conference.

A Justice of the Peace named Barbooski has been arrested at St. Petersburg on the charge of plotting against the Czar's life. It is charged that he and his fellow-conspirators intended to blow up the palace at Warsaw with dynamite.

The excitement caused by the riot at the Continental Hall, in Paris, is intensified by the report that, thanks to the imprudence of a few so-called patriots, the French Government has been obliged to submit to a painful humiliation. Although several papers affect to disbelieve the fact, yet Prime-Minister Ferry yesterday morning did spontaneously call at the German Embassy, where he made a full and frank apology to Prince Hohenlohe. It was hoped this would end the matter, but the Ambassador, who received the Premier, was somewhat cold in his courtesy. He had received no instructions from Berlin, and could only promise to forward the apology to his Government. During the interview Ferry informed Prince Hohenlohe that M. Gallien, the Commissaire of Police, who tore down one of the German flags, would be dismissed.

Although it may suit Germany to pocket the affront to her flag in Paris there is some apprehension at Paris lest Prince Bismarck should retaliate quietly by encouraging China in her resistance to France. The sudden courage of Tsung Li Yamen is believed by many to be due to the hope of European support. It is rumored to-night that permission is granted the Chinese men-of-war now anchored in German harbors to leave for China under the German flag, commanded by Capt. Setelin and Meller.

Yellow-fever being at Mazatlan, Mexico, the Governors of the States of Colima, Senora, Jolisco, Sinolva, Gakaco, Gaireras, Chiopos, and Lower California, have been ordered to strictly quarantine that city.

Swarms of locusts have settled over Lacatalpane and vicinity, in the district of Santa Ifigeneia, State of Oaxaca, Mexico. There a like swarm of these insects twenty-six miles long by seventeen broad has descended over the country and is devastating it.

An Assiout dispatch says: "The remainder of the Turkish battalion here mutinied and were all disarmed. Their ringleaders were sent to Cairo. The failure of the Mudir to prevent an outbreak is regarded as suspicious."

There were only twenty-one deaths from cholera in Marseilles Wednesday night, and fourteen at Toulon. In the latter city seven deaths occurred between noon and evening today.

Secretary of the United States Navy has received the following:—The Thetis, Bear, and Lock Gary arrived at St. John's to-day from West Greenland, all well. They were separated from the Alert 150 miles north during a gale, at nine p. m. June 22, five miles off from Cape Sabine, in Smith's Sound. The Thetis and Bear rescued alive Lieut. A. W. Greely, Sergeant Brannard, Sergeant Fredericks, Sergeant Long, Hospital Steward Beiderback, Private Connell, and Sergeant Ellison, the only survivors of the Lady Franklin Bay Expedition. Sergeant Ellison had lost both hands and feet by frost-bite, and

died July 6, at Godhaven three days after amputation, which had become imperative. Seventeen of the twenty-five persons composing the expedition perished by starvation at the point where found. One was drowned while sealing to procure food. Twelve bodies of the dead were rescued, and are now on board the *Thetis* and *Bear*. One, the Eskimo *Turvevik*, was buried at *Disco*, in accordance with the desire of the Inspector of Western Greenland. Five bodies, buried in the ice near the camp, were swept away to sea by the winds and currents before my arrival, and could not be recovered.

FIRES—STORMS—ACCIDENTS.

July 11.—A fire broke out in a bakery at Bradford, Pa., this morning. Mrs. Reibley and her two children and a Swedish servant girl perished in the flames. A gentleman named Clark, of Denver, Colorado, made a heroic attempt to rescue Mrs. Reibley. Two women were badly injured in leaping from the burning building.

At Como, Italy, an explosion in a powder factory killed six persons. A number were injured.

July 12.—Loss by fire at Winchester, Ont., \$200,000. Richmond, Ky., \$50,000.

A terrific boiler explosion occurred at Wolf's portable saw-mill, six miles from Millfield, O., yesterday, by which one man was instantly killed and several others seriously and perhaps fatally injured. The explosion occurred while all the men were near the mill, and the building was entirely demolished.

July 13.—A fire caused by lightning damaged the furniture factory of Martin Warren & Co., at Williamsburg, N. Y., to the extent of \$300,000. A fire which broke out at Chattanooga, Tenn., early to-day resulted in the destruction of several stores. The total loss is estimated at \$75,000.

Jerry Partrande, aged 60, and his son Frank, aged 19, were instantly killed, and Joseph Mascote fatally injured at Catlin's stonequarry, Burlington, Iowa, by a powder explosion. The men were tamping a charge consisting of a keg of powder for a blast, when it exploded. The Partrandes were blown sixty feet in the air. Mascotte was thrown fifty feet and buried under masses of stone.

July 14.—The small mission town of San Jose, California, was almost totally destroyed by fire last night. The loss is \$50,000. The concentration mills of Estey & Hill, near Leadville, Col., were destroyed last night by fire. The loss is \$22,000.

An avalanche at Mount Blanc, Switzerland, a few days ago overwhelmed a party of travelers. One person was killed.

By the fall of a brick wall on Lawrence street, at Lawrence, Mass., to-day Mary McDonough and Catherine Flaherty, children, were killed. Katie Horgan was injured. This morning, while a gang of railroad laborers were at work on an excavation near Parker, Pa., on Clarion River, the embankment caved in killing two instantly, and, it is thought, fatally injuring two more.

July 15.—A storm in Moravia, Austria, caused immense damage to the crops.

By the explosion of a boiler in Carter's sawmill at Harrodsburg, near Bloomington, Ind., Monday night, three men were instantly killed. Several others were seriously injured; one, it is feared, fatally.

July 16.—A large fire occurred in the grain stores at Geneva, Switzerland, Wednesday

night, destroying an immense quantity of corn and flour.

The French Navigation Company's depot at Tonache was burned Wednesday night. Loss, 1,000,000 francs.

An express-train on the Manchester & Sheffield Railway was wrecked to-day. Twenty-five persons were killed and forty seriously injured. It seems an axle of the engine of the express-train near Penniston, broke, and the train jumped the track and fell through a bridge. The scenes under the bridge after the train had fallen were terrible to witness. The carriages were reduced almost to splinters. The groans of men and the shrieks of the women and children were heart-rending in the extreme. Some delay was experienced before the victims could be extricated.

By the capsizing of a rowboat on the Illinois River at Henry yesterday afternoon the Rev. L. O. Thompson, the Presbyterian clergyman at that place; his son, a boy of fourteen and a son of Dr. Bishop, of Medina, N. Y., who was on a visit to them, were drowned.

July 17th.—A fire at Alliston, Ont., yesterday morning destroyed eight stores and a foundry. The loss is estimated at \$100,000.

FINANCIAL AND CROP REPORTS.

During the week ending July 10, there were 184 business failures in the United States and seventeen in Canada.

Reports from Southern Minnesota as to the state of the crops are very satisfactory.

The New York dry-goods house of Halstead, Hames & Co. made an assignment July 11, for the benefit of its creditors. The liabilities aggregate about \$2,000,000.

The Vera Cruz coffee market is dull. The Sierra Verde bean coffee is quoted at \$1.50 to \$1.75 per quintal and Cordova at \$12. The customs receipts last month were 35 per cent less than in June last year.

A new oil well was struck July 12, twelve miles north of Pittsburg, Pa., on the Perryville road, by Elliott, McCallin & Co., who were boring for gas. It is believed to be an extension of the Baldrige belt.

Some 250 Italians brought into the Hocking Valley to take the place of striking miners have to be guarded by the police.

The *Mark Lane Express*, in its weekly review of the grain trade, says: Thunder-storms prevalent during the week generally favored the crops. There is no fresh feature in the market. Values are slightly weaker. Sales of English wheat for the week, 26,607 quarters, at 36s 9d. Trade in foreign wheat is very dull and the market decidedly weaker, especially for American. The supply is becoming oppressive. The off-coast trade is largely supplied. A fair business was done at lower rates. There were forty-six arrivals and nineteen sales. Twelve cargoes were withdrawn, sixteen remained, and twenty cargoes are due. Flour is dull. Maize is quiet and unchanged. Barley is easier.

The crops in Prussia are unusually good.

Grasshoppers are destroying the sugar cane in the State of Vera Cruz, Mexico, in the vicinity of Cordova particularly. In several places of the State of Vera Cruz the locusts have destroyed every vestige of the standing corn, and the people fear starvation. In the State of Yucatan, so poor have they rendered the people that in many places they have been obliged to give up light-

ing the streets, the towns not being able to pay for the oil.

In the last year the freight account of the Vera Cruz Railroad has fallen off a third.

July 13, the plow-works of B. D. Buford & Co. at Rock Island, Ill., shut down, and about 600 men were thrown out of employment. The firm made an assignment to James M. Buford, Cashier of the Rock Island National Bank. The liabilities are placed at \$400,000, but the assets, it is believed, will exceed that amount if time is given to realize on them. The failure is said to be due to dull times, the floods of the Mississippi River for the last two years, and the stringency of the money market. Some money is due to the workingmen, but that it is hoped will be promptly paid. The officers of the company expect that after a full statement has been made to the creditors work will be resumed.

Chicago elevators contained, July 12th, 3,625,981 bushels of wheat, 1,836,399 bushels of corn, 290,477 bushels of oats, 31,200 bushels of rye, and 32,465 bushels of barley. Total, 5,817,022 bushels of all kinds of grain, against 8,637,528 bushels a year ago. During last week our stock decreased 1,305,058 bushels, including a decrease of 622,805 bushels of wheat and 240,143 bushels of corn. For the same date the Secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canada as 12,709,725 bushels of wheat, 5,253,157 bushels of corn, 2,669,958 bushels of oats, 268,762 bushels of rye, and 272,587 bushels of barley. These figures are less than those of a week ago by 1,709,197 in wheat and 944,571 in corn.

The total value of the produce exports from the United States last week was \$7,073,000.

Brabender, the President of the defunct Erie Savings Bank, who was released on \$100,000 bail some time ago, was arrested again July 15th on a warrant charging him with obtaining money under false pretenses.

According to reports from the various counties of California the loss caused by the June rains will aggregate 135,000 tons of wheat, amounting to 7½ per cent of the entire crop, and 600,000 tons of barley, or about twelve per cent of the crop. A large portion of the grain is lodged and the harvesting will therefore be expensive.

The singularly cold and unseasonable weather which has extended itself even as far as mid-summerday has had a disastrous influence on the crops in many parts of Italy, where the promise was exceptionally good. The wheat and the vines have suffered severely, the latter being in many places riddled by the hail, as if with grape-shot, and the former beaten down and washed about. The olives still give hopes of an abundant crop, but the entire harvest will be so much worse than was expected that American cheap corn, that bugbear to the European farmers generally, will probably be welcome in Italy this year.

Edward Yard Jr. & Co., lace merchants, of New York, failed July 16. The liabilities are estimated at \$1,000,000. The value of the assets is not fully known.

At a mass-meeting of striking operatives held at Burnley, England, yesterday morning, it was decided to annul their agreement to accept an advance of five per cent in wages.

A letter from Santiago de Cuba describes the situation there as being no better than at Havana. Failures, extra-judicial arrangements, and the liquidation of commercial houses follow each

The Berlin *Post* says Bismarck has ordered engineers to prepare plans for a canal from the Baltic to the North Sea; also, that the necessary credits for the construction of the canal will be asked of the Reichstag at its coming session. other in rapid succession, and the branch office of the Spanish Bank there refuses to discount notes or advance money on sugars. Accounts from Trinidad, Cienfuegos, and other places on the southern and northern coast show an equally desperate condition of affairs.

An important telegraphic combination was consummated July 17. The Postal, Baltimore & Ohio, and Bankers' & Merchants' Companies agreed to pool their earnings and expenses for a period of twenty-five years. Hereafter the lines of the three companies will be under one management. The consolidated company will have control of 16,000 miles of pole-lines and 120,000 miles of wire, which will be operated in connection with the Bennett-Mackey cable.

The street-car drivers of Rochester, N. Y., to the number of 120, comprising every man employed, struck July 17, in consequence of the refusal of the company to discharge a "spotter" or detective who made alleged false reports and charges against some of their number. The Rochester cars are "bobtailed," and the driver performs the double duty of driver and conductor. When the cars are crowded they could not always collect every fare, and the "spotter" reported their failure to do so. This the drivers claim to be an injustice. The car company officials admit this, but refuse to discharge the "spotter" at the demands of the men. An effort to supply the place of the strikers proved unavailing.

A fine deposit of copper has been found under a spring in the San Diego Hacienda, State of Michsacan, Mexico.

Our labor should be regular and constant all through life, to enable us to enjoy the blessings of good digestion and sweet, sound sleep, whereby the fullest development of our mental, moral and physical growth can be obtained.

Farmers have an endless variety and ways of doing this more perhaps than any other class of people. The fertility of our soil, improvements in seeds, or plants and stock, buildings and general arrangement of our lands to economise labor, and produce the most, and among other things the planting of trees will insure warmest praise of those that follow us.

Goeth said that "no man with spectacles on nose would enter into a familiar conversation with a lady if he knew that women lose all inclination to speak confidentially with a man when they have to encounter a pair of glass lenses instead of a living eye." The glass seems to break and diffuse the current of sympathy that exists between two people in conversation.

Consider that you will never in this life be free from annoyances, and that you may as well bear them patiently as fret about them.

It is certainly the duty of every person to leave the world in better condition than he finds it.

CHICAGO, BURLINGTON & QUINCY R.R.

Trains pass Lamoni, going East via Chariton on main line: No. 42, Passenger, at 8.55 a.m.; No. 48, Accommodation, 3.50 p.m.; Going West: No. 41, Passenger, 7.28 p.m.; No. 45, Accommodation, 2.03 p.m. Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m.; Train going East 1.50 p.m.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Selected Poetry.

RELIGION AND DOCTRINE.

He stood before the Sanhedrim:
The scowling Rabbis gazed at him,
He recked not of their praise or blame;
There was no fear, there was no shame,
For one upon whose dazzled eyes
The whole world poured its vast surprise.
The open heaven was far too near,
His first day's light too sweet and clear,
To let him waste his new-gained ken,
On the hate-clouded face of men.

But still they questioned, Who art thou?
What hast thou been? What art thou now?
Thou art not he who yesterday
Sat here and begged beside the way;
For he was blind.

—And I am he;
For I was blind, but now I see.

He told the story o'er and o'er;
It was his full heart's only store;
A prophet on the Sabbath day
Had touched his sightless eyes with clay,
And made him see who had been blind.
Then words passed by him like the wind
Which raves and howls, but can not shock
The hundred-fathom-rooted rock.

Their threats and fury all went wide;
They could not touch his Hebrew pride.
Their sneers at Jesus and his band,
Nameless and homeless in the land,
Their boasts of Moses, and his Lord,
All could not change him by one word.

I know not what this man may be,
Sinner or Saint; but as for me,
One thing I know, that I am he
Who once was blind, but now I see.

*They all were doctors of renown,
The great men of a famous town,
With deep brows,—wrinkled, broad and wise,
Beneath their wide phylacteries;
The wisdom of the East was theirs,
And honor crowned their silver hairs.
The man they jeered and laughed to scorn
Was unlearned, poor, and humbly born;
But he knew better far than they
That came to him that Sabbath day;
And what the Christ had done for him
He knew, and not the Sanhedrim.

Selected by Bro. J. C. Clapp.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor; writers are responsible for their own views. Contributions solicited.

SHALL THE JEWS BE GATHERED BACK TO JERUSALEM.

The following is from one who traveled in the Holy Land:

TECUMSEH, Neb., May 8th, 1884.
MRS. DANIEL JONES, Dear Madam:—

It gives me pleasure to answer such questions. 1st. The Jews are certainly gathering in there, that too under the most unfavorable circumstances. The country is not advancing so far as fruitfulness is concerned. That time is not yet come. According to Scripture, the curse must first be removed. Christ's return to this earth brings about the changes so much needed in that sin-cursed land. There are now about 25,000 Jews in Jerusalem alone.

Perhaps 100,000 in Palestine. My views of the return of the Jews to Palestine, I believe are based on the Bible. The resurrection and return of Christ is everything, and Israel's only hope. When he comes then he will gather his people, and rule over them; for he is King of the Jews, and will certainly not bring them all there before he is on earth to look after them in person.

Yours, very truly,

P. H. WINTERSTEEN.

Adventists claim they were gathered back in Cyrus' time. The following prophecy of Mrs. E. G. White, prophetess and leader of the Seventh Day Adventists, is found in a book called the Early Writings of Mrs. White, on page 63, which I have copied word for word.

"THE GATHERING TIME.

September 23d, the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in the gathering time. In the scattering, Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than he did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as he wanted them; that his hand was over and hid a mistake in some of the figures; so that none could see it until his hand was removed.—Then I saw in relation to the 'daily,' Dan. 8: 12, that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment-hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'daily,' but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test. The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw this message can stand on its own foundation, and needs not time to strengthen it; and that it will go in mighty power; and do its work, and will be cut short in righteousness. Then I was pointed to some who are in the great error of believing that it is their duty to go to old Jerusalem, and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem, will have their minds there, and their means will be withheld from the cause of present truth, to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in his second advent. I saw that Satan had greatly deceived some in this thing, and that souls all around them in this land could be helped by them, and led to keep the commandments of God; but they were leaving them to perish. I also saw that *Old Jerusalem never would be built up*; and that Satan was doing his utmost to lead the minds of the children of the Lord into those things now, in the gathering time, to keep them from throwing their whole interest into the present work of the Lord, and to

cause them to neglect the necessary preparation for the day of the Lord."

In 2 Thes. 5:21, we read the following, "Prove all things, hold fast that which is good," which seems to mean that we are to try the spirits by the rules God has given us in his word. At the present time spiritual deception abounds to an alarming extent, and doubtless this text has a special application here; for we are to "prove all things." Again, we read in Isa. 8:20, "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." Hence we see that false prophets are to be known by their revelations, and the only standard by which to determine whether their revelations are good or bad, is the law of God. So we are brought to the law and to the testimony. True prophets will speak according to this word. This revelation of Mrs. White, leader of the Seventh Day Adventists, we will endeavor to test by the law and testimony; and if it will stand the test, it is a true revelation; if not it is a false one, and must be cast aside. In Luke 21:20-24, we read our Savior's prophecy concerning the destruction of Jerusalem; and that it should be "trodden down of the Gentiles until the time of the Gentiles be fulfilled." The destruction of Jerusalem occurred about the year seventy, and the Jews that were left after the siege, were dispersed abroad into all the nations of the earth, and they have been a hiss and a by-word for many years. In their long captivity the Jews have never lost sight of the promises of their return. They have made several attempts to return, but have never succeeded, because the times of the Gentiles have not been fulfilled.

To prove that the Jews are to be gathered, we will turn to Isa. 11:11, 16:

"And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Cush and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea. And he shall set up an ensign for the nation, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. * * * And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and smite it in the seven streams, and make men go over dry shod."

Here we can plainly see that an ensign is to be reared for the nations; for the dispersed of Judah, and the outcasts of Israel. The Jews are scattered among the nations, and are called dispersed. The ten tribes are called outcasts, because they are cast out from the knowledge of the nations in a land by themselves. We find in Worcester's History, page 342, the following:

"The history of the ten tribes subsequent to their captivity by Shalmanezar is buried in utter obscurity. The Jews, or subjects of the kingdom of Judah, after their seventy years Babylonish captivity, returned, 536 B. C., by permission of Cyrus, under Zerubbabel their governor, and rebuilt Jerusalem and the temple."

Again we read in Scholar's Hand Book, page 51:

"Shalmanezar took Samaria after three years' siege, and carried the nation into captivity, from which it never returned; hence they are called the Ten Lost Tribes."

This prophecy can have no relation to the Jews returning to Jerusalem after their Babylonish captivity, for the reason that the ten tribes have not dwelt in the land of Canaan since they were led captive by Shalmanezar, King of Assyria, who took them captive about B. C. 724, and Cyrus released the Jews from their "Babylonish captivity" about B. C. 536. So we can see that the ten tribes were led away nearly two hundred years before Cyrus gathered the Jews to Jerusalem and rebuilt the city; and as a consequence they could not have been there. Again, it reads of the dividing of the seven streams of some river, and men walking over dry shod. This can not be spiritualized, for in the following verse it says, "There shall be an highway for the remnant of his people, which shall be left from Assyria, like as it was to Israel in the day that he came up out of Egypt." We all know that when Moses and his host crossed the Red Sea, they crossed it literally not spiritually, and if he crossed it literally, so also must the Jews cross those seven streams literally. They surely did not cross those seven streams when they returned from their Babylonish captivity to Jerusalem. If they did, the Bible and all history is silent as the grave on the subject. Jer. 16:14, 16, says:

"Therefore behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

It appears that when Israel uses the expression, "the Lord liveth which hath brought up our fathers out of the land of Egypt," they wish to express the greatness of God and his power on that memorable occasion. It seems that something greater was yet to transpire, something more glorious and wonderful than their deliverance out of Egypt; and this was to be their leaving the north country, and the lands where they had been driven, and returning to Canaan, the land God gave their fathers. That we may know when the time is fulfilled he is to send fishers and hunters to fish and hunt them up. If you will read Ezek. 36 and 39 chapters, you will find that God promised that Israel is to return from all nations whither they have been scattered, and be brought back to the land of their fathers. Jerusalem is to be filled with men, and the desolate cities of Judah are to be rebuilt, fenced and inhabited. The land is to be tilled until they will say, "This land that was desolate, is become like the garden of Eden." I would like to ask here if Cyrus ever rebuilt the desolate cities of Judea, and made the land look like the garden of Eden. There is no proof that he did. Again, we read in Ezek. 37:22:

"I will make them one nation in the land upon the mountains of Israel: and one king shall be king to them all; and they shall be no more

two nations, neither shall they be divided into two kingdoms any more at all."

It is a well known fact that the ten tribes and Judah have never been one nation upon the mountains of Israel since the day they were first divided, and that one king has not ruled them; so we can plainly see that this is still in the future. In the 25th verse we read:

"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever; and my servant David shall be their prince forever."

Here again we see plainly, that the Jews are to gather back to Jerusalem at some future time; for David shall be their prince; and he has never been their prince since the Jews were divided. The Lord says: "And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore!" When this gathering takes place, the heathen are to know it, and be convinced of the true God. Have the heathen been convinced of a true God? All will say no. So again we see this gathering must be in the future, notwithstanding Mrs. White's revelation to the contrary. It reads in Zech. 2:4:

"Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein."

We here see that Jerusalem is to be inhabited as a city without walls. Will some of our Advent friends inform us when Jerusalem was inhabited as a city without walls. Certainly not in Cyrus' time. We find in the Union Bible Dictionary, and also in Hand Writing of God, written by a Rev. Randall, that Jerusalem has always been a walled city. After the Jews are gathered back to Jerusalem, we read in Ezek. 38 and 39 chapters, that many nations are to come to Jerusalem to take away their gold and silver. While these nations which are called Gog and Magog are about to destroy the Jews, the Lord will rain down great hailstones and fire and brimstone upon them, and destroy them. The weapons of their enemies shall last the cities of Israel seven years for fuel; and it will take the Jews about seven months to bury their enemies. If the Jews are not to gather back to Jerusalem, when did this event transpire? In Ezekiel 39:21-29, he says:

"And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them, so the house of Israel shall know that I am the Lord their God from that day forward. And the heathen shall know that the house of Israel went into captivity for their iniquity, because they trespassed against me; therefore I hid my face from them, and gave them into the hands of their enemies, so fell they all by the sword, according to their uncleanness, and according to all their transgressions have I done unto them, and hid my face from them; therefore thus saith the Lord God, now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses, whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people and gathered them out of their ene-

mies' lands, and am sanctified in them, in the eyes of many nations; then shall they know that I am the Lord their God, who caused them to be led into captivity among the heathen; but I have gathered them into their own land, and left none of them any more there; neither will I hide my face any more from them, for I have poured my Spirit upon the house of Israel; saith the Lord God."

This prophecy has never been fulfilled, for we see that the heathen are to know that the house of Israel went to captivity for their iniquity, and are gathered again by God after being punished, and the house of Israel will know it was their God that defended them, and that he will hide his face no more from them; but instead will pour his Spirit upon them. Again, in Zec. 10: 10, we find this:

"I will bring them again also out of the land of Egypt, and gather them out of the land of Assyria; and I will bring them into the land of Gilead and Lebanon; and places shall not be found for them."

We notice in this prophecy that it was given about B. C. 487, and Cyrus gathered the Jews to Jerusalem about B. C. 536; so this prophecy was given forty-nine years after the Jews returned to Jerusalem, so it can have no reference to that; again we read, "and places shall not be found for them." This certainly refers to the future, for the day never has been that there was not room for the Jews in the land of their fathers. In the 12th, 13th and 14th chapters of Zechariah, we read that the Jews are to be brought down very humble, because of great calamities and troubles which will come upon them immediately before the coming of the Messiah; for all nations are to come against them to battle, and will take half their city, their houses will be rifled, their women ravished; but in the midst of these overwhelming calamities the Jews will become very humble, and call upon God to deliver them, and will say, "Blessed is he that cometh in the name of the Lord." Then the Jews will behold their Messiah standing; his feet standing upon the Mount of Olives to fight against those nations and deliver the Jews. He will destroy those nations, and the Mount of Olives shall cleave in twain, and form a great valley, where the Jews will flee for protection. After their deliverance they will look at their deliverer and behold his wounded hands and sides, and will say, "What are these wounds in thine hands?" His answer will be, "Those with which I was wounded in the house of my friends." Then they will look upon him whom they pierced, and shall be in bitterness for him. "In that day there will be great mourning in Jerusalem. The house of David apart, and their wives apart, the house of Nathan apart, and their wives apart, the house of Levi apart, and their wives apart, the house of Shimei apart, and their wives apart, every family apart, and their wives apart." But there will be an end to their mourning, for he will forgive them for all their iniquities, and Jerusalem shall be a holy city from that time; and "Jerusalem shall be safely inhabited." We can here plainly see that this prophecy has never been fulfilled for these reasons:—That the Jews have never acknowledged that Jesus was

the Messiah, that the Jews have never mourned with their families because they crucified Christ, that Jesus never has stood upon the Mount of Olives and never taken part in any battle for them. If our Advent friends claim this prophecy has been fulfilled, will they please tell me when the Jews looked at the wounds in Christ's hands, and side, and mourned and acknowledged him as the Messiah? This can not mean their return to Jerusalem after their Babylonish captivity; for Christ was not then born. We read in Zech. 14: 12:

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth."

This did not transpire in Cyrus' days; and never has, but remains to be accomplished in the future. In A. D. 66, the Revelation of John was given, and in the fourth chapter, first verse, we read, "Come up hither, and I will show thee things which must be hereafter." We notice here that these revelations were to come to pass hereafter. Now in the eleventh chapter of Revelations we still find more concerning the Jews and Jerusalem:

"And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months."

This must mean Jerusalem, for we read in the eighth verse, "which spiritually is called Sodom and Egypt, where also our Lord was crucified." We find in this chapter that the city and temple will be rebuilt by the Jews, that the Gentiles will tread it under foot forty and two months. The Jews most certainly must be there, for it reads that the court is given to the Gentiles. During this time two prophets shall work mighty miracles, and hinder the Gentiles from utterly destroying the city; but after a time these prophets shall be destroyed, and their dead bodies will lie in the streets of Jerusalem three days and a half; then the Spirit of life will enter them, and they will stand upon their feet, and a voice from heaven will say, "Come up hither," and they will ascend up to heaven in a cloud, and their enemies will see them and tremble. Then will come the shaking that Ezekiel speaks of in his prophecy, and the Mount of Olives shall cleave in twain. John says, "The same hour there was a great earthquake, and a tenth of the city fell." Jeremiah says concerning the city after it is rebuilt by the Jews:

"It shall not be plucked up nor thrown down any more forever, and in that day there shall be one Lord, and his name one, and he shall be king over all the earth."

The next scene that is spoken of in Rev. 11: 14, 15, is:

"The second woe is past, and behold the third woe cometh quickly. And the seventh angel sounded, and there were great voices in heaven, saying the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

We can plainly see that these old prophecies must be literal, not spiritual in their fulfillment; and there is no difficulty in understanding them, for we can see that the Jews are to be gathered home and rebuild Jerusalem. Then other nations will come against them to battle, and their armies will surround the city and have great power for three years and a half, these two prophets by miracles will keep the city from being entirely destroyed. But in time they will be killed, and for three days and a half their enemies will rob and pillage the city; then the two prophets will rise from the dead, and ascend up to heaven. Then Christ will come, and the earth will become the scene of a great earthquake. Christ will overthrow the armies of the Gentiles, deliver the Jews, cleanse Jerusalem, cut off all wickedness from the earth.

In relation to Mrs. White's revelation, we have tried it by "the law and testimony," and it fails to agree with them. Isa. 8: 20.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Also 2 Cor. 13: 1:

"In the mouth of two or three witnesses shall every word be established."

We have taken Mrs. White's revelation, and by the mouth of Ezekiel, Jeremiah, Zechariah and John, condemned it and stamped it as false; for it does not agree with them. Now it is our duty to cast it aside as not coming from God; for Christ says, "Beware of false prophets. Ye shall know them by their fruits."—Matt. 7: 15, 16.

Before we close this article we will refer our Advent friends to what the press and travelers say in regard to the Jews gathering back to Jerusalem, and inhabiting their promised land. Louis VanBuren, a traveler in that country writes:

"The Jews have been returning to the Holy Land for some time, and are increasing, going to their beloved Canaan from many parts of Europe, Asia and Africa. They are making preparation to rebuild cities and build railroads. * * * I have seen much good country in Europe and America, but none to compare with Palestine; its fruitfulness is uncommon."

The London Saturday Review says:

"The Jews in Palestine. The land of their promised inheritance, is becoming their own in fee." Baron Rothschild holds a mortgage on Palestine as security for two hundred million francs loaned the Sultan of Turkey." If we compare the present time with eighty-three years ago, when the Sublime Porte permitted only three hundred to live within the walls of the Holy City, the change is remarkable." "The Jews after the restrictions were removed, bought all the land which could be obtained within the gates, and have built entire streets of houses without gates. Two journals have been started. The Venetian Jews have given sixty thousand francs to found a school of agriculture, and in evidence of a progress that shows divine care and intervention, the number of Jews has doubled in about ten years."

A correspondent of the London Times, who was lately there, says:

"Every where, from Dan to Beersheba, I saw evidence of Jewish return and the renewed energy and activity of the Jewish race. As a people the Jews are flocking back to the land of their forefathers in great numbers, and from all parts of Europe. In Jerusalem and its neighborhood, particularly, every plot of ground for sale is eagerly bought by them."

By our News Summary it will be seen that the Jews are immensely rich. Ezekiel, chapter thirty-eight, shows that there will be great wealth in Palestine when they return, so as to be the envy of "Gog and many people with thee." Mr. Conway, the author and traveler, sees in the present emigration of Jews, "the probable foundation of a new nation." The London *Examiner* says, "that there has been no such organization and gathering of Jewish opinion since the dispersion of their nationality." Those eminent Jews, Rothschild and Montefiore, "have a number of schools, a hospital, and other institutions at Jerusalem, and have added a printing press, from which a work, treating on the Holy Land, has been issued, the first book ever published in Palestine." A German Jewish paper says, "figs, lemons, &c., grow wild, the country would produce the finest fruits, and be a land flowing with milk and honey, with modern methods of agriculture."

The following from the Chicago *Tribune* is another witness to the gathering:

"An important society has been formed in Europe, called the International Society of the Orient, to prevent the grave complication arising out of the Eastern Question, and to regenerate the East, by infusing therein the spirit of Western civilization. To accomplish this great result, the society, which enrolls among its members, such men as Rothschilds, and Montefiore, proposes to favor the development of agriculture, industry, commerce, and public works in the East, especially in Palestine; to obtain from the Turkish Government certain privileges and monopolies, chief of which is the gradual concession and advancement of the lands of Palestine; to distribute at cash prices such of those lands as the company receives, and to effect the colonization of the most fertile villages of the Holy Land. The Society, after having established its commercial bureau at Constantinople and other cities of the Turkish empire, will construct a port at Joppa, and a good road, or railroad from that city to Jerusalem. Upon the north of this road, the Society expects land to be ceded by Turkey, which they will sell to Israelitish families. These in turn, will create new colonies, aided by their Oriental co-religionists, and it is expected special committees will send thither Jews of Morocco, Poland, Moldavia, Wallachia, from the East and from Africa. The Society claim that the plan will reconstruct the holy places of Jerusalem in a Christian manner, put an end to the constant conflict between the great powers with reference to them, transform the ancient Jerusalem into a new and great city: create European colonies, which will become, in time, the centers, whence Occidental civilization will spread in Turkey and penetrate to the remote Orient. The Society is being rapidly formed, with the strongest influences, financial and political at its back. The Rothschilds, Mores, Montefiore, and other great capitalists among the Jews, are actively in sympathy with the undertaking. The plan has also the favor of more than one crowned head in Europe."

Kind readers, we think we have produced evidence enough from the Bible, press and travelers, to show that there seems to be in the minds of the people the thought that the time of the gathering of the Jews has commenced, and that they will be gathered back to Jerusalem to inhabit it. In conclusion we again say, Mrs. White's revelation is false.

MRS. DANIEL JONES.

He that makes himself an ass must not take it ill if men ride him.

Good temper is like a sunny day; it sheds its brightness every where.

WORKERS AND DRONES.

THE Church of Christ is like a beehive. It is composed of two classes, workers and drones. The drones were baptized, and received the laying on of hands; but since then have taken no part or lot in the spiritual labor and enterprise of the church; in fact such members are a constant source of anxiety to the officers of the church, and the dormant condition of the branches, in many instances, is occasioned by this class. Indeed they hinder the church in its legitimate work of bringing souls to the knowledge of God. Hence they stand in the way of its rapid progress. Somebody must sustain by constant, punctual attendance, the services of the Lord's day, and the stated meetings for prayer and testimony. Workers love to be present at such meetings, because they realize that in so doing, they are following the example, of God's people of gone by ages, of whom it is said, "They met often, and spake one to another." It is evident that here they obtain strength "to walk and not faint, to run and not be weary," in the great spiritual race that is before them.

Drones on the other hand, are full of excuses. Sunday morning comes, "It is a little too hot," or a "little too cold;" a "little too cloudy," or "they are a little too tired;" and their pews are consequently vacant. But somebody must stand "the heat," "the cold," or "the storm;" the Elder in charge, and the workers, must not feel "too tired," or else the church must be closed for the day, and that would be a disgrace that even a drone would feel. The drones on prayer meeting nights find many reasons why they should not be present. It is only a prayer meeting. "Only a few will be in attendance," "I am tired of the same voices," "I can serve God just as well at home." Not only are the religious services to be sustained by somebody's presence, but by somebody's prayers and testimonies. These meetings have been appointed for that purpose. If there is no one to pray or to speak, then there can be no prayer or testimony meetings. Drones have been known to find fault with meetings, which they have attended. "The prayers were too long," "the remarks too commonplace," "the meeting on the whole was dull." They did not enjoy it. It never occurred to them that they were not any less responsible for the carrying on of the meeting, than those who did speak or pray.

Somebody must sustain the Sabbath School; and in it, thank God, there is place for active work. Now who should sustain it? Is it not for old and young alike? Does it not present a field broad enough for all classes of minds? If you are apt to teach you can find place in it as a teacher. If you feel that first you would know more of God's word, you can take your place in it as a pupil. The Sabbath School is a part of the church, and ought to be supported by the church. Remember that all men are to be rewarded hereafter according to their works, and you can find plenty of work to do in the Sabbath School, which will redound to

your glory in the life to come. It should be your constant aim in life to instruct the young in the things of God. Somebody must help furnish money for the support of the church, and for the furtherance of Christ's kingdom in the world. It takes money to build up Zion. Virtually the burden rests on a very few shoulders. Many are obliged to give beyond their means, in order to keep the gospel ball rolling. Why should this be left to a few? Are you not all interested in the souls of men? If so, why not join heart and hand with those who work for the salvation of men. Remember, "The Lord loveth a cheerful giver;" and unto such it will be said, "Come ye blessed of my Father, enter into the joy of thy Lord." But unto the drones it will be said, "Depart ye cursed;" they knew the Lord's will, but did it not. Hence they shall be beaten with many stripes.

G. T. GRIFFITHS.

FALSE CHRISTS.

HISTORICAL CLIPPINGS, BY WILL KELLEY.

WE read in Matthew 24:22, 23, that after the tribulation that was to come upon Jerusalem, many false Christs should arise; "and if any man shall say, Lo here, or lo there, go not after them, or believe him not." In the days of the apostles, we find that the false Christs began to make their appearance; and the Jews were deluded upon every hand by those impostors, who professed to be the Christ. We read of Judas and Theudus in Acts 5:36, 37, and of the fate of all those who followed them; and of the Egyptian that led four thousand into the wilderness, and they all perished. Of Dosethus and Simon Magus, &c. Under the government of Felix the pretending Christs were so numerous that one was apprehended every day; and during the reign of Adrian, in the year 130, Barcochab, a bandit, raised an army of 200,000 men. He called himself the Christ, and he killed all that came under his power who did not acknowledge him to be the Messiah; and to such a length did he go, that Adrian led an army against him. The Romans took as many as fifty strong castles from him, and destroyed as many as 950 towns. The city of Bither was besieged three years before it was reduced. Between 500,000 and 600,000 Jews perished in this delusion. In the year 432, Moses of Crete, set himself up as the Christ, and he promised to lead all that would follow him safe through the sea to Canaan. Vast numbers threw themselves into the sea, and all were drowned. In the sixth century a man named Julian appeared in Canaan, and called himself the Christ. He and his followers did very much mischief; and in the end about 20,000 of them were slain, and as many were taken prisoners and sold for slaves. In 724 another false Christ appeared in Spain, his name was Serenus. He was followed by vast multitudes. In 831, in the east, a man pretended to be Moses risen from the dead, and he was followed by great multitudes. Between the years 1138 and 1200, there appeared nine or ten of those impos-

tors: two in France, two in North West Africa, and one David of Moravia, and one near the Euphrates, Eldavid, and two others in Persia. Most of those occasioned a great deal of mischief to those of their nations in the places where they lived; and in Mesopotamia, Califf Nassar was so provoked with the people running after false Christs, that he scarcely left a Jew alive in his dominion; in the year 1258. Zechariah of Spain made great pretensions to be the Christ. He was followed in the year 1290 by another impostor named Moses; and from 1520 to 1660, there were three of those impostors in Europe. Two of them were burned by Charles the Fifth and the third was imprisoned for life. In the year 1651, a great number of Jews assembled in the plains of Ageda, in Hungary, thirty miles from the City of Buda. The object of this gathering was to discuss the question of the promised Messiah; and they examined the question, "Has the Messiah come; and if so, is Jesus of Nazareth he?" It is said that they were in a fair way of coming at the truth for awhile; but the Popish doctors, (Catholic Priests), present, so disgusted them with their worship of the Virgin Mary and other Saints, that they desisted from any farther inquiry. Probably the most noted of all the false Christs that appeared was Sabathai Levi. He was born 1625; and in 1766 he made a great noise among the Jews; and so great was the excitement produced in many cities of Europe, that the course of business was interrupted, and the Jews sent deputies to know the truth of his messiahship; and they returned with the cry, "'Tis he, 'tis he, and no other;" and multitudes of Jews followed him wherever he went. Prayers were offered up in the synagogue in his name, and he was publicly acknowledged as the Christ. Yet in a little while he turned Mahomedan to save his life. He afterwards died of a fit of colic. A man named Frank afterwards organized a sect out of the remains of the follower of Sabathi Levi. This sect was known by the name of Zoharites. This man lived in Vienna, in Burne, and in Offenbach. The style of his living was grand, and the pomp and extravagance of his processions astonished all Germany. No one knew, nor is it yet known, by what means he supported so much extravagance. His funeral was as grand as the mode of his living had been; but his family was reduced to want immediately after his death. He however embraced Christianity before his death. Mordeci appeared next. He made great pretensions to be the Christ. He would have suffered punishment if he had not fled into Poland.

Thus we can feel and see the force of the admonition of Jesus, Matt. 24:24, to his disciples: "Many false Christs shall arise, and say, lo here, or lo there." Believe them not, or go not after them. Let us be ever on the watch, and heed the words of Mary, the mother of Jesus, while at the feast in Cana: " whatsoever he [Jesus] saith unto you to do, do it."

Better bend the neck promptly than to bruise the forehead.

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Selections.

ABOUT EARTHQUAKES.

SOME OF ENGLAND'S FORMER EXPERIENCE—
POPULAR SUPERSTITIONS—ISOLATED SHOCKS—
EARTHQUAKE YEARS.

ENGLAND has been visited by earthquakes several times, of which the following have been recorded: One was felt throughout England in 1089; another was felt throughout the country in 1274, by which Glastonbury was destroyed; the greatest known in that country up to that time occurred November 14th, 1318; a slight shock was felt in London, February 8th, 1749, and a severer one on March 8th; and the latest recorded, a very slight one in the north-western part of England, on November 9th, 1852. England, as will be seen from the above instances, has had little practical experience of earthquakes, and they loom, therefore, large with all the terrors of the unknown, added to those of the truly terrible. The mere word of a madman that an earthquake was to be expected on a given day was sufficient to send thousands of persons of wealth and fashion to spend the night of April 6th, 1750, in Hyde Park in tents and carriages. April 7th passed, however, and the trembling bivouackers returned home disappointed of their earthquake. In a country where such disturbances are frequent, few people would think it worth while to be robbed of a night's rest for such a trifle. Fondness for earthquakes is an acquired taste. Natives of land where the ground is seldom still, come to be quite proud of their volcanoes and mud spirts, as in New Zealand, and like to point out their phenomena to visitors, who, for their part, are perpetually on the *qui vive* lest the ground should suddenly get up behind their backs and swallow them. The natives of Catania were once excessively indignant because Sir John Herschel reduced the height of *Ætna*, the pride and boast of the locality, which it had twice destroyed, by some three thousand feet, with his scientific measurements.

Anaxagoras, starting from a purely scientific basis, argued four hundred years before Christ, that earthquakes and volcanoes were simply the results of underground lightning, and after an earthquake had been felt in London in 1749, men of science again began to conceive the "new opinion" that earthquakes were due to subterranean electricity. Anaxagoras, if they had lived a thousand years earlier, would have told them as much. But between these two dates the errors that prevailed upon the subject were frightful enough to produce the effect attributed to the earthquake at Meacum, which "caused the hair to stare for fear in all beholders." The "learned Arabicks"—Geber, Avicenna, and Almanzor—were accused by Sir Thomas Browne of believing the

doctrine of the Koran, that earthquakes arise from the motion of a great bull, upon whose horns the earth is poised. Unfortunately, however, it happens that the Koran teaches nothing of the sort. But one ridiculous item of doctrine more or less in that volume makes little difference among so many, as queer opinions about earthquakes were common enough without dragging the "learned Arabicks" into the middle. Sir Thomas Browne himself appears to have suspected much of the true nature of earthquakes as it is understood at present, and left in his "Popular Errors" precise directions for their manufacture, so that in the next century Lemery, a famous French experimentalist, enjoyed the pleasure of seeing an earthquake—composed of sulphur, water, and iron filings, wrapped in a rag and burned underground—in full activity in his own back garden.

Last year will take its place in the grim category of those years in which the world has suffered from an abnormal visitation of earthquakes. There have been many such years in the history of the world, but probably few in which the results have been so disastrous. For example, there was the year 1703, when five thousand persons perished at Aquila, in Italy, and twenty thousand were overwhelmed in the ruins of the capital of Japan. Then there was an extraordinary manifestation of subterranean force, which well nigh shook the whole world, in the year 1755. This manifestation commenced at Quito, in the month of April. Having destroyed that city, it passed to the north of Persia, and there, on June 7th, slew forty thousand persons. After taking a somewhat circuitous route along northern Europe it suddenly made a descent upon western and southern Europe, concentrating its destructive force at Lisbon. In this final outburst not only was the town of Lisbon destroyed, but the whole of Spain was seriously affected, while the shock was felt in a greater or less degree over no less an area than five thousand miles. Another great earthquake year was 1819, a rapid series of shocks causing a fearful fatality in India, Genoa, Palermo, Rome, Aleppo, and Chili. 1851 again brought a series of earthquakes, the effects of which were felt almost simultaneously at Rhodes, in south Italy, and at Valparaiso. The Japanese capital was again destroyed in 1855, along with several villages in central Europe and one of the islands of the Moluccas. The last year in which any distinct connection could be traced between various shocks of earthquake was in 1867, when the disaster occasioned was appalling.

The science of earthquakes has not yet gone so far as to determine the exact nature of the connection between apparently isolated shocks occurring within a brief interval of time. Obviously the rate of progress which these subterranean disturbances make must be exceedingly great, and the energy they possess must increase as they proceed, if we accept the supposition that the disaster in Java, for example,

has any relation with the one which has desolated one of the fairest islands of Italy. If one takes a map of the world and draws a line, commencing on the western shore of Great Britain, and proceeds thence by almost any route that may please the fancy through Ischia to Java and then on to Japan, it will be seen how very arbitrary a course the earthquake energy must take, assuming a connection between the various shocks. Moreover, any theory which may be based upon this supposition encounters a difficulty from the various degrees in which the energy declares itself at different places.

Strange to say, the frightful catastrophe which took place at Java was predicted three years ago by a scientist of the name of Delaunay, in a memoir presented by him to the French Academie des Sciences in 1881. M. Delaunay indicated August 2d, 1883, as the probable date of the cataclysm, and thus made a mistake of two days. In the same memoir he states that another and much more terrific convulsion of nature will take place in the same spot in 1886. A number of seismic observatories already exist in Italy, their purpose being to detect the presence of an abnormal electric energy in the earth, or the occurrence of subterranean movements, however slight. It has been said that if some such observatory had existed in the island of Ischia, sufficient warning would have been given to enable the inhabitants to leave their houses before the final catastrophe came. Upon this question of warning there is a good deal to be said which probably will discourage us from hoping for any great results. People generally rush to the two extremes of panic or indifference. Examples of both may easily be given. They abound in the literature of earthquakes and of other disasters.

In Yeddo, in the year 1783, a frightful catastrophe occurred, of which the worst effects might have been averted had the inhabitants taken heed of the abundant warning they received. The accounts state that at eight o'clock on the morning of July 27th, "a great wind arose, accompanied by subterranean muttering, which continued augmenting from day to day. The people, instead of realizing the possibility of an earthquake being near at hand, went about their ordinary vocations and lived in their houses altogether indifferent to what any one would have supposed was their obvious danger. On August 1st, five days after the first warning, an earthquake with loud thunders shook all the houses to their foundations, the intensity of the shocks each moment increasing, until the summit of the mountain was rent open and fire and flame appeared, followed by such an avalanche of sand and stones tossed into the air and carried to incredible distances that the darkness of night came on, the only light being the lurid glare of the burning lava and devastating flames. Vast chasms opened before the affrighted inhabitants in their flight, into which thousands in the darkness and panic, urged on by the streams of fire and showers of stones and ashes, are said to have been precipitated. The shocks did not entirely

cease till the twelfth day, and were felt over a space of thirty leagues. Twenty-seven towns and villages were destroyed. The rivers, boiling and overflowing, inundated the whole country to complete the work of destruction."—*New York Herald*.

Conference Minutes.

ST. LOUIS DISTRICT.

Conference convened in St. Louis, Missouri, on Saturday afternoon, July 5th, 1884. John Beard president; John G. Smith clerk.

Branch Reports.—St. Louis 183; 5 baptized, 1 received by letter. Cash on hand March 23d, 1884, \$24.67; received since \$26.90; total \$51.57. Expended for hall rent \$20; balance June 29th, 1884, \$31.57. Belleville 69; 1 removed by letter. Branch funds.—Received during the quarter \$7.70, paid out \$6.30; balance June 26th, 1884, \$1.40. Bishop's Fund. Receipts during the quarter \$6.50. Belleville, Bethlehem Sunday School reported 64 members; including 10 officers and teachers; average attendance 53. School books 107; library books 95. In the treasury last report \$12.23; received since 71 cents; total \$12.94; expended 85 cents, balance on hand June 29th, 1884, \$12.09. Cheltenham 32; 3 baptized. Whearso 20. Boone Creek 15; 2 baptized, 4 removed by letter. Chester 12; 7 baptized. Moselle 11.

Elders Jasper M. Tousley, George Mantle of St. Catharine, Charles J. Peat and John G. Smith reported in writing; and William Smith, Noah N. Cooke (baptized 5), William Williams, R. D. Cottam, John Molyneaux, J. C. Foss, Hiram Bronson, and E. L. Kelley reported orally; also Priest Joseph G. Cole reported orally, and President John Beard, baptized 7.

Charles J. Peat, agent for the Tract and Conference Fund, reported having received \$12.68, and paid out for tracts \$5, and to the delegate to the General Conference, John Beard, \$7.00; balance on hand, July 5th, 1884, 68 cents.

John Beard, the chairman of the St. Louis Meeting House Building Committee, reported that the majority of the members of this committee desired to be released. He also gave a minority report of this committee, urging the feasibility of the undertaking, and that it be prosecuted. On motion the committee was discharged.

Evening session.—John Beard, Thomas E. Taylor, and John S. Parrish, were elected a committee on building a meeting house in St. Louis. William T. Kyte was elected treasurer for the building committee.

The officers to serve in the St. Louis District for the ensuing six months were elected as follows: John Beard president, Noah N. Cooke vice president, John G. Smith clerk, and Sarah Bradshaw tract agent.

Sunday, morning session, preaching by Elder J. C. Foss. Afternoon session.—The Lord's Supper was administered by Brn. C. J. Peat and J. G. Cole. A short time was occupied by the Saints in testimony. Elder E. L. Kelley preached on the temporal law of the church. Officers present: 2 Seventies, 10 Elders, 2 Priests, 2 Teachers and 1 Deacon. All the authorities of the church were sustained in righteousness. Evening session, Elder Hiram Bronson preached.

The Court appointed to consider the case of Bro. Wm. Still, reported as follows: That after carefully scanning the matter as presented in his letter of November 1st, 1883, to the president of the St. Louis Branch of the Church, and others subsequent, and his report sent to the Court upon July 6th, 1884, and hearing the statements of various parties who had labored with Bro. Still, do find that in their judgment it will be for the interest of the work in the district that his license be retained, and his name erased from the branch record of the St. Louis Branch of the Church of Jesus Christ of Latter Day Saints; and recommend that the case be sent back to the St. Louis Branch with instructions that it drop his name from their record. This report was received and adopted by the conference, and the committee discharged.

The committee on the appeal of Charles J. Peat from the decision of the St. Louis Branch, in the cases of Sisters Shell and Odell, reported as follows: That after due consideration of these cases, we hereby recommend that the case of Sister Shell be referred back to the St. Louis Branch, with instructions to deal with her as the law of God directs. And in the case of Sister Odell, we recommend that the action of the branch be sustained, and that her name be stricken from the Church Record. This report was received and adopted, and the committee discharged.

Adjourned to meet in St. Louis, Missouri, on Saturday afternoon, October 4th, 1884, for the transaction of business; and on the following Sunday, at 10:30 a. m., for worship.

BIRMINGHAM DISTRICT.

A conference was held at Burton-on-Trent, April 12th and 13th, 1884. Elder C. H. Caton presiding, G. S. Greenwood secretary.

Delegates were appointed from the following branches:—Birmingham, Temple Row, E. A. Webb; Hanley, W. D. Brunt; Stafford, James Richards; Burton-on-Trent, G. Potts; Birmingham, Summerfield, E. Swann; Derby, G. Beale.

Branch Reports:—Birmingham 77; 4 Elders, 2 Priests, 1 Teacher, 2 Deacons; gained by baptism, 2; errors in previous report, 7; net decrease, 5. Hanley 40; 3 Elders, 4 Priests, 1 Teacher, 1 Deacon; gained by baptism, 3; by vote on evidence of membership in first Organization, 2; total gain 5; total loss 14; net decrease 9. Stafford 17; 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; gained by baptism 2. Burton-on-Trent 39; 2 Elders, 3 Priests; 2 Teachers; 2 Deacons; gained by baptism 6. Birmingham Summerfield 28; 2 Elders, 2 Deacons; gained by baptism 1; expelled 1. Derby 12; 1 Elder, 2 Priests, 1 Teacher, 2 Deacons.

There was a recommendation from brethren at Nottingham to organize a Branch in that town, as there are six members. The Conference agreed with the organization, and the district authorities will attend to that matter soon.

The delegates gave in very favorable accounts from their several branches, and reported the same to be in good spiritual condition.

Reports of Ministry.—Elders J. D. Davies, J. R. Greenwood, J. Matthews, by letter; T. Taylor, G. Potts, W. Potts, E. A. Webb, G. S. Greenwood, W. D. Brunt, C. H. Caton, in person. Priests J. Dyche, T. Taylor (Hanley), John Healey, by letter; John Potts, E. Potts, W. A. Webberley, James Potts, C. Hickley. Teachers James Page

W. Price, by letter; James Richards. Deacons E. Matthews, James Browne, by letter; W. Ecclestone, G. Potts, R. Beale, H. Pierce, in person.

Elder C. H. Caton, the district president, gave in a financial report, which showed money received £5 rs. 6d., expended £4 7s. 1d., balance in hand 14s. 5d. By vote of the conference a committee to audit the financial report was then appointed, as follows: Brn. W. Potts, W. Price, J. W. Beale, which reported finding the financial report correct. The report was accepted by vote, and ordered to be spread on the minutes.

Public services were held on Sunday, 13th, in the Masonic Hall, which afforded excellent accommodation. The afternoon being devoted to testimony, and the evening to preaching, by G. S. Greenwood of Stafford, and C. H. Caton of Birmingham. The congregations were good, respectable, and attentive, and we have every reason to believe, through the testimonies of the Saints and the preaching of the word, that better understanding will be had of the Saints in Burton, and a better feeling manifested towards them. The conference was a good one in every sense of the word, and the arrangements for the same reflect great credit upon our brethren and sisters in Burton.

The authorities of the Church in America, the authorities of the English Mission, and the authorities of the Birmingham District, were sustained by vote.

Adjournment was had to Stafford Branch, August 2d and 3d, 1884.

FAR WEST DISTRICT.

Conference was held at the Saints' Hall in the Court House, St. Joseph, Missouri, June 1st, 1884. Preaching by Elder Wm. Lewis. Afternoon, social meeting in charge of S. Butler and J. Flanders, when a very happy time was had. Preaching by Elder J. T. Kinnaman in the evening.

Monday morning.—Senterlow Butler was appointed secretary, and J. H. Meriam assistant.

Branch Reports.—St. Joseph 91. Stewartsville 78. Stewartsville City 66. German Stewartsville 60. Pleasant Grove 48. Delano and Center Prairie reports were returned to the branches for correction.

Elders' Reports.—John M. Terry by letter; in person, J. T. Kinnaman, J. H. Meriam, (baptized 6), William Lewis, D. E. Powell, D. J. Powell, G. C. Smith, Senterlow Butler and John Burlington; Priests L. Niedorp, C. P. Faul; Teacher Thomas McKee, reported.

Afternoon.—Bro. John Burlington reported in behalf of the committee for procuring a missionary to labor in the district. The report was received and the committee discharged. The Bishop's Agent reported, which report was accepted.

Resolved, That this district adopt the Rules of Representation as passed by General Conference; and that each branch is hereby instructed to send delegates to the next conference in compliance with these rules.

The committee in the case of F. W. A. Riedel, reported, which report was accepted, and the committee discharged.

Elder J. T. Kinnaman was sustained as president of the district for the next three months. Wm. Lewis as vice-president. J. M. Terry was released from his duty as secretary. Bro. J. S. Constance was appointed secretary of the district.

A committee of three was appointed, consisting of Senterlow Butler, Wm. Lewis, and D. J. Powell, to take into consideration the advisability of holding grove meetings in the several branches during the next three months. Bro. Wm. Lewis was sustained as Bishop's Agent.

Adjourned to meet with the Stewartsville Branch, on the last Saturday and Sunday in August, 1884.

PITTSBURG DISTRICT.

Conference convened at Benwood, W. Va., June 7th and 8th, 1884; Bro. G. T. Griffiths presiding, D. L. Shinn with F. J. Reese assistant secretary. The forenoon session was changed to a very interesting prayer meeting.

Afternoon session. Branch reports.—Pittsburg no change. Benwood 28, 2 received by vote from other branches. Lampsville, no change. Fairview, no change. Clarksburg 27, 5 baptized, 2 dropped. Cabbin Run, no change.

The secretary read a communication from the Cabbin Run Saints, requesting a visit from president Griffiths. A report was read from the Sugar Creek Branch, which the president stated was not correct.

Resolved, That this report be returned, with instructions how to correct it, &c.

The report of the Church Hill Branch was ordered returned in regular form. Communication from Bro. Josiah Ells was read. Brn. Parsons and Jacob Reese reported by letter. James Craig and E. L. Kelley in person. G. L. Matthews, Priest, reported. Bro. F. Criley, Bishop's Agent, reported. A committee was appointed to examine the report. Geo. H. Hulmes, A. M. Teagarden and Jas. Craig were appointed, which committee reported that Bishop's Agent's report was correct and they were discharged. Communication from Bro. Strachen of the Church Hill Branch, requesting a renewal of Bro. Wm. D. Williams' license as an Elder, and that John McMillen be granted Priest's license, &c., was read.

Resolved, That the proper authority of the district supply these brethren with licenses. That this conference hereafter meet every four months, instead of every three months as heretofore.

The report of Bro. Parsons, with his report of reorganization of the Mansfield Branch was made and accepted. But the report of that branch was ordered to be sent in form with all particulars to the secretary of the district, who is to put it upon record as a branch, &c.

Report of the Bishop's Agent. On hand last report \$14.19. Received since \$87.34. Expended \$73.97. Balance on hand \$13.37.

All the officers of the district were sustained.

Resolved, That arrangements for two days' meetings be referred to a committee of three. Hulmes, Shinn and Criley, were appointed. Those appointed to see to holding two days' meetings throughout the district where found convenient, were Josiah Ells and G. T. Griffiths.

Sunday Session.—Morning services devoted to the dedication of the Benwood Church edifice. Preaching by E. L. Kelley. Afternoon session in charge of G. T. Griffiths and E. L. Kelley. The sacrament was administered, and the Saints enjoyed a good testimony meeting. Sunday night. Preaching by E. L. Kelley.

An application was presented from James Gillespy of Wheeling, for membership. The case

was referred to the officers of the Benwood Branch, with instructions to receive him if his repentance gave satisfaction.

Conference adjourned to meet at Glen Easton, with Fairview Branch, October 1st, 1884.

Miscellaneous.

NEW BOOK FOR SALE.

Both sides; or, I.—The Claims of the Book of Mormon to a Divine Origin publicly canvassed and maintained. II.—The full Pretensions of the Disciple (Campbellite) Church Examined and Refuted. III.—The Divine Acceptance of the Reorganized Church of Jesus Christ of Latter Day Saints, from the stand-point of the New Testament.

The late Public Discussion held at Kirtland, Ohio, between E. L. Kelley of the Reorganized Church of Jesus Christ of Latter Day Saints; and Clark Braden, the self-styled, "well known Author, Lecturer and Debater," and the champion of the Disciple (Campbellite) Church. Mr. Kelley furnishes his speeches for the work, and Messrs. Braden & Co. publish the work under the name and style of the Braden-Kelley Debate. Let the wise read both sides and be satisfied.

The attention of the public is especially invited to the published report of the celebrated religious discussion which took place between the above named parties, beginning February 12th, 1884, and closing March the 7th, following, occupying the time of eighteen sessions of two hours each. The work on the part of both disputants was carefully prepared, and particularly that of Mr. Braden for the Disciple Church, who claims to have been at great labor and expense, in order to do the *most possible* against the claims of the Book of Mormon, and what he termed "Mormonism." The public may therefore feel gratified, that in the possession of this work they will have the strongest arguments to be brought against the faith and hope of the Saints, whatever may be said in their favor.

The following are the questions discussed:— I.—Is the Book of Mormon of Divine Origin, and its Teachings Entitled to the Respect and Belief of all Christian People? II.—Is the Church of which I, Clark Braden, am a member, (the Campbellite Church), the Church of Christ, and Identical in Faith, Teaching, Organization, Ordinances, Worship and Practice, with the Church of Christ, as it was left Perfected by the Apostles? III.—Is the Reorganized Church of Jesus Christ of Latter Day Saints in Fact the Church of God, and Accepted with him?

The discussion of the first proposition occupied ten sessions. The time of four sessions each was devoted to the second and third questions. No person who desires to be posted upon the questions discussed can afford to be without this work. In the consideration of the proposition relating to the *Book of Mormon*, the proofs brought in its support are simply overwhelming, as against the enumerated tales and commonly published newspaper stories and neighborhood gossip brought and relied upon to oppose it.

1.—It was shown to be a popular and delusive error, that God never revealed his will to any people but the Jews; and that, although he created man to dwell upon the face of the whole earth, he left all without any communication of his will, or divine precept to guide and direct their

moral and religious natures, except in the little country of Palestine.

2.—That the idea that all inspiration, spiritual power, and the quickening influence of the Holy Spirit were confined to the Eastern Continent, and the people of the first century was truly, in the full sense of the word, Atheistic and anti-Christian.

3.—That the *Book of Mormon* is a work that is in every particular so far as doctrinal principles and moral precepts are concerned in harmony with the teaching and instruction of the *New Testament Scriptures*.

4.—That the object of the book being to convince persons who know not God, that Jesus Christ was indeed the Christ, the Son of God, manifesting himself in the flesh, that no persons claiming to be Christians should be found fighting against the work.

5.—The many prophecies of the Bible pointing to the nation of which the *Book of Mormon is a History*, and the character and object of the work itself are marshaled, and may be studied at will by the critical reader.

6.—The most full and complete line of evidences ever published in this country in a single work of the discoveries in science and archaeological research were brought to corroborate the statements of the book, and will be easily attained by the reader.

7.—The Spaulding Romance, which has for so many years been on the lips of the enemies of the book, and which was set up as a defense to the claims of the *Book of Mormon* by Mr. Braden in the nature of an *alibi*, was shown to be utterly without foundation in fact, and newspapers, periodicals, gazetteers, encyclopedias and histories, which have so long contained voluminous statements of the "Spaulding Story" must absolutely read and stand corrected, or be found sitting in the darkness when this evidence fairly adduced, is turned upon them.

8.—Under the Second Proposition the faith of the followers of Mr. Campbell is fully canvassed and shown to be wanting when compared with the doctrine and faith of Jesus and the Apostles.

Few men will ever read candidly the discussion of the Second Proposition and remain in full faith and confidence in the Campbellite Church thereafter. The discussion should be in every household possible to place it. The people already have all the stories Mr. Braden has been able to collect and spin out against the Saints. Give them the other side, and let the work go into the hands of every Latter Day Saint.

N. B.—Mr. Braden, after agreeing in writing that each should have an equal and fair showing in the publication and circulation of the said discussion, has seen fit, without even a consultation with me, to issue a Circular Notice, announcing the publication of a "Supplementary Volume to the Debate," to be issued at the same time.

This I take to be a confession on his part that he has not met my arguments in the discussion, and that he hopes to counteract the force in another way. But such an infringement I shall not permit to pass unnoticed, and therefore, announce the issuance of a Companion Volume to his "Supplementary," which will be ready for distribution in about sixty days after the Braden publication. This will contain:

1.—A full and complete review of the Braden "Supplementary Volume."

2.—The full and complete history of the scheme to destroy the validity of the claim made by the *Book of Mormon*, under the title of the Spaulding Story.

3.—An article showing the claims of the *Book of Mormon* to a place in the Christian Religion, and its necessity in the publication of the Gospel of Peace.

4.—History of Senate Document, No. 189, and full list of Affidavits published at the time by John E. Page, Parley P. Pratt and others.

5.—The attitude of the religion, and Reorganized Church of Jesus Christ of Latter Day Saints to the Government, and the noble and active part many of the leading members of the Church took in the preservation of the Government during the late Civil War.

6.—A full account of the work done by the *Church against Polygamy* before the Congress of the United States: In the years 1866, in the year 1872, and in the year 1881 and 1882.

7.—An account of the work of the Reorganized Church in reclaiming persons from Polygamy in Utah, and breaking the power of that Institution, as held over its churches in many places in Europe, since the year 1860.

8.—A publication of such Revelations as are contained in the *Book of Commandments* as have been charged to differ in any respect with those in the *Book of Doctrine and Covenants*.

The book will be eminently one to be distributed to the people, to set out properly the claims and positions of the Saints, and that ought to be placed in the hands of your neighbors to read. It will contain many things not possible to outline in this announcement, and of a character to interest our friends and enemies, as well as ourselves.

The Braden-Kelley debate can be had as follows: Cloth \$2.00. Stout Paper Covers \$1.25. The work is large, containing about 400 pages of solid reading. The Companion Volume same prices, but a discount of twenty-five per cent on this to all persons buying both volumes from Herald Office, Lamoni, Iowa. Liberal terms to Agents. Send moneys and applications for books direct to Joseph Smith, Lamoni, Iowa.

E. L. KELLEY, Kirtland, Ohio.

BORN.

MCKENZIE.—At Whitemouth, Manitoba, June 9th, 1884, to Bro. M. C. and Sr. J. A. McKenzie, a daughter. Mother and babe doing well.

GILBERT.—At Fall River, Massachusetts, June 24th, 1884, to John and Elizabeth Gilbert, a son. Blessed in Saints' Chapel, July 13th, by Elder Frank A. Potter.

MARRIED.

CHESWORTH—BIRD.—At Fall River, Mass., May 29th, 1884, by Elder John Potts, Bro. Joshua Chesworth to Sr. Harriet Bird, both of Fall River. May their pathway be that of the just, shining brighter and brighter all the way.

DIED.

WETHERBEE.—Near Versailles, Ill., July 2d, 1884, of epilepsy, Sr. Margaret A., beloved wife of Bro. Horace W. Wetherbee, aged 54 years, 4 months, 4 days.

CAIN.—At San Francisco, Cal., May 24th, 1884, of old age, Bro. Peter B. Cain, aged 70 years. Was a native of London, county of Derry, Ireland. Was baptized into the Reorganization, September 20th, 1868, and ordained an Elder by Bro. W. W. Blair, October 8th, 1868.

During his brief illness he continually declared his strong faith and confidence in the latter day work, and wished and longed for the moment to come to depart this life, and go to the Paradise of God. Funeral services by Elder H. P. Brown.

AID FOR THE FLOOD SUFFERERS.

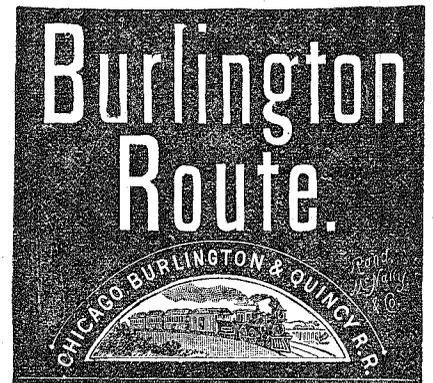
Lydia Jones \$2, Ann Davis \$5, L. R. Devore \$1, Sarah Askin \$1, Ella Devore \$1, Calvin Hughes \$1, a sister of Pecatonica, Ill., 50c. Wm. Schade and the Saints of Burlington, Iowa, \$4. Total \$15.50.

To brethren and sisters from whom we have received the above aid in our need, we return our thanks for sympathy and love. It has been a hard trial on us as a branch, after building our church, being left in debt on it; losing our work by the flooding of our mines; losing all of our tools, until the water is pumped out, and that will be some time to come. Hence some of the brethren that did go from home to work had to buy tools to work with. The pushing debt on us now (or the church) is only fifty dollars. If we had this paid we could get along with the balance, for we have some time to pay it. That all will work together for good to all them that love this great latter day work, is the prayer of your brother,

THOMAS MATTHEWS.

STRACUSE, O., July 7th, 1884.

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TESTIMONIALS.

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Very respectfully,
N. N. HAZELTON.

Moscow, Idaho, Jan'y 11th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.

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J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
Geo. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.

JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings. Your brother in Christ,
O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.

JOHNS & ORDWAY; Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
Yours in bonds,
WM. ARD.

LANCASTER, Ind., Jan'y 1st, 1884.

Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
Yours,
V. D. BAGGERLY.

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MESSES. JOHNS & ORDWAY; Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
W. P. CLARK

MOBILE, Ala., Jan'y 23d, 1883.

BRO. JOHNS & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
Yours in gospel bonds,
E. W. CATO, SEN.

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JOSEPH SMITH - - EDITOR.

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, August 2d, 1884.

No. 31.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, August 2d, 1884.

THE Braden-Kelley debate will contain such ample refutation of Mr. Braden's onslaught, and so much in defense of the primitive faith as held by the Reorganization; and such unanswerable arguments against the claims for divine origin and sanction of the church to which Mr. Braden belongs, that every elder, and active Saint should have a copy. The contrast in style and argument of the two disputants will be so strikingly in favor of Bro. Kelley's side, that the friends of Mr. Braden, and the Disciple, or Christian Church can not afford to permit its free circulation among them, notwithstanding Mr. Braden's loud praises in his own behalf. There is altogether too much egotism and self-assertion in Mr. Braden's half of the book and such will be the inevitable verdict of those who read it, with few exceptions.

The work will be on sale at the Herald Office from and after its publication. See advertisement in HERALD for July 26th.

Agents wanting to handle the book among the Saints will confer with Bro. E. L. Kelley, as his address may be given.

REV. CLARK BRADEN is out in a challenge to the Reorganized Church, the pith of which we give below:

Let the managements of the *Missouri Republican* of the *Globe-Democrat* and of the *Chicago Times* each select an expert compositor, and let them constitute a committee of experts. Let the Mormon committee meet Maj. J. H. Gilbert, of Palmyra, N. Y., before this committee. Let Major Gilbert examine the manuscript now in David Whitmer's hands. Let the committee examine it without hindrance, and then let the committee publish a report on these issues:

1. Is the manuscript now in possession of David Whitmer the manuscript that was handed to Maj. J. H. Gilbert by Joe Smith and the manuscript that was used by Gilbert in setting the type for the first edition of the Book of Mormon?
2. Is it entirely in the handwriting of Oliver Cowdery, or in the handwriting of several persons?
3. Is it now punctuated, and to what extent? Do sentences now begin with capitals, and to

what extent? Do proper names begin with capitals, and to what extent? To what extent are words misspelled?

4. Has the manuscript been changed since it was originally written, and to what extent; and has it been done since Gilbert returned it to Smith?

5. Are the blunders and atrocities that are in the Book of Mormon (the first edition) in the manuscript?

The writer will bear all the expenses of Maj. Gilbert and of the committee of experts; let the Mormons bear their own expenses.

Now, here is a fair, satisfactory test of the issues between the parties making these charges against the Book of Mormon and its defenders. Dare the Mormons face such a test?

CLARK BRADEN.

This appeared in the *St Louis Republican*, and some other papers about at the same time. To it Bro. E. L. Kelley made an excellent answer in the *Republican*.

We give it notice for this reason, we wish Elder Clark Braden to comprehend, if he can, that when he states that Bro. E. L. Kelley was selected by "the officials of the Josephite Mormons to represent them" in the late debate between Bro. Kelley and Clark Braden, at Kirtland, Ohio, he has stated what is false. The officials of the Reorganized (Josephite) Church had nothing to do with originating the debate between Elder Kelley and Braden, either at Wilber, or Kirtland. The first was arranged between Levi Anthony, R. M. Elvin and others of the brethren at Wilber, Nebraska, on the part of the Wilber Branch, and L. L. Luse and others on the part of the opposition, Methodists and Disciples at Wilber, as we suppose.

The discussion at Kirtland was an afterthought between the men themselves, for reasons satisfactory to them, we suppose, and the authorities of the Josephite Church had nothing to do with its origination, agreement, or arrangement; they were not even consulted by either Mr. Braden, or Elder Kelley whether they would consent to let Elder Kelley debate.

Mr. Braden insultingly demanded of Bro. Kelley after he had agreed to debate at Kirtland that he should appear as the representative man, and "the best and the last that Mormonism could do." We directed Bro. Kelley to assure Mr. Braden that if in his "war to the knife" attack on us, he should succeed in slaughtering Bro. Kelley, in the discussion, his blood if it did not spring up dragon's teeth, as in the fable, it would spring up able Elders; and he would have the entire phalanx to meet and overcome. We also requested Bro. Kelley to demand that if he was to be considered as the representative champion of the "Mormon Church," that Mr. Braden must be endorsed as the representative champion of the Disciple or Christian

Church of which he was a member. Whether Mr. Braden continued to insist that Bro. Kelley must be considered the "forlorn hope" by us "poor deluded Josephites," we do not know. We were not called upon to furnish credentials. Nor were we given to understand that the Christians endorsed Braden. We stood by Bro. Kelley as we should, and as we would have done any other Elder who should have withstood Mr. Braden. We prayed for and exercised care for him, for the sake of the cause he was presenting and defending, and felt an assuring confidence that the Master would take care of his cause and his servant in the conflict.

Mr. Braden did not score a victory as he expected. The ghost of Mormonism would not "down at his bidding." The sound facts and arguments of the truth could not be brushed aside by his tissue of slurs and badinage. The faith and its principles presented an array against which his virulent attack upon the dead heroes of its early defense in Ohio could make no headway. His Christianity was not equal to a clear comparison of principle and church foundation and policy.

Before the authorities of the Josephite Church can be drawn into a recognition of Clark Braden's right to such notice as he seeks in the challenge quoted above, he must show that he is a recognized and acknowledged servitor in the ranks of the church of which he professes to be a member. When he does this it will be time enough to get on our running toggery so as to get away from theological slaughter.

Another reason. Mr. Braden should know that the Josephite Church does not control the manuscript of the Book of Mormon. It is in the possession of Elder David Whitmer, in what he deems a sacred trust, and only those whom Elder Whitmer would permit could have access to them. He very kindly permitted an examination by the committee appointed by the Reorganized Church, under conditions which he dictated as he was led to make; and to which the committee cheerfully agreed. It is doubtful if a party such as Mr. Braden proposes would be permitted access to the manuscripts, though we are not authorized to speak for Elder Whitmer and his family. They are not members of the Reorganized Church, and take care and control of their own affairs, which is right and proper. They are believers in the Book of Mormon, however, and are anxious that the truths of the gospel as sent by the angel to Joseph Smith should be taught and triumph in the world, as by it they believe man will be saved with an everlasting salvation. They have no love or regard for enemies to the truth,

and do not care to deal with them touching the faith.

Another reason; the manuscripts have been seen and examined by dozens of visitors within the last few years. Elder Whitmer has constantly averred his belief in the book, and verified, over and over again, what he testified to in the testimony found in the Palmyra Edition, and subsequent issues of the book. The manuscript was placed in his charge by Oliver Cowdery's widow for safe keeping. He has reason to know that it is the only manuscript in being, and the one from which the book was set. Any errors of grammar, spelling, or gross misuse of words, found in the Palmyra edition, (with the exception of typographical errors), must appear in the manuscript; therefore any objection which is worthy to be urged against the book itself must include the manuscript. Nothing would be lost to the friends, or gained by the foes to the book by the examination proposed by Mr. Braden.

It is to be presumed that the committee, appointed as they were, will do their duty fairly. That however much any one of them might be disposed to cover up what he could not explain, the safeguards proposed by Elder Whitmer, acquiesced in by the committee and carried into effect by all engaged in the examination would preclude any such attempt being made.

Mr. Braden has shown a tendency to falsify both in regard to the appointment of Bro. E. L. Kelley to discuss with him, and the object of the appointment of the committee by last April session of Conference, and hence not to be trusted by those whom he has assailed in his "war to the knife" against "Mormonism."

OUR visit to Richmond, aside from the work of the committee, was a very pleasant one. We visited the locality of the grave of Oliver Cowdery, but, as the cyclone that visited Richmond and vicinity some years ago took the grave yard in its track and swept everything over, and utter neglect to keep the grounds in order since has permitted a dense thicket of locust, briars and weeds to grow up, it was out of the question to find the grave, we did not pay other tribute to the memory of the quiet sleeper than to try to find the spot where he lay. It is a half mile north of the town on a bit of ground which slopes gently to the south lying adjacent to the main road running out of Richmond to the north. He died in 1849, or 50, maintaining his testimony to the Book of Mormon to his latest moment.

General A. W. Doniphan, whom we met, at his hotel, the Hudgins House, told us that he knew Oliver Cowdery well, and knew him till his death; he spoke in good terms of him as a man and as a citizen.

We called upon the General the evening before we left Richmond, and had an hour's very interesting chat, in which the General related several incidents which occurred during the days that the Saints were citizens of Clay, Caldwell, Ray and Davies counties. He conducted the defence of O. P. Rockwell, at the time of

his arrest for the attempt to assassinate Gov. L. W. Boggs, and for which charge Rockwell was acquitted. There was no evidence connecting Rockwell with the offense, and the General believed him to have been innocent. This was assuring, for so much has been said by those who have assailed the Saints about Rockwell as the agent of Joseph Smith in the outrageous attempt to assassinate the governor of the state of Missouri, that the statement of a man intimately acquainted with the affair at the time of its occurrence, tends to remove the fear that guilt might attach to them against whom it has been charged.

The General was also present and attending to the examination of Sidney Rigdon at Liberty, Missouri, when on a writ of *habeas corpus* he was before Judge King. Elder Rigdon had few if any friends there, about one hundred were gathered, the most of them "Mormon cat-drs," as they were called, and terribly excited against those under arrest and in custody. After the counsel had argued the legal conditions of the case, Elder Rigdon desired General Doniphan to inquire of the Judge if he might speak in his own behalf. The Judge said "certainly." Elder Rigdon rose and began; and, says the General, "Such a burst of eloquence it was never my fortune to listen to. At its close there was not a dry eye in that room, all were moved to tears." At its close the Judge said: "The prisoner is discharged the custody of the Court, Mr. Rigdon is free to go his way."

The effect of Elder Rigdon's words was such that one of the leading men of the crowd picked up his hat, and turning to the bystanders, said, "We came here determined to do injury to this man. He is innocent of crime, as has been made to appear. And now, gentlemen, out with your money and help the man to return to his destitute family." He circulated the hat and the money was showered into it till he placed a hundred dollars in Elder Rigdon's hands, with the remark, "Now old gentleman, make the quickest possible time to your family, who need you and your help."

It must have been a remarkable scene, for as General Doniphan related it, the remembrance of it lit up his aged face with a glow of animation pleasant to witness.

In answer to the question whether the anti-slavery sentiment which prevailed among the Saints was in any wise at the bottom of the opposition and persecution to which they were subjected, he stated that there could be little doubt that in Jackson county and probably some others, the real reason of the hostility to the church was pro-slavery dislike to the anti-slavery sentiment of the Mormons. Religious bigots opposed to the doctrines of the Saints made the position of the Saints on the slavery question the pretext of their hate.

In answer to the question, Were the leading men among the Saints such bad men as it was urged that they were, the General stated that they were not. He was intimately acquainted with many, had

some of them for neighbors, and a "nicer lot of men I never knew; kind, neighborly and upright."

Can there be need of better defense for men maligned and persecuted by lawlessness than to have such tribute paid to the memory of business and neighborly relationship with them by one who was in circumstances to know them.

On Monday evening the 14th, Bro. W. H. Kelley and the Editor were carried by Bro. E. B. Mullin to the school-house two miles from Richmond, where Bro. Alexander and T. W. Smith spoke on the Sunday before, and where the Olima Branch, presided over by Bro. David Frampton, meet for services. The night was warm, the hour late, owing to farm work in the season of harvest, yet the house was fairly filled, some however preferring to stop outside but within hearing distance, on account of the heat. Before services Bro. Kelley and self were called to administer in laying on of hands to Mrs. Clyde and Carter, lying at a neighbor's house close by the meeting place,—both were benefitted, and attended meeting the next evening. We here saw a number of the brethren, among them J. B. Belcher, Carter, Short, Hawkins and others. We spoke with unusual liberty that evening, feeling that the Master's Spirit was taking cognizance of the effort. Bro. W. H. Kelley led in prayer, and we had an excellent time together. Bro. Kelley spoke the next Tuesday evening, and was also blessed in his effort. The people seemed to enjoy the visit made to the place.

WE met the Saints of Independence, Missouri, Branch, July 13th, 1884, at their chapel lately dedicated, and enjoyed the morning and afternoon service with them there. In the evening, according to appointment made by Elder F. G. Pitt presiding, we spoke in Wilson's Opera House to a very large congregation, who listened attentively. This visit was made by request of the brethren; and we run down from Richmond, Saturday evening, returning to Richmond on Monday morning.

An excellent spirit is manifest at Independence. A degree of spiritual quiet and excellence obtains, and a better effort is being made to improve in all legitimate directions. There is a band of singers earnestly striving to become proficient in making melody; a sister, daughter of Bro. F. C. Warnky, plays the organ for them, and together they are certainly doing excellently well.

A number of the Saints are engaged in business, and are succeeding well; a degree of prosperity is granted to them and they are striving to be worthy of it. Bro. White and Barbee, from Edenville, Iowa, and Bro. James, formerly at Pittsfield, Illinois, are in the grocery and provision trade, and have a share of patronage. They have purchased dwelling places and are improving them, Bro. James having one of the neatest cottages on South Liberty street, that we have seen lately, built by Bro. Jessamine, carpenter and builder. Bro. J. H. Lee, from Myrtle Creek, Ore-

gon, Bro. S. Maloney from Galesburg, Missouri, Bro. Thorby from London, Ontario, Bro. J. C. Hardman from Harlan, Iowa, Bro. Ordway from Peoria, Illinois, Bro. T. W. Smith from Stewartsville, Missouri, have lately moved in and are making, or have purchased homes. We saw Bro. Wm. Gaylord and wife from Plum Hollow, Iowa, who were looking out for a farm near the city. We also met Bro. A. Munns from California, taking notes for a settlement in the regions about. We heard it rumored that Bro. Thomas W. Chatburn has bought the mill at the depot on Liberty street crossing of the M. & P. Railway, and proposes to run it. Bro. R. May has a cooper shop close by, and is expecting to make 30,000 barrels this Fall.

BRO. E. ROWLAND, of Bevier sends us a Macon, Missouri, *Democrat* of July 11th in which occurs the following items from Bevier, where Bro. Rowland lives.

The W. C. T. U. has downed the town board. In the fight for license, the saloon lost Tuesday. When S-atan of drink was defeated two Christians hurried to the res-cue. A prominent Congregationalist, and a Mormon helped them out.

The Mormon referred to is Bro. Ephraim Rowland.

We sincerely hope that in every locality where Latter Day Saints dwell, the sale of intoxicating drink as a beverage, may be prevented so far as the Saints can by voice, vote and aiding to enforce the law conduce to such prohibition. Saints know that drunkards nor drunkard makers can enter heaven, and don't belong among the pure in heart, the Zion of God.

MISS KATE FIELD makes report concerning the means sent to the apostate Mormons in Colorado in the following terse fashion:

Editors Tribune:—The kind men and women who sent subscriptions to the Colorado Apostate Fund, will be glad to learn that I have just received vouchers for every dollar sent to Manassa. I have also received a letter from Prof. Marcus E. Jones, who has recently visited the Colorado Mormon settlements, stating that every word written by W. L. Ball, F. B. Moyers and other apostates, is true.

Yours faithfully,
KATE FIELD.

SALT LAKE, June 5th, 1884.

EXTRACTS FROM LETTERS.

Bro. Joseph Lakeman writes from Grand Manan, N. B., late date:

I am just home from Boston, spent the last Sabbath with the Highland Saints; met with Bro. Bond for the first time, and am well pleased with him. I was disappointed in not meeting you at the Jonesport conference. I am well and full of hope for the success of the latter day work.

Bro. Frederick Sheen who emigrated from Lamoni, to Dakota, last spring writes from Highmore, that Territory, July 18th:—

We have meetings most every Sunday, from house to house; father preaches. He tried to get the use of the little chapel in Highmore, but one of the trustees told father that he thought they did not want to hear any Mormon doctrine

there. We will probably get a school-house built in this district this fall, and then I think we will get the use of it. We organized a Union Sunday School last Sunday. One Mr. Summers, superintendent; father as assistant; myself secretary and treasurer. The school will be held from house to house. Quite a number of strangers come to the preaching.

EDITORIAL ITEMS.

UNCLE WILLIAM B. SMITH arrived at Lamoni, July 3d and was made the guest of his nephew the Editor of the *HERALD*. He has visited some of the Saints, some of whom are old acquaintances. He spoke for the Saints at the Old Chapel and also at the new near town. His health is fair, considering his age. He has been speaking in different points in the state, having been from home since May 1st.

Sr. Rhuamah Vincent writes from Waterbury, Connecticut, July 16th, and desires that the Saints will pray for her that she may succeed in her gospel warfare.

In minutes of Kent and Elgin District, published on page 471 of present volume of *HERALD*, read, "he report the amounts received by him," instead of, "they report," etc.

Correspondence.

UTICA, Neb., July, 1884.

Editor Herald.—I lived in Kirtland in 1837 and 1838. Was there when the Kirtland money was first circulated. Was in the Temple when Father Smith was preaching, and Warren Parish undertook to put him out. It was a scene I shall never forget. It is over fifty years since I was baptized. I never united with the Reorganization, and never heard one preach. All the spiritual food I get is from the *Herald*. I enjoy reading it very much.

CAROLINE WILDER.

LANSING, Michigan,

July 17th, 1884.

Dear Brother Joseph:—On yesterday I went to see Bro. Harvey Fairchild over in Eaton county, this state. He is still confined to his bed-room, and will be until he departs this life; unless Jesus cures him and raises him up again. I read to him the article in the *Herald* of the 5th of July that I wrote you. He says he was baptized, not by Parley P. Pratt, but by Wm. B. Smith. He further states that his work as a mason at Nauvoo, was not so much on the Temple as at the stone quarry. The Grand Army of the Republic furnishes him a physician from Grand Lodge; but he stated and so did his wife, that my religious visit did him more good than all his medicine. Yet he appreciates the kindness of his physician. He is very anxious to see one of the Elders before he dies. He cannot speak about it without shedding tears. His wife believes in him, and would, if she had the opportunity join in practically with him. I am not sure but what good could be accomplished in that neighborhood.

Allow me to introduce another matter which has been on my mind for some time. I know that the Lord hath said, Prov. 26: 17, "He that passeth by and meddleth with strife belonging not to him, is like one that taketh a dog by the ears." But it is also said, "Blessed are the peace-

makers: for they shall be called the children of God." And again, "He hath showed thee, O man, what is good; what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Matt. 5: 9; Micah 6: 8. So then when it is for the promotion of peace, and for the triumph of justice and mercy, to speak; I am not aware that one would be at liberty before God not to speak, though all the dogs were to go mad, and both bark and bite.

I remember very distinctly when my father, Robert Rathbun, and uncle George Miller, both lived in Mantua, Ohio, in the years of 1828, 1829 and 1830. My father had been a minister in the Close Communion Baptist persuasion. But he, with Uncle George Miller, had more recently been carried away with the reformation which had swept through the Western Reserve in Ohio. It was a kind of a reform Baptist movement. One Sidney Rigdon was regarded at the time as the one towering above all others in ability, and consequently a leader in the reformation. During the year of 1830, one Parley P. Pratt, and one Oliver Cowdery, came along. Father opened his doors and received them kindly; and they preached in father's house. Mr. Pratt gave father a Book of Mormon, and requested him to read it. He also gave Sidney Rigdon one, making the same request of him that he did of father. My father was much more of a preacher than he was a debater. Uncle George Miller was not much of a preacher but an indomitable biblical debater; and a sharp, shrewd critic. They agreed to read the book through on this wise: 1st. They covenanted together to pray each day at ten o'clock in secret while reading the book through, for divine wisdom, and for the direction of the Holy Spirit, that they might know of a truth and be directed of God for or against the Book of Mormon. 2d. Father was to read, and Uncle George Miller was to criticise. 3d. They were to lay aside all prejudice, all partiality; and with all Christian candor and righteous fairness, endeavor to reach their conclusions. The result was that they both embraced the new faith, and through all the checkered scenes of life maintained it, and finally died in the triumph of that faith.

Sidney Rigdon at once rejected the Book of Mormon given him as an imposition, and boldly withstood Parley P. Pratt, and Oliver Cowdery. But Uncle George Miller set right in upon Sidney Rigdon with all his indomitable and unconquerable perseverance, as though it was a life and death struggle; and never gave up the contest until Mr. Rigdon became convicted, and finally converted to the new faith also. This was not a public, but a private controversy. They called it then, "the faith once delivered to the Saints." *This was Sidney Rigdon's first acquaintance with the Book of Mormon.* And it was a very trying time with these reformed Baptists to see their standard bearers with a good many others go over to what was then called "The Church of Christ," and "The faith once delivered to the Saints."

In regard to D. P. Hulburt, sometimes called Dr. P. Hulburt, I have this to say: That it so turns out in the wonderful providence of God, that I have had quite an acquaintance with this very peculiar sort of a man. The facts in his case are these: 1. He was excommunicated from the Methodist Episcopal Church for improprieties with the opposite sex, and lying. 2. He was ex-

communicated from the Church of Jesus Christ of Latter Day Saints, for improprieties with the opposite sex, and lying. 3. Upon this event he swore vengeance upon the Latter Day Saints, and undertook to destroy them. 4. He then went into the more western and newer part of the state of Ohio, where he was not known, and wormed himself into the "Church of the United Brethren in Christ," and was ordained an Elder among them. Here, both in the conference and in the church, there was a constantly growing uneasiness about his improprieties; until in the fall of 1851, when he was held before the Sandusky Annual Conference of said church, for a trial on charges of gross improprieties toward the opposite sex, lying and intemperance. Each charge; to wit, First, improprieties toward the opposite sex; Second, lying; Third, intemperance, was clearly and fully sustained; and he was suspended from the ministry one year; and as that year he grew from bad to worse, he was entirely excommunicated at the next session of the conference which was held in the fall of 1852.

How do I know all these things? I will tell. In regard to the first item, my mother's people were all Methodists, so that I was blessed with seven Methodist preachers as near relatives. Hence, the excommunication of said Hulburt from the Methodist Church was familiar household talk whenever any of them met together. In regard to the second and third items first above enumerated, my father had something more to do with than the former. I remember of hearing him tell about said Hulburt imposing upon the church; what a bold, impudent, lying man he was, and when excommunicated from the Latter Day Saints, how he swore he would have vengeance upon the Mormons. I remember of hearing all these things talked over, and over again. But in after life, I heard him tell what a time he had with the Methodists, what a time he had with the Mormons, he boasted how he swore vengeance upon them. He said that Spaulding manuscript was a little insignificant thing of only about twenty pages, and had no more relation to the Book of Mormon, than he had to the inhabitants of the moon; "but," said he, "I made it tell upon them to their eternal damnation." And here he seemed to glut himself in what he had done, what a great thing he had done out of nothing. The obscene language I heard him use to an old minister in abusing him when all alone, and as he supposed no one hearing him, was so disgraceful and black that I would not tell it under any consideration except under oath, confirmed me in all the charges brought against him.

In regard to the fourth item, I only have to say that at that time I was an Elder with Mr. D. P. Hulburt of the aforesaid Sandusky Annual Conference of the Church of the United Brethren in Christ, and personally knew of those grievances. I was one of that honorable, august, body of Elders, who for over two days before Bishop Edwards, patiently heard his trial, and thoroughly and faithfully investigated all the testimony in his case. And we all came to the same conclusion, that he was a very bad man, and guilty of each charge made against him. We all voted, yes. I, *Hiram Rathbun*, voted on the case to suspend him from the ministry for one year, and by so doing give him a chance to redeem himself; but he went on from bad to worse, and at the next Annual Conference of 1852, by vote we excom-

municated him from the church, for improprieties with the opposite sex, for lying, and for intemperance.

It is a keen sense of duty, under God, that I owe to an innocent people that I see trying and struggling manfully and in a Christian spirit to right themselves before the world and before God, that has inspired me to make known this statement of facts. I could tell many more things, but this must do for the present. Hoping that we may grow in grace and in the knowledge of the truth,

I am yours in Christ,
HIRAM RATHBUN.

SALT LAKE CITY, Utah,
July 14th, 1884.

Bro. Joseph Smith:—Enclosed I hand you an editorial clipping from the Salt Lake Evening *Chronicle* of July 11th, 1884, edited by Major J. F. Bradley, a member of the Congregational Church, and a most worthy citizen.

Respectfully,
R. WARNOCK.

A DISTINCTION WITH A DIFFERENCE

The Josephite Church, with the sons of the original Joseph Smith himself as leaders therein, have sent a delegation to confer with David Whitmer, the only surviving witness, it is claimed, of the three who saw the angels give the graven plates to the founder of Mormonism. The Josephite Church accepts the Book of Mormon as a divine revelation, but does not accept the beastly and murderous attachments of polygamy and blood-atonement, which the Brighamite Mormons, whose head-quarters are in Salt Lake City, make the corner stone of their lustful faith and lecherous practices. The organ of the last named faction is the *Deseret News*. This paper makes haste to inform the public that the Josephite Church has no connection whatever with the Salt Lake faction. In the matter of theoretic faith, both agree in accepting Joseph Smith as a prophet, but in the substantial matter of showing faith by practice, the Josephite Church follows strictly the cleanly and righteous precepts of the Book of Mormon, with regard to monogamic marriage and to the gross evil of concubinage. The Josephites are good and loyal citizens, opposed to the union of church and state, and most positive in their denunciations of polygamy and blood-atonement. There is a distinction with a difference between them and the Brighamites. Numbers are on the side of the last, the sacred text books of Joseph Smith's gospel are clearly and authoritatively with the Josephites. There should be, as the *News* says, no connection between the two, for they differ as widely as heaven from hell in their practice.

LAMONI, Iowa, July 18th, 1884.

Dear Herald:—I returned home from Burlington, Iowa, last Saturday. Was compelled to leave the field a month earlier than I designed, on account of ill health. I find the cares and responsibilities of my new charge all that I am able to bear. Since writing you last, I have done some labor at Burlington, Montrose and Keokuk. The long-standing difficulty at Burlington, I trust, will soon be a thing of the past, and the decision of the missionary in charge will at least, give general satisfaction to the branch.

All those who wish to communicate with me,

may, as before, address me at this place; but I am sorry to say, I shall not be able to take the field till there is decided improvement in my health. I hope to hear from the missionary force in my field as often as necessary, and trust all will understand that in the absence of special directions, they are fully authorized to move out and occupy in their respective fields, as in their judgment shall best serve the interests of the work.

Yours in hope,
JOSEPH R. LAMBERT.

SAN BERNARDINO, Cal.,
July 13th, 1884.

Bro. Joseph Smith.—I joined the Reorganized Church in 1865, and my faith to day is stronger than when I first enlisted. I have a large family, of which four are members of the church. I seldom go to church, not because I have no desire to go, but because my health will not permit. But with the help of my Heavenly Father, I intend to strive to bear my afflictions with patience until the end comes, knowing "He doeth all things well." My *Herald* comes weekly, and with joy I greet it, there is so much good reading in it. Dear brothers and sisters, pray for me, that I may ever rejoice in the gospel of Christ.

ANN E. AMES.

LAKE CITY, Barbour Co., Kansas,
July 6th, 1884.

Bro. Joseph.—I am on my return from Meade county. I have not looked this country over extensively. I drove through Barbour, Comanche, Clark and about half way through Meade county. I saw plenty of good lands. At the present a man could get almost any kind of soil he might desire, but the locations that are near towns that are already started, are taken; but there is plenty of room for other towns yet, in Comanche, Clark, and Meade counties. There are some Government lands yet in Barbour county, but the best farm lands are taken. There is what they call timber in Barbour, Comanche, and Clark counties. One man told me he could get cedar posts delivered for eight cents apiece; but they usually cost 20 cents. Comanche county is nearly all fenced into pasture for cattle. Thousands of acres in a field, and the best lands with water privileges are generally held by the cattle men, and there is no chance for a poor man till the counties are organized and get a herd law; and with the present immigration those counties will all be settled this Fall. If one is not ready to start now from the far east, he need not expect much choice. The Lord let me see a map of those counties in vision before I started on this trip, which I accepted as permit; which I have looked for on all momentous questions, for years in the past, but I got no permit to locate a claim as yet; and as the Saints have been so thoroughly warned of the judgments that must come on the earth, I dare not take a claim, except the Lord directs me so to do.

Supplies can be got in Clark and Meade counties, cheaper than in Comanche, because the railroad is nearer, and there are old trails running through them into the nation and Texas, and train wagons, with ten mules, ten ponies, ten oxen, &c. Teams are carrying a great amount of freight to the Nation and Texas, water is good generally, and sometimes quite easily gotten, but generally the wells are quite deep, and some of them can not be used except for physic. The

rain has been plentiful for two years past. This would indicate short allowance when the proper quantity is sent to the east; if so, the present immigration will return or a part at least.

July 11.—There are many schemers, in this new country; and after a settlement is made, much land is often held in reserve for friends, or to make the stranger pay money to find it. So you see it is not the promised land, with a people who delight to do the stranger good.

O Saints, let us purify our hearts, and ask the Lord to speak to us and guide us, so we may be strong to do the stranger good; and to cultivate the soil and receive the Lord's bountiful increase. Then will not Zion's children gather, and rejoice in building again Zion? Address in care of Johns and Ordway, Peoria, Illinois.

M. N. COLE.

AUDUBON, Minnesota,

July 15th, 1884.

Bro. Joseph:—We have just been holding some meetings among the world. Sunday the 12th we applied for the Congregational Church; but after we had the promise of it, the righteous followers in sheep's clothing made a descent on the trustees, and they had to retract, and the doors were closed against us. This was in the village of Audubon. But while talking, two places were opened for the preaching of the word, one by one of the leading men of the town; so we held two meetings, Sunday. Tuesday we went fourteen miles south, where we held a meeting with the best of attention and good liberty. The friends where we stopped for the night said, "You explain the Scriptures so plainly, and so differently from what we ever heard before." While talking about the Book of Mormon, when the lady of the house heard what it was, she said, "I will have it, and when I hear folks talking about it, I will defend it." We had just read the word of the Lord against polygamy. We left two appointments for the 27th, one twenty-five miles from Bro. Ways. The work is onward, and being assailed by the opposing power gives it strength, which moves it faster. We ask the prayers of all who love the work.

With love to all,

THOMAS NUTT,
HENRY WAY.

Summary of News.

GENERAL NEWS.

July 18th.—The steamer Saint Dustan, from Marseilles, arrived in the River Mersey, Eng., today. Two deaths from cholera occurred during the voyage. The steamer was ordered placed in an isolated position. All communication with shore was forbidden. The Municipal Council of Dover is preparing anti-cholera measures. Vessels will be examined before entering the harbor. Hospitals for cholera patients have been formed at Chiasso, Switzerland, and Luino, Italy. The health officers in London are organizing the hospital service in the event of the cholera making its appearance. Italy and Switzerland will cooperate to prevent the introduction of cholera into their territories. Switzerland is willing to guard the French frontier and examine all persons and goods crossing it.

Twenty-three deaths from cholera occurred at Marseilles last night. The disease has appeared

at Arles, a city of 25,000 population, forty-four miles from Paris. Three deaths have occurred there. There have been six deaths between nine o'clock this morning and noon. There were four-teen deaths at Toulon last night. The Mayor is improving. The Deputy Mayor is also ill. The panic continues, and the exodus is increasing.

The Department of Agriculture has issued instructions to the quarantine stations of the Dominion of Canada, and also the Customs Collectors, who are ex-officio quarantine officers, calling attention to the necessity of extra vigilance and the careful inspection of all vessels from Marseilles and Toulon. At Miramichi, N. B., medical inspection will be made of all vessels from the Mediterranean.

It is officially announced that China has given France the first measure of satisfaction. The *Chinese Imperial Gazette* of the 16th inst. published the decree, in accordance with the terms of the convention of May 11th. In this decree the Emperor orders the Chinese troops to evacuate Lao Ki, Lang Sou, and Cao Bang, and withdraw to this side of the passes leading to Yun Nau, Kwang Ton, and Kwang Si. The evacuation will be completed within a month. The situation at Peking is critical, owing to stormy disputes between Li Hung Chang and Tso Tsung Chang in regard to what action should be taken on France's attitude. Admiral Courbet, with the French fleet, is threatening Foo-Chow.

There are a dozen cases of yellow fever at Panama, South America.

Gen. Walker, United States Consul at Paris, says that city is unusually healthy. There has been no cholera there as yet. He promises to use every precaution to prevent the introduction of the contagion into the United States.

Capt. Ash, ice-pilot of the Greely relief steamship Bear, gives the following particulars of the rescue of the survivors of the Greely Arctic colony: "She sailed from St. Johns, May 4th, and had a pleasant passage to Disco, arriving there the 15th. We left Disco in company with two whalers and arrived at Upernavik the 29th. The Thetis and Lock Gerry arrived the same day, and in the evening the whole squadron started for the north. So far, no formidable impediment interrupted the progress of the expedition. We now had seven whalers accompanying us, all striving for the glory of finding Greely and stimulated by the reward offered by the United States Government. June 11th, the steamships Arctic, Aurora, Wolf, Polynia, Nova Zembla, Cornwallis, and Irvine were all plowing their way toward the dangerous waters of Melville Bay. We all arrived at Cape York the 18th, and the 19th Lieut. Colwell and four men went on shore to endeavor to ascertain the fate of the Greely party. The Carri Islands were reached June 22d. We landed there, examined the caches left by Nares and Beebe, and then started for Cape Parry. We could not reach it, the ice being closely packed, and we started for Littleton Island. We reached there at noon, and found the Thetis there, but no intelligence whatever of the Greely party. At 3 p. m. we started for Cape Sabine, which stood out clear under a bright atmosphere. At 7 p. m. we made fast to a heavy foe at the entrance to Payer Harbor. Several of our officers and crew left the ships to scour the shore in every direction. An officer of the Thetis found a record on one point of land intimating Greely and party were all well, and had left Fort

Conger August 9th, and, after an auspicious journey, arrived at Barred Inlet, September 29th. The record also indicated the exact point on Cape Sabine where the victorious exploring party were encamped. The steam launch of the Bear was immediately dispatched to the indicated locality, which was distant about three miles. In the meantime the Thetis sounded her whistle, which was heard by Greely in his camp. The unwonted sound awoke the slumbering and fast-sinking explorers. When the launch reached the ice in the vicinity of the camp a solitary man was seen descending to the strand with uncertain steps. He had heard the whistle and saw the approaching boat. The crew of the launch regarded this as an evil omen. As soon as the ice foot was touched I jumped on shore, and accosted the lone stranger:

"How are you all?"

"He answered faintly: 'There are seven of us left yet.'"

"We were all struck with dismay. Gathering up hastily a little food and stimulants we hastened to the Greely encampment, and there beheld a heart-shattering scene. A gale of wind was blowing. The tent had been shattered and had fallen on the wearied and dying men. We entered and saw a scene of unspeakable misery and desolation. Haggard faces, staring eyes gazed at us. One of the six sufferers was pointed to as dying. We at once began to feed them with light food and dispatched the launch to the Thetis for assistance. Capt. Emroy and Dr. Ames came on shore, a fire was kindled, hot milk-punch was prepared, restoratives were applied, and in less than an hour the woebegone sufferers were able to stand staggeringly on their feet. Ten bodies were unearthed and two disinterred from the ice foot and brought down to the steam-launch to be transferred to the ships. Two of the living party were strong enough to be led along on their feet. The other five were borne down on stretchers with the greatest care. In the midst of a tempestuous sea and a terrible gale of wind the living and dead of the Greely Arctic colony were placed on board the Bear and Thetis and conveyed to St. Johns."

James G. Blaine's letter of acceptance contains the following points:—Tariff revisions have been necessarily made, and may be again; but a sufficient tariff must be retained for the protection of home industries. "Our foreign relations favor our domestic development. We are at peace with the world—at peace upon a sound basis, with no unsettled questions of sufficient magnitude to embarrass or distract us. Happily removed by our geographical position from participation or interest in those questions of dynasty or boundary which so frequently disturb the peace of Europe, we are left to cultivate friendly relations with all, and are free from possible entanglements in the quarrels of any. The United States has no cause and no desire to engage in conflict with any Power on earth, and we may rest in assured confidence that no Power desires to attack the United States. With the nations of the Western Hemisphere we should cultivate closer relations, and for our common prosperity and advancement we should invite them all to join with us in an agreement that, for the future, all international troubles in North or South America shall be adjusted by impartial arbitration and not by arms. The south needs capital and occupation, not controversy."

Of civil service he says: "Impartiality in the mode of appointment to be based on qualification, and security of tenure to be based on faithful discharge of duty, are the two ends to be accomplished."

He devotes the following paragraph to the Mormon question:—Religious liberty is the right of every citizen of the Republic. Congress is forbidden by the Constitution to make any law 'respecting the establishment of religion or prohibiting the free exercise thereof.' For a century, under this guarantee, Protestant and Catholic, Jew and Gentile, have worshiped God according to the dictates of conscience. But religious liberty must not be perverted to the justification of offenses against the law. A religious sect, strongly entrenched in one of the Territories of the Union, and spreading rapidly into four other Territories, claims the right to destroy the great safeguard and muniment of social order, to practice as a religious privilege that which is a crime punished with severe penalty in every State of the Union. The sacredness and unity of the family must be preserved as the foundation of all civil government, as the source of orderly administration, as the surest guarantee of moral purity. The claim of the Mormons that they are divinely authorized to practice polygamy should no more be admitted than the claim of certain heathen tribes, if they should come among us, to continue the rite of human sacrifice. The law does not interfere with what a man believes; it takes cognizance only of what he does. As citizens, the Mormons are entitled to the same civil rights as others, and to these they must be confined. Polygamy can never receive National sanction or toleration by admitting the community that upholds it as a State in the Union. Like others, the Mormons must learn that the liberty of the individual ceases where the rights of society begin."

An international monetary standard should be adopted, fixing the relative value of gold and silver. Our laws should look to the judicious encouragement of settlers on the public domain, which should be held as a sacred trust for those seeking homes. All efforts to revive our shipping interests should receive encouragement. The safety of the government rests upon the security of suffrage to the citizen.

July 19.—Three cases of cholera are reported at Paris to-day—two fatal. Five deaths from cholera were reported in the Department of the Lower Alps. The fumigation of the railway stations at Toulon, Marseilles, and Paris has been discontinued, proving useless. There were thirty deaths at Marseilles and seventeen at Toulon last night. The officials at Marseilles are panic-stricken because of their failure to check the spread of the cholera, and are fleeing the city. Six deaths from cholera occurred at Arles yesterday. Shop-keepers at Toulon are closing their establishments. The flight of residents is universal. The men stationed at the arsenal are leaving. There were twenty-one deaths from cholera reported since ten this morning at Toulon. The disease is spreading. There has been one death at Nîmes. There have been fourteen deaths from cholera in Marseilles since eleven this morning.

The steamer St. Dunstan, which arrived in the Mersey, Eng., yesterday from Marseilles, after losing two persons from cholera, has been twice disinfected. The stores taken on board at Mar-

seilles were destroyed and her water-ballast pumped out.

Preparations for the expedition to Khartoum by way of Suakin and Berber are nearing completion. A train of narrow-gauge trucks and passenger carriages for the railway over the desert to Berber has been shipped for Suakin. The passenger trucks will each carry twelve soldiers and brakeman. They are iron-clad and have loop-holes at the sides. The War Office is inviting non-commissioned officers to volunteer for service in the autumn campaign in Egypt.

John Bright is preparing a measure for the reform of the House of Lords based upon the principle of life Peerages with a limited number of hereditary Peerages.

A French advance against the Malagassies, who occupy an entrenched position, is imminent.

The bark Vicksburg, from Quebec for Leith, was wrecked near Pentland Skerries. Nine lives were lost.

Moonlighters last night shot the caretaker on a farm near Tralee, Ireland, from which the tenants were evicted.

There have been a hundred arrests at Warsaw, Poland, in connection with a plot to blow up the palace during the Czar's visit.

The heat in Vienna is torrid, the thermometer marking 42° centigrade. There have been seven deaths from sunstroke in two days.

A Russian military train on the Baku Railway was attacked by Persian robbers, who killed the Cossack guards and wounded the commander of the train.

The following proclamation has been issued by the President of the United States:—While quarantine regulations are committed to the several States, the general Government has reposed certain powers in the President, to be used at his discretion in preventing a threatened epidemic. Feeling it my duty, I hereby call upon all persons who, under existing systems in the several States, are intrusted with the execution of quarantine regulations, to be diligent and on the alert, in order to prevent the introduction of the pestilence, which, we all regret to learn, has made its appearance in some of the countries of Europe, between which and the ports of the United States intercourse is direct and frequent. I further advise that the cities and towns of the United States, whether on the coast or on the lines of intercommunication, by sound sanitary regulations and the promotion of cleanliness, be prepared to resist the power of the disease and to mitigate its severity; and I further direct the Consuls of the United States in the parts where the pestilence has made or may make its appearance, to exercise vigilance in the carrying out of the instructions heretofore given, and in communicating to the Government of the United States any information of value relating to the progress or treatment of the disease.

The Scott Temperance act was carried by 1,200 majority in the County of Arthabasca, Quebec.

Judge Reininger, at Mason City, Iowa, has decided that the prohibition law of the State is constitutional. At Muscatine a similar decision has been rendered, but an appeal has been taken.

July 20.—Forty-six deaths occurred at Toulon from Cholera, and 157 new cases were reported at the hospitals. At Marseilles the deaths numbered fifty-seven.

The British Tories are organizing demonstrations against the Government to counteract the

effects of the Liberal meetings denouncing the course of the House of Lords on the Franchise Bill. Various Tory Peers are suggesting compromise, but without effect so far.

The yellow fever epidemic at Guaymas, Texas, is diminishing. Business is beginning again. The fever is confined wholly to the City of Guaymas. No sanitary cordon was established.

The Greely exploration party penetrated the Northern regions to within 6° 36', or about 458 miles, from the pole; the deficit being about half the distance from Chicago to New York. In addition to achieving the distinction of having gone farther northward than any other explorers, so far as known, the survivors have brought back with them a considerable addition to our previous knowledge of the geography of the Arctic regions.

The returning party brings with it one important item of news, which opens up an old question and makes it one of greatest interest now. Within 650 miles of the pole they found a cliff containing fossils, among which were the roots and part of the trunk of a tree. That tree could not possibly have grown there under climatic conditions at present existing. That fossil tells us of a time when it was as warm within 10° of the pole, near the meridian of New York, as it is now in North-western Europe.

July 21.—There was a great demonstration of the English trade unionists and agricultural laborers in London, to condemn the action of the House of Lords in rejecting the Franchise bill. The various divisions carried flags bearing mottoes expressing approval of Mr. Gladstone's course and menacing the Peers. The streets through which the procession marched on its way to Hyde Park were densely thronged. The agricultural laborers were loudly cheered. At Hyde Park the great crowd was addressed by several noted Radicals, among them Sir Wilfrid Lawson, Joseph Arch, Thorold Rogers, and Mr. Caine. Resolutions were adopted denouncing the House of Lords as an irresponsible, unrepresentative body, and expressing warm approval of Mr. Gladstone's political course. The meeting was orderly and good humored. Lord Salisbury's house was guarded by the police.

The deaths at Toulon from cholera last night were twenty-eight. Famine is threatening the city. Provisions are scarce and dear, and there is much distress. The hotels are closing their kitchens, and the provision warehouses are expected to close, owing to lack of supplies. The cholera at Arles is becoming serious. There were twenty-six deaths at Marseilles last night, and nine between nine and noon to-day. A crowd of Socialists assembled before the Mayor's office yesterday and demanded work, and endeavored to force entry into the building, but were prevented by the police. Seven were arrested. The cholera in Paris is increasing. Eight cases were reported to-day, two fatal. At Toulon the epidemic is assuming a most virulent character, nearly all the victims dying suddenly. There were sixty-one deaths from cholera at Marseilles during the twenty-four hours ending at nine to-night. The total number of deaths in that city since the epidemic appeared is 874.

There were two deaths at Madrid, Spain, today from Asiatic cholera. At Toulon and Marseilles a typhoid epidemic has followed in a number of choleraic cases. The doctors pronounce the disease typhoid-cholera.

The police of Warsaw, Poland, seized 500,000

rubles and numerous proclamations, printed in the Russian and Polish languages, intended for circulation throughout the Empire in the event of the design against the Czar, on the occasion of his recent visit to Warsaw, having been successful. Five Terrorists were arrested in Moscow, in whose possession were found large sums of money, dynamite, bombs, and documents.

The latter showed that, since the coronation of the Czar, Moscow has been the seat of the Executive Committee of the Nihilists. A state of siege will be proclaimed at Warsaw. The Governor-General and Chief of Police will be removed. The newspapers say Russia and Germany will propose the adoption of an International Convention for procuring measures for the suppression of Dynamiters.

Advices from the Congo region state that Henry M. Stanley, before leaving that country, installed Col. Winston as temporary conductor of all the African International Association stations. Stanley, having failed to come to an agreement with the Brussels Directorate, has resigned the position.

Four boats capsized in a storm on Lake Lucerne, Switzerland, and ten people were drowned, some of them foreigners.

The American bark Jonathan Bourne, from Newcastle, New South Wales, for Manila had to be abandoned in a sinking condition before reaching port. The passengers and crew were rescued.

The first news from the Arctic whaling fleet, to June 26 says: "Twelve vessels have taken thirty-one whales: twenty-four vessels are clean. The schooner Caleb Eaton, of San Francisco, is lost.

The first case against Mary Blank, the defiant saloonkeeper, was finished to-day at Marshalltown, Iowa. After an hour's deliberation the jury found her guilty on five of seven counts, and a fine of \$50 on each count was imposed. She appeals.

July 22.—Thirty deaths from cholera occurred at Marseilles last night and twenty-eight at Toulon. A panic was created at Toulon last night by the arrival of one hundred coffins ordered from Marseilles. In order to allay the excitement it was found necessary to send the coffins back. At a meeting of the Municipal Council of Paris the Director of Public Aid declared that no case of genuine Asiatic or sporadic cholera had been reported at the Paris hospitals. He said the deaths attributed to cholera were really due to other causes. Between nine o'clock and noon to-day eight deaths from cholera occurred at Marseilles.

The Russian Government has ordered strict guard at the frontier railway stations against the introduction of cholera.

There were fourteen deaths from cholera at Toulon to-day. The Government has revoked the order for the military manoeuvres in the South on account of the cholera. A case of cholera is announced at Lyons. During the interrogation of the anarchist rioters to-day at Marseilles, the leader, a man named Bulsson, was seized with cholera. He was taken to the prison hospital.

There are two cases of Asiatic cholera at Vienna, Aus.

One man died at Philadelphia, Pa., by what is claimed to be Asiatic cholera. A meeting of the National Sanitary Conference will be held at Washington, August 7.

The Spanish Government has strengthened the sanitary cordon in the Pyrenees to prevent the introduction of cholera. Produce from Marseilles and Toulon will not be permitted to enter Gibraltar.

Osman Digma, the leader of the rebels near Suakin, has been asked to send reinforcements to Berber. The rebels there stand in much fear of General Gordon's movement.

Messengers from the oasis of Wah el Kharjeh report that Col. Colville, Maj. Wortley, with a Bedouin force, had arrived at Beris, in that oasis, after ten days' march from Assiout, 200 miles distant. Their horses were in good condition, notwithstanding the great heat. Col. Colville hoped to proceed southward to Selimah, Egypt, July 16, nine days' journey from Kharjeh. The route lies through the very heart of the desert and there is no water fit for drinking. Colville's intention was to take 125 men mounted on camels and also a camel train of a hundred carrying water sufficient for ten days and food enough for two weeks. He expected to direct his line of march across the desert by a compass, and hoped to strike the Nile at Ammara, some distance south Wady Halfa. The sheik of Kharjeh thought a collision with the rebels probable at Ammara, but Colville did not consider that this would prove of sufficient importance to make it necessary to change his plans. Messengers stated that the inhabitants of the oasis are now friendly to the English. A month ago, however, when Maj. Wortley's advance guard appeared, 500 natives offered a feeble resistance, but quickly dispersed at the sight of forty rifles of the guard. The Sheik of Kharjeh informed the English officers that messengers from El Madhi had passed through Karjeh on their way to Tripoli. Colville expects to reach Selimah July 26 and Wady Halfa by the beginning of August. The number of gun-boats between Assouan and Wady Halfa has been largely increased. A merchant reports that he left Kordofan two months ago and Dongola seventeen days ago. While at Kordofan he was frequently in the presence of Mahdi. The merchant ultimately escaped from there, together with an Egyptian Lieutenant of Hicks' Pasha's army. Many of Hicks' men were in the hills. The Catholics in the Mahdi's power were safe. The rebels had surrounded Khartoum, but Gen. Gordon dispersed them and killed their leaders. The Mahdi's influence was declining. Almost daily letters were exchanged between Gen. Gordon and the Mahdi. The merchant adds that the Mudir and inhabitants of Dongola are loyal to the Khedive and hostile to the Mahdi. He says the artist Vizittela, captured at Kordofan by the Mahdi, is safe.

The Egyptian Conference met to-day at the Foreign Office. Earle Granville, Secretary for Foreign Affairs, presided. Those present were: M. Waddington, French Ambassador; Musurus Pasha, Turkish Ambassador; Baron de Staal, Prussian Ambassador; Count von Muenstock, German Ambassador; Count Karoly, Austro-Hungarian Ambassador; and Chevalier Nigra, Italian Ambassador. The financial advisers of the several Ambassadors were also in attendance. The conference continued in session only one hour, when it adjourned sine die. It is considered doubtful whether it will meet again for a long time.

At a Cabinet council to-day M. Ferry announced that negotiations with China were

making favorable progress. Tsung Li Yamen, he said, had instructed the Viceroy at Nankin to settle the pending question, especially the indemnity, with M. Patenot, the French Minister to China. A speedy solution of the matter is expected. The French squadron will remain at Foochow until the indemnity is settled.

Advices from Tamatave state that the French claim a protectorate over that portion of Madagascar lying north of the sixteenth parallel of south latitude. They also claim an indemnity of 3,000,000 francs and an indemnity to compensate foreigners for losses during the war. France has also proposed that the Queen shall be styled "Queen of the Hovas" only.

A mob attacked the Salvation Army Hall at Biemme, Switzerland, and completely wrecked the building. The police were powerless. The mob greatly outnumbered them.

There are still some cases of yellow-fever reported at Mazatlan and Guaymas, Mexico. These places are being strictly quarantined. The Governors of the Gulf States have been ordered to quarantine all vessels from European ports so that no cases of cholera may be introduced into Mexico. In the City of Mexico the poverty of the people is appalling. The papers report that Sunday a decent-looking man fell in a faint on the street, and told the medical man who came to his aid that neither he nor his family had eaten anything for two days. The plague of locusts and the drouth which prevails in various sections but adds to the gloominess of the outlook, and in many sections the people will suffer this year for the absolute necessities of life. The drouth in the interior still continues, but fine rains have broken that on the south coast of Vera Cruz.

According to the official report of the Analyst of the Municipal Laboratory, almost every article of drink and diet in Paris is adulterated. Even the natural mineral waters, so-called, are "doctored." This is interesting for those in America who are willing to pay high prices for these imported waters and for French wines generally.

It is estimated that 8,000,000 sheep have been killed by the drought all over Australia this season, with a proportionate loss in cattle and horses. In one part of Queensland no rain excepting a passing shower has fallen for seventeen months.

Jane Grey Swisshelm, the well-known abolitionist and advocate of woman's rights, died last night at her home in Sewickley, Pa., in her 69th year.

July 23.—King John of Abyssinia announces his purpose to abolish slavery and the slave trade in his dominions.

It is understood the Egyptian Conference was unable to agree in regard to England's financial proposals. England and France are wide apart. Lord Granville was empowered to summon the conference to another meeting at any time.

There were fifteen deaths at Toulon last night. Several apothecaries threaten to close because the city is distributing medicine free. Twenty-one deaths occurred at Marseilles last night. In the twenty-four hours ending nine p.m., there have been forty-four deaths from cholera. At Viduban there was one death from cholera to-day. Also one death at Signes and Brignoles. All the public schools at Toulon and Marseilles will be closed to-morrow. The French Academy of Medicine proposes an international congress to discuss the prevention and cure of cholera. Dr.

Koch has asked that the congress meet in Berlin. A medical cholera commission has established a lazaret in the Moabite Quarter with 500 beds. It has also organized a sick transport service, and issued a series of rules for public guidance in guarding against cholera.

A spy from El Mahdi captured at Suakin was hanged. The natives say Gen. Gordon's gunboat between Khartoum and Berber has spread great terror among the rebels. Osman Digma is doing his utmost to counteract their alarm.

Advices from Corunna, Spain, report a collision at sea between the Spanish steamer Gijon, from Corunna for Ceiba, and the British steamer Laxham. Both vessels sank. Forty-five of the Gijon's passengers and eleven of the Laxham's crew were landed at Corunna. It is believed the rest of the passengers and crews were saved. There was a mutual misunderstanding of the signals displayed, and the vessels came together at a high rate of speed. The crash was terrific, and both steamers went down almost immediately.

There was a very preceptible shock of earthquake to-day in the Island of Ischia, in the Mediterranean. The inhabitants are greatly agitated.

Two persons died recently at Arietta, Hamilton County, N. Y., and many other persons were taken sick, from eating ham obtained from a local butcher who says it came from Thorn & Co. of Chicago. An analysis of the ham shows that it contained trichinae. It appears that the persons who died used the meat in a partly-cooked state.

The Prohibition Convention was opened at Pittsburg; a large number of delegates was present. Curiously enough, Iowa had no representatives, while Kansas had but seventeen delegates, and Wisconsin fifty-five; there were only three delegates from Maine, while Texas was represented by ten, and California by 23. Mr. Stewart of Ohio called the convention to order. William Daniel of Maryland was made temporary chairman; Mrs. Woodbridge of Ohio, and Charles S. Carter of Washington, D. C., were elected secretaries. Mr. Daniel made a speech which was much applauded. Prof. Samuel Dickey of Michigan was elected permanent chairman. A large number of resolutions and addresses were submitted.

A movement is on foot in Ontario, to keep American fishermen out of Canadian waters.

FIRES—STORMS—ACCIDENTS.

July 18.—Cedar Springs, Mich., was again swept by fire. Four lives were lost. Loss by fire at Newburg, Ind., \$5,900.

The losses by fire in the United States during the half-year were nearly \$54,000,000, or 20 per cent over the total for the first half of 1883, and \$9,000,000 more than the highest return for any previous corresponding half-year.

A fire at Dukla, Austria, which started in a naphtha factory, burned half the town. The population of Dukla is about 3,000.

Loss by fire near Big Rapids, Mich., \$60,000. Near Columbus, O., twelve ice houses and a scow, \$12,500. Two lives were lost. Belknap, Mont., nearly the entire town, \$100,000. Off Starne Island, O., the tug Relief, \$1,000. Momenne, Ill., elevator, \$12,000.

One man was killed and two wounded, near Ottawa, Ont., by a collision between an express train and hand car.

A point on the Connotton Valley Railroad, two miles east of Canton, O., to night, was the scene of a terrible wreck, in which a thousand excursionists from Canton miraculously escaped. So far as known half a dozen or more persons are under the wreck. The employees of Aultman & Co.'s machine works had an annual picnic at Cuyahoga Falls to day, and over two thousand went on the excursion, made up of two trains, fifteen cars in each. The first section arrived at Canton at 7:20 p.m., and while hundreds of fathers, brothers and sisters, were at the station waiting for friends and relatives on the second section a hatless messenger came running down the track crying that the train had been wrecked, and many killed and injured. The scene which followed was of the wildest description, and when the wreck was reached, men, women and children, ran around wringing their hands and looking for their loved ones. Nine cars were off the track, and in the water four feet deep. The cries of the injured were heartrending. Hundreds of willing hands immediately set to work and soon found that not more than twenty-five were injured, but it was impossible to say how many or who were killed. About a dozen or more are missing, and may be under the cars, and nothing definite can be known until the wrecking train arrives, which is now on its way to the scene. A telegraph office has been opened at the scene, and everything is being done to alleviate the suffering of the injured.

July 20.—The transfer warehouse of the Michigan Central at Kensington, Ill., with the contents, was destroyed by fire. A number of cars standing on the track near by were burned. The total loss is about \$20,000. A coal breaker was burned near Hazelton, Pa., throwing five hundred men out of employment; loss \$100,000. McIvor Station, Mich., was nearly all destroyed by fire. East Tawas is hemmed in by fire. Loss by fire at Morris, Ill., \$7,000. Saginaw, Mich., saw mill, \$15,000.

Two tramps were killed at Mount Vernon, O., by the explosion of a boiler used in sinking a gas well near which they were sleeping.

July 21.—The damage by fire on the Crane wharf at Wapping, England, Saturday was £100,000. Oil, pepper, coffee, and wool were stored on the wharf. The fire was subdued by fourteen steam-engines.

Six dwellings at Duboistown, Pa., and 1,000,000 feet of lumber in the yard of Corcoran, Richards & Co. at that place were destroyed by fire. The loss is estimated at \$30,000.

The brush-fires in the vicinity of East Tawas continue to spread. Eleven buildings have been destroyed at McIvor Station. At Alger Station the section car-house and the section-house have been burnt. Bristol and East Tawas are threatened by the flames.

At ten this morning a fire started in a wheat-field near Modesto, Cal. The alarm was instantly telegraphed and telephoned to all available points. Two thousand men from different sections rushed to the rescue and the old-fashioned prairie way of fighting fire with fire was resorted to. At 3:30 p.m., after a desperate struggle, the fire was controlled. The streets at Modesto and at Oakdale were filled with men with scorched faces and singed heads of hair. Six thousand acres of grain and several large dwellings were destroyed. The total losses are estimated at \$150,000. Loss by fire at Duboistown, Pa., \$30,000. Detroit, Mich., \$5,000. Monroe, Mich., \$5,000.

A hurricane of unusual severity passed over Sioux Falls, this afternoon. Much damage was done in the city. The Masonic Temple, the Phillips House, and many smaller buildings were unroofed, and a large number of buildings more or less injured. The greatest damage was that done to the shade-trees. Telegraph lines are down in all directions, and reports concerning outside damage are meagre. Passengers on an incoming train report severe work of the storm at Dell Rapids, twenty miles north of Sioux Falls. The walls of Crossman & Bros.' store collapsed and the building was totally wrecked. The Odd-fellows' Hall was in the second story of the building. Two large warehouses were demolished and the debris so scattered that the train was delayed until the track could be cleared. Many other buildings were damaged, but no fatalities are reported. Reports from Valley Springs, Dak., are very serious. Many buildings were destroyed and cars blown from the track. Two miles from Valley Springs a farmer's house was totally destroyed, two children killed, and others blown out upon the prairie and not since found.

The severest hail-storm ever known in that section passed over Cornish, N. H., Saturday afternoon. Large and small trees were taken down and corn and grain crops ruined. On the side of Kenyon's Hill, Cornish, the hail-stones were piled up five feet high against a stone wall. In the windrows of Chester Pike's cornfield there were hail-stones as large as hen's eggs to the depth of two feet.

July 22.—The loss by fire at the Wapping Docks, London, Monday, July 21, was \$2,500,000. About 1,000 tons of pepper, nearly one-third of the entire stock in London, was destroyed.

Several large storehouses and factories were destroyed at Gloucester, Mass., yesterday. The losses are estimated at half a million dollars.

Vigal's store at San Pedro, Mexico, near Papantla, has been destroyed by fire. The loss is \$10,000 besides a large quantity of vanilla.

Loss by fire near Big Rapids, Mich., lumber ignited by the forest fires, \$10,000. The forest fires are still raging near East Tawas, Mich. At Careys, Lake Co., about 500,000 feet of lumber were burned. Loss by fire at Gloucester, Mass., \$60,000. Six million feet of lumber were burned at Otia, Mich., and a saw-mill worth \$20,000. Forest fires are raging near Warren and Mt. Gilead, O., and much damage is being done to fences and timber. Richmond, Ind., \$4,000.

Sundale Station, O., flouring mill and contents. Detroit, Mich., steamer Daisy, \$3,600. Peoria, Ill., cooper shop, \$5,000.

By the explosion of a gas-main at Wheeling, W. Va., yesterday Superintendent Dillon of the gas-works and Samuel Darrah were badly burned. Four others received slight injuries.

A terrible gas explosion occurred this afternoon at Atlanta, Ga., resulting in the killing of two people and the wounding of seven others.

July 23.—Loss by fire at Dayton O., \$90,000. Effingham, Ill., \$10,000. Dixon, Ill., \$10,000. Near Carthage, Ill., poorhouse, \$9,000. The Michigan forest fires are dying out. Petersburg, Va., \$30,000. Eagle Bay, Minn., \$40,000. Valparaiso, Ind., \$8,000. Beaver Falls, Pa., saw manufactory, \$30,000. Fayetteville, Tenn., \$15,000.

Barnum's circus tents were blown down at Syracuse, N. Y., and forty people injured.

At Jefferson, Wisconsin, several buildings were unroofed by a storm. The town was damaged \$10,000. At Whitewater the storm was severe, and did considerable damage.

FINANCIAL AND CROP REPORTS.

During the week ending July 18, there were 192 failures in the United States and twenty-three in Canada. The total in both countries the previous week was 198.

The private banking-house of A. & J. C. S. Harrison at Indianapolis Ind., suspended July 18, and by order of the local court was placed in the hands of the Sheriff. The liabilities are estimated at \$500,000, and the depositors number from 300 to 400. The Indianapolis City Treasurer banked with the firm, but it is believed he is fully secured. One of the members of the firm is the Receiver for the defunct Indiana Banking Company, and it is intimated that the affairs of that concern are inextricably mixed up with the business of the establishment which suspended.

L. A. Englehardt, a London merchant, has failed. Liabilities \$270,000.

The financial commission appointed by the Egyptian Conference voted unanimously, with the exception of England, to reject the plan for a reduction of the Egyptian land tax and the interest on Egyptian debts.

The British Government's proposed advance for the extension of the India railway system will exceed £30,000,000 an amount equal to the sum which is expected to be expended under private enterprise. Besides the extinction of famine, this extension movement is also directed towards stimulating the export of India grain to England to supplant supplies received from America.

Reports from twenty-six of the leading clearing-houses of the United States place the aggregate clearings for the week ending Saturday July 19, at \$690,735,112, being a decrease compared with the aggregate clearings for the corresponding week of 1883 of 32.6 per cent. The decrease outside of New York was 14.4 per cent.

During the week ending July 19, 215,488 standard silver dollars were issued from the United States mints, against 324,000 during the corresponding period of last year.

July 18.—The suspension and attachment of the large store of Lurch Bro., at Portland, Ore., were announced. The firm was engaged in the business of general merchandising at Cottage Grove Ore. The liabilities reach nearly \$70,000.

There is to-day over 170,000 tons of sugar in the bonded warehouses in Brooklyn, N. Y. Such a large amount in store has never before been known in the history of bonded warehouses. There are on hand 118,829 hogsheads of sugar, against 185,591 at the same time last year, and 1,293,782 mats and bags, against 633,359 last year. This at a rough average, will give 170,000 tons of sugar wasting its sweetness between the walls of these warehouses. Woodruff's, Robinson's Merchants', the Union, the Empire, the Atlantic, the Dock, the Erie Basin stores in Brooklyn are all nearly full of sugar. In fact, with the exception of the marine stores, there is an unbroken line of sugar from the Empire stores above Fulton Ferry down to the Erie Basin.

The *Mark Lane Express*, in its weekly review of the British grain trade, says: The weather the last week was showery and the temperature low-

er, though there was much sunshine. Early wheat was considerably storm-beaten. Late wheat, though a thin crop, was benefitted by the rain. The crop appears to be equal to the average. Sales of English wheat the last week, 31,029 quarters at 37 shillings 1 pence, against 29,024 quarters at 42 shillings 2 pence the corresponding week last year. The foreign trade was decidedly weaker. The off-coast trade was inanimate. There was a fair business. Values remain unchanged. There were nineteen arrivals and fourteen sales. Nine cargoes were withdrawn and thirteen remained. Twelve cargoes are now due. Flour is quiet, maize steadier, barley firm, and oats dull.

The prospects for the indigo crop in Bengal and the tea crop in Assam are unfavorable.

Returns to the Department of Agriculture are to the effect that the tobacco crop in the State of North Carolina is nearly double that of last year, the quality of the plant fine, and the prospect all that could be wished. A very large proportion is fine tobacco. The bulk of the wheat crop is thrashed. Reports show it to be the largest crop ever harvested in the State. The loss by long-continued rains, which it was feared would greatly reduce the crop, did not exceed five per cent in any county. The corn crop will be a good one.

California, has, in addition to a greater bulk of barley, fruit, and vegetables than ever before, an elephant on its hands in the shape of a big wheat crop. Rains in June made sad havoc with hay-making. It is the only poor crop of the season. While the injury to early-sown wheat and barley was also enormous, being estimated at ten per cent in the middle counties, twenty per cent in the northern, and twenty-five per cent in the southern counties. On the other hand, late-sown grain was greatly benefitted, both in quality and quantity. A careful estimate of the crop as a whole indicates a loss on down grain of ten per cent on the assumed average of twenty bushels to the acre, which was the average production of the bonanza crop in 1880. Although the estimated yield in several counties is placed as high as twenty-five or thirty bushels to the acre, eighteen bushels is probably a full allowance, taking all the circumstances into consideration. The average of the last three seasons was about twelve bushels to the acre. Taking now 3,350,000 acres as the estimated wheat area in 1883, a fair approximation of the wheat fields not drowned out and not cut for hay this season there appears in round numbers a gross product of 60,000,000 bushels as compared with 54,000,000 bushels in 1880. Deducting from this 10,000,000 bushels for seed and home consumption, we have a net surplus of 50,000,000 bushels, or 30,000,000 centals, against 28,000,000 centals in 1880. Although the barley crop this year is relatively smaller than that of wheat, having suffered from the June rains, it is still the largest ever produced in the State. Of fruits the reports indicate a bonanza crop, peaches being one of the notable exceptions, while of some the product will be the largest on record. On the whole it is a season of great crops in California.

There are prospects for an unprecedented crop of wheat in the British Province of Manitoba.

At Madrid, Spain, negotiations for a treaty of commerce with the United States are opened.

The Baltimore & Ohio Telegraph Company has announced a reduction of rates to all import-

ant Southern and Western points. The tariff adopted is twenty-five cents for ten words—about half the present Western Union charge.

Several large houses failed July 21, at Monterey, Mex. Fifteen failures have been reported this month, aggregating about £5,000,000. Four of the largest firms in the city are tottering and expected to fall at any time. The bottom has dropped out.

The situation daily grows worse in Mexico. Constant failures, a thing unknown in the past commercial history, are reported from all points of the Republic. The Government is strictly enforcing the stamp tax, last month fining thirty-six merchants in the City of Mexico, for breaking it, and is forcing out the rights of the people by granting monopolies on everything. So far has this thing gone that the National Bank has asked for and is likely to have a law passed making it the only bank of emission in the Republic. Forth-eight kilometres of the Central Railroad from San Blas to Pepee are graded. The road has 600 men at work.

De Lesseps announces that the International Technical Commission which has been studying the question has decided to recommend the widening of the present Suez Canal rather than the construction of a new one.

The striking coal-miners of the Belleville (Ill.) district have resumed work at the old prices. They could not hold out longer owing to the destitute condition of their families.

Reports from about 100 points in the State of Illinois, Indiana, Iowa, Nebraska, Minnesota, from a few places in Ohio, and from Dakota Territory, indicate that the corn crop is generally in a very healthy condition, and the prospects for a large yield are promising. There is hardly any exception to the generally favorable tone in the reports from Iowa. Except in one or two localities in Illinois, the prospects are quite encouraging. In Northern Indiana the cold weather of last week set back the crop somewhat, but the warm, fine weather of the last two days must have been reassuring to the farmers. Generally speaking the indications point to a very abundant crop of excellent quality.

We should by our industry and economy produce a fit legacy to benefit future generations, and secure from them veneration and gratitude. These may be of various kinds, each of us can, in our chosen professions for life's great work, select one or more objects that will accomplish this grand result.

Many mean things are done in the family, for which moods are put forward as the excuse, when the moods themselves are the most inexcusable things of all. A man or woman in tolerable health has no moral right to indulge in an unpleasant mood.—*J. G. Holland.*

Every thought and feeling is a painting-stroke, in the darkness, of our likeness that is to be; and our whole life is but a chamber, which we are frescoing with colors that do not appear while being laid on wet, but which will shine forth afterwards, when finished and dry.

The despised of some people are the look-up to of others. Were it not so, the little ones of the earth would not be able to hold up their heads under the contumely of the great ones.

The men who succeed best in public life are those who take the risk of standing by their own convictions.—*James A. Garfield.*

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

MONDAY MORNING.

AFTER bidding farewell to the brethren of the "land of Goshen," we were soon aboard the cars, westward bound. "They shall stumble in their walk," is verily fulfilled in this road, as it is very rough. We soon fell into conversation with a gentleman, and upon his learning what body we represented, he said "There are just two denominations I claim no relationship with,—the Catholics and Mormons." Upon inquiry I found he belonged to the reformed Presbyterians. I perhaps should have—though I did not—asked him how he could disown his mother. A young lawyer, with a characteristic peculiar to his profession, "put in his talk;" and began to relate history, (he was a great historian), how Joseph Smith and Brigham Young got up the Book of Mormon. I was amused, and told him that was a new theory to me on the Book of Mormon. Our conversation was protracted, in which I insisted that the character of men was not a proper standard by which to judge an organization, but to the "law and the testimony," by which we were willing to be tested.

Gliding along through a beautiful country until toward evening, when the overshadowing clouds gave evidence of an approaching storm. Soon vast clouds of dust could be seen whirling in the west, looking like a besom of destruction. All was bustle and excitement for a time, but not long; for soon the angry element burst upon us; but as the steamer plows the ocean wave, so "Nahum's" engine plowed through and carried safely all on board. Arrived at Glen Elder, Mitchell county, about half-past ten at night, and found Bro. Warren and Mr. Williams waiting for us. After Sunday-School the following day, I had the privilege of speaking to a good sized house. I presented God as being perfect in all his attributes, love, justice, power, &c; and in consequence of these perfections his dealings with the children of men would be perfect. As he is unchangeable, the plan of salvation must remain eternally the same.

Bro. Warner has plowed up quite a quantity of fragments of ancient pottery. Sufficient was found to nearly form a vessel, which was about the size of a gallon milk crock, having a flaring mouth, the main body being of a round shape. The inside was smooth, while the outside has the appearance of rough bark, marks of an edged tool appear on the edge. I procured a few specimens as objects of curiosity. No visible remains of buildings are found. Whose hands formed the clay into these vessels is to me a mystery; but

by the aid of that good book, the Book of Mormon, we can approximate.

On night of 10th, I spoke with 'good liberty on the ordinance of "laying on of hands," showing it to be one of the principles of the doctrine of Christ." Practiced by Peter and John, also by Paul, Ananias and the Savior himself.—See Acts 8: 14-17; 19: 6; 9: 17; Matt. 19.

Bro. I. N. Roberts spoke on the following evening with fair liberty, also on night of 14th. After meeting, Elder Knox of the Advent Church said, If we had additional truth to what he had, he wanted it, as he wanted to *get into the kingdom*. "If I can get any additional light by being baptized again, I am willing to do it." On following evening, after attending a funeral, I visited the house of the elder, where I was gladly received, and had a pleasant visit. On night of 14th, the work was opened up in Glen Elder, with a good attendance; and on the night of 13th Bro. Roberts followed with a large audience and excellent liberty. In the Sabbath School a controversy arose on the foreknowledge of God.—the teacher taking the position that if God foreknew that Adam would fall, it would make him unjust to create a devil, that he might draw men away. It was God's purpose to people the earth with an holy people, which would have been done had Adam not fallen. At the meeting after Sunday School, two young people desired baptism, which was attended to in the afternoon by Bro. I. N. Roberts,—Had good feeling in the confirmation. I spoke at night with good liberty on "Blessed are the meek, for they shall inherit the earth." I endeavored to show from the word something of the reward of the Saints, the thousand years reign, &c. This brings me to the date at heading of this article. Yours.

June 16th, 1884.

J. M. T.

THE SACRAMENT.

WHILE meditating, my mind is carried back to the days of Jesus and his apostles, when they were ministering to the wants of the people. And not only to the apostles, but all whom he had authorized, went about doing good, and administering to the people wherever they were received, teaching them all things Jesus had taught them. After his death we find them teaching the same things, the same doctrine. In reading the scriptures, including the Book of Mormon and Doctrine and Covenants, I find they all agree on some points of doctrine and commandments.

In searching the Bible and Book of Mormon, I find that there were types and shadows of the death and suffering of Christ. That the believing Jews were very zealous concerning those types and shadows. That the passover was instituted with the children of Israel while in their Egyptian Bondage. Just before their deliverance they were commanded to take every man a lamb, according to the house of their fathers, a lamb for a house. "Your lamb shall be without blemish; a male of the first year. Ye

shall take it from the sheep or from the goats. And the whole assembly of the congregation of Israel shall kill it in the evening." I find this practiced among them afterwards. It was the foreshadowing of the sacrifice that was to be made by the death and suffering of the Lord Jesus, as the lamb without blemish was a shadow of the Lamb of God that should be offered up as a sacrifice to redeem man from sin and bondage. Therefore this offering of the children of Israel was a foreshadowing of the offering of the Lamb of God. They were about to be delivered from Egyptian bondage. This commandment must have been obeyed, or they could not have been delivered. The blood of the lamb offered was to be "sprinkled on the two side posts, and on the upper door posts of the houses wherein they shall eat it." By obeying this command, the promise was deliverance from bondage, foreshadowing the blood of Christ. His blood "cleanseth us from sin," provided we obey his commandments, and follow him. Time rolled on, and we find the Lamb of God on earth. The sacrifice that was foreshadowed to the Jews while in Egyptian bondage, John the forerunner proclaimed to the people, saying: "Behold the Lamb of God, that taketh away the sin of the world."

We follow the Lamb of God until the time of the offering had come, or that he should be killed, for the Passover was instituted to this end, and now the time is at hand; so he sent two of his apostles, saying to them, "Go and prepare the Passover that we may eat." And they went and found a large upper chamber furnished. There they should make ready; and when the hour was come, he sat down with them. The apostles he desired to eat the Passover before he supped. He says he will not any more eat thereof, "until it be fulfilled which is written in the prophets concerning me; and he took the cup and gave thanks and said, Take this and divide among yourselves. And he took bread and gave thanks, and brake and gave to them, saying, "This is my body which is given for you. Likewise also the cup after supper, saying, this cup is the New Testament in my blood which is shed for you; and surely the Son of Man goeth as it was determined." After supper the Lord administered bread and wine to his disciples, telling them the bread was his body which is given for them, and the wine was his blood which is shed for them. In reading Matthew 26:22, we learn that the supper and sacrament were at the same time. I will quote. "And as they were eating, Jesus took bread and brake it and blessed it, and gave to his disciples and said, Take eat this in remembrance of my body which I give a ransom for you." Also the 23d verse reads, "And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it." And again I quote Mark 14:20-24:

"And as they did eat, Jesus took bread and blessed it, and brake, and gave to them, and said, Take it, and eat. Behold, this is for you to do in remembrance of my body; for as oft as ye do this ye will remember this hour that I was with you. And he took the cup, and when he had

given thanks, he gave it to them; and they all drank of it. And he said unto them, This is in remembrance of my blood which is shed for many, and the new testament which I give unto you; for of me, ye shall bear record unto all the world. And as oft as ye do this ordinance, ye will remember me in this hour that I was with you, and drank with you of this cup, even the last time in my ministry."

I find that it is very necessary that the Saints should partake of the sacrament, showing forth his death till he comes. The same or in like figure as did the children of Israel in keeping the Passover until he came; and he himself should be offered. There is an item here I wish to notice, and that is the part of the day in which the sacrament was anciently administered to the Saints. I believe that it was anciently administered in the after part of the day; and I believe there is scripture to bear me out in this belief. I ask a candid investigation of the scriptures; for I know there are some who differ from me on this point.

I will furnish two or three witnesses; and in the mouth of two or three witnesses every word shall be established. I will commence with Matthew 26: 21-28, as first witness.

"And when they had sung a hymn they went into the Mount of Olives. Then said Jesus unto them, all ye shall be offended because of me this night."

And again verse 31:

Jesus saith unto him, verily I say unto thee, that this night before the cock crow thou shalt deny me thrice."

We will pass to Mark 14: 15-16.

And in the evening he cometh with the Twelve; and as they did eat, &c."

Here we have two good witnesses, favoring evening as the proper time to administer bread and wine. Christ did not do it for convenience sake as some say. No, he came to do the will of the Father; and if he did more or less than that which he did do, he would not have pleased him who sent him. I desire to stick to the law and the testimony.

Luke is also a good witness in the matter. See 22: 66.

"As soon as it was day."

The Lord was apprehended late in the evening, as after dark; and through the night he was going through mock trials; and finally the day began to dawn; or as soon as it was day, they led him away to their council, &c. I have another witness. John 18: 3.

"Judas then having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons."

Thus I have produced four witnesses in favor of my position, and there are many more. I shall now leave the Bible, and call on the Book of Mormon. I will introduce Book of Nephi 9: 1, which reads:

"And now it came to pass, that when Jesus had ascended into heaven, the multitude did disperse, and every man did take his wife and his children, and did return to his own home; and it was noised abroad among the people immediately before it was yet dark," &c.

The chapter before this one treats on the sacrament. The Lord administered it to them, and showed them how after he had administered bread and wine to his dis-

ciples here on this continent. He gave them a commandment, "that ye shall do these things; and if ye shall always do these things, blessed are ye, for ye are built upon my rock." While here, we will notice the mode of blessing and breaking the bread. Did he break the bread before he blessed it? The history of the matter is here, and the language is plain and pointed, that he broke the bread and blessed it. The weight of evidence in the Bible on this point is, that he blessed the bread and broke it. This was before his passion, before his body had been torn. But after his sufferings we find him administering bread and wine; and now he breaks the bread first, and then blesses it. Book of Mormon 8:6, reads:

"And when the multitude had eaten and were filled, he said unto his disciples, behold there shall be one ordained among you, and to him will I give power that he shall break bread and bless it, [just as the Lord had done], and give it unto the people of my church, unto all those that shall believe and be baptized in my name; and this shall ye always observe to do, even as I have done; even as I have broken bread and blessed it and given it unto you; and this shall ye do in remembrance of my body which I have shown unto you."

I advise you, dear reader, to read the whole chapter, and other scriptures bearing on this subject.

A worker for Christ,

J. ARMSTRONG.

VALUE OF AMERICAN ANTIQUITY.

It is difficult to know what further interest the learned of the age find in the remains of the once great nation on this continent, than the satisfaction of curiosity, as it seems to be the only reward of their research, save the pecuniary return in exchange for their information. That these revealed secrets of the dead should be a richer treasure seems consistent and desirable, and such is claimed; for the benefit of such as cherish such truth, we will give an instance. In the publication of Josiah Priest's "American Antiquities," published in 1833, on page 198 he says:

"The tumuli, or mounds, found in all parts of the earth, belong solely to the age immediately succeeding Noah's flood; which greatly favors our opinion that this country was settled as early as the other parts of the earth."

On page 199:

"The authors of the works found in the west, seem to have retained the first ideas received from their fathers, at the era of the building of Babel, equally, if not superior, to many nations of Europe, as they were in the eighth century, A. D. This is contended for by the great historian Humboldt. The propriety of believing that a colony very soon after the confusion of the language, found their way to what is now called America is apparent. The traditions of the Aztec nation, who inhabited the vale of Mexico, at the time of the conquest of South America, establish the fact of an early settlement on this continent after the flood."

The above was published to the world in 1833, and the Book of Mormon published in 1830; on pages 501 and 502, he makes no conjecture, but a plain statement, that at the confounding of the language a colony came to this country. Is not this strong presumptive evidence that it is what it purports to be?

And furthermore, there is no discovery of an extinct nation on this continent, but what the Book of Mormon has the precedence in its publication to the world, so that whosoever will open the windows of their souls, and permit the sunshine of truth to enter in, and dispel those misty, sinister clouds of prejudice, will know what truth is.

A. G.

MEDITATIONS.

I SAW an article signed by a man named Cobb in the *Tribune* of Salt Lake City, charging Joseph Smith the seer with being an associate of gamblers and sporting men, with particular reference to one Joseph H. Jackson. It is true that Joseph and Jackson were frequently seen riding out together, which caused some remarks when it was known that Jackson was a sporting man, claiming near kin to Pres. A. Jackson; a southerner of good manners and of chivalric turn.

Times and Seasons, 5th vol., ps. 541-2, contains sufficient history of him to satisfy any reasonable mind in regard to his character. It seems to me that such vituperation by one that is an Elder in the church, has traveled and preached and testified of the great work performed by him in introducing the fulness of the gospel, in translating the Book of Mormon, and presenting it to the world; organizing and setting in order the church, and priesthood of Aaron and Melchisedec in fulfillment of the prediction of the prophets both in the Bible and Book of Mormon concerning the coming forth of this very work, I say to me it looks like lunacy, too much so to be noticed by thinking, intelligent men. That same charge was made against Jesus when on the earth, traveling about to do good, that he condescended to eat and drink with publicans and sinners. Joseph was free and open in his demeanor with strangers; easy of access; and it was one of the rules of his life to consider all men good until proved bad. By not being sufficiently guarded, the enemy would get him in their power; but God was faithful to deliver him from them all, until he fell a victim in the last conspiracy, which ended his life.

Often in the last days of his career on earth he exclaimed, that if he should tell what God had revealed to him about those associated with him in the priesthood, they would seek to destroy him. He said God had shown him the hearts of those associated with him, and he could tell their history and what they would do when he was out of their way. Alas, he felt the burden of the consequences of what would follow. He said when he contemplated the oppression that would be heaped upon the Saints by his successors, his eyes were a fountain of tears. God had shown him what would be with the people, and it gave him pain to contemplate it. "But," said he, "I leave you in the hands of God. Hold fast to the gospel as you have received it from me, and do not get so far away as not to know the voice of the good shepherd. Be faithful, and you will not lose your reward."

While contemplating the events of the last forty years, since the death of the prophet, and patriarch, we can see the burden of his mind. It has all had its fulfillment, and while we compare the conspiracy of Jackson, the Laws, Fosters and Higbees, before his death, their crimes pass into insignificance compared with those of the men that have instituted a system of anti-Christianity, of falsehood, of idolatry; bringing in damnable heresies, even to denying the Lord that bought them, and bringing upon themselves swift destruction. We see it approaching, while the people are wrapping themselves up in the delusion, trusting in men that never told them the truth, and they have every reason to know it. But it seems that they have lost all relish for the truth, and have no idea what it is. Like the Scribes in Jesus' day, will ask the question, "What is truth," having lost all love for the truth, and let the matter end there. They will cry, Let us alone, we have all the religion we want unless you come into covenant with us. We are all there are of God's work. We have all the priesthood that there is and we got it from Joseph the Seer, and we have been faithful. We have not sinned, we are blessed above our fellows, possessing all the keys and powers that were ever held by mortals on the earth. What have we to do with you Josephites. This is the assumption, and they do not want to be disturbed. It is so long since they fell asleep as the Bridegroom tarried, that this has been a life-long dream; and since the Scriptures have been dealt them by the living oracles, this song has been their lullaby, and it seems that it is impossible to awaken them to a sense of their condition, to awake and prepare to meet the Bridegroom, for behold he cometh.

B.

Selections.

JOSEPH SMITH AT NAUVOO.

FROM FIGURES OF THE PAST. FROM THE
LEAVES OF OLD JOURNALS.

BY JOSIAH QUINCY, CLASS OF HARVARD
COLLEGE, 1821.

Published at Boston, Mass., by Messrs. Roberts
Brothers, 1883.

It is by no means improbable that some future text book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth Century has exerted the most powerful influence upon the destinies of his countrymen! And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith the Mormon Prophet. And the reply, absurd as it will doubtless seem to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, and who was and is to-day, accepted by hundreds of thousands as a direct

emissary from the Most High, such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, Charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them. But the wonderful influence which this founder of religion exerted and still exerts, throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained.

The most vital questions Americans are asking each other to-day, have to do with this man and what he has left us. Is there any remedy heroic enough to meet the case, yet in accordance with our national doctrines of liberty and toleration, which can be applied to the demoralizing doctrines now advanced by the sect which he created? The possibilities of the Mormon System are unfathomable. Polygamy may be followed by still darker "revelations." Here is a society resting upon foundations which may at any moment be made subversive of every day duty, which we claim from the citizen. Must it be reached by that last argument which quenched the evil fanaticisms of Malhausen and Munster? A generation other than mine, must deal with these questions. Burning questions they are, which must give a prominent place in the history of the country to that sturdy self asserter whom I visited at Nauvoo.

Joseph Smith claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men ever attained, and finally, forty-three days after I visited and saw him, went cheerfully to a Martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the prophet had a presentment of what was before him. "I am going like a lamb to the slaughter," he is reported to have said; "but I am as calm as a Summer's morning. I have a conscience void of offense, and shall die innocent."

I have no theory to advance respecting this extraordinary man. I shall simply give the facts of my intercourse with him. At some future time they may be found to have some bearing upon the theories of others, who are more competent to make them.

Ten closely written pages of my Journal describe my impressions of Nauvoo, and of its prophet, mayor, general, and judge; but details necessarily omitted in the diary, went into letters addressed to friends at home, and I shall use both of these sources to make my narrative as complete as possible. I happened to visit Joseph Smith in company with a distinguished gentleman who, if rumor may be trusted, has been as conscientious a journal writer as was his father. It is not impossible that my record may one day be supplemented by that of my fellow traveler, the Hon. Charles Francis Adams. It was on the 25th of April, 1844, that Wm. Adams and myself left Boston for the journey to the

West, which we had had for some time in contemplation. I omit all account of our adventures—and a very full account is before me—until the 14th of May, when we were ascending the clear, sparkling waters of the Upper Mississippi in the little steam-boat *Amaranth*. With one exception, we found our fellow passengers uninteresting. The exception is Dr. Goforth. A chivalric, yet simple personage is this same doctor, who has served under General Jackson at the battle of New Orleans, and is now going to Nauvoo to promote the election of the just nominated Henry Clay. It is to this gentleman we owe our sight to the city of the Saints, which strangely enough, we had not intended to visit. Though far from being a Mormon himself, Dr. Goforth told us much that was good and interesting about this strange people. He urged us to see for ourselves the result of the singular political system which had been fastened upon Christianity, and to make the acquaintance of his friend, General Smith, the religious and civil autocrat of the community. "We agreed to stop at Nauvoo," says my journal, "provided some conveyance should be found at the landing which would take us up to General Smith's tavern; and prepared our baggage for this contingency. Owing to various delays, we did not reach the landing till nearly midnight, when our friend, who had jumped on shore the moment the boat stopped, returned with the intelligence that no carriage was to be had, and so we bid him adieu, to go on our way. But as we still lingered upon the hurricane deck, he shouted that there was a house on the landing where we could get a good bed. This changed our destiny, and just at the last moment we hurried on shore. Here we found that the good bed our friend had promised us, was in an old mill, which had been converted into an Irish shanty. However, we made the best of it, and, having dispossessed a cat and a small army of cockroaches of their quarters on the coverlet, we lay down in our dressing gowns and were soon asleep." We left our lowly bed in the gray light of the morning, to find the rain descending in torrents and the roads knee deep in mud. Intelligence of our arrival had in some mysterious way or manner reached General Smith, and the prophet's own chariot, a comfortable carry-all, drawn by two horses, soon made its appearance. It is probable that we owed the alacrity with which we were served, to an odd blunder which had combined our names and personalities, and set forth that no less a man than ex-president John Quincy Adams, had arrived to visit Mr. Joseph Smith. Happily, however, Dr. Goforth, who had gotten upon the road before us divided our persons, and reduced them to their proper proportions, so that no trace of disappointment was visible in the group of rough looking Mormons who awaited our descent at the door of the tavern. It was a three story frame house, set back from the street, and surrounded by a white fence, that we had reached after about two miles of the mud-diast driving. Pre-eminent among the

stragglers by the door, stood a man of very commanding appearance, clad in the costume of a journeyman carpenter, when about his work. He was a hearty, athletic fellow, with blue eyes standing prominently out upon his light complexion, a long nose and a retreating forehead. He wore striped pantaloons, a linen jacket, which had not lately seen the wash tub, and a beard of some three days growth. This was the founder of the religion which had been preached in every quarter of the earth.

As Dr. Goforth introduced us to the prophet, he mentioned the parentage of my companion. "God bless you, to begin with," said Joseph Smith, raising his hands in the air, and letting them descend upon the shoulders of Mr. Adams. The benediction, though evidently sincere, had an odd savor of what may be called official familiarity, such as a crowned head might adopt on receiving the heir presumptive of a friendly court. The greeting to me was cordial—with that sort of cordiality with which the president of a college might welcome a deserving janitor and a blessing formed no part of it. "And now come both of you, into the house," said our host, as suiting the action to the word he ushered us across the threshold of his tavern. A fine looking man, is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mold upon which was to be shaped the feelings of so many thousands of his fellow mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter, of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognized in a picture, but rather one that would be felt in a grave emergency. Of all men I have met, these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance. This it is just to say with emphasis; for the reader will find so much that is purile and even shocking in my report of the prophet's conversation, that he might never suspect the impression of rugged power that was given by the man.

On the right hand, as we entered the house, was a small and very comfortable, or comfortless looking bar room, all the more comfortless, perchance, for its being a dry bar-room, as no spirituous liquors of any kind were permitted at Nauvoo. In apparent search for more private (information) quarters, the prophet opened the door of a room on the left. He instantly shut it again, but not before I perceived that the obstacle to our entrance was its prior occupancy by a woman in bed. He then ran up stairs, calling us to follow him, and throwing open a door in the second story disclosed three Mormons in three beds. This was not satisfactory; neither was the next chamber, which was found upon inspection to contain two sleeping

disciples. Our last, the third attempt was somewhat more fortunate, for we had found a room which held but a single bed, and a single sleeper. Into this compartment we were invited to enter. Our host immediately proceeded to the bed, and drew the clothes well over the head of its occupant. He then called a man to make a fire, and begged us to sit down. Smith then began to talk about himself and his people, as of course we encouraged him to do. He addressed his words to Mr. Adams oftener than to me, evidently thinking that this gentlemen had, or was likely to have, political influence, which it was desirable to conciliate. Whether by subtle tact or happy accident, he introduced us to Mormonism as a secular institution, before stating its monstrous claims as a religious system. *Polygamy, it must be remembered, formed no part of the alleged revelations upon which the social life at Nauvoo was based.* Indeed, the recorded precepts of its prophet were utterly opposed to such a practice, and it is at least doubtful, whether this barbarism was in any way sanctioned by Smith. Let a man who has so much to answer for be allowed to have the full benefit of the doubt; and Mormonism, minus the spiritual wife system, had, as it has to-day, much that was interesting in its secular aspects. Its founder told us what he had accomplished, and the terrible persecutions through which he had brought his people. He spoke with bitterness of outrages to which they had been subjected in Missouri, and implied that the wanton barbarities of his lawless enemies, must one day be atoned for. He spoke of the industrial results of his autocracy in the holy city we were visiting, and of the extraordinary powers of its charter obtained through his friend, Governor Ford. The past had shown him that a military organization was necessary. He was now at the head of three thousand men, equipped by the State of Illinois, and belonging to its militia; and the Saints were prepared to fight as well as to work. "I decided," said Smith, "that the commander of my troops ought to be a Lieutenant General, and I was of course, chosen to that position. I sent my certificate of election to Governor Ford, and received in return a commission of Lieutenant General, of the Nauvoo Legion, and of the Militia of the State of Illinois. Now on examination of the Constitution of the United States, I find that an officer must be tried by a Court Martial composed of his equals in rank; and as I am the only Lieutenant General in the country, I think they will find it pretty hard to try me. At this point breakfast was announced, and a good substantial meal was served in a long kitchen. We sat down with about thirty persons, some of them being in their shirt sleeves, as if just come from work. There was no going out as the rain still fell in torrents; and so when we had finished breakfast, the prophet, (who had changed his working dress to a broad cloth suit while we lingered at the table), proposed to return to the chamber we had quitted, where he would give his views on theolo-

gy. The bed had been made during our absence, and the fire plentifully replenished. Our party was now increased by the presence of the patriarch, Hiram Smith, Dr. Richards of Philadelphia, who seemed to be a very modest and respectable Mormon, Dr. Goforth, and a Methodist minister, whose name I have not preserved. No sooner were we seated, than there entered some half dozen leaders of the sect, among whom I think were Rigdon and Young; but of their presence I can not be positive. These men constituted a sort of silent chorus during the expositions of their chief. They fixed a searching, yet furtive gaze upon Mr. Adams and myself, as if eager to discover how we were impressed by what we heard. Of the wild talk we heard and listened to, I have preserved but a few fragments. Smith was well versed in the letter of the Scriptures, though he had little comprehension of their spirit. He began by denying the doctrine of the trinity, and supported his views by the glib recitation of a number of texts. From this he passed to his own claims to special inspiration, quoting with great emphasis the 11th and 12th verses of the 4th chapter of Ephesians, which in his eyes adumbrated the whole Mormon hierarchy. The degrees and orders of ecclesiastical dignitaries, he set forth with great precision, being careful to mention the interesting revelation which placed Joseph Smith supreme above them all. This information was plentifully besprinkled with cant phrases, or homely proverbs: "There, I have proved that point as straight as a loon's leg." "The curses of my enemies run off from me, like water from a duck's back." Such are the specimens which my journal happens to preserve. But the exposition was constantly garnished with forcible vulgarisms of a similar sort.* The prophet referred to his miraculous gift of understanding all languages, and took down a Bible in various tongues, for the purpose of exhibiting his accomplishments in this particular. Our position as guests prevented our testing his powers by a rigid examination, and the rendering of a few familiar texts seemed to be accepted by his followers as a triumphant demonstration of his abilities. It may have been an accident, but I observed that the bulk of his translations were from the Hebrew, which presumably, his visitors did not understand, rather than from the classical languages, in which they might more easily have caught him napping or tripping.

"And now come with me," said the prophet, "and I will show you the curiosities." So saying, he led the way to a lower room, where sat a venerable and respectable looking lady. "This is my mother, gentlemen. The curiosities we shall see belong to her. They were purchased with her own money, at a cost of six thousand dollars," and then with deep feeling he added the words, "And that woman was turned out upon the prairies in the dead of the night by a mob." There were some pine presses fixed against the wall of the room. These receptacles Smith opened, and disclosed four human

bodies, shrunken and black with age. "These are mummies," said the exhibitor. "I want you to look at that little runt of a fellow over there. He was a great man in his day. Why that was Pharaoh Necho, King of Egypt." Some parchments inscribed with hieroglyphics were then offered us. They were preserved under glass, and handled with great respect. "That is the hand writing of Abraham, the Father of the Faithful," said the prophet. "This is the autograph of Moses, and these lines were written by his brother Aaron. Here we have the earliest account of the creation, from which Moses composed the first Book of Genesis." The parchment last referred to, showed a rude drawing of a man and woman, and a serpent walking upon a pair of legs. I ventured to doubt the propriety of the reptile in question with this unusual means of locomotion. "Why that's as plain as a pikestaff," was the rejoinder. "Before the fall, snakes always went about on legs just like chickens. They were deprived of them, in punishment for their agency in the ruin of man." We were further assured, that the prophet was the only mortal who could translate these mysterious writings, and that his power was given by direct inspiration.

It is well known that Joseph Smith was accustomed to make his revelations point to those sturdy business habits, which lead to prosperity in this present life. He had little enough of that unmingled spiritual power, which flashed out from the spare neurasthenic body of Andrew Jackson. The prophet's hold upon you, seemed to come from the balance and harmony of temperament which reposes upon a large physical basis. No association with the sacred phrases of scripture could keep the inspirations of this man from getting down upon the hard pan of practical affairs. "Verily I say unto you, let my servant, Sidney Gilbert, plant himself in this place and establish a store." So had run one of his revelations, in which no holier spirit than that of commerce is discernible. The exhibition of these august relics concluded with a similar descent into the hard modern world of fact. Monarchs, patriarchs, and parchments, were very well in their way; but this was clearly the nineteenth century, when prophets must get a living, and provide for their relations.

"Gentlemen," said this courageous Mohammed, as he closed the cabinets, "those who see these curiosities, generally pay my mother a quarter of a dollar."

End of chapter first.

BRIGHAMITE REVOLT.

THE following is an extract from an open letter published in the Salt Lake *Tribune*, and speaks for itself.

"Church officials here are not selected and sustained because of moral worth, but according to the amount of confidence they have in the priesthood, or the powers that be, and their willingness to carry out their behests. Obedience to the priesthood, a willingness to pay tithing, secures

a standing in the church, or religious hierarchy, regardless of moral conduct; and were they a thousand miles from Gentile influence, as the Utah Mormons used to be, Manassa would soon become an inquisition as cruel and bloody as those of Spain or Rome, or so I believe, and I send this forth as a note of warning. With many others I have been deceived from my home by the false and lying statements of Utah Mormon elders, to witness suffering and inconvenience before unknown, and to see less morality in Manassa among Utah Mormons than any other place, in proportion to numbers, I ever saw or heard of. These lying elders used to almost anathematize those, when back in the South, who denied them the use of public places to preach in; but they not only close their doors against the Josephites, but their teachers are busy in visiting their members and assiduously laboring with them to prevent them attending Josephite meetings. They berate and call the Josephites false teachers, renegades, etc., but fail in a fair, straight forward way and on the public rostrum to prove by argument and logic that which in a secret way they lay to their charge.

Let all to whom these lines may come, situated in comfortable homes, beware of these religious scoundrels and know that their piety (but assumed) with their professed faith in the Scriptures and love for the first principles of the Gospel is but a trap to allure and decoy, and bring you to where they can exercise dominion over your bodies and souls to enable them to obtain prestige, power and profit. I would do nothing to hinder liberty and religious toleration, but think that representatives of all societies ought to tell a thousand miles from home what are the doings at headquarters. And if the Utah Mormon elders were to exhibit this much honesty, and tell abroad of the workings of the higher laws, viz.: polygamy, tithing, blood-atonement, the Adam God theory, the absolute ruling of the priesthood, etc., their converts would be few indeed. Whatever may be said about the Josephites, there has been quite a shaking up among the inhabitants of Zion since Elder W. W. Blair first adjusted the Josephite cannon. The reports therefrom have been terrible to the otherwise unterrified Utah Mormons. Many have left already for more congenial climes; others are preparing to turn their backs on Zion, and very many more would flee if they could. A company of over forty souls who left here on the 3d of April, arrived safe at Garden Plains, Kansas, on the 8th of May, well satisfied with their change, and glad to breathe the air untainted with priestly domination. The Manassa revolt has dealt Utah Mormonism a deadly blow, thanks to God, Southern manly dignity, and the Josephites.

Respectfully,

MITCHELL MILLER.

MANASSA, Col., May 22d, 1884.

There is a measure of natural wisdom allowed to each human being.

It is folly to cast lingering glances behind at trials encountered in the past.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Conference Minutes.

SOUTHERN INDIANA DISTRICT.

Conference convened with Canaan Branch, at Hall's Ridge, June 7th, 1884, at half-past ten o'clock A. M. In the absence of district officers, Elder James G. Scott was called to the chair, and Wm. Kelley to act as clerk *pro tem*.

Branch Reports.—Union 25, 7 baptized and 1 received by letter. Canaan report referred back for correction. Elders' Reports.—In person, J. G. Scott, David Scott and Samuel Rector; James M. Scott by letter. Priests Wm. Foster, Wm. Burton and Wm. Kelley, reported. Bishop's Agent's Report: received and on hand last report \$21.92, paid out \$19.00, balance on hand \$2.92.

A resolution from Canaan Branch, asking this conference to appoint a court of Elders to try Jonathan and Amanda Brown for unchristian conduct, was acted upon, and Elders David Scott, James G. Scott and Samuel Rector were appointed as said court.

Monday session.—Resolved, That this conference does hereby condemn the action of branches in sending reports by mail, and not according to law. After investigation, the Court of Elders recommended that the names of Jonathan and Amanda Brown be dropped from the record.

Resolved, That we sustain Harbert Scott as President, and W. W. Carmichael as clerk of this district. That we tender thanks for hospitality, to members of Canaan Branch.

Adjourned to meet with Union Branch on the first Saturday in November, 1884.

CENTRAL NEBRASKA DISTRICT.

Conference convened with the Burnett Branch, June 28th and 29th, 1884; Levi Gamet president, and G. S. Hyde secretary, *pro tem*. Officials present and reported, E. M. Wildermuth, G. S. Hyde, (baptized 1), seventies; R. H. Wight, (baptized 1), Benj. Kester, (baptized 2), O. F. Beebe, Levi Gamet, (baptized 3), O. A. Richey, H. O. Smith, Elders; C. N. Hutchins, C. H. Derry, Priests; A. Hollenbeck, J. H. Jackson, Teachers. High Priest H. J. Hudson and Elder Charles Brindley Bishop's Agent reported by letter.

Branch Reports.—Clear Water referred back for correction. Columbus 39. Burnett organized May 15th, 1884, 14, 1 baptized. Deer Creek disorganized May 14th, 1884.

The following was offered: Whereas the action taken against sister Gillman was not in accordance with the laws of the church; Resolved, That she be considered a member of the church in good standing. H. O. Smith, Benj. Kester, and O. A. Richey, were appointed as a committee to investigate and report, which report was as follows: We, the committee appointed in the case of Deer Creek Branch against sister Gillman find the action against her illegal, and recommend that she be considered a member of the church.

Resolved; That we adopt the Delegate Representation System as provided for at the General Conference of April, 1884. Bro. Brindley, Bish-

op's Agent, was requested to give an itemized account of all moneys belonging to the general church received and disbursed by him as Bishop's Agent, at the next conference.

Resolved; That all members of the respective branches of this district, who have gone beyond the jurisdiction of the branches to which they belong, are and shall be considered as scattered members of the general church, and their names be stricken from the branch and district records, and as such be reported to the General Church Recorder.

That in the opinion of this conference, no officer lower than a Priest has the authority to administer the sacrament, either in blessing or passing the emblems.

Whereas much uncertainty exists as to the present boundaries of the Central Nebraska and Northern Nebraska Districts; Therefore be it Resolved, That the Platte River be the south boundary of both districts; and that all the territory lying west of the west lines of Colfax, Stanton, Wayne and Cedar counties, be known as the Central Nebraska District; and all the territory lying east of the same boundaries be known as the Eastern Nebraska District, and that a copy of the same be sent to the president of the Northern Nebraska District for the consideration and approval of his district. Bro. Hudson was released from the district secretaryship, Bro. R. H. Wight was chosen in his stead. General church and district authorities sustained in righteousness.

Sunday, prayer meeting in the forenoon and preaching by Bro. Benjamin Kester. In the afternoon preaching by Bro. E. M. Wildermuth, and at night by Bro. George S. Hyde. Adjourned to meet at Clear Water, September 27th and 28th, 1884.

Miscellaneous.

MARRIED.

THOMPSON—KNOX.—At the residence of Bro. E. Land, Temple, Bell county, Texas, July 10th, 1884, by Elder Heman C. Smith, Bro. E. L. Thompson and Sr. Lizzie R. Knox, both of Elmwood Branch.

NORWOOD—FISHER.—At the residence of Bro. E. D. Thompson, at Elmwood, Bell county, Texas, July 10th, 1884, by Elder Heman C. Smith, Bro. T. J. Norwood and Sr. N. E. Fisher, both of Elmwood Branch.

DIED.

COOK.—At Hersey, Mich., July 8th, 1884, Eugene, infant son of Bro. Jacob C. and Sr. Alice Cook, aged 1 year, 10 months and 11 days. Funeral sermon on the 10th, by Bro. Joseph W. Shippy, at Saints' place of worship of the Hersey Branch.

Darling Genie, thou art gone,
We lay thy body in the tomb;
Thy spirit fair has gone to God,
To rest there in that blest abode,
Until the angel's trump shall sound,
When thy body raised from the ground,
Shall with thy spirit reunite
And dwell on this earth so fair and bright.
The earth then cleansed from sin made free,
Thy dwelling place again shall be;
And if faithful we remain
We'll have our darling babe again;
For God in wisdom does reveal
In these last days his righteous will,
Concerning those who've gone before;
Then rest, sweet babe, thy pains are o'er.

CHURCH LIBRARY.

We thank Bro. George Derry of Lamon, Iowa, for a copy of "Johnson's History of Nebraska," donated to the Church Library.

JOHN SCOTT, *Librarian.*

NEW BOOK FOR SALE.

Both sides; or, I.—The Claims of the Book of Mormon to a Divine Origin publicly canvassed and maintained. II.—The full Pretensions of the Disciple (Campbellite) Church Examined and Refuted. III.—The Divine Acceptance of the Reorganized Church of Jesus Christ of Latter Day Saints, from the stand-point of the New Testament.

The late Public Discussion held at Kirtland, Ohio, between E. L. Kelley of the Reorganized Church of Jesus Christ of Latter Day Saints; and Clark Braden, the self-styled, "well known Author, Lecturer and Debater;" and the champion of the Disciple (Campbellite) Church. Mr. Kelley furnishes his speeches for the work, and Messrs. Braden & Co. publish the work under the name and style of the Braden-Kelley Debate. Let the wise read both sides and be satisfied.

The attention of the public is especially invited to the published report of the celebrated religious discussion which took place between the above named parties, beginning February 12th, 1884, and closing March the 7th, following, occupying the time of eighteen sessions of two hours each. The work on the part of both disputants was carefully prepared, and particularly that of Mr. Braden for the Disciple Church, who claims to have been at great labor and expense, in order to do the *most possible* against the claims of the Book of Mormon, and what he termed "Mormonism." The public may therefore feel gratified, that in the possession of this work they will have the strongest arguments to be brought against the faith and hope of the Saints, whatever may be said in their favor.

The following are the questions discussed:— I.—Is the Book of Mormon of Divine Origin, and its Teachings Entitled to the Respect and Belief of all Christian People? II.—Is the Church of which I, Clark Braden, am a member, (the Campbellite Church), the Church of Christ, and Identical in Faith, Teaching, Organization, Ordinances, Worship and Practice, with the Church of Christ, as it was left Perfected by the Apostles? III.—Is the Reorganized Church of Jesus Christ of Latter Day Saints in Fact the Church of God, and Accepted with him?

The discussion of the first proposition occupied ten sessions. The time of four sessions each was devoted to the second and third questions. No person who desires to be posted upon the questions discussed can afford to be without this work. In the consideration of the proposition relating to the *Book of Mormon*, the proofs brought in its support are simply overwhelming, as against the enumerated tales and commonly published newspaper stories and neighborhood gossip brought and relied upon to oppose it.

1.—It was shown to be a popular and delusive error, that God never revealed his will to any people but the Jews; and that, although he created man to dwell upon the face of the whole earth, he left all without any communication of his will, or divine precept to guide and direct their moral and religious natures, except in the little country of Palestine.

2.—That the idea that all inspiration, spiritual

power, and the quickening influence of the Holy Spirit were confined to the Eastern Continent, and the people of the first century was truly, in the full sense of the word, Atheistic and anti-Christian.

3.—That the *Book of Mormon* is a work that is in every particular so far as doctrinal principles and moral precepts are concerned in harmony with the teaching and instruction of the *New Testament Scriptures*.

4.—That the object of the book being to convince persons who know not God, that Jesus Christ was indeed the Christ, the Son of God, manifesting himself in the flesh, that no persons claiming to be Christians should be found fighting against the work.

5.—The many prophecies of the Bible pointing to the nation of which the *Book of Mormon is a History*, and the character and object of the work itself are marshaled, and may be studied at will by the critical reader.

6.—The most full and complete line of evidences ever published in this country in a single work of the discoveries in science and archaeological research were brought to corroborate the statements of the book, and will be easily attained by the reader.

7.—The Spaulding Romance, which has for so many years been on the lips of the enemies of the book, and which was set up as a defense to the claims of the Book of Mormon by Mr. Braden in the nature of an *alibi*, was shown to be utterly without foundation in fact, and newspapers, periodicals, gazetteers, encyclopedias and histories, which have so long contained voluminous statements of the "Spaulding Story" must absolutely read and stand corrected, or be found sitting in the darkness when this evidence fairly adduced, is turned upon them.

8.—Under the Second Proposition the faith of the followers of Mr. Campbell is fully canvassed and shown to be wanting when compared with the doctrine and faith of Jesus and the Apostles.

Few men will ever read candidly the discussion of the Second Proposition and remain in full faith and confidence in the Campbellite Church thereafter. The discussion should be in every household possible to place it. The people already have all the stories Mr. Braden has been able to collect and spin out against the Saints. Give them the other side, and let the work go into the hands of every Latter Day Saint.

N. B.—Mr. Braden, after agreeing in writing that each should have an equal and fair showing in the publication and circulation of the said discussion, has seen fit, without even a consultation with me, to issue a Circular Notice, announcing the publication of a "Supplementary Volume to the Debate," to be issued at the same time.

This I take to be a confession on his part that he has not met my arguments in the discussion, and that he hopes to counteract the force in another way. But such an infringement I shall not permit to pass unnoticed, and therefore, announce the issuance of a Companion Volume to his "Supplementary," which will be ready for distribution in about sixty days after the Braden publication. This will contain:

1.—A full and complete review of the Braden "Supplementary Volume."

2.—The full and complete history of the scheme to destroy the validity of the claim made by the Book of Mormon, under the title of the Spaulding Story.

3.—An article showing the claims of the Book of Mormon to a place in the Christian Religion, and its necessity in the publication of the Gospel of Peace.

4.—History of Senate Document, No. 189, and full list of Affidavits published at the time by John E. Page, Parley P. Pratt and others.

5.—The attitude of the religion, and Reorganized Church of Jesus Christ of Latter Day Saints to the Government, and the noble and active part many of the leading members of the Church took in the preservation of the Government during the late Civil War.

6.—A full account of the work done by the Church against Polygamy before the Congress of the United States: In the years 1866, in the year 1872, and in the year 1881 and 1882.

7.—An account of the work of the Reorganized Church in reclaiming persons from Polygamy in Utah, and breaking the power of that Institution, as held over its churches in many places in Europe, since the year 1860.

8.—A publication of such Revelations as are contained in the Book of Commandments as have been charged to differ in any respect with those in the Book of Doctrine and Covenants.

The book will be eminently one to be distributed to the people, to set out properly the claims and positions of the Saints, and that ought to be placed in the hands of your neighbors to read. It will contain many things not possible to outline in this announcement, and of a character to interest our friends and enemies, as well as ourselves.

The Braden-Kelley debate can be had as follows: Cloth \$2.00. Stout Paper Covers \$1.25. The work is large, containing about 400 pages of solid reading. The Companion Volume same prices, but a discount of twenty-five per cent on this to all persons buying both volumes from Herald Office, Lamoni, Iowa. Liberal terms to Agents. Send moneys and applications for books direct to Joseph Smith, Lamoni, Iowa.

E. L. KELLEY, Kirtland, Ohio.

A SECRET.

EVERYBODY likes to have a secret; it seems a great treasure to some people, and yet such are not able to keep it; they give it away like the Irishman because he wanted somebody else to share it. "A secret is too little for one, enough for two, and too much for three"—says Howell. Shakspeare says, "Two may keep counsel, putting one away." I call it downright mean for one to betray another on such confidence. The way the cat gets out of the bag is a constant surprise—but that she skips around when she is let out is no surprise at all. Many a thing that seems like a secret is none—and some go retailing it in whispers just for the pleasure they have of being the first edition of bad gossip. Such circulation does not pay, and our advice to these tattle-mongers is to let secrets alone, and mind their own common business. How much work would be done, which is now neglected, if every body would only attend to their own business, and let their neighbors alone. This we all know is no secret, and yet many look on it as a profound mystery.

We are free agents; then we should use our privilege to enjoy life.

We can have a philosophy of our own according to our privilege, as free moral agents.

None but God is perfect.

JOHNS & ORDWAY,

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Read what the following Brothers say, some of whom have dealt with us for over a year, and if you are out of employment, or wish to better your condition, write to us and tell us exactly how you are situated. If you can not pay all cash down for our goods, send us references, and we will investigate, and if we find you are *trustworthy* (though poor), we will give you a limited amount of credit. But if you can send the cash with order, we of course can do better by us, as we have to pay large interest on the money we use to enable us to give credit. The credit includes Springs and Portraits, which we know to be the fastest selling agents' goods on the market.

TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.

I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.

Very respectfully,
N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.

Yours in bonds,
J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,

GEO. MONTAGUE.

ERNO, Gallia Co., Ohio, Dec. 31st, 1883.

JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.

Your brother in Christ,
O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.

JOHNS & ORDWAY: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.

Yours in bonds,
WM. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884.

Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.

Yours,
V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883.

MESSRS. JOHNS & ORDWAY: Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,

W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.

Bro. Johns & Ordway.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.

Yours in gospel bonds,
E. W. CATO, SEN.

Bro. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our **Bed Springs** by Express for only **97 cents**, (Iron Heater included for \$1.30) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a **Picture Outfit**, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only **98 cents**.

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TIME TABLE.

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Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.50 p.m.

J. H. HANSEN, M. D.,

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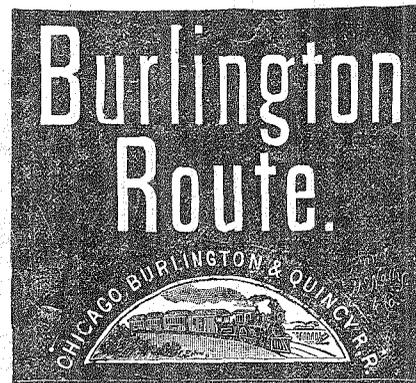
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JOSEPH SMITH - EDITOR.

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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, August 9th, 1884.

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THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, August 9th, 1884.

EDITORIAL ITEMS.

ANOTHER fire occurred at Stewartville, Missouri, July 29th, at 2 a. m. Two buildings were burned, one the calaboose or town "lock-up," the other a building occupied as a meat market. Sr. Worden owned a half interest in the last, which is a total loss to her. Bro. J. H. Merriam's office and gallery, and the printing office of Bro. Reidel's, barely escaped.

The barn of Bishop G. A. Blakeslee, Galien, Michigan, was struck by lightning, during a thunder shower, July 24th, fired by the electric flame, and with its contents and adjacent outbuildings burned. About fifty tons of hay, 400 bushels of shelled corn, 450 bushels of wheat, and a lot of tools and farming implements were also burned. Bro. Blakeslee's loss must reach nearly three thousand dollars.

Sultry weather and frequent rains have seriously retarded harvesting and haymaking in Decatur county. Some damage has been done to oats and grass that have been cut; but corn and other growing crops are greatly benefitted by the showers.

Elder William Smith left Lamoni, for Lucas, July 30th, where he expected to stay for a few days.

The fire was lighted in the brick kiln at Lamoni, July 24th, and at present writing, July 31st, the brick are being rapidly prepared by fire for the walls of a house erected to the Master's service. Tried "so as by fire."

By letter from Bro. E. L. Kelley, dated at No. 1445, Madison street, St. Louis, Missouri, July 21st, we learn that Brn. Price and Potts, two young men, have arrived there from England. Good work has been done in the city by Brn. H. C. Bronson and J. C. Foss, and five have been lately added by baptism there.

Bro. C. G. Lanphear, wrote from Greenwood, Steuben county, New York, July 21st. He had preached at two points two and a half and five miles away in school houses to only fair congregations, but with reasonable liberty.

Bro. Thomas W. Smith, is in readiness to start upon the mission assigned him at last April session of conference, Australia and the Society Islands. He expects to go to the latter direct from San Francisco. Bro. Joseph F. Burton proceeding to Australia, which arrangement seems to be the best under the circumstances. We learn that some doubt about the propriety of the mission being undertaken by Bro. Smith, owing to the terms of the revelation of the fall of 1882. There need be none; for the revelation affirms only that not "many foreign missions" can be taken, and does not convey the idea that none can be taken. It is clear that the taking of the mission is not in antagonism with that revelation. It is also clear that both Tahiti and Australia ought to be visited, and that soon, by a competent ministry. The work demands it and the times are propitious for it. Both elders are worthy and competent, and the mission should be promptly and freely sustained.

The Cheese Factory at Lamoni, made 2,200 lbs. of cheese during the week ending July 26th, and sold at the factory five hundred dollars.

The meat Market and business at Lamoni, changed hands July 30th. Mr. Eberhardt Junior selling out to a Mr. Tyrrell from Michigan.

Lamoni is again left without a minister (shoe maker) to the soles of its inhabitants. Mr. Jagge, who came from Omaha, a year ago has gone. Another, who could stand it to build up a trade would be welcome. Repairing is the main thing, and there is need of that in these days of "shoddy" leather uppers and paper soles.

David Blair, son of Bro. W. W. Blair in the employ of Osborne & Co., of Salt Lake City, accidentally fell while descending a stairway of the building in which he was at work, and striking against a hook in his fall was badly lacerated about the abdomen. For a while the hot weather made the case critical, but last accounts state that he will soon be able to go to work.

Bro. Thomas W. Smith writes a card from Independence, Missouri, July 21st, that he expects to be in Stewartville, Sunday, July 27th, and in Lamoni about August 12th.

We call attention to Bro. Stephen Maloney's advertisement of lots in Independence, Missouri. We have seen the locality and it is certainly a pleasant looking locality. We have found Bro. Maloney to be a pleasant man to deal with and think the Saints will so find him.

In notice of Sr. Wetherbee's death, on page 487 of present volume of HERALD, read Mary Ann, instead of Margaret A.;

and 53 years 4 months and six days, instead of 54 years 4 months and four days. These corrections are made at the request of Bro. E. M. Shupe, brother of Sr. Wetherbee.

It was expected that the book, Braden-Kelley debate would be out this week or next. As soon as an installment arrives at the Herald Office we shall give notice, so that the elders can get it.

Brethren are ordering the Braden and Kelley debate, but to date, August 1st, none have been received at the Herald Office. As soon as the books are received, we will fill all orders received in the order of their date, as far as we may be supplied.

Bro. Clarence St. Clair was on July 29th at Holden, Missouri, making an effort to spread the work as the way may open. He states that he is day by day receiving testimony of the divine origin of the Book of Mormon.

Eleven thousand pounds of cheese were made at the Lamoni cheese factory for the month of July.

Bro. George Montague wrote from Bellair, Illinois, July 29th. He was on his way to Kentucky, and Tennessee. He has a niece living at Bellair, who was anxious that some one would come that way and preach. He called on his way south, spoke three times on Sunday, with good liberty, and had good attention. He thinks that there is a good prospect for good to be done if some one could follow his labors there. Bellair is in Crawford county. The elder in charge of the district might make it in his way to furnish a laborer there. He writes that any one going in there may call on O. S. Goodin, twelve miles south of Casey, on the Vandalia line of Railway.

EXTRACTS FROM LETTERS.

Bro. Peter Adamson wrote from Coal Creek, Colorado, reciting the visit and preaching of Bro. Caffall, more particularly given in Bro. Caffall's letter elsewhere. Three were baptized. Bro. Adamson says:

The Saints felt sorry to part with Bro. Caffall, for the more we heard him preach, the more we loved him. May God bless him in his mission, that he may be able to bring many souls into the kingdom is my prayer.

Bro. J. C. Clapp writes from Moscow, I. T., July 23d, as follows:

"All speak the same thing;" ought to be an admonition to Mr. C. W. Penrose, editor of the *Deseret News*. He says, "the Prophet died before he completed the revision of the Bible." But in their favorite text book; entitled "A Compendium of the faith and doctrine of the Church of Jesus Christ of Latter Day Saints," by Franklin D. Richards, one of the Twelve Apostles of their church; on page 223, we read, "February 2,

J. Smith, Jun., completed the translation of the New Testament." On the same page, "J. Smith, Jun., (July 2d, 1833) completed the translation of the Bible." Would it not be well for the learned editor to make himself better acquainted with his books before he ventures to answer another question like the one referred to in the *Saints' Herald* of July 19th.

IN returning from Richmond, the Editor passed a half day and a night at St. Joseph, Missouri, the guest of Bro. John Burlington, and in company with Bro. Senterlow Butler. He spent a very agreeable half day in this wise. After dinner, Brn. Burlington, Butler and the Editor started off together, but pausing in front of the cracker and confectionery works; Bro. Burlington went on to his office and work, but the Editor under guidance of Bro. Butler proposed to visit the candy manufacturing department.

This was found up a broad flight of of stairs and in a large room in the south end of the building. Bro. A. C. Dempsey was in charge with a force of three young men, a boy, and a young woman. We learned afterward that a part of the force was absent. We had never seen candy made, except the taffy made at the fairs, and on the streets by traveling candy makers. In two shallow kettles, either copper or brass, over two furnaces near one corner of the room about one hundred and twenty pounds of sugar and syrup were boiling, preparatory to making a batch of candy. Taking a dipper of cold water, Bro. Dempsey dipped his fingers into the water, and then into the boiling sugar, taking out some on his three fingers. This he dipped into the water testing it if ready. Calling to his employees they lifted the kettles off the fire and poured the liquid on two tables the tops of which were of stone, one being hollowed out leaving an inch deep rim all round the edges; the other flat, but having long, slender, square iron, or steel bars laid around the edges to keep the melted sugar from running off. When partially cooled the two masses were divided into several parts, one of the boys using a large flat knife, the other a small scoop shovel, such as are used on a farm for shoveling corn, or other grain.

One of these parts was left on the slab in its natural color; another was laid by itself and from a small keg standing just under the end of one of the tables Bro. Dempsey took with a wooden paddle some dark coloring matter, which we were told was cochineal, and placed in the center of the mass; a few dextrous turns and the whole was of a bright reddish appearance. Two sorts of candy were to be made, one the ordinary spirally striped stick, the other was to contain the name of the firm so pulled into the stick that however small the section broken off the word "Riley" would be seen in the end of it. Two masses of the batch had been skillfully pulled over two great hooks fastened each into one of the posts that supported the roof, until it showed the whitish waxy look seen in the stick. For the striped stick portions of the white and dark about a foot long and as large as one's arm were

placed one over the other until the whole roll was as large as a water pail, or nail keg. It was then placed on a long table in front of a small sheet iron furnace to keep it soft enough to work. Two of the boys took hold of this mass of striped sugar and pulled it out; one of them more rapidly than the other, until one began to pull it out smaller and smaller, rolling it under his hand until it grew into long slender striped rolls to be cut into shorter lengths by and by. His comrade who stood on the opposite side of the table would catch the slender and pliant rods of sugar, and roll them and straighten them, ranging them against a thin upright board raised on his side of the table. Every long rod that he added to the number near him, he would roll the entire lot so that they might harden round and not flatten on one side. It took only a few minutes to change the huge lump of sugar with stripes like the American flag red and white, into long slender sticks of spirally striped candy, ready for the goody boy and his nickel. Of the other masses Bro. Dempsey took strips of the cochineal colored lump, cutting them into lengths with a pair of large shears, and rolls of the white, and fashioned an oblong square mass with the word RILEY in large letters in the ends. Around this he wrapped the uncolored lump, and proceeded to press it and pull it out in front of one of the furnaces on the table. Soon he had the table covered with long slender bars about half an inch thick and three quarters wide, and six, seven or eight feet long. These strips had the letters of the word Riley through their entire length but reduced from the large two and a half inch letters made in the lump to the small though plainly seen letters in the little stick.

There were stars, and moons, and jaw-breakers, and chocolates, and gums, and every other style of sweetmeat one could think of, in barrels and boxes and in piles and pails, and we don't know what all. It was one of the most curious and instructive hours the editor ever spent in a manufacturing establishment, the one he spent with Bro. Butler in the wholesale candy factory of Mr. Riley, St. Joseph, Missouri. Of course the editor brought away some specimens of the work. Bro. Dempsey seemed to understand the trade of making sweets.

From the factory we wandered down to Bro. Burlington's office. A few years ago Bro. Burlington and his son-in-law, St. Robert Winning, organized the "St. Joseph Transfer Company," for the purpose of transferring goods, wares, merchandise from depot to store, store and factory to depot and all other sorts of such carrying, Bro. Burlington taking active charge. The beginning was small, the project new; the result was that the first year the business was conducted at considerable loss, the next year barely held its own; the next a small profit. Since then it has grown every year, until now, the St. Joseph Transfer Company is an institution occupying an office in the business part of the city, runs ten double wagons, and hands to keep them in motion, is con-

nected by telephone with all the principal business places of the city; carries and delivers goods all over the city, often paying freight bills on goods delivered from the various railway depots to the amount of hundreds of dollars per day; keeps a messenger boy, and is one of the useful institutions of a large and flourishing city,—all the result of energy, push and being "always on hand," which is one of the business mottoes of the firm. Long may the firm flag float with John Burlington, sen., or son at its head.

It was but a step over to the factory of Brn. Butler and Clay, stocking weavers. And what a variety of hose, stockings and socks, and women's knit jackets we saw there. And what a sight to see the curious process of stocking weaving going on.

Brn. Butler and Clay are deserving of credit the way they have worked into a trade; and it must be that they can by and by add to their stocks and room. Saints will do well to buy their stockings of Brn. Butler and Clay, manufacturers and dealers in cotton and woolen goods, St. Joseph, Missouri.

THE conflict between monarchism and government by the people is still raging over in the old world. The Devonshire Club, in London, England, gave a banquet to Chamberlain, President of the Board of Trade. This Mr. Chamberlain in a speech denounced the English House of Lords. He regretted that the Marquis of Salisbury had precipitated a contest between the two houses of Parliament, the House of Lords and the House of Commons; yet believed that it must needs take place sooner or later. It would settle now "once for all the supremacy of popular rights over personal privileges. The pretensions of the House of Lords were arrogant and monstrous. If they should be accepted the Commons would be degraded to a subordinate position."

It is but right that this conflict should proceed. It began in England before the days of King John, and the foundations for the final triumph of the people's rights were laid by the riotous life of the Conqueror, and William the Red; revolt from which was wisely avoided by Henry who in marriage with Edith, of Scotland, blended with royal blood a stream of life that has surged against the walls of kingly title: until little is left of the English Throne but the trappings and empty name of Royalty. The Courts of Equity and Justice, the access of the people to them, established by Edward II in the Banquet Hall of Rufus have done the people noble service, the fitting conclusion of which must be the dissolving of the crown, the breaking in twain the mace, the selling of the Regal purple in the open mart, and the housing of the Throne in the Museum of the Relics of the Realm.

England's people are not in temper to see the days of Warwick and Richard repeated in struggles for the crown; and it is possible that the reign of the good Queen Victoria may end the struggle and give the people supremacy.

QUESTIONS AND ANSWERS.

Ques.—Is it right for those not of the church to put on oil that has been consecrated, or for members of the church to use it for hair oil, or on chapped hands, &c.

Ans.—All believers, whether baptized or not, may, under proper circumstances use consecrated oil. It may be used for all medicinal purposes, but should be for none others.

Q.—Is it right for any but the Elders and those holding the higher offices in the church, to lay on hands, whether in the name of the Lord or otherwise?

A.—Not as a rule. It may be done as the exception, should circumstances demand it.

Q.—Should the administering to the sick, confirming members, blessing children, be done in a public meeting, also consecrating oil?

A.—Not necessarily.

Q.—Whence came the practice of consecrating of oil and where is the command for it?

A.—The practice of consecrating oil to be used in cases of sickness, so far as the Church of Christ is concerned, dates with its organization in 1830, and runs with its history. It must have been practiced at a very early period, but at what time commanded, or whether commanded, or not, we can not now say. It seems to be one of those things pointed out by the propriety of the case. Men may eat bread and drink wine, but to constitute the sacrament the emblems must be blessed, and this is commanded.

Correspondence.

LAMONI, Iowa,

July 25th, 1884.

Dear Herald:—I notice in the *Deseret News* of Salt Lake City, Utah, for July 22d, six columns of closely printed matter, of what is called Utah Mormon gospel sermon, reported as preached in the Tabernacle, June 29th, 1884, by three of the official members of that church; George Q. Cannon, Wilford Woodruff and President John Taylor. The object of these sermons, as it would seem from the very special points in question, was to let their brethren and all the world know that the speakers were firm believers in the gospel taught by Joseph Smith, and confirmed by the teachings of Christ and his apostles.

We do not condemn the principles of the gospel that these Utah Mormon Elders profess to teach; but did it ever occur to these missionaries, that while they are preaching these first principles of the gospel abroad, that when their new made converts arrive in Salt Lake City, they have another gospel preached to them there? Do these Mormon Elders while preaching abroad, tell the people of these two gospels which they preach? The one they preach abroad for a snare, and the one in Utah for a cut throat system of taking endowment oaths and covenants, and promising to obey a skeleton of a priesthood, that have no more conscience than a hungry wolf. Do they tell them of this new gospel, that they dare not preach—anywhere—only in and under the shades of the mountains? These are not first-principles

of-the-gospel-gentlemen, who tell of gods many; and of making gods out of finite man; and that an iron clad priesthood becomes a god to the people. No, gentlemen of this new Mormon faith; it is well that you define some points of your religious faith so very specifically on first principles among strangers. This will do as a snare; but where you are known at home, your treacherous system of another gospel, would not do to preach among strangers.

"What spiders' webs some men weave,
When first they practice to deceive."

Such is the character of Utah Mormonism. At home it is a viper, abroad a Saint.

WM. B. SMITH.

COLDWATER, Michigan,

July 17th, 1884.

Bro. Joseph:—Bro. Gordon Deuell is with us. There were two Elders from Salt Lake in the neighborhood last week. Preached in our school-house last Sunday evening. Subject, restoration of the gospel, gathering to the mountains, commandment on building temples, &c., and baptism for the dead. Bro. Deuell asked permission to ask a few questions. It was not granted; so after they dismissed, Bro. Deuell called the house to order, and if ever you heard a man get right down to business he did. Not roughly, but told the facts in the case, rejection of the church, and answered all they had said. Did more good than a year's preaching. The house was crowded and all were pleased with few exceptions.

B. CORLESS.

HUTCHINSON, Colorado,

July 24th, 1884.

Dear Herald:—I risk nothing by saying that the time for nations, or even a nation to be born in a day, has not yet come. So far from this, that labor and patience, resulting in gathering the ones of a city and twos of a family, are very necessary.

I left Manassa in the early part of June. Effects of labor thereat are too well known to need further detail. As per request, I touched and stayed long enough in Starkville to deliver three gospel sermons. A lack of interest precluded a longer stay. Bro. Kent and family are lonesome, feeling the non-enjoyment of Saints' fellowship a great deprivation. So it is, some Saints sigh because of this deprivation; others could and ought to enjoy it, but will not. One poor man, 'tis said, whose limbs were tired from sawing wood, looked in the distance, and seeing a marble fronted building, sighed for the man's wealth, who, he supposed, was inside rolling in luxuries. From one of the windows of this marble fronted building the wood sawyer was seen by a man propped up with pillows, etc., and suffering pain, craving and sighing for the poor man's health. Neither satisfied, both thinking they should have had something they had not, and something they had they should not have had. So goes the world. To be contented in the station placed, with a view by every legitimate effort to improve, may be a difficult lesson; but Latter Day Saints ought to learn and practice it.

To comply with a request, I stopped long enough at Coal Creek to deliver thirty-five gospel discourses. Some meetings were better attended than I expected; three were baptized, and a branch organized with eight members. Some

two or three others will unite as soon as letters from the branches left are obtained. Bro. P. Adamson elected president, Sr. John secretary and treasurer. They thereby may enjoy fellowship for a time; but much of Colorado's population is floating. And sometimes Saints float too, and amid the splendor, noise and din of a modern babylon, float, and keep a long way off that moral rectitude the gospel makes obligatory. As in other places, there are in Coal Creek those who believe the doctrine, or so declare; but lack the stamina necessary to show their faith by their works. 'Tis claimed that Coal Creek has a population of 2,000, though I think this is an exaggeration, but there are extensive coal diggings; and be this as it may, there are eight whisky and beer saloons in full blast, and rivers of lager beer being consumed. Some of the fair sex 'tis said being foremost in the demoralizing practice. There are eight secret societies. Quite a respectable hall has been erected under the auspices of the order of Odd Fellows, which is occupied every night save Sunday night by one or the other society.

Being at one time in company with a member of a very prominent secret society, he vauntingly said, it took one and a half hours to make a member, and added, "the oath they take is terrible." What monkey shines they go through in such secret conclaves, is hard to tell. And why a beneficiary society (if that is its only object) should want to be bound up in secret oaths and covenants, with grips and passwords, is puzzling. I have heard that some such places are very sacred, made so by the presence of the Lord, which is still more puzzling—when I remember that the Book of Mormon declares, that the Lord worketh not in secret combinations. "I spake openly to the world," said Christ. "I ever taught in your synagogues and in the temple, whither the Jews always resort, and in secret have I said nothing."—John 18:20. So that Moroni and Christ, two competent witnesses, condemn secrecy. "The truth shall make you free;" but how are men free when bound by oaths and covenants? I was surprised one day to see a peculiar sign on several conspicuous places and on inquiry was informed that it was a call for a public meeting of a certain secret society. It now seems that secrecy is the order of societies. Employers seem afraid of their employees, and *vice versa*. Secrecy appears to be the protection sought, or through it is thought a remedy may be reached. And so secret societies are spreading over the land. People of this great common wealth, whose interests are identical, or should be, are divided into political parties, each party at a big outlay of time and money, is striving to prove the other too debased to rule the country; and if elevated to positions of trust, will bring disgrace and ruin. One sees a glorious future of peace and prosperity for the country; another sees her on the ragged edge of a yawning precipice. Surely all things are in commotion. What shall the end, or "harvest be?"

I know it is claimed that because of help to widows and orphans, the sick, &c., that beneficiary societies are very necessary; and the good thus obtained, takes away the harshness of secrecy, etc. But does not the law of God contemplate that such benefits shall accrue to the needy in the church? It certainly does. But how is this to

be done? If at all, it must be by the creation of a fund by the members to be put into the hands of the Bishop. But if members place their surplus money in these secret societies outside of the church, how shall this be done? If the gospel is what it purports to be it is worth our best and continued efforts. And why divide time and money or invest in other societies? If it is not what it purports to be, why parley? If by an exclusive plan, the gospel, our spiritual interest is to be enhanced, while we are at liberty to go where we please for popularity, prestige, and temporal aid, then the Bible, Book of Mormon and Doctrine and Covenants are the most singular and unreliable books ever known.

The Santa Fe Railroad company have extensive coal mines adjacent to Coal Creek. Gave notice to their men of a reduction after the 1st of July, which the men are trying to arbitrate, in which they may be unsuccessful; in which event a strike may be declared. The war between capital and labor is growing fierce. The former, heretofore has been king.

I have called at Hutchinson for a short visit. Intend reaching Nebraska as soon as possible. May possibly touch Cheyenne. Doubtless the need of laborers is great every where. Bro. Frank Mintun had labored very acceptably in Nebraska, laying a good foundation for future usefulness. Farewell Bro. Frank, thrust in your sickle and reap, and may you bear many sheaves.

I was glad to leave one so worthy as Bro. F. B. Moyers, to represent and defend the faith in Manassa. All these are now acquainted with our position in contradistinction to Utah Mormonism. And if they wish to unite, Bro. Moyer is authorized to act, he having been ordained to the office of an Elder by Bro. W. W. Blair. I look upon such people as Bro. and Sr. Moyer and others who united with us in that locality, most of whom have emigrated, leaving but four members, but quite a number of others believing, as a great acquisition to the church.

J. CAFFALL.

FITCHBURG, Mass.,

July 24th, 1884.

Dear Brother Joseph:—How my heart burns with renewed zeal, when I read the good letters in the *Saints' Herald*. It is indeed a welcome visitor to us every Saturday. I love to read of what our brothers and sisters are doing to help the cause along, and to unfurl the banner of light, that it may shine more brightly and clearly, amidst the darkness that has shrouded the people so long. I do not wonder that the honest in heart so often almost lose their way, and can not even feel the clasp of their Savior's hand.

The other day I was talking with a good M. E. sister who said, "How can I help having only darkness and mystery; there are only a few in our church who seem to have any light, and they are clear beyond me, or any of us who have such daily trials and temptations; I have tried and tried, but it's no use. I am almost discouraged, but only hope all will be well, when I get on the other side." I talked with the dear sister, and by the help of the Spirit, I was able to show her something of the pure light and truth of the gospel. She was pleased, and directly asked when our people were coming to preach here—she would be one of the first to come and hear. She was tired of the pride shown in the church-

es, &c. I find these honest hearted ones every day, as I go from house to house in my canvassing business. Are they not the stray lambs upon the mountains, that the Master wants us to find, and draw into the fold? Shall we not take of the bread that has been so freely given to us, and feed these hungry ones, whom we also find sometimes in the valley. I can not rest idly in my home, while the Master says, "Arise and work." I am trying with his help to do what I can, though it is but little; pray for me that my labors may not be in vain. We daily remember you with all the dear saints, at the throne of grace. "Let us pray for one another," &c.

From your sister in gospel bonds,

A. V. HOXIE.

OLIVET, Mahaska Co., Iowa,

July 22d, 1884.

Friend Herald Readers:—On the 8th of May last, in company with our estimable young brother, "Lettie" Brackenbury, went to the house of Bro. David Whitmer, and upon being ushered into the parlor, the noted and far-famed veteran was apprised of our presence and came into the parlor, when we had the inestimable pleasure of forming an acquaintance that shall ever be dearly remembered by us. I told him I was very much pleased on having the pleasure of forming his acquaintance, as it was something I had long time desired. "Well," said he, "when you see me, you but see an old man whose days are almost numbered." "Yes," I replied, "but sometimes certain incidents occur in the history of men's lives, that render their acquaintance and presence more pleasurable than that of others; and such we deem has been the case with yourself." We were then invited into the sitting room, where the aged friend reclined on a lounge, feeling somewhat indisposed. Then we talked about the invaluable plates, the angel's appearance, etc. He said: "I saw the angel as plainly as I see you; he was surrounded by the glory of God, which overshadowed us, and we heard his voice, and we saw the records of the Book of Mormon," etc. "My testimony is the same as at the beginning, and is true."

I asked him of Oliver Cowdery, and he said, "Oliver's testimony was ever the same till death. His remains lie over there, [pointing toward the cemetery], that's where he was buried." I understood the Utah folks had offered him a large sum of money if he would dispense to them the manuscript, but he declined their offer. Then they asked him to set his price, and he replied there was "not money enough in the world to buy it of him." When he would speak of the record, and angel, his countenance would beam with light, his eyes brighten and sparkle; his voice become firm and unflinching. He would relate the scene with a freshness and earnestness of expression, as though it were of recent occurrence, and not of fifty-five years ago. Friends, do you suppose this man would have hesitated five minutes about surrendering that manuscript into others' hands for hundreds of thousands of dollars, had it been of Spaulding origin?

Had there not been back of it, the voice of God and of an holy angel, and the unspeakable glory, would not the "golden calf" have been a sparkling temptation and an irresistible inducement to let it go! But no! Here we have in this man an integrity rarely equalled. A man who has with-

stood all the calumny, vituperation and mocking of a blinded world. A man, who in the presence of prosperity and adversity, midst sunshine and cloud, calm and storm, disease and death, when the church was in her glory, and in her gloom, when she prospered, and when she became blighted by the damning breath of persecution and apostasy; through it all, for fifty-five years has his testimony of the heavenly scene, and of the divinity of the Book of Mormon, been the same unwavering, unswerving testimony! And now, while gray hairs adorn his temples, and the frost of nearly eighty winters has done its chilling work, and his voice soon to falter in death, shall that testimony, and a faithful life sanctify his resting place and hallow the hour of his departure, when the angel whom he saw shall speak to him in a happier world, and clasp hands with the two "witnesses" who await his coming.

He permitted us to view the manuscript, which we did, and read extracts in it, finding what we read identical with the printed book. Headings of chapters were properly written. Names of places and men commencing with capital letters. I saw the three different handwritings. The paper is remarkably well preserved, being of foolscap size, and numbers of the sheets sewed together with yarn "Grandmother Whitmer spun;" and it is well preserved too. We also saw the transcription of characters as done by Joseph Smith's hand, which Martin Harris took to the Professor.

Men may talk of these witnesses renouncing Mormonism and going back on their testimony, as Rev. Bowman did at Edenville, a time ago; but I know better, their statement is founded in falsehood, and wilful ignorance.

While at Richmond, Bro. Whitmer received a letter from some brother in Michigan concerning his testimony, and Bro. Whitmer requested me to say to all *Herald* readers, that his testimony was the same as found in Book of Mormon, and he had never asked that it be taken out, or that he had changed his mind relative to it; and never to believe anything you may hear to the contrary; that he was not able to answer so many uncalled for questions. He reads the *Herald*, and I write this request according to my promise to him.

Yours cheerfully,

J. FRANK McDOWELL.

EAST DES MOINES, Iowa,

July 29th, 1884.

Dear Saints:—I often feel comforted when reading the *Herald*. I very much need instruction concerning this great work. We hear some say they know it is the work of the Lord, and yet do so little to roll that work on. We need to pray often for wisdom and strive to live an every day religion, that our actions may prove our profession, and do good to our fellow creatures. I notice we are very ready to blame Satan for many troubles we bring on ourselves through not being wise. We must be willing to even give him his just due. We had a very pleasant visit from Bro. Joseph last Sabbath, July 19th. He spoke three times to large congregations. His visit did both Saints and sinners good. Come again soon brother. We know that every good gift cometh from above. I pray God to give each one wisdom while life shall last, and save us in his kingdom. Your sister,

E. RAY.

INGLENOOK, California,
July 14th, 1884.

Bro. Joseph:—I have moved to a new field, where "Christ had not been mentioned," and where there is much good government land for the Saints who want it. I have preached every Sabbath (six Sabbaths) since I have been here, with congregations, and interest increasing. I need some one to help me very much, as this is a large field. My headquarters are Inglenook, Mendocino county, California.

J. R. COOK.

PEORIA, Illinois,
No. 222, West Elizabeth St.,
July 25th, 1884.

Dear Herald:—While perusing your pages I was led to ask myself the question, What is my duty. After meditating on the subject, and considering the circumstances under which I am placed, I answer, I do not know. We live in a city where pride, vanity, and wickedness reign. Our children are mostly grown. We have no society here. We could have plenty if we would leave out our peculiar views, or say nothing about them. We have no association of Saints, no meetings; only Sunday School consisting of our own family. Occasionally a brother or sister drops in; we can spend an hour very profitably; but O how we miss meeting with the Saints.

When I read the letters where the Saints have such glorious times enjoying the Spirit of promise, it makes me wish I could be with them. I am glad to be counted worthy of a name and a place in the Kingdom of Christ, established in these latter days by divine appointment. What a glorious privilege we have, of knowing for ourselves of the truth of the work in which we are engaged. I am glad that I have the assurance, that if I prove faithful to the end, the reward is sure. I rejoice when I read the testimonies of the aged ones in regard to the truth of the work. We may be deprived of the association of Saints; but our Heavenly Father will not forsake us if we put our trust in him.

Brethren and sisters, pray for us in our isolated condition, that we may learn what our duty is, and do it in the fear of God.

Yours in the covenant of peace,
JANE A. ROBINSON.

NEW STRAUTSVILLE, O.,
July 21st, 1884.

Editor Herald:—Elders when passing around in this section, can find a welcome at my house. I have a father and mother who are lovers of truth, and several brothers who believe in the gospel as preached by Latter Day Saints. I also have a brother a member of your church, residing at Clarksburg, W. Va., he is the only one of us who has joined your church.

Yours,
ISAAC VERNON.

SANTA ANA, Cal.,
July 23d, 1884.

Bro. Joseph Smith:—Out on a trip with Bro. Mills. Spirit is with us, all goes well. We need more laborers. Work is looking up, some are coming and others will soon follow. Weather fine, flood is over, and crops will be fair, generally. Hope to see you and the Bishop out here this fall without fail. Love to all.

Yours in bonds,
HIRAM HOLT.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Summary of News.

GENERAL NEWS.

July 24th.—Ten deaths occurred in Marseilles last night and twenty at Toulon. There have been thirty-one deaths at Arles in two days. The majority of the inhabitants of that town have fled. At Marseilles up to noon six deaths from cholera had occurred since 9 o'clock. At the Pharaoh Hospital five died and five were discharged cured since last night. Eighty patients remain in the hospital. At Marseilles there were sixteen deaths from cholera today between 11 a. m. and 6 p. m. There were seven deaths today at Arles and three at Lavalette. Four deaths occurred at Toulon between 10 a. m. and 6 p. m. The condition of Toulon is greatly improved. Eighteen fresh cases were admitted into the hospitals there today. The Saint Mandrier Hospital of that city contains 122 cases, and only a few of them are serious. There were forty-eight deaths from cholera at Marseilles for the twenty-four hours ended at 9 o'clock tonight.

The aspect at Marseilles is becoming sombre. The steamer which arrives weekly from Algeria is suppressed. The line to Syria is stopped. The South American packets have ceased to call there. The customs offices and quays are deserted. There are many funerals during the night, the burials being performed by the aid of lanterns. The Mayor has interdicted the annual fair, and forbids the processions of August 15th.

Intelligence from Corunna, Spain, where the two steamers collided Tuesday evening, is to the effect that the 104 persons who abandoned the sinking vessels Gijon and Laxham and took to the boats are feared to have been lost.

Inquiry into the conspiracy to blow up the palace during the Czar's visit to Warsaw shows that elaborate and far-reaching plans were adopted. The conspirators, after murdering the Czar, intended to provoke a rebellion in Poland and Western Russia, to plunder the Jews and rich tradesmen in Warsaw, and to seize the arms in the arsenal.

A tidal wave was observed yesterday in the Menominee and Milwaukee Rivers. The waters receded about three feet and in fifteen minutes returned, raising the waters above the dams and swelling the rivers three miles above their mouths.

Louis Spencer, a colored man, died Wednesday night in the poorhouse at Lockport, N. Y., in his 115th year.

July 25.—France has granted China until the 31st inst. to reply to the demand for indemnity for the Lang-Sou attack.

The condition of affairs at Arles is deplorable. The water-supply is cut off, owing to an accident in the hydraulic apparatus. Numerous funerals of cholera-victims have been conducted by men who, generally, were drunk. The funerals have been greatly retarded by the fact that the carpenters refuse to make coffins for those who die of cholera. Nearly all the bakers and butchers have left the city, and food is consequently scarce and difficult to obtain. The panic throughout the city is simply indescribable. The epidemic ap-

pears to be extending. One death occurred at Saintes Maries de la Mer. The inhabitants of that town want to expel all refugees from Arles. In six different villages of the Department of Bouches du Rhone from one to two deaths have occurred. At Vintimiglia, Italy, there have been ten deaths. Fifteen deaths occurred at Toulon last night—five in the hospital, three in town, and seven in the suburbs. It is feared the stormy weather will increase the violence of the epidemic. Six hundred people have left Toulon within two days for the Pyrenees. The deaths in Marseilles last night numbered sixteen. Between nine o'clock and noon only one death from cholera occurred at Marseilles. There is a large falling-off in the number of cases. The reports from Marseilles and Toulon up to half-past five this afternoon show the condition of affairs to be steadily improving. The Counselors of Arles who fled at the approach of the cholera will be prosecuted. A steamer with cholera arrived off Huelva, Spain, to-day. The inhabitants became panic-stricken and fled across the frontier into Portugal. Isolated cases of cholera continue to be reported in various parts of France, some widely distant from the infected district. The large number of those who recover from the cholera shows that the disease is not of the same deadly character which some previous outbreaks displayed.

Nearly all the houses in Massowah, Egypt, were destroyed by an earthquake, and the ships in the harbor were violently rocked. The inhabitants are panic-stricken, and have fled to the interior.

The Kabbabish tribe has declared against the Mahdi. The rebels maintained a heavy fire upon Suakin last night. Two Egyptian soldiers were wounded.

In the State of Queretaro, Mexico, a disastrous drouth still continues in many portions, and the city is suffering with an epidemic of typhus fever, small-pox, and measles.

John G. Brady of Alaska, George E. Ihrie of Pennsylvania, and Chester Seeber of California have been appointed United States Commissioners for the newly-organized District of Alaska.

A child died at Port Anderson, Miss., from what is reported to be cholera.

July 26.—The severe check encountered by the French forces in their invasion of Madagascar, although regarded by Englishmen generally with much interest, has occasioned among them but little surprise. That large quantities of arms and war material have been smuggled into Madagascar from different European ports has been long known to Londoners. Lately two full cargoes of arms and ammunition were shipped to the Hovas from England. Both are still afloat, but are believed to be in charge of persons who will succeed in eluding the French blockade. Several American officers have for months past been drilling the soldiers of the Hovas and superintending the construction of earth-works and lines of defense. The pass leading from the coast to Antanarivo, the Capital, is still maintained by the Hovas. During May and June last a Hovas emissary passed through England and Germany purchasing the most improved military rifles for immediate shipment to Madagascar. He is known to have expended over \$100,000.

An officer in Minneapolis, Minn., was fatally shot about four o'clock this morning, by one of a party of three roughs, whom he was trying to

quiet on the street. Great excitement prevailed throughout the day, this being the second policeman shot within a week. An unsuccessful attempt was made about midnight to take from jail and hang the three roughs who had been arrested.

July 27.—China has agreed to pay France an indemnity of 20,000,000 francs for the Lang Sou affair.

There were thirty-six deaths at Marseilles from cholera the last twenty-four hours. Only five of the twenty-seven members of the Municipal Council remain in the city.

There were eleven deaths from cholera at Toulon the last twenty-four hours. There were twelve deaths from cholera at Arles to-day and six at Aix. There is a panic in the latter place. There is an outbreak of typhus-fever in the Vosges. Of forty persons attacked ten died.

The Siberian pest has appeared at Gatschina. A committee has been formed, with Prince Schapoffsky at its head, to enforce vigorous sanitary measures to check the spread of the disease.

The Czar of Russia has appointed a commission to revise the laws relating to Finland, in the direction of the complete suppression of its local government. The Diet of Finland will be limited to a consulting role. The initiative of all laws will be delegated to a Governor-General. The reasons for this project are that Nihilists are making Finland the basis of plots against the Czar and his Government, and that the plots are connived at by the Finnish authorities and people.

A passenger steamer on the Volga River, Russia, capsized and twenty persons were drowned.

In the Harbor of Port Antonio, Jamaica, the brig Etta and schooner Bertha Watt were engaged raising the steamer Calvert, when the spars suddenly gave way and the brig rolled over and sunk. In going down the spars of the brig caught the masts of the schooner and that vessel was dragged down also.

July 28.—At a great miners' demonstration in Barnsley, England, attended by thousands the abolition of the House of Lords was demanded, and a resolution in favor of additional mine inspectors was adopted.

The European Conference on Egyptian affairs was in session three hours and a half, and then adjourned until to-morrow. Mr. Gladstone stated in the Commons that the adjournment was for the purpose of giving the delegates an opportunity to communicate with their respective Governments.

Further details of the collision of the steamer Laxham with the Spanish ship Gijon last week show that 130 persons died. The Laxham was struck amidships, and went down in twenty minutes after. The passengers and crew made their way the best they could to the Gijon, which began to sink soon after. The ship's boats were not able to hold one-half those on board, and those who were fortunate enough to get in first fought off with knives those who afterwards tried to get in. The scenes were sickening in the extreme.

There were thirteen deaths from cholera at Marseilles last night, fourteen at Toulon, and one at La Vallette, a village near Toulon. A strong wind from the north-west is prevailing, and the weather is cooler. The mortality is decreasing in the cities, but increasing in the country among the peasants. At Marseilles between nine a. m. and noon there were five deaths. At Mar-

seilles up to seven p. m. there were five deaths from cholera since noon.

An Athens dispatch says: The steamer Tiger, from Marseilles, arrived off the Pirraeus yesterday with two cases of cholera. Admittance to the port was refused, and the steamer departed for Smyrna. It is stated that the running of through coaches on the railways between Germany and France will be stopped for fear of cholera. Fugitives are now prevented from returning to Toulon. One who returned died yesterday. The Government has organized posts of sanitary supervision on the Lyons Railway and other lines. A Glasgow dispatch says: The steamer Clan MacLean, from Marseilles, has arrived. The Medical Examiner found no infection. The crew are perfectly healthy. A mild case of cholera is in one of the hospitals of Paris. There were three deaths from that disease at Toulon to-day.

In Toulon there are thirty-one cases at the Recoutre Hospital and 115 in the St. Mandrier Hospital. Three of the latter are serious. Two Toulon emigrants have died at Laseyne of cholera. Secretary Frelinghuysen has just received the following telegram from Consul Mason, at Marseilles, France. "There is a marked improvement in the condition of affairs at Marseilles and Toulon. The cholera deaths there from a daily average of sixty fell to forty-three Wednesday, forty-eight Thursday, thirty-eight Friday, fifty-eight Saturday, and thirty-six Sunday. Last night there were thirteen in twelve hours. The rate of mortality in all cases is also declining. At Toulon the average fell from forty to fifteen. Isolated cases are reported from various parts of the district. The epidemic is declared severe at Arles and Aix."

The regular troops quartered at Puerto Principe, Cuba, not having been paid for a long time and credit being refused them, went to the stores and forcibly supplied themselves with provisions. That having been telegraphed to the Captain-General, he sent for the Director-General of the Treasury, who declared that the only disposable money of the Government on the island was \$30,000 at Villa Clara, which was at once ordered by telegraph to Havana and thence remitted to Puerto Principe. The Spanish war steamer Concepcion received from Madrid sailing orders, but there being no funds to pay the crew she could not leave. Meanwhile the crew are dying of yellow-fever. Up to today sixteen men have fallen victims, among them two midshipmen, one the nephew of Gen. Beaumont, of Segundo Capo.

While digging recently at the old Santa Maria Convent in Guadalajara, Mexico, now used as a barracks, a system of subterranean galleries, so extensive as to have not yet been completely explored, was discovered.

A riot occurred at Klirnoff, Russia, yesterday. Some workmen attacked the shops of the Old Believers, whom they denounced as worse than Jews. The contents of their shops were carried off. One person was killed and two were wounded.

The Commissioner of Internal Revenue has decided that all taxes on distilled spirits must be paid the day they become due, otherwise the property will be distrained.

Robert Laughlin, the officer shot by the Minneapolis roughs Saturday morning, died today. It is feared that there will be another effort to get hold of the murderers for the purpose of

lynching them when they are brought into court during the week.

July 29.—The French Divorce act became law yesterday. Three thousand suits have already been commenced under it. Many of the suitors belong to aristocratic families.

Up to the present time there have been 1,145 deaths from cholera at Marseilles. Of the victims 798 were French, 322 Italians, and 13 Spanish. There was one American.

A merchant who arrived recently in Cairo from Kassala says that he saw a letter from Gen. Gordon, dated June 21. Gordon, in his letter, says he is safe and has abundant provisions and ammunition, but is short of funds. Khar-toum is surrounded on all sides by the Mahdi's forces, but Gordon hopes to make his way out when the Nile rises, and is equipping steamers with that object in view.

In Toulon seven deaths from cholera took place last night, and three occurred there this morning. At points outside the city to which the refugees fled twelve other deaths occurred. The malady seems, in fact, to be somewhat lighter in Toulon than last week, though the proportion of deaths in the hospital is greater than it has previously been. At Marseilles the improvement which set in late last week continues, and it plainly follows, as a consequence in part, the enforcement by the authorities of the needed health regulations in the slums of the worst quarters. The cholera is still raging at Arles. For its speedy decline there are no grounds of hope, fear being so great and vigorous work on the part of the authorities so rare.

At Aix les Baines the disease still finds easy victims among the cowardly and unreasoning people, who have gone into as great and foolish a panic as the people of Arles. Nearly twenty-five places in the South of France—chiefly in the Department of the Bouches du Rhone—are now afflicted with the pestilence, and report from one to three deaths each day. In these villages, crowded as some of them have been with refugees, so that strangers would find it difficult to get lodgings there for a night, the germs of disease brought from Toulon and Marseilles are beginning to develop, and, by means of the water, to spread themselves among the natives.

The Egyptian Conference met today at the Foreign Office. The delegates, however, had not received replies from their home Governments to the question which they telegraphed yesterday in relation to an important point that arose in their discussion. As the delegates were unprepared to take action before having heard from their respective Governments, the conference adjourned till Thursday. At the meeting yesterday of the Egyptian Conference, Count von Munster, the German Ambassador to England, proposed that the conference discuss the question of the reform of the Egyptian sanitary system, but Earl Granville, the British Foreign Secretary, declines the proposition, the other representatives concurring with him that it was a question outside the sphere of the conference. The other members of the conference, however, would have supported Count von Munster had the question been discussed. The latter asked the other delegates to note the fact that Earl Granville refused to discuss the subject.

July 30.—A mild form of cholera has made its appearance at St. Petersburg and Clarkoff, Russia.

Twelve deaths from cholera occurred at Marseilles last night and ten at Toulon. The force of the epidemic in these two cities continues to decline. Three hundred fugitives have returned home during the last two days. At Marseilles only one death occurred between nine a. m. and noon. There have been eight deaths from cholera at Marseilles since noon. The outlook continues favorable. Fourteen cases to-day were admitted into the Pharo Hospital at that city, seven were discharged cured, and sixty remain in the hospital. There were twenty-four deaths from cholera at Marseilles and eight at Arles during the twenty-four hours ended at nine p. m. to-day. Record of cholera cases in the hospitals at Toulon to-day: Admissions, 7; discharges, 11; deaths, 4; under treatment, 137. The visit of a deputation of the Extreme Left in the Chamber of Deputies excited languid interest at Toulon. Two fatal cases of cholera are reported in the Department of the Var.

The Mudir of Dongola telegraphs that a report has reached that city that Gen. Gordon has captured Berber. The Mudir, on receipt of the news, sent an official to Debbah to ascertain the truth of the report.

A dispatch from Foo Choo, China, states that there is great excitement in that city among the foreigners and Chinese. The French men-of-war off the port are under steam and cleared for action. A high authority in Foo Choo, however, declares that peace will certainly be maintained.

The French Chamber has voted 1,200,000 francs to defray the expenses of the occupation of Upper Senegal.

At a conference of English Liberal members of Parliament held in London to-day, a resolution was adopted on the motion of Mr. John Morley characterizing "the habitual disregard shown by the House of Lords for the will of the people" as "factious and unpatriotic." A resolution demanding the reform of the Lords was also adopted.

Daly, Egan, and McDonnell, alleged dynamiters, were placed on trial at Warwick, England, yesterday, on the charge of having explosives in their possession. McDonnell pleaded guilty to the charge of treason-felony. Daly and Egan pleaded not guilty. Daly will defend himself.

A priest, presumably of the Greek Church, headed a mob which attacked the Jews at Wittepsk, Russia. The military dispersed the mob and made some arrests; the priest escaped.

The great Powers have declined, in an identical note, to agree to the abolition of the foreign post offices in Turkey, and the International Postal Bureau also declines to interfere in the question.

It is reported that the German Reichstag will dissolve at the end of October. Dissensions exist among the National Liberals and United Liberals. Bismarck is concerting a modus vivendi between the National Liberals and Conservatives against the Radicals.

July 31.—The port of Puelva, in Spain, is declared infected with cholera. The ports between Cadiz and Ayamonte, both inclusive, are also suspected of being infected.

Six thousand persons are detained in various lazarettos on the frontier of Italy, and along the coast.

Three cholera deaths occurred in Marseilles and three at Toulon last night. Between nine

a. m. and noon three deaths occurred at Marseilles.

The lower classes in the vicinity of Marseilles dislike and oppose the physicians because they have got the notion that the physicians are helping the cholera along, in order to get rid of the surplus population. A paper read by a medical man in Berlin, lauding the cholera as sweeping off beings unfitted for the struggle of existence, has been widely reproduced in France, and has helped to prejudice the people against the doctors and to confirm them in the belief that the Government has adopted views similar to those of the Berlin essayist. An instance of the popular hostility towards the physicians occurred in Toulon yesterday. A doctor was going into the slums to attend a patient, when he was confronted by a party of the sick man's neighbors with knives, who chased him away and prevented his ministering to the sufferer.

The trial of the suspected dynamiters, Daly and Egan, was continued to-day at Warwick, Eng. The same precautions were taken to guard the court as yesterday. Col. Majendie, the Inspector of explosives, testified that Daly had in his possession when arrested six bottles of sulphuric acid and four dynamite bombs. The bombs only required the insertion of sulphuric acid to produce an explosion. He knew no purpose, scientific or practical, for such bombs, except to take life.

"The Mudir, with two battalions of Bashi-Bazouks, a detachment of mounted infantry, some guns, and 4,000 armed volunteers, attacked and defeated a rebel Shiek named Ahmet el Hoda, who was intrenched in the Amukol District among the ruins in the mountains. The rebels were driven completely out of the province, and Dongola is now safe and tranquil. A messenger from Gordon has arrived with a letter for the Mudir, and is awaiting a reply."

The Egyptian Conference met in the Foreign Office to-day. There was no hitch in the discussion to-day, and it is thought probable an arrangement will soon be agreed upon. The conference adjourned to Saturday.

The German Colonization Society invites the public to assist in founding farming and commercial colonies in Central Africa.

At the meeting of the Chicago Board of Education, the study of Greek in the high schools was abolished by a vote of 13 to 1.

FIRES—STORMS—ACCIDENTS.

July 24.—Overholt & Co.'s distillery at Connelville, Pa., caught fire late Wednesday night and was burned to the ground. The bonded warehouse attached, containing 7,000 barrels of whisky, was also destroyed. The loss on the buildings was \$115,000, and on the whisky \$550,000.

A fire at Two Harbors, a small place near Duluth, Minn., destroyed seven buildings and contents, all occupied as saloons. The total loss was \$7,000.

Central Iowa, and parts of Wisconsin, Maryland, Connecticut, Kansas and Indiana were swept by severe wind and rain storms, doing much damage to growing grain, fruit trees, etc.

A passenger train ran into a street-car at Waterford, near Troy, N. Y. A woman who was in the street-car, was killed, and a boy fatally injured. Three other persons in the street-car and the driver were badly hurt.

July 25.—Charles F. Sauer & Co.'s tannery at Louisville, Ky., was destroyed by fire yesterday

morning. The total loss is about \$60,000, partially covered by insurance. During the progress of the fire a fireman fell from the burning building and was fatally injured. Loss by fire at Stillwater, Minn., foundry, \$4,000. Charles City, Iowa, wagon factory, \$25,000. Near Waco, Tex., \$8,000.

Heavy winds and rains did much damage in various parts of Wisconsin, Illinois, and Kentucky. One man was struck by lightning and killed, near Danville, Ill.

The boiler of an engine on the Lehigh Valley Railroad burst near Whitehaven, Pa., J. W. Harsel, the engineer, his son, who acted as brakeman, John Armbruster, the fireman, and a telegraph operator named Smith were instantly killed. An engine was thrown from a temporary bridge, near Shreveport, La., and two men killed.

July 26.—A wonderfully destructive hail-storm occurred in the Towns of Pleasant Valley and Clear Creek, Wis., which visited those sections between two and four o'clock yesterday afternoon. The storm was a continuation of the one which struck Eau Claire at about the same hour, and traveled in a south-westerly direction. Reaching the north-west section of the town of Pleasant Valley, it assumed the nature of a tornado, and for a distance of six miles in length and one mile in width it swept the ground like a vast mower. Hailstones fell in showers and covered the ground to the depth of three and four inches. Many of these were picked up after the severest of the storm was over, and were found upon actual measurement to be eight and ten inches in circumference and weighed as many ounces. Most of them were as solid as a rock and the outer surface was as smooth as a cobblestone; others were rough and jagged. Crops were completely destroyed, trees stripped of their verdure, stock killed and injured, and shingles and boards torn from buildings. G. A. Buffington, W. D. Hatch, W. W. Jackson, and J. G. Clager, all farmers, and living in the track of the storm, are prepared to make affidavit that the hail actually fell the size mentioned, and can procure affidavits of many others who will corroborate their statements. Several persons working in fields were overtaken by the storm, and before they could reach shelter their heads and hands were fearfully lacerated by the falling hail, and in one instance it is thought a laborer has been fatally injured. Two hours after the storm, which was followed by a scorching sun, hailstones were picked from the holes in the ground made where they first fell as large as hens' eggs. Estimates as to the damage caused by the storm can not now be completed, yet it will exceed any loss ever occasioned in a similar way. "Dakota," said a recent comer from that State upon learning of the storm, "can boast of its storms as being great, but this instance holds over her severest."

A stack of wheat near Havana, Ill., under which two men were sheltering themselves from the storm, was struck by lightning, consumed, and the two men fatally burned.

Reports are coming in from the country near Rockford, showing that the storm last night did great damage. A prominent farmer says that he has lived there for forty years and never before in all his life has seen such a terrific and devastating storm as visited his section yesterday afternoon. The corn is all down, and a large quantity broken off and doubled up so that it will nev-

er stand up. A large quantity of the corn that is down is covered with mud and ruined. The oats in his section are badly lodged and considerably ruined. The strong wind twisted the heads of the oats off in several places.

A severe windstorm unroofed several warehouses at Cairo, Ill. Wharf-boat No. 1 was sunk.

A half-formed cyclone passed over Terre Haute, Ind., damaging trees and small buildings.

Six persons were killed by lightning in Central and Southern Ohio.

A terrible wind storm passed over Vandalia, Ill., unroofing buildings, uprooting trees, etc.

July 28.—There was a disastrous fire to-day at Marash, Asia Minor. A thousand shops, two hundred houses, four hotels, three mosques, and the municipal palace were destroyed.

At Matanza, Cuba, Saturday night a fire totally destroyed the lumber-yard of Senor Zabola. Loss estimated at \$100,000; uninsured. The fire continued to burn fifteen hours.

Forty-one buildings, including banks, hotels, stores, saloons, and the public offices were destroyed at Devil's Lake, Dak., yesterday. The flames swept everything before them.

During the recent heavy rainfall in Poland and Galicia whole districts were completely flooded, hundreds of families losing their homes. At one small trading town the value of the hay washed away was \$60,000, at another \$30,000, and in a third \$10,000. No fewer than 100 villages have been ruined. Old inhabitants say nothing equal to the devastation has occurred since 1813.

Later news from the cyclone of Saturday at Edekon, Chowan county, N. C., is that, besides destroying several stores and unroofing others, it totally wrecked the colored Episcopal church, the market house, the academy, and one newspaper office. The street was blocked with debris. The cyclone was a hundred yards wide. A colored child aged twelve years, was instantly killed and three women injured. The damage is estimated at \$15,000.

A recent collision on the Central Railroad near Queretaro, Mexico, killed two engineers, a fireman, and five brakemen.

A cyclone struck Reidsville, N. C., last evening. Mr. Paschall's house was blown away and the roof was taken off the Eagle warehouse. The store of E. M. Redd & Co., was destroyed. Two negroes were badly bruised, one having been blown one hundred yards and the other fifty. The damage to crops is extensive.

The mail steamer Plover, from the Straits of Belle Isle, and recent dispatches report a furious northeaster on the coast of Labrador, beginning July 9th and lasting ten days. Several fishing craft were sunk and lost. Only two persons are known to have been drowned.

Freight train No. 58 on the Lake Shore Road, Indiana, ran into another directly in advance of it about five miles west at an early hour this morning. The caboose was smashed in pieces, and Thomas Stack of La Porte, a passenger, was killed. The engineer, fireman, and brakemen were considerably injured by jumping. The cause of accident was fog, it being so thick the engineer could not see the train ahead.

On Lake Superior, the propeller, J. M. Osborn, was run down and sunk by the steamer Alberta. Eight lives were lost.

July 30.—The villages of Rybatzkoze and

Smolenskoge, near St. Petersburg, have been destroyed by fire.

The village of Luning Nev., except the railroad depot, was destroyed by fire Tuesday night.

Advices from up the George's Creek Valley, Md., confirm the reports of yesterday's disasters. The valley is a scene of wreckage from end to end. At least fifty houses are gone. Two unknown bodies were found near Barton to-day. These but make it more certain that when the floods subside many more will be found. A house occupied by a miner named Thomas Isenberg and his family of six persons is gone and no trace left of either people or house. It is now known that fifteen persons are dead. How many more cannot be guessed. The loss to property swells every hour, and it is now placed at \$250,000. The loss to mines will cause a delay that will prove serious to the workingmen, to producers, and to consumers. The Franklin Phoenix, and Potomac coal-mines all lose heavily. The Potomac is rising rapidly to-night, and it is still raining in the mountains. Damage is also reported along Cheat River. The railroad is damaged more than was at first supposed. Business is prostrated the whole length of the valley. It is feared that many people will suffer for food and clothing. Citizens of Piedmont will take measures to assist deserving parties. Mrs. McCormick and her daughter Mary were drowned in the flood; also, two children of Richard Moody, all of Barton. At Lonaconing the houses and places of business of Henry Williams, Benjamin Coburn, John M. Boyd, William E. Hartman, John Ferrans, August Eichorn, and George M. Cochrane were washed away or greatly damaged. The bodies of the drowned have been recovered. No further loss of life is reported except at Bartor. The work of repairing the break on the Chesapeake & Ohio Canal is retarded by storm.

FINANCIAL AND CROP REPORTS.

The Coatsville Iron Company of Westchester, Pa., has failed. The liabilities are about \$250,000 and the assets are estimated at \$30,000. The failure is said to be due to the suspension of the agents, Carmichael & Emmens, of New York.

The annual report of the Northern Spinners' Association of England, states that the cotton trade has not been prosperous during the last year. It draws attention to the competition offered by the growing and spinning industry in India, and declares that this competition is becoming serious. The trade also suffers heavily from damp and sand in bales. Moreover, there has lately been a serious mixture of inferior cotton in bales purporting to be of the higher quality. The report urges the importance of a strict examination of the bales when opened.

Frederick Deutsch, a Chicago wholesale cigar and tobacco dealer, failed July 24th. The liabilities are placed at \$35,000.

An organization under the name of the Miners' Amalgamated Association is being perfected in the bituminous and anthracite coal regions of Pennsylvania and Ohio. It is estimated that a membership of 100,000 has been already obtained. The organization will be extended to the West. The leaders claim that it will be protective in its character, and that strikes will be discouraged as far as is consistent with the interests of the members.

The grain crop prospects are very bad through

the entire country of Mexico, on account of drouth and the ravages of grasshoppers and locusts. Much suffering has already occurred among the poor because of the high prices of the necessaries of life.

The report of the Commissioner of Internal Revenue for the fiscal year ending June 30th shows that the aggregate receipts of his department were \$121,890,039, a decrease of nearly \$23,000,000 compared with the previous year. The State of Illinois contributed the largest amount—\$23,520,484.

Members of the Amalgamated Miners' Association in Ohio and Pennsylvania are forming a combination against the company store, better known, perhaps, as the truck system.

Returns from 159 letter-carrier post-offices for the quarter ending June 30th show a falling off in revenue as compared with the corresponding quarter of the previous year of \$350,316. On this basis the receipts for the year will be \$2,000,000 less than for the previous year. The diminution is due to the reduction of letter-postage from three to two cents. The post-office authorities look upon the showing as satisfactory.

A valuable gold-mine has been discovered in the District of Sabinas, State of Nuevo Leon, Mexico. A company is being formed to work it.

The new winter wheat is arriving in Chicago rather freely as compared with other Western points, and meets with a very good demand by shippers, while the stocks of old spring wheat are reduced to a much lower point than the average volume of several years past at this date. The trade has hitherto been inclined to believe that farmers will not market their wheat to any considerable extent at present prices. There is now some difference of opinion on this point, as low quotations for wheat are justified by the general depression which has put other staples to minimum figures. It does appear probable, however, that the recent rains have done much to retard the movement from first hands by hindering work with the thrasher. The new spring wheat will not be ready to market for some weeks yet. Foreign buyers have been good customers for our wheat hitherto, but now seem more disposed to wait awhile till they see a little more in regard to the volume of deliveries by American farmers and the effect on prices here.

J. H. Kerrick & Co., Minneapolis, Minn., failed July 26, for \$60,000. The Detroit Michigan Wire Works have been attached for over \$10,000.

Four of the principal colonization companies of Canada have memorialized the Dominion Government in favor of more liberal subsidies of public lands to railway companies in the Northwest Territories.

According to Mr. Baynes, statistical agent of Dakota, the spring-wheat crop of that Territory will yield 26,000,000 bushels. The grain is of good quality. The Minnesota crop is estimated at 44,000,000 bushels. The winter-wheat yield in Nebraska will be from thirty to forty bushels per acre, and the spring-wheat yield from twenty to twenty-five bushels. Rye, oats, corn, and barley promise well in Nebraska and Minnesota.

Reports of the condition of the crops in Iowa and Illinois continue favorable. This is especially so as to corn. Wheat will be up to the average. The smaller grains are fair to good. The potato crop has suffered in some localities on account of drouth.

Reports from twenty-six of the leading clearing-houses of the United States, outside of New York, show that the aggregate of the clearances for last week was 11.4 per cent less than the aggregate for the corresponding week of last year. The New York Clearing-House report shows a decrease of 23 per cent.

The total cost of the Greeley relief expedition approximates \$700,000. The estimated cost was \$500,000.

In Kentucky, Ohio, and Indiana the wheat crop is reported excellent; corn has suffered somewhat from the drouth, but is now improving; the oat crop is promising; tobacco has suffered in some localities, but generally speaking is a healthy crop.

The balance of trade against this country for the first twenty-nine weeks of 1884 amounts to \$74,144.47.

The manufacturers of steel rails in England, France, Belgium and Germany, have been successful in forming an international "ring." The agreement which has been made, fixes prices, and allots a certain amount of work to be done by each member.

The Commercial Bank of Brazil, Ind., has suspended. It was the only institution of the kind in the place, and was largely patronized by the farmers, merchants, and miners residing there and in the vicinity. The liabilities are placed at \$140,000.

Steel rails have been selling recently in the west at \$28 per ton, but it is reported now that the mill-owners can obtain all the orders they can fill at \$30 per ton. They are waiting for an advance in prices. They have no fear of English competition, as the lowest price at which English rails can be delivered here is \$40 per ton, which includes a tariff of \$17.

According to the report of the Secretary of the Iowa State Agricultural Society the condition of the corn crop in the Hawkeye State is 117 per cent, being 35 per cent better than a year ago. Winter wheat is 95 per cent; spring wheat, 99 per cent; winter barley, 98 per cent; spring barley, 104 per cent; winter rye, 98 per cent; spring rye 93 per cent; oats, 99 per cent; flax, 98 per cent; timothy, 90 per cent; clover, 98 per cent; Irish potatoes, 101½ per cent; apples, 89 per cent.

Three large building firms of New York have acceded to the demands of the striking bricklayers for nine hours' work per day.

The Canadian lumber export for South America amounts for the season to 7,000,000 feet—2,000,000 in excess of the export for the same date last year.

A New York firm, Zimmerman & Forshay, shipped 60,000 trade dollars and 100,000 Mexican dollars to China July 31.

Joseph Hodgson & Son, of Philadelphia, have failed. Liabilities, \$39,000; assets not determined.

P. M. Hargrave, a banker of Lampasas, Texas, failed July 31; liabilities, \$40,000. Mr. Hargrave claims the assets will cover the debts.

The McGuigan natural gas well in Washington county, Pennsylvania, has been sold to the Westinghouse gas syndicate for \$200,000.

The *Mark Lane Express* in its weekly review of the corn trade says: The weather last week, owing to heavy thunder-storms and cold nights, was detrimental to the wheat crop generally. Nevertheless there are some splendid fields of wheat which show the finest appearances still in favor of an average yield.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Selected Poetry.

EN VOYAGE.

Whichever way the wind doth blow,
Some heart is glad to have it so:
Then blow it east, or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
What blows for one a favoring breeze
Might dash another with the shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a Higher Will
To stay or speed me, trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm and will not fail,
Whatever breezes may prevail,
'Tis land me, every peril past,
Within his sheltering heaven at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east, or blow it west,
The wind that blows, that wind is best.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

ORATION, BY ELDER H. A. STEBBINS, AT LUCAS, IOWA, JULY 4TH, 1884.

MR. PRESIDENT, LADIES AND GENTLEMEN:

As citizens of the United States we are assembled in this grove to-day, as in thousands of other places throughout our broad land other multitudes are assembled, to celebrate another anniversary of our country's liberty, the one hundred and eighth birth-day of our national life. For as the natal days of great men are celebrated, the American honoring the day of Washington, the Scotchman the day of Burns, and other nations the birth-days of renowned leaders, wise statesmen and noble benefactors, so do we, as the people of America, no matter what was the land of our nativity, celebrate the birth-day of the great republic, under whose wings we are sheltered, and by whose laws, when justly administered, we are protected in all lawful use of life and liberty, and in the pursuit of happiness.

We look back to that eventful period in history, to the day whose anniversary we now celebrate, and how small was the beginning, how insignificant and apparently futile in the sight of the kingdoms and monarchies of the Old World, was the struggle for an independent national life, more especially a struggle for freedom from Kingly rule in the scarcely known New World. To all of gazing, wondering Europe, the odds seemed heavily against it, but they knew not that God and the right were upon the side of the youngest of the nations. She was born of them all, but in her blood was a new element, the innate demand for a newer and

broader life, for a larger and better existence than their fathers knew as subjects and vassals of the monarchies where they lived and died. And to answer this demand for a better and greater life in a wider field, God had himself prepared the land and was ready to open the door unto its accomplishment, thereby not only fulfilling their desire but also his will and long-time intention to make this New World, as we call it, the place where Liberty could raise her ensign. For here indeed he destined her to proclaim unto all the inhabitants of the earth that the boon of freedom was intended of God as the birthright of man everywhere, of the universal race wherever found, and to establish that grand truth, which was so aptly expressed to the world by the immortal Lincoln, namely that "the government of the people, by the people, and for the people," is the best form of government that can rule upon the earth. Especially is this true if equity and justice shall be in the hearts of lawmakers and rulers, and if corruption and bribery, oppression and monopoly shall be kept from doing their evil work.

The birthday of the nation was as that of a child, a day of weakness, a day in which it began to feel its way out into the unknown, into the untried, in blindness and uncertainty, but directed, we now know, by the great omnipotent hand, inspired, led, called out by the mighty voice of God. And how soon, through the stress of circumstances, and by this leading, was the new born nation forced to feel the pulsations of strength, and the coursing of vital blood through its veins, until in the same hour, as it were, it took the weapon placed within its hands, and with God given strength, struck for the altars and the fires of liberty. It was as the awakening in one day from the sleep of infancy to the strong sinews of young manhood. For, indeed, the nation knew not its strength, its power, its capacity or its possibilities even, till it put forth the effort and found that the love of liberty, which under God is the birthright of all people, had nerved its arm with more than human strength to strike off the shackles of slavery, the rulership of a tyrant, the servile livery of dependent colonies and to put on the garb of a nation, to become an independent government among the peoples of the earth. With these new elements of life the nation stood forth as a young David to do battle with all the opposing and oppressing Goliaths of the monarchial world, at the same time calling from bondage and darkness the children of those lands who might wish freedom of speech and of worship.

The nation was to the world a new form of creation, whose infancy they thought was to be its end, whose life could not be prolonged beyond childhood, and the possibility of whose success was for long years denied by the nations of the earth.

But God had designed better things for us than the nation's death in infancy or childhood. For I am one of those who believe that an overruling Providence,

even a wise and personal God does indeed preside over the destinies of nations.

After man had perverted the right way, after the stake and the inquisition, then God moved upon the hearts of valiant men, the Dark Ages were slowly emerged from, and, through Wickliff, John Huss, Jerome of Prague, Savonarola, Luther, Melancthon, Zuinglius, the Whitefields, the Wesleys and others, he caused religious liberty to come in, and the love of it to grow in the hearts of the people unto the lessing of bigotry, intolerance and superstition. There is enough of these still in the world, but, through the degree of religious liberty that was reached, it became possible to bring in civil liberty for all men, such as could not have been attained without first freeing man from religious bigotry and superstition. Hence America was prepared and here was to be witnessed an effort for that condition of freedom which is right and good in the sight of God and of all just men, so that in and by both civil and religious liberty all men might be and may be free and equal, if they and their rulers will that it be so.

As a Latter Day Saint I believe that the Bible tells of this land as a land of freedom and deliverance. Among the prophecies concerning its character and destiny is that of Ezekiel 17th chapter, 22d and 23d verses, which read as follows:

"Thus saith the Lord God, I will also take of the highest branch of the high cedar, * * I will crop off from the top of his young twigs a tender one and will plant it upon a high mountain and eminent, * * and it shall bring forth boughs and bear fruit and be a goodly cedar, and under it shall dwell all fowl of every wing, in the shadow of the branches thereof shall they dwell."

Have not the fowl of every wing, the people of every land, found shelter under this broad tree of liberty? Has it not grown from the tender plant of small beginning unto one of great renown in the eminence where God "set it?" It has indeed been the resting place for people of every clime, a shelter and refuge for them all.

But even America blundered in carrying out the great design, and, after fleeing from oppression themselves, they became the oppressors of others, till the inconsistency and the unrighteousness of this became so apparent that the nation arose and struck off the manacles from the millions that were held in bondage. Hence it was not for long years, not until within the memory of most of us, that the great lesson was fully learned. For, whatever may be the differences between the races, or the labor troubles that may arise, the greed for gold is the cause of the chief troubles of the day, not the color of man's skin nor the place of his birth.

I, in common with many of you here to-day, went upon the Southern battle field to maintain the supremacy of the nation, to assert the idea of the fathers of the country, that the States are and of right ought to be united *not* divided, that in union there is strength, that in disunion there is weakness, nay, more, there is defeat and

ruin of the national life, of the national existence that was founded by those fathers of the republic.

With that idea the thirteen colonies joined in one common bond of union and became one people, imbued with one hope, and that hope—Freedom; inspired with one impulse, and that was Liberty, liberty for themselves, liberty for their children, liberty for all who should come after them upon this land, even unto all generations, if they will carry out the principles of freedom. Our fathers were no longer colonists, with different interests as citizens of different colonies, but one people. Patrick Henry declared that British oppression had destroyed the boundaries between Virginians, New Yorkers and New Englanders, and said of himself, "I am no longer a Virginian but an American." And, in thinking of those days and of that people, allow me to quote from one of the books believed in and held to by the Reorganized Church of Christ, so that we, as Latter Day Saints, may stand before the people in our true light, and as we always have been, namely, lovers of our land and our nation, sustainers of our government and of its laws, many of us having also marched and fought for the perpetuity of our common country. In the book alluded to, the Doctrine and Covenants given of God to the church, it is written as follows:

"It is not right that any man should be in bondage to another. And for this purpose have I established the Constitution of this land by the hands of wise men whom I raised up for this purpose."

Again:

"And that law of the land which is constitutional, supporting the principle of freedom, is justifiable before me, therefore I justify you in befriending that which is the constitutional law of the land."

Again:

"He that keepeth the law of God hath no need to break the law of the land."

From another book, called the Book of Mormon, I quote the words spoken to the ancient inhabitants of this land, to whom the promise was given that this should be a land of liberty. I read there as follows:

"And this land shall be a land of liberty, and there shall be no kings upon this land. And I will fortify this land against all other nations, and he that raiseth up a king against me shall perish, saith God."

How wonderfully true did this prophecy prove in the case of Napoleon the Third, wherein he sought to establish Maximilian on a throne in Mexico. Both of these did perish in the attempt to establish a monarchy in North America, because the hand of the Almighty was against it.

Yes, we believe that this government is, in theory and principle, the best one upon the face of the earth, and that the best men should be sought for as rulers, in order that the liberties of the whole nation may be best assured. And, in this rulership of the people for the benefit of the people, our nation can continue to be the greatest and best one upon the earth if we can keep down and out official bribery, political

corruption, the growing greed for sudden wealth by speculative gambling, the tendency to undue monopoly, whereby the laboring man may become a dependent factor only, if all these and the curse of strong drink, which so largely tends to take away the remaining liberties and to impoverish the laboring classes, as well as to ruin all society by its inroads, if these evils can be kept down, and public and private virtue be stimulated and increased, then honor, dignity, peace and prosperity would crown the land, and the love of our fellow men and of God would make our country the place of safety and refuge, the haven of rest for all who would come unto us.

In this spirit and with such a purpose was the war of the revolution fought through, and, after long and weary years of sacrifice and devotion, of prayerful waiting and anxious toiling, both at home and in the patriot army, the soldiers clad in rags and with insufficient food, enduring the snows of Valley Forge, hoping almost against hope, after such years, unknown in our day, they achieved the great victory of right over might, and thereby gave to us blessing and prosperity under freedom's banner to this day. Their sentiment that "all men were created equal, and endowed by their Creator with certain inalienable rights," is honored still; and these words yet live in the hearts of all loyal and patriotic citizens of the United States, no matter in what lands they may sojourn for a season, or where they may dwell.

And, that this grand idea, this inspired breathing of the patriot fathers, might be maintained, might be perpetuated as the very spirit of liberty and freedom in this land, with this idea and motive went forth in our late war the hundreds of thousands who were the very strength and sinew of the nation, to battle for the national life, declaring that the Union is one and inseparable, now and forever. Shall we not then give to them, both to the living and to the memory of the dead, the honor that is due to every true patriot.

By the laws of Congress pensions have been allowed and claimed by many, perhaps by some unjustly, but the majority needed all they obtained, the sick, the wounded, as also the widows and orphans, and the aged fathers and mothers whose loved ones returned no more to them. Though I was but a boy, yet in vivid memory stands before me the hot and toilsome march over miles and miles through stifling dust, the dropping out by the way through sheer weakness or fatal sickness, the deaths on either hand day by day from disease or the leaden ball; the cold and rainy battle field with no tents and only rail pens of shelter that did not shelter. My comrades here to-day can remember all these things, and many more, that make us feel that money can not compensate for this nor for the weary years of lost health and shorn power through which some of us have suffered even until now, while many we have laid to rest as the years went by. Though there be unworthy men as men, yet give honor to the soldiers as a class, for by their work of twenty years ago does the Union still live

to-day. And the generation now growing can not realize what deprivation, what suffering, what misery many thousands passed through, with a pure and true love of their country in their hearts, without a sordid or a selfish motive for mere gain or mere honor. Let us, therefore, in the language of Abraham Lincoln resolve "that the dead shall not have died in vain, and that the nation shall, under God, have a new birth of freedom."

And to my comrades I would say, Live so as to show forth by your personal self-government, and by your private and public acts, that you were indeed and still are to-day and will be for all time, lovers of justice and of just government, lovers of truth, purity, righteousness, honesty and honor, so that none may call you unworthy; live so that you may ever be the guardians of truth and virtue in yourselves and for all others, and so that men may trust your word and your honor with the highest confidence, such as time and experience shall not dim but only brighten. Breathing a prayer for the perpetuity of our nation, and with a wish for an exhibition of a greater degree of political, public and private virtue and honor in our land, I bid you adieu.

Selections.

REVELATION REVISERS.

PREPARATION OF A REVISED BOOK OF MORMON.

PEN PICTURES AND OPINION OF THE REVISORY COMMISSION.

AN INTERVIEW WITH A WITNESS TO THE DELIVERY OF THE PLATES.

LEADING LIGHTS WHO DENY THAT JOE SMITH INDORSED POLYGAMY.

SOMETHING ABOUT A CREED MUCH CONDEMNED BUT LITTLE UNDERSTOOD.

[St. Louis Republican, July 16th.]

INTEREST has been revived in questions relating to the origin of the Church of Latter Day Saints and the authenticity of the manuscript from which the Book of Mormon was printed, and which is now being compared with the various editions of that book by a commission now sitting at Richmond, Missouri. Dispatches to the *Republican* a week or two since gave an account of the proceedings of the commission, but other dispatches, stating that the commission was composed of a delegation from Utah, and representing that the work of comparison is being done from parchment and from the original plates, with other glaring mistakes, is almost too absurd for refutation. It has been known for many years that the original manuscript, as dictated by Joseph Smith, and from which the first, or Palmyra (N. Y.) edition of 1830 was printed, has been in

possession of David Whitmer of Richmond, who was one of the original, and only surviving witness of the revelator's work. It is known to many that the church authorities of Salt Lake have made overtures to Mr. Whitmer to get possession of the manuscript, but without avail, he holding the document as a sacred deposit.

A VISIT TO RICHMOND.

To carry out a purpose contemplated for some time, a *Republican* representative took the train at St. Louis, and arriving in Richmond next morning, he was driven through a portion of that beautiful town, now fully recovered from the devastation caused by the cyclone of 1878, and set down at the Wasson House. Nearly the first man struck happened to be Mr. David J. Whitmer, the son of David Whitmer, to whom the purpose of the visit was made known. Mr. Whitmer stated that owing to the advanced age and feeble condition of his father's health, the family had objected to visitors out of a feeling of curiosity calling on the old gentleman and interrogating him on these matters. He objected to these visits, and though his memory was unimpaired relating to bygone events, it was rather unpleasant and did no good. The commissioners were in session at his house, and it was for them to say whether they desired to be interviewed, but as for seeing the old man it would be better to get Mr. Farris, Gen. Doniphan or Col. Childs, old friends of his, to be introduced. The Hon. John T. Farris, the well-known and able representative from Ray county in the Legislature, was readily found at his law office, and with him a call was made at the residence of Mr. Whitmer. He occupies a tasty looking frame dwelling, which was nearly destroyed by the great cyclone and has since been rebuilt. The old gentleman was at work in his garden when the cyclone swept over the town, and was wounded on the head by a flying missile. He is well fixed, with pleasant surroundings, having been engaged in the livery business, from which he has retired with a competency. The walls of the lower parlor are ornamented with a few pictures, among which is a portrait taken of Mr. David Whitmer when he was thirty-five years of age, betokening a more robust health, florid face, and determined energy. The portrait of his wife hangs by the side, a pleasant beauty, who is still alive and going down the hill-side of life the cheerful companion of her husband.

Word was brought down that Mr. Whitmer was engaged with the commission, and the invitation was extended to call on him there, as he felt too feeble to walk down stairs. Mr. Whitmer was found in the chamber above, lying on his bed in a room adjoining the commission, and communicating with it by an open door.

THE WITNESS OF THE REVELATION.

The old gentleman rose from the bed and received his callers very cordially. In person he is above medium height, very lean and feeble, and, with stooping shoulders, bears the marks of advancing age, being now in his eightieth year. The lips

are drawn in, from the absence of the teeth, and he converses in a tremulous voice. So great is the change that he would hardly be identified from his picture taken in early manhood, during the glowing vigor of health. He said that he was ready to respond to inquiries of his past history, but intimated that it had all been published, and, as for that portion connected with his sojourn in Missouri, there was so much of it that he did not wish to go over it again. He preferred that such information as was desired should be obtained from the gentlemen composing the commission, and thereupon the callers, accompanied by Mr. Whitmer, entered their room.

THE REVISERS.

At one end was a table around which the ministerial conclave was seated, each holding a book, except one of the members, who was reading from a manuscript. It was a convocation of men whose labors would doubtless be handed down in the church as a memorable event, that of verifying the various editions of the Book of Mormon from the original manuscript, in the presence of the only surviving witness of this great revelation to man. As Mr. Farris and the *Republican* representative entered the room these holy men suspended their work, and rising to their feet, the former were introduced to President Smith and by him were introduced to the other members of the board. The reception was extremely cordial, and while Father Whitmer, in his feeble state, extended himself on a bed near the table, the commissioners participated in a running conversation for half an hour. The following are the members of the commission: Rev. Joseph Smith of Lamoni, Decatur county, Iowa, president of the Reorganized Church of Jesus Christ commonly called Latter Day Saints, and editor-in-chief of the *Saints' Herald*. He is the eldest son of Joseph Smith the prophet and inspired translator of the Book of Mormon from the golden plates.

William H. Kelley of Kirtland, Ohio, missionary in charge of Michigan, Northern Ohio, Western New York and Western Ohio mission.

Alexander H. Smith of Independence, Mo., missionary in charge of Pacific Slope Mission, comprised of California, Oregon and Nevada. He is the second son of the prophet, Joseph Smith.

Thomas W. Smith of Independence, Mo., missionary in charge of Australian Mission, including Australia and Society Islands and other Polynesian isles.

The three last named are a committee appointed by the General Conference of the Reorganized Church, held at Stewartsville, Missouri, April 6th to 15th, 1884, to compare the Palmyra and the current editions of the Book of Mormon with the original manuscript now in the hands of David Whitmer of Richmond, Ray county, Mo. The object of the examination is to discover whether there are differences as alleged by some between the printed edition and the manuscript. They have been engaged in the work for five days up to Monday night, and expect to spend

some three days more, closing Wednesday night.

HOW THEY DO IT.

The Manuscript of the Book of Mormon.—The manuscript held by "Father Whitmer," as he is designated by the commission, is handed out in sections, the leaves being firmly held together. It is the original from which the Palmyra or first edition was printed in 1830, and bears very plainly the printer's marks. The manuscript, which was examined by the reporter, is common, rather coarse foolscap in use fifty years ago, and the penmanship is in a medium hand, plain and perfectly legible. It appears that some five different persons were engaged in writing the document as Joseph Smith dictated the subject matter. Father Whitmer, who was present very frequently during the writing of this manuscript affirms that Joseph Smith had no book or manuscript, before him from which he could have read as is asserted by some that he did, he (Whitmer) having every opportunity to know whether Smith had Solomon Spaulding's or any other persons' romance to read from. The commission have before them various editions of the Book of Mormon; first and most important the original Palmyra edition of 1830. Then there are the Kirtland edition of 1835, the Nauvoo edition of 1843, the Plano (Ill) edition, and various editions published by the polygamists of Salt Lake City. There are also five European editions published in England, Denmark and Sweden, Germany and France. One of the commission said it must be stated in behalf of the Salt Lake edition that they have made no changes from the original manuscript, except what may be said of other editions, and these consist merely of changes in verbs and tenses. Whenever an alteration is detected which consists, for instance, of the substitution of the relatives, who, which and that, and the tenses of the verbs, the person holding the edition in which such change is detected erases the word and substitutes the original word as it exists in the manuscript, interlining the correct word in the printed book with a pencil. The intention is probably to print an edition, thus corrected from the manuscript, which will be recognized as genuine at least by the Reorganized Branch of the Saints.

HE WILL NOT GIVE IT UP.

It is well known that some years ago Orson Pratt and Joseph F. Smith, the son of Hyrum Smith of the Salt Lake Branch, came to Richmond, and calling on Father Whitmer offered him any sum he would name (the amount being stated at \$100,000) if he would surrender to them the original manuscript. They said they wanted the manuscript solely for the purpose of placing it in the archives of the church at Utah for preservation. Mr. Whitmer informed them that he would not part with it for any amount of money. He was its custodian, and it should be preserved as a sacred deposit by himself and heirs.

The latest edition of the Book of Mormon has been verified the same as was

done with the Bible, for convenience to the reader. The manuscript was written from the dictation of Joseph Smith by the following amanuenses: Oliver Cowdery, Emma Smith, wife of Joseph Smith; Christian Whitmer and Martin Harris, and it is supposed that Alva Hale was also employed as one of the scribes, but Hale only wrote a small portion.

HOW WHITMER GOT IT.

Oliver Cowdery, the principal witness and scribe of Joseph Smith, became the possessor of the manuscripts which he retained and brought with him to Missouri. Oliver Cowdery was the brother-in-law of Jacob Whitmer, and he died at Richmond in 1850, in the house adjoining Whitmer's, and the latter naturally came in possession of the document. Oliver Cowdery is buried in the old cemetery, near Richmond, and his wife and daughter are still living in this state.

For the brief time that the commissioners were disengaged there was a good time for interviewing, but there were too many of them at once, and, like the fowler distracted by the flocks of pigeons on the trees, in the wheat stubble, with others flying overhead, shots were rather scattering.

PRESIDENT JOSEPH SMITH.

President Joseph Smith is a gentleman of rather imposing appearance, well built, piercing eyes and dark beard mingled with gray, flowing down below the chin in patriarchal length. In physical appearance he is quite as striking as the late President Garfield, whom it is said he resembles, and possesses much of the same magnetism. He is good looking, and Gen. Doniphan informed the reporter that he takes after his mother, a fine looking lady, whom he knew well. He is withal a stout looking man, weighing 210 pounds and his height is five feet eight. He stated that he was born in Kirtland, O., and is about fifty-one years of age. He remembers his father who was kind and indulgent to his family. He studied law in Canton, Ill., with Judge Kellogg, but becoming averse to the practice of law he studied for the ministry, and is now the head of a church numbering some 20,000 members, and known as the Reorganized Church of the Latter Day Saints. That branch has no affiliation with the Salt Lake Mormons or Brighamites.

"They are the only class," said Mr. Smith, "of ministers who won't meet us in discussion. You can't get one of their churches in Salt Lake to let one of our men in, but they will let in a Methodist and the preachers of other denominations. In 1869 Brigham Young refused my brother here, Alex. H. Smith, the use of the Tabernacle because, as they said, we were trying to undo the work they had done—that is, tear it down. They don't deny Joseph Smith, my father, but they claim that he originated polygamy in the church. We challenge the proofs."

The attention of Mr. Smith being called to the widespread belief that his father pirated the Book of Mormon, which was none other than a romance written by

Rev. Solomon Spaulding, he scouted the idea as utterly ridiculous and absurd. Addressing himself to Mr. Farris, as a lawyer, gave him a very detailed history of the case, showing by dates and other undeniable facts of history the utter-absurdity of the charge. He was willing to submit these facts to any judge or jury in the country and they would come to the same conclusion. He showed Sidney Rigdon, who is alleged to have got possession of Spaulding's manuscript in a printing office at Pittsburg, Pa., was but ten years of age at the time, and it is not likely that a boy would understand the nature of such an acquisition.

WHITMER'S TESTIMONY.

While president Smith was wrestling with the charges of fraud and delusion urged against his father, the *Republican* representative turned to Mr. Whitmer, who was lying on the bed and listening with much apparent interest to the colloquy, occasionally interposing a word in confirmation of Mr. Smith's statements and made some interrogatories.

"Yes," said Mr. Whitmer, "I have no objections to giving the particulars of my early life. I was born near Harrisburg, Pennsylvania, at a small trading post, in 1805. My father moved to York State when I was four years old. We settled in Fayette township, Seneca county, between Seneca and Cayuga lakes, four miles from Seneca Falls, two miles from Waterloo, seven miles from Seneca. I lived there till I was twenty-six years old. The first time I saw Joseph Smith was in Harmony, Pennsylvania. I joined him before the Book of Mormon was printed at Palmyra, N. Y. I was there during the time the book was printed. The translation was done in my father's house; at least two months of the time, were taken up with it there. Oliver Cowdery was the principal amanuensis. Cowdery died in 1850, near my house, in Richmond. I saw the stone which formed the box or receptacle in which the metallic plates were found, on the hillside, Cumorah. Joseph Smith claimed that an angel informed him of the place where the plates were hidden. I saw the plates; they were bound together with leaves, and held together by rings, two at each corner of the bundle and one in the centre.

"Joseph Smith dictated every word in the book. The understanding we have about it was that when the book was discovered an angel was present and pointed the place out. In translating from the plates, Joseph Smith looked through the Urim and Thummim, consisting of two transparent pebbles set in the rim of a bow, fastened to a breastplate. He dictated by looking through them to his scribes." At this stage of the explanation, Mr. Whitmer showed those present a specimen of the characters copied from the plates. It is on a piece of strong paper about four by eight inches, and covered with one hundred or more hieroglyphics and figures.

THE HIEROGLYPHICS.

It is the identical specimen which was sent to Prof. Anthon, of New York, and

shown by him to Prof. Mitchell, of which the New York papers made mention at the time. The specimen was sent to Prof. Anthon by Martin Harris and returned to him. Profs. Anthon and Mitchell both admitted they were ancient characters, resembling the reformed Egyptian and Hebrew characters. Mr. Whitmer holds these characters, as well as the manuscript of the Book of Mormon and the records of the church, in great reverence, and would not part with them for any money or allow them to go out of his house. He says he is utterly opposed to polygamy and remarked that when he was connected with the church in York State, 'we wouldn't,' he said, 'have fellowship even with any person who was divorced, and Joseph Smith was opposed to it.' Mr. Whitmer here desired his grandson, Mr. George Schweich, to copy for the *Republican* the following extract from the Book of Mormon as an expression of his views and that of the founders of the church:

EXTRACT FROM THE BOOK OF MORMON.

Book of Jacob, chapter II.—"Behold David and Solomon, truly had many wives and concubines, which thing was abominable before me, saith the Lord; wherefore, thus saith the Lord, I have led this people out of the land of Jerusalem by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore I the Lord God will not suffer that this people shall do like unto them of old. Wherefore my brethren hear me and hearken to the word of the Lord, for there shall not any man among you have, save it be one wife, and concubines he shall have none, for I, the Lord God, delighteth in the chastity of women.

Mr. Whitmer on being asked if he saw the angel, as stated in some accounts, opened the book and pointing to a section said, "There is my testimony. Read it; that tells all that is necessary for me to say about it. That contains the solemn testimony of myself and the other persons named." Mr. Whitmer's response was regarded as closing out any further interrogatory under that head, and an estoppel was put on such inquiries.

THE WITNESSES.

"Be it known unto all nations, kindreds, tongues and people unto whom this work shall come, that we, through the grace of God the Father and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true; and we also testify that we have seen the engravings which are upon the plates and they have been shown unto us by the power of God and not of man. And we declare with words of soberness that an angel of God came down from heaven and he brought and laid before our eyes, that we beheld and

saw the plates and the engravings thereon, and we know that it is by the grace of God the Father and our Lord Jesus Christ that we beheld and bear record that these things are true, and it is marvellous in our eyes. Nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore to be obedient unto the commandments of God, we bear testimony of these things, and we know that if we are faithful in Christ we shall rid our garments of the blood of all men and be found spotless before the judgment seat of Christ and dwell with Him eternally in the heavens, and the honor be to the Father and to the Son, and to the Holy Ghost, which is one God. Amen.

[Signed].

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

The above is from the Book of Mormon. Now who among the Gentiles and sceptics of a later generation is to gainsay what is here written.

AN ORIGINAL REVELATION.

Revelation to Oliver Cowdery, David Whitmer and Martin Harris, June, 1829, given previous to their viewing the plates containing the Book of Mormon.

"Behold I say unto you, that you must rely upon my word, which if you do, with purpose of heart, you shall have a view of the plates, and also the breastplates, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

2. And after that you have obtained faith, and have seen them with your own eyes, you shall testify of them by the power of God; and this you shall do that my servant, Joseph Smith, Jr., may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work. And ye shall testify that you have seen them even as my servant Joseph Smith, Jr., has seen them, and it is because he had faith; and he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth, it is true.

3. Wherefore you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine which I have given you the gates of hell shall not prevail against you; for my grace is sufficient for you, and you shall be lifted up at the last day. And Jesus Christ, your Lord and your God, have spoken it unto you that I might bring about my righteous purposes unto the children of men. Amen.

It may be stated here that Mr. Whitmer has in his possession the history written by the appointed historian of the church, John Whitmer (the brother of David). The history is still in manuscript and has never been published. John died, leaving the history in David's hands, and

for aught known, it has been seen but by a very few persons.

It is further known that revelations became so frequent among the Saints from 1829 to 1835 that Joseph Smith received a revelation shutting down on this superabundance of heavenly oracles. The supply was greater than the demand. Mr. Whitmer, on being asked about these revelations, said most any one could get a revelation if he desired. He denounced the Book of Covenants that Smith, Sidney Rigdon and his associates claimed to have received, and which were published at Kirtland, O., in 1835. Smith, he said, was generally opposed to these revelations, but being frequently importuned by individuals to reveal to them their duty, he was compelled to yield, and in this way the original purity of the faith was darkened by novel ideas. He maintains that the Book of Mormon is much more antagonistic to polygamy and concubinage than is the Bible, "and Joseph Smith," said he, "never to my knowledge advocated it, though I have heard that he virtually sanctioned it at Nauvoo. However, I cut loose from him in 1837 and can't speak intelligently."

ALEX. H. SMITH.

This gentleman, the second son of Joseph the prophet, is stoutly built, florid complexion, with the evidence of sound health, is said to resemble his father more strikingly than any other of the boys. Gen. Doniphan, who knew Joseph Smith, confirmed the statement that Aleck bears a striking resemblance to his father. Alexander informed the reporter that he visited Salt Lake in 1876, staying there three weeks. "I was refused permission to speak in the Tabernacle. They said they got the sanction of polygamy from my father, who died in 1844, and the fact is it was not till August, 1852, when it was first presented in a special conference held at the tabernacle in Salt Lake City by Brigham Young. Orson Pratt made the first speech in defense of polygamy ever uttered in a Mormon church. Illinois killed father as a reformer, the same as she did Lovejoy. Father was not an educated man, but after we moved to Ohio they had good schools there, and he improved himself so that he became, in a measure, quite learned. We younger men know only about these things by what we learn from our elders. Father Whitmer was there, and we accept his statement."

THOMAS W. SMITH.

This gentleman is a cousin of Joseph and Alexander, and in charge of the Australian mission. He is a gentleman of learning and extensive research in the literature of theology. He gave a running sketch of the Book of Mormon and what it taught. Mormon was the last of the race. The history told by him covers six hundred years before Christ and extends four hundred years subsequent to the beginning of the Christian era. After the departure from Jerusalem the Nephites and the Lamanites became divided and the Nephites in consequence of the turbulence

and fierce wars were finally destroyed, except a portion who united with the deserters and were identified and absorbed by the Lamanites. This colony came to this continent before Christ, landing as is supposed in Peru, South America. The description of the country in the Book of Mormon answers to the accounts given by modern explorers, and shows conclusively that they passed across the Isthmus of Panama. They afterwards scattered all over the country, leaving mounds, temples, tablets, statuary, inscriptions and other memorials of their occupation. It is a curious and noted fact that all the explorations made by Squires, Priest, Stephens and Catherwood and others of these remains of an ancient people were made subsequent to the publication of the Book of Mormon, which is the only book that gives the key to these prehistoric migrations. The descendants of the colony which came out from Jerusalem discovered a colony that preceded them and which came out from the tower of Babel. Mr. Smith is about leaving very soon for the Australasian archipelago, and will revisit New Zealand. He desired very much to see Mr. Griffin, the American consul to New Zealand, who, he saw from the *Republican*, was stopping at the Southern Hotel; but as the commission will not complete its work until Wednesday evening of this week, he could not expect to find Mr. Griffin in St. Louis after that time. Mr. Smith, when asked by the reporter, if in New Zealand he would not be afraid to encounter the Maoris or missionary eaters, answered in the negative, and said the worst enemies that he expected to meet would be the Brighamites or polygamists from Salt Lake who had a large following in those islands, and whom they pitched into wherever met as hostile to the pure teachings of Joseph.

WM. H. KELLEY.

Mr. Kelley is a missionary in charge of the central states with headquarters at Kirtland, Ohio, where he ministers in the original temple first erected by the saints in this country. The temple was built after a design by Joseph Smith in 1834. The walls are of unhewn stone, three stories in height, sixty-nine feet in length. The outside and inside is plastered with cement and the appearance is as fresh as when first built. A peculiarity of the interior is that there are two pulpits, one at the east and the other at the west end. There are three pulpits or platforms in each of the main pulpits rising one above the other. Mr. Kelley avers that the church will stand forever as it is approved by the Almighty like the Pentecost. It has withstood the tribulation of the saints from the mob and from riots, Joseph and Sidney Rigdon having both been tarred and feathered by the people called the Campbellites. The late President Garfield resided about three miles from Kirtland. He was more liberal in his views and while officiating as a Campbellite preacher he performed the marriage ceremony of the late Judge Whitmer of Richmond, who was a nephew of David Whit-

mer. The church at Kirtland comprises only six members, though the services are crowded by outsiders, mostly free-thinkers, and those who do not belong to any church. The pulpit of the temple is free to all denominations, and even Bob Ingersoll would be admitted, as they believe in freedom of conscience to its fullest extent. In February last the great Braden-Kelley debate took place in the temple, the former being a Campbellite.

THE SALT LAKE DELEGATES.

Hon. Jacob T. Childs said: "About six years ago Orson Pratt and Joseph F. Smith, the son of Hyrum Smith, and nephew of Joseph the Prophet, came to Richmond, from Salt Lake for the purpose of verifying the Book of Mormon as published with the manuscript in the hands of David Whitmer. After examining it they pronounced it to be the original manuscript of the Book of Mormon. Mr. Smith said he recognized his aunt's (the wife of the prophet) handwriting as a part of it; also Oliver Cowdery's handwriting. Orson Pratt stated that the manuscript was very valuable to them and he hoped that Father Whitmer would keep it in a safe place, as the archives of the church would be incomplete without it, and they would pay anything within reason for it. The family of Mr. Whitmer feels that a curse would fall on them if they allowed it to go out of their hands, that the Almighty intended that they should keep it, and fearing that if the Salt Lake people got it they would interpolate it for their own purposes. The Whitmers hold it as a sacred document not to be parted with on any consideration. It is remarkable with what pertinacity the man's family believe in it. Every branch of the Whitmer family is firm in the faith. Mr. Whitmer, after describing to me the golden plates, I asked him what he considered their value.

"That was exactly," he replied, with animation, "what first struck Joseph Smith, and the angel hurled him down the hill, Cumorah, and it was six months before Joseph obtained possession of the stone box that held the plates, and he also reiterates to me his having seen the angel and having heard the voice distinctly. What he had seen was to be relied on, and that his testimony in the Book of Mormon is correct in every particular. The way that Smith got into the belief of his supernatural power was first by putting on the glasses, he saw his entire past history revealed to him."

Mr. Whitmer left the Mormons on account of their devious transactions, and on account of his refusal to handle or have anything to do with the Kirtland money, for which he denounced them, and, leaving Far West, came to Richmond. The Mormon priesthood held a council at Far West and John Whitmer, brother of David, was the secretary of it. David was aware that he was being tried as an apostate, and had an understanding with his brother that, if the council decided favorably, he was to come outside and raise his hat, but if they decided against him, then he was to wipe his face with a handkerchief. John finally

came forth, and, wiping his face with his handkerchief, David knew that was a signal for him to leave, and, mounting his horse, he made his escape. After that what is known as the Mormon war took place. The Mormon flagstaff was shivered to splinters by a stroke of lightning, and this was considered a bad omen and frightened many of the Mormon followers. Father Whitmer during the war drove a wagon containing provisions for the supply of the Doniphan forces, and when he got to Far West the women came out and said Whitmer had done right in the course he pursued. The split there occurred, and Whitmer never went to Nauvoo, but remained here with the better class of Mormons. The Whitmers, the Pages and others regard the Book of Mormon as a continuation of the New Testament.

FIRM BELIEVERS.

This subject may be closed with the observation that, whatever the Gentiles may believe in regard to the Mormons, the sons of Joseph Smith and David Whitmer and his sons believe in it with a firm conviction and undoubted faith. The honesty and excellent character of the Whitmer family are substantiated by the people of Richmond without exception. That David Whitmer, who holds many of the revelations of the early founders of that church with no higher esteem than outsiders, and the fact that he had a falling-out with Joe Smith, and in a measure separated himself from the saints who went to Nauvoo, and still holds to the genuineness of the Book of Mormon with an unalterable faith in its truth is certainly a remarkable fact. Whitmer holds the Book of Mormon in the same estimation that he holds the Bible, believing that the one is a supplement of the other, and that whoever disbelieves in either does it at the hazard of his eternal salvation. That the supposition that the Rev. Solomon Spaulding wrote the Book of Mormon is absurd and "a weak invention of the enemy." A man who would put forth a book, however meritorious in other respects, as a novel without plot, character or any of the essentials of a work of fiction, is censurable for his stupidity.

Conference Minutes.

MASSACHUSETTS DISTRICT.

The conference of the above district was held at No. 71, William street, New Bedford, Massachusetts, May 31st, and June 1st and 2d, 1884; Elder John Smith president, Thomas Whiting and Frank M. Sheehy, clerks.

Elders' Reports.—C. A. Coombs (baptized 15), John Gilbert (baptized 4), E. N. Webster (baptized 5), M. H. Bond, N. Eldridge, A. Neckerson, J. Woodward, W. Bradbury, C. O. Toombs (baptized 5), H. H. Thompson, G. S. Yerrington (baptized 2), J. W. Briggs, C. E. Brown, F. M. Sheehy, Thomas Whiting, J. Smith, J. Potts, F. A. Potter, by letter Robert Farnsworth and N. R. Nickerson; Priests E. O. Tripp, T. Andrews, A. Hoxie, G. Fisher, S. Reynolds, A. W. Glover, J. Halstead, I. L. Chase reported; Teachers J. Hoxie, G. Rabiz, C. Holmes, J. L. Crosby, J. M.

Parker, H. Doane, W. Talbot; Deacons T. W. B. Shaw, M. Sheehy, T. Boyd, G. Rumert, G. Ames, reported.

Branch Reports.—Little Compton 24, one received by letter. Providence 159, one expelled. North Plymouth 18, 4 baptized. Boston 86, 5 baptized, one removed by letter. Dennisport 51. Fall River 123, one removed by letter. Douglas 29. New Bedford 27. Brockton 20, one baptized. Plainville 54. The present strength of the district as reported is 611 members, including 26 Elders, 24 Priests, 21 Teachers, 19 Deacons.

The committee appointed to investigate the case of John W. Whiting, reported that they found said John W. Whiting was ordained an Elder agreeably with the law of the church governing said office. J. Smith, T. Whiting, M. H. Bond. Report accepted, committee discharged.

Communications were received from Boston, Dennisport and Brockton Branches, which were referred to a committee consisting of all the elders of the conference.

A request from Georgiaville, a document from Bro. Eleazer Small, and an appeal from the Douglas Branch were referred to the Elders' Committee.

Bro. F. A. Potter relinquished his mission in Pawtucket, and it was assigned to Bro. H. H. Thompson. Bro. G. Yerrington reported his labors in his mission, and was by vote continued. The matter of the Hebronville mission was referred to the Elders' committee.

Bro. John Smith was sustained as district president, and Thomas Whiting clerk. Bro. John Potts was appointed chorister, and Esther J. Smith organist.

Resolved, That our next conference be held in Fall River, Massachusetts, Saturday September 27th, at 2:30 p. m. Sunday, June 1st.—Fellowship meeting in forenoon and preaching afterwards by Elder John Gilbert. Preaching in the afternoon by Elder F. M. Sheehy. In the evening service of song in charge of Bro. John Potts, and afterwards preaching by Bro. Jason W. Briggs; good congregations throughout the day.

Monday June 2d.—The report of the Elders' committee was received, and by vote was ordered to be acted upon separately. The case of Eleazer Small, the request from Georgiaville, the ordination of Bro. J. H. Long, the appeal from the Douglas Branch, were all referred to the District President. The ordination of J. Chester was deferred until next conference.

Resolved.—That the resolution that annexes Woonsocket, Cumberland, Hebronville, and East Attleboro to the Plainville Branch, be rescinded.

The district financial report and the Bishop's Agent's report was received and referred to the auditors, John Potts, C. E. Brown and G. A. Palmer. A committee of three was appointed, consisting of John Gilbert, F. A. Potter and J. Smith, to draft rules to govern the business of our conferences. John Gilbert, J. Smith and F. A. Potter were appointed a committee to arrange for two days' meetings.

Bro. J. C. Hoxie was given a mission to Fitchburg. The authorities of the church were sustained in righteousness. The auditing committee reported having found the documents referred to them correct, and recommended that the bills be paid. Adopted.

Clerk's Report.—The financial report was as follows, collections at conferences \$36.75; expenses \$7.65; balance \$29.10. Bishop's Agent's

report, due church at last conference, \$19.11; received since \$221.22; total income \$240.33. Expenses \$164.50. Due church \$75.83. John Smith, agent.

Miscellaneous.

STATE FAIR.

Iowa's great State Fair will be held at Des Moines, commencing August 29th, and close Friday evening, September 5th. The premiums exceed many thousands of dollars of any hitherto offered. They aggregate nearly \$30,000—classed as follows: For Horses and Mules, \$2,632; Speed Ring, \$8,090; Cattle, \$5,173; Hogs, \$1,166; Sheep, \$940; Poultry, \$794; Grain, Seeds and Vegetables, \$1,052; Bee Products, \$177; Pantry and Kitchen Stores, \$613; Butter and Cheese, \$691; Fruits and Flowers, \$745; Mechanical, Household and Fine Arts, \$3,528; Educational, \$258; and for the Boys and Girls, \$308.

The buildings for the several departments of Fine Arts, Mechanical Farm and Field products, stalls and pens for Stock, the system of water works, amphitheater, etc., are not equalled by any for comfort and convenience. The grounds are a model of beauty, easy of access by rail, cars running every fifteen minutes from the city to within a few feet of the main entrance, a plank walk from city to grounds, and for a pleasant drive the finest graded road in the State.

Hotels will only charge the usual rates. Arrangements will be made by which visitors can be entertained at private houses, assuring all who come a place to eat and sleep.

On all Iowa railways passengers are carried to the Fair and return at *one fare for the round trip*. No other State is granted such generous courtesies, as this. Freight must be paid at full rates going to the Fair, which will be returned free on certificate of Secretary of Fair that the same has been exhibited and not changed ownership.

Gambling of every kind and nature is strictly prohibited from the grounds.

Divine service on Sunday afternoon at three o'clock, by an eminent divine of the nation.

New and novel attractions have been secured for amusement and instruction during mornings of the Fair, consisting of Balloon Races between lady and gent aeronauts, Bicycle and Tricycle Races, new features in Running Races, and Japanese Day Fire Works. During each afternoon there will be exciting Speed Contests, Chariot, Trotting, Pacing and Running by noted horses.

The management will spare no pains or expense to make this the grandest Fair of the country, and they extend a hearty welcome to one and all to come and bring the products of their genius, labor and skill with them, and show to the stranger the possibilities of our state and people. Premium Lists and information cheerfully responded to on application to—

JOHN R. SHAFFER, Secretary.
FAIRFIELD, IOWA.

DIED.

McCord.—At Galland's Grove, Iowa, April 15th, 1884, A. N. McCord, son of Luther and Sarah McCord, aged 3 years, 3 months and 1 day. Funeral services, by Elder John A. McIntosh.

McINTOSH.—At her home in Galland's Grove, Iowa, July 1st, 1884, of consumption, Virginia, daughter of John A. and Melinda McIntosh. She was born June 4th, 1864; was baptized June 21st, 1872. Was a loving and dutiful child, an exemplary member of the church, and beloved and respected by all who knew her. A few days previous to her departure she was shown in vision the blissful condition and abode of the righteous, which created a desire to depart and be with those who had gone before. She was conscious to her latest breath, and fell asleep with a sure hope of a glorious resurrection and eternal life. "Blessed are the dead that die in the Lord." Funeral services by Bro. Ingvert Hansen, assisted by Bro. John Hawley.

KERSTETTER.—At the residence of B. P. Kerstetter, his son, at Solomon City, Kansas, Feb. 28th, 1884, of paralysis for five weeks, Bro. George Kerstetter. Bro. Kerstetter was born May 1st, 1821; baptized February, 1875, by Z. S. Martin, at Platte Valley. Ordained a priest March 18th, 1878. He leaves three sons and two daughters to mourn the loss of a kind father. He bore his suffering very patiently, and was fully resigned to go to his better home. Funeral services conducted by Bro. Walker.

KERSTETTER.—At Solomon City, Kan., May 31st, 1884, of consumption, Bro. Louis S. Kerstetter. Bro. Louis was born December 27th, 1848; baptized November 9th, 1874, by Bro. Geo. Hatt, at Platte Valley, Neb. He leaves a loving wife and little boy to mourn his loss. He suffered much for more than a year, but with Christian fortitude. When the summons came, he was ready to go and rest with the many that had passed on before. Funeral services conducted by Bro. Hiram Noble.

ENO.—In the Wellington coal mine, British Columbia, June 30th, 1884, from a blast, John W. Eno, step-son of Bro. Peter B. Cain, deceased, aged 44 years, 1 month and 26 days. He leaves a wife and four children, a mother and four sisters to mourn his untimely end. He was well respected by all who knew him. He was the only brother of Sr. Atkinson, of Lamoni, Iowa, at whose request this notice is published.

McGAHEN.—At her residence, near Burnside, Hancock county, Illinois, July 23d, 1884, Sr. Edith C., wife of Bro. Wellington McGahen; aged 31 years, 1 month and eight days. Born June 15th, 1853, baptized in 1873, by Joseph R. Lambert. She leaves a husband and five children to mourn her loss. Funeral services by Elder J. A. Robinson, of Peoria, Illinois, at Burnside, Illinois July 24th. "Blessed are the dead which die in the Lord henceforth."

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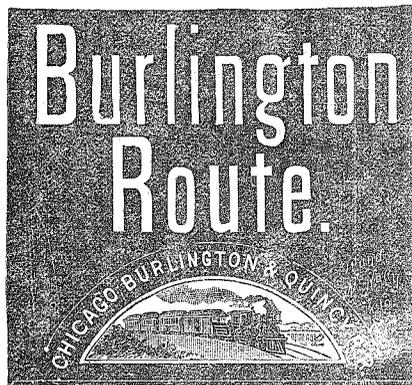
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TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883. I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.

Very respectfully, N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.

Yours in bonds, J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,

GEO. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.

JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.

Your brother in Christ, O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.

JOHNS & ORDWAY; Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.

Yours in bonds, WM. ARD.

LANCASTER, Ind., Jan'y 1st, 1884.

Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.

Yours, V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883.

MESSRS. JOHNS & ORDWAY; Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,

W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.

Bro. Johns & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.

Yours in gospel bonds, E. W. CARO, SEN.

Bro. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our Bed Springs by Express for only 97 cents, (Iron Heater included for \$1.30) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a Picture Outfit, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only 98 cents.

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JOHNS & ORDWAY.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year.

JOSEPH SMITH — EDITOR. Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed Joseph Smith, box 82, Lamoni, Decatur Co., Iowa.

THE SAINTS' HERALD.

Mary Eaton 1884

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 588.

Lamoni, Iowa, August 16th, 1884.

No. 33.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, August 16th, 1884.

REUNION MEETING.

THE Saints will please remember the Reunion Meeting that will be held this Fall. It will be held on the premises of Bro. Henry Garner, not far from Mondamin, a station on the Council Bluffs and Sioux City Railway. We are informed that the grounds where the meeting will be held are very commodious and convenient for such an assembly. The committee appointed last Fall are energetic and faithful men, and will do all that men can do to give complete success to the occasion. We trust that the committee whose duty it is will give us an early and ample notice of the time, place, and other items connected with it, as we wish to keep it before the Saints.

EDITORIAL ITEMS.

Bro. T. W. Smith and wife reached Lamoni, August 5th, from Stewartville and St. Joseph, Missouri. Bro. Smith spoke at the latter place Sunday, August 3d, morning and evening. He is on his way to his field of labor, and will call at Lucas, Council Bluffs, Ogden, Salt Lake, Sacramento, San Francisco, Oakland and probably Los Angeles, San Bernardino, Santa Ana and adjacent places before his final leave for Tahiti.

Bro. Hiram C. Bronson of Kewanee, Illinois, is authorized to act as agent for the Braden-Kelley debate, by arrangement recently made with Bro. E. L. Kelley.

Bro. George Hicklin writes from Locust Hill, Knox county, Missouri. He has been in the field quite constantly, has spoken at Glasstown, White Oak, Round Grove, Bunce School-house, Hannibal, Salt River, Bevier and Locust Hill. A very fair interest seems to be manifest to hear the word. He reports that in one of the branches of his district some two or three elders are favorable to the licensing of dram shops, and signed a petition to the authorities asking that license be issued to

an aspirant to the honor of making tipplers. Of course, an elder is entitled to his opinion as to the policy best to be pursued in regard to the traffic in liquors as a beverage; but we think decidedly, it is a bad policy for teachers of righteousness to encourage dram selling.

Bro. John Eames had an open air service Sunday evening, July 27th, at Cheyenne, Wyoming Territory.

Bro. Wm. H. Kelley, was at Malvern, Iowa, at last advices.

The *Progress*, of Independence, Missouri, gives the HERALD quite a notice in its issue for August 2d.

A letter was received at the Herald Office August 2d, from Oxford, Sumner county, Kansas, containing thirty cents in two cent stamps, and a one dollar note; without date, or signature. Should this item be seen by the writer of that letter, he will please send us his name that the articles ordered may be sent him.

Errata. For the word "dollars" in second paragraph, second column, first page of HERALD for August 9th read "pounds." For "Edward II" in third column, second paragraph from bottom, page 506 same issue, read "Henry II."

Bro. and Sr. J. Layton write that they are looking for Bro. Sheehy to visit them. They have not heard from the Nova Scotia Saints since conference in March.

EXTRACTS FROM LETTERS.

Bro. Wm. Rumel, writes from Omaha, Nebraska:

A new era has dawned upon the branch here, peace and good feeling exist, such as have not been for a number of years. The Spirit meets with us in our assemblies to the comfort and cheer of our souls. The brethren are holding meetings in the south part of town, some are interested, so we are encouraged."

Bro. J. M. Tousley of Chester, Illinois, writes July 31st:

We still hold our meetings regularly and rejoice in them very much. I am sometimes surprised at myself to see how the scripture will come to my mind when I am speaking to the Saints and others, although frequently when I arise my mind will almost be a blank, but suffering myself to be led as the Spirit gives me utterance, I find that I can do better than speaking as I might choose. I have been known as a "Mormon" for years in this locality, and while I kept quiet it was all right, but since we were reorganized and have taken our stand, we are not worth noticing. "Such is life."

In a letter from Bro. Joseph Dewsnup, Cheetham, England, and dated July 16th, 1884, he says:

The work is making headway in this district. I baptized three more at Leeds, Yorkshire, on 6th July; left others ready. Bro. John Austin, president of the Sheffield Branch, wrote me that he

had baptized three at that place on the 3d. President Taylor wrote me a few days ago, and in his letter stated that there were four or five ready for baptism in the Birmingham Branch; thus the good work goes on.

"BRO. BRADEN debated with a Josephite, and not with a regular Mormon. The extinction of the latter is what would contribute more to the satisfaction of people in this country. If I am not mistaken Mormons, and not Josephites, are the polygamous herds that expend most treasures to lead captive silly women and open new and wider channels for the gratification of the evil inclinations of degenerate men."

The foregoing is from the *Texas Christian*, of July 23d. Quite a difference between the *Christian* and Rev. Braden. The latter classes all who believe in the Book of Mormon and Joseph Smith together, and dislikes to admit that there is a difference; the former is willing to give an honest people their due, however much they may be thought to be in error.

QUESTIONS AND ANSWERS.

A BROTHER sends us the following questions, stating at the close of them: "I desire these questions be answered from the Scriptures, Bible, Book of Mormon and Doctrine and Covenants." Of course there is nothing singular about this, only that being an elder and having the books named, he is surely as competent to look up the various passages in them bearing upon the questions asked as any one, and certainly he has as much time to devote to such search as we:

First.—According to the Scriptures was the sacrament administered in the forenoon, or in the afternoon?

Ans.—"Now when the even was come, he sat down with the Twelve." "And as they were eating, Jesus took bread and blessed it and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it."—Matt. 26: 20, 26, 27.

Second.—Was the Lord's Supper and the sacrament administered at the same time?"

A.—"And as they did eat, Jesus took bread, and blessed, and brake it, and gave it to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many."—Mark 14: 22, 23, 24. Book of Mormon, Book of Moroni, chapters four and five.

"It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus."—Doctrine and Covenants, sec. 17, par. 22.

"For behold, I say unto you, that it

mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory."—Doctrine and Covenants, sec. 24, par. 1.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; * * * but remember that on this, the Lord's day thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren and before the Lord."—Doctrine and Covenants, sec. 59, par. 2.

Third.—Was the Lord Jesus doing his own will, or the will of him that sent him? Or did he do it at the time he did for convenience sake?

A.—"For I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6:38.

"And he said unto them, With desire I have desired to eat this passover with you before I suffer." "And he took the cup, and gave thanks, and said, Take this and divide it among yourselves." "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."—John 22:15, 17, 19, 20.

Fourth.—If his disciples are commanded to follow him, and they make choice of some after part of the day contrary to which the Lord did, for convenience sake, would they be following him? Or if the Lord Jesus administered bread and wine in the evening, and his disciples should administer it in the morning, would they be strict followers of him?

A.—"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"And whoso believeth in me, and is baptized the same shall be saved."—Book of Nephi 5:8

Fifth.—Is there any command referring to the fore, or after part of the day in which the ordinance should be administered?

A.—We know of none.

Sixth.—If not, why?

A.—We don't know, and can not answer from scripture, either Bible, Book of Mormon, or Doctrine and Covenants. We presume, however, that it was because it was not essential that the sacrament should be administered at any stated hour of the day. "The things which are revealed belong to man; those things which are not revealed belong to God."

Seventh.—Should the bread be broken before it is blessed, or should it be blessed before it is broken? Which is right?

A.—"And he took bread, and gave thanks, and brake it."—Luke 22:19.

"Jesus took bread, and blessed, and brake it."—Mark 14:22.

"Jesus took bread, and blessed it, and brake it."—Matt. 26:26.

"And when the disciples had come with bread and wine, he took of the bread, and

brake and blessed it." "And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it."—Book of Mormon, Book of Nephi 8:6.

"And it came to pass that he brake bread again, and blessed it."—Book of Mormon, Book of Nephi, chapter 9:7.

There is nothing in the Book of Mormon, or Doctrine and Covenants, to fix the time of day when the sacrament, partaking of bread and wine, should be observed. Because it was instituted at the supper of the Passover, it has been presumed that it should be in the evening. This presumption is carried by some so far that they hold that it should be about, or after sundown, the usual hour of taking supper.

The occurrence of the rite in the Book of Nephi, might be construed as being in the afternoon; but it is not stated. In the command to the church in Doctrine and Covenants no hour is set, only the day; leaving the time to the people.

Christ said that he came to do his Father's will, and by some this would be taken as applying to the sacrament as to time and fact, but John 6:39, 40, qualify 6, 38, showing to what this expression applied. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day;" And, "that every one which seeth the Son, and believeth on him, may have everlasting life."

Jesus further states in regard to the Supper on that occasion "with desire have I desired to eat this with you." So while the breaking of bread and drinking of wine in remembrance of Christ may be in direct harmony with the will of the Father, it may be that it is such for the reason that it was pleasing to Christ to so institute it and was his will and therefore became the Father's will, although no command had been given Jesus in regard to it.

As to the breaking of bread before blessing it, or blessing before breaking, sticklers for either method can take their choice for Jesus did both. On one occasion as stated by Matthew, Mark and Luke blessing and then breaking; and on two occasions, as stated by Nephi and Mormon, breaking and then blessing, and commanding the disciples to so observe the ordinance.

In regard to using any part of the day and thus being strict followers of Jesus, we see no reason why such particularity need to be observed, if no particular stress is laid on the material used, as is clearly shown in the command in Doctrine and Covenants. As for us, if we were to go to the house of worship, and should feel disgruntled because the bread was offered in the forenoon, or the afternoon, that it was broken and blessed afterward; or blessed and then broken, we doubt if it would do us the hearty good it would if we act thankfully, reverently remembering Christ with an eye single to the glory of God.

The Post Office address of Bro. T. W. and Sr Helen P. Smith will be Box 1046 Salt Lake City Utah, care Robert Warnock, till August 30th, and 436 Brannan St., San Francisco, care T. J. Andrews, till October 1st.

Correspondence.

MALVERN, IOWA,
July 13th, 1884.

Editor of the Herald:—After the discussion with Rev. W. R. Coovert, at Pittsburg, Pa., which I see is duly noticed in Bro. E. L. Kelley's letter to the *Herald*, I continued in that city a few days—until over Sunday the 18th, and attended services in the Saints' Hall, morning, afternoon and evening. There was a good interest manifest in all of the meetings. The brethren, in the main, are doing well, and are sanguine of the final triumph of the cause. Those who were in attendance at the discussion expressed themselves as having been confirmed in the faith. Notwithstanding the tales, stories, hard speeches and vicious accusations indulged in by our opponent, they observed that he failed to answer our arguments, never moved a single position taken by the affirmative. Stories, vulgar and slanderous attacks, lose their charm before intelligent people after about the first recital. Our opponents seem to think, however, some of them, that the whole merit of a question under discussion consists in the ability of one disputant to rake up and tell a more outlandish yarn or falsehood on his opponent, than he may be able to invent against him, or those he represents. If this is to be taken as the method by which problems are to be solved, mysteries unraveled and truth revealed, he will be most fortunate who chances to have the last speech.

Reverends Coovert and Braden seem to have trained in the same school. Both had been in long preparation, but after a few skirmishes on the main questions, they took to scandal and gossip as naturally as geese take to water. The way, however, though long and winding, is comparatively easy—follow them through their list of falsehoods, lying and hypocritical authors to the jumping off place. What is stranger still, these Reverends part their hair in the middle. Is there a band of them? and is this their badge? Does it indicate blood and destruction, "war to the knife and knife to the hilt?" or unbalanced? Which? Some of the Pittsburg ladies thought it an indication.

There is a useful element developing in Pittsburg among the Saints, and it is believed a better time is coming for the work there. I had the pleasure of meeting a number of the brethren at their homes, and found them earnest and devoted members of the household of faith. They have made many sacrifices and put forth a persistent and untiring effort for years, to hold up the standard of liberty and truth in that city; and are still willing to toil on, believing that in due time they shall reap. I was pleased to learn that Father Eills' labors were appreciated and he held in high esteem among the Saints. We are especially indebted to Sr. Smith and her excellent family for good care while in the city. Thanks.

On May 21st, by request of Bro. G. T. Griffiths, I went to Wheeling, West Virginia, and remained until over the 25th, holding meetings evenings and on Sunday in the meantime, in conjunction with Bro. Griffiths. There is a branch organization there, and they have built a neat little church in which to worship. The Saints are earnest, devoted and worthy. Pretty much all of this has been accomplished within a year's time. The work done is very compliment-

ary to the Saints there, Bro. Griffiths with the rest; for the presumption is fairly drawn that had there been no Bro. Griffiths there had been no church of organized Saints, in Wheeling now. I was gratified to learn that Bro. and Sr. Griffiths have the confidence and esteem of the Saints, and the good will of many of the outsiders. May they be able to retain it and their usefulness continue long. They are in the right place to serve the cause. Another active laborer is needed there.

Monday the 26th, I returned to Kirtland. On June 9th started for Richmond, Mo., arriving in Independence the 12th, and put up with Bro. A. H. Smith. Here I learned that we would not be able to enter at once upon the committee work, as the Whitmer brethren were not quite prepared, and Father Whitmer requested that President J. Smith be present at the time when the comparison of books should take place. Accordingly we tried to accept the situation, though with no very good grace, and wait. Yes, wait; and all the time a feeling of hurry and discontent about us, because we had to wait for the wheel to turn, before business could be done, which would disarrange all other calculations. Sunday following (the 15th) I preached in the Saints' Chapel, morning and evening. The morning service was complimented as having been "a good Methodist effort." That of the evening was not quite so tame—suited better. They like strong meat in Independence. There was a large number in attendance at the services, but I learned that there were no more than the usual number present. It is easily seen that the Saints are increasing in number in Independence. Mostly by persons moving in, to make homes in, and about the center place. In the last two years the town has improved with a better class of buildings and an increased number. Property has gone up amazingly. General contentment seems to prevail among the brethren, and to the casual beholder naught but growth and prosperity await the sojourners. Others might be reminded of the saying, "While men slept an enemy came and sowed tares."

Thursday, the 19th, in company with Bro. Heman C. Smith, I went to Richmond, and made arrangements with the brethren Whitmers to commence the work of comparing of the books with the manuscript, July 7th or 8th, as the earliest time convenient for them. Returning to Independence, on Friday, the 20th, the committee held a consultation and agreed to compare the Palmyra Edition of the Book of Mormon with the present, or Plano Edition, as a means of facilitating the other work. This took upwards of ten days. Proved to be a good thing as the main differences are to be found between the Palmyra and present current edition. The changes are innocent enough, and seem to have been an attempt at correcting the grammatical errors in the Palmyra Edition; but in many instances without improving the language of the original writers. I am satisfied that the Book of Mormon was given to the world with all of the imperfections of style and grammatical inaccuracies found in the language of the original writers. If their style was good and their grammar correct, as compared with ours; if they were learned in their own language, these excellencies appeared in their writings; otherwise they did not. Lehi was among the best writers, if not the best; yet he wrote but little. This is accounted for from the

fact that he was learned in the language of the Jews, and the learning of the Egyptians. Nephi was young when he left Jerusalem, and spent his life in the wilderness with a few families and had not the opportunities of culture that were given his father. It is but reasonable that this want of school discipline and letter culture would appear, more or less, in his writing. As the nation grew and became skilled in the arts and sciences and literature, they improved their language and style. Moroni and Mormon rank among the best writers. The productions of great leaders, learned judges, in their carefully prepared documents are written more accurately than their simple narrative of history, also the direct communications from the Lord or angels. Book of Ether in style in some respects is unlike the other books. It is as separate and distinct in style, as it is in history; and among the most correctly written books in the Book of Mormon. This would seem to indicate that the Jaredites possessed a more perfect system of writing than did the Nephites. This we can readily conclude, as their language had not been confounded, and they were an enlightened and cultured people. The more carefully we read the Book of Mormon, the more certain we are that no two or three men wrote it. A number of writers had to do with it, with no attempt at diversifying the style for a purpose, but all followed a general style that marks the book all through; and the individualities are seen in some peculiar wording, phrase or turn of a sentence that was peculiar to the author. The common phrase, "And it came to pass," is not so objectionable as one at first would be inclined to think. That simple phrase covers varied periods of time—days—weeks and years of time. What better phrase could have been used? What should have taken its place? It grates a little on the (said to be) cultivated ear, that is all. It does not confuse the author's meaning. This phrase is peculiarly Bible; and when it is borne in mind that the Bible formed the basis of the Nephite literature and learning, it should not be thought strange if they made a frequent use of this phrase, which had grown to be national in its use, employed by prophets, historians and kings. God's ways are still equal. His messages are not delivered in the excellency of speech of man's wisdom, yet all can readily understand them.

I had the pleasure of meeting with many new acquaintances, as well as old, while at Independence—too many to make mention. Past the 4th pleasantly, and on the 8th, in company with the other committeemen, Brn. A. H. and T. W. Smith, and Pres. Joseph Smith, went to Richmond, and we entered upon the task of comparing the manuscript and books. It took place in the chamber of Father Whitmer, with open doors. Editors, lawyers and newspaper men came and watched the *modus operandi*, examined and went at pleasure. Nothing astounding was met with. The particulars will appear in our report. All changes are of an innocent character—some typographical; and so far as the real import of the Book of Mormon is concerned, it matters little which Edition is followed in the future publication of the book. One thing is apparent from the manuscript, the spelling was left to the scribe; except words which he was in doubt about, or the translator could not pronounce, or proper names and words entirely new to both translator and scribe. These were doubtless spelled out in the

translation, are uniform, and evidently correctly spelled.

Sunday 13th, Brn. T. W. and A. H. Smith held services with the Saints near Richmond. "Ye Editor" followed on Monday evening, and the writer, in company with Bro. T. W. Smith on Sunday evening. We enjoyed our visit. There are others near the kingdom there. The work at Richmond done, the committee returned to Independence on the 17th, and made out our report. Saturday the 19th, I left Independence for Iowa. Took sick on the way to Kansas City—had felt it creeping on for several days—and have not been fit "for service" since. This will apologize for any seeming neglect of duty on our part. If sufficiently recruited, I hope to reach Michigan next week.

W. H. KELLEY.

MAGNOLIA, Iowa, July 28th, 1884.

To the *Saints' Herald*:—While it is pleasing to read of the success of our brethren, I thought it would be as well to vary the monotony, and tell of some failures. Like children, when we have discovered some new thing, we want to "rush into print" with it. Perhaps we fear that others may have been equally lucky; and lest they should be first in claiming the honor, we want our names plainly written on the scroll of fame. Or when we have accomplished something that seems to us of importance, or that we think will secure us a name among the successful ones, we hasten to the Press, and send the good news far and wide. And by this means I sometimes think we are made to appear bigger in print than our natural stature. I remember once, a friend of my acquaintance being introduced to Bro. David Dancer. As David looked down from his lofty height to the diminutive stature of his new acquaintance, he said, in a tone of surprise, "Is this Bro. —? Why, I have read your letters in the *Herald*, and I thought you were a great big man!" Thus we find the *Herald* serves as a magnifying glass, through which very diminutive beings are often, unintentionally, magnified, and appear as "mighty men of renown." Is it not mortifying to be conscious of the fact, that we are not nearly as great as we appear? It is a greater misfortune when we are blind to our own littleness. "Man know thyself," is a very useful, but neglected maxim.

On the 29th of May, through the exertions of Bro. James Emerson, a hall was hired in Missouri Valley Junction, from the Campbellites for me to preach in. As there had only been one sermon preached by any of our elders in that place, it was desirable to obtain a foothold there for the truth, Missouri Valley being quite a center. I preached on the necessity of inspiration from God. The Christian minister was present, and about fifty others. I tried to tell the truth as plainly as I could, and sought for the inspiration I was preaching of. The minister seemed uneasy, and at the close did not rush to shake hands with the preacher, but got out of that as soon as he well could. I did not hear any hearty God bless you, fall from any of their lips, but I was conscious I had done my duty, and that was approval enough. The next day the good minister told some he was glad he was present, for, said he, "I can knock those arguments in the head;" but although I preached there two more evenings that week, he was only noticeable for his absence. But I learned that on the next Sabbath evening he tried his strength at the

arguments he had heard on the Thursday evening, but from those present I heard that he was sadly muddled; in fact, various ones of his audience declared they had never seen him so hampered, or make so signal a failure. He is said to be an able man, and certainly is a man of fine appearance. I continued preaching there until the end of the week, my audience visibly lessening in numbers every night, not a flattering compliment upon the speaker's ability; nor did it evince a burning desire to hear the truth. Mr. Henry Fry aided Bro. Emerson in paying the rent of the hall. His wife is a sister in the church, and he is believing. The matter of continuing meetings in that place was presented to the Magnolia Conference on the 14th of June, when means were subscribed by the Saints to hire a hall in Missouri Valley, and I was requested to hold meetings there. Accordingly, on the 22d of June, assisted by Bro. P. Cadwell, I preached twice in the Town Hall. My audiences very, very small; but in the afternoon Bro. Cadwell, Bro. Emerson and myself attended a meeting in the same place, and after listening to a sermon by a Mr. Crawford of no church, preached to an audience of eight, (the minister keeping his seat while preaching), I was invited to address the vast audience, and remembering the injunction "to be instant in season and out of season," I improved the time, and told them what God was doing in the last days. At the close one of the audience proved to be a Congregational minister, and he and another gentleman doubled teams, and we had a running debate for about two hours on various topics pertaining to the gospel; most of the audience listened throughout. I was surprised when I was tauntingly and persistently told, that as a people we placed Joseph Smith between us and God. Nor had the gentleman the manliness to accept my frequent correction, but he insultingly still urged the falsehood. The Congregational minister was more gentlemanly, but could not accept us as the Church of God, yet he declared that all the churches were wrong, he did not even except his own; but he felt very bad when, in a far milder form, I had uttered the same truth, proving that men do not like others to confess their sins for them, I invited the friends to be present in that place that evening to hear more of the "strange doctrine," but in vain. The light was too strong.

On the 29th of June I preached there again twice, audiences still small. Bro. Emerson thought we could do better in the "Christian Hall," accordingly he arranged for that for the next Sunday. Bro. Emerson, Davison and myself attended the Christian Sunday School on the morning of July 6th. During their business transactions at the close of the school, they talked of our meetings, but as soon as the time came for our meeting to commence, every man and woman except three, who I suppose were not members, left the house, thereby showing the utmost contempt for what they term Mormonism. About a dozen people came in, most of whom belonged to our church. I preached the truth as though there had been thousands. In the evening we had about a dozen strangers. On the 20th of July I preached there again twice, and as the old instructions to the elders used to be "to preach themselves into a church or out of a congregation," I thought I had very nearly fulfilled the latter part of that instruction, and I would give

Missouri Valley Junction a rest until the evenings were longer, and the Nicodemuses might have the privilege of stealing in under the shadows of night, as they dare not be seen listening to us by daylight. I must state here that a gentleman and lady by the name of Frick, a merchant in the town, attended our meetings very regularly, paid strict attention, made earnest and intelligent inquiries respecting the truth, invited me to visit and instruct them, which I did to the best of my ability. They belong to the Dunkard Church, but are desirous to know the whole truth, and are praying for light. May God help them to see it and embrace it.

Bro. James Emerson and wife are live members, and are doing what they can for the opening of the work in that place. Sister Jackson is another, equally desirous to see the banner of the gospel waving gloriously. I have in the meantime, labored in other places, but my success is not visible; but I shall hammer away, realizing that this is a day of warning, and being called to that duty I must perform it, "whether men will hear, or whether they will forbear." It is always pleasant to labor when you see the fruits, but he shall be rewarded who sees not the reward of his toil in this life, inasmuch as he labors wisely and well.

CHARLES DERRY.

EAST TAWAS, Mich.,

July 23d, 1884.

Dear Herald:—I am still battling for the truth. Since taking the field last November, I have been busily engaged in the Master's cause, and have been greatly blessed at times, in trying to present the gospel of Christ among men. I have great reasons to rejoice for embracing this great latter day work; for at all times of trouble and trials, I find the Spirit of the Master to be with me, restoring peace and comfort, and everlasting consolation to my soul; and "although I have had much persecution, yet I have endeavored to hold up the banner of King Immanuel; and by so doing, have been privileged to baptize fifteen souls. There have been two or three ministers (also some others) in this part, who have endeavored to put down our principles of faith, alleging that the "founders of latter day saintism were terrible people," etc.; but all in an underhanded way, shrinking from fair and honest investigation, and watching their opportunity for slinging dirt behind our back, making lies thier refuge, etc. Notwithstanding, the Lord has blessed and been with us, and honest hearted people are compelled to admit, that the grounds we occupy are scriptural; hence amid all the anathemas and vituperations of Reverend Divines, the good ship of Zion sails right along; and all the combined efforts of the would-be great men, will never retard its progress. God has indeed set his hand the second time to recover his people Israel, and the honest in heart are fast gathering into the fold, preparing to meet their God.

The thirteenth of this month, I organized a branch here with twenty-one members, to be known as the "Iosco" Branch. Brother George Cook was ordained to the office of a Priest, and chosen to preside over the branch; and as the spirit of love and unity, now characterizes the branch, I hope and pray that they may never deviate from the same, nor allow contention to arise among them. Times have been very dull and backward here during the summer, and fire

is now raging, doing its work of destruction. Several parties have been burned out, and lost all they had. Last Sunday while we were holding our meeting, the cry of fire was heard, and we had to break up our meeting and go and fight for our homes; luckily no one in the neighborhood was burned out, although several families moved their goods from their houses, and started for the bay. I intend to start for Canada next week, to labor there for a while. I hope to be enabled to do good, that when the Master comes, I may enter into that haven of rest he has gone to prepare for the children of God.

Yours in bonds,

WILLARD J. SMITH.

LITTLE ROCK, Minn.,

July 23d, 1884.

Dear Herald Readers:—Since last writing, I have been much blessed. Although a time of year when the people are busy, I was privileged to occupy most of the time. I left Jamestown, Neb., on June 5th, stopping at Fremont where I assisted in settling some difficulty existing there, which we hope will be accepted as a warning to all acquainted with the nature of the wrong, to avoid it in the future. Visited with the Saints at Platte Valley, Omaha and Pleasant Grove branches, feeding them with food necessary to the spiritual growth; and during the time assisted in the erection of the church building in Fremont until the 27th of June, when the conference of the Northern Nebraska District convened in the new church. Much good was done at conference; a good spirit prevailed. On the 2d of July, left the Nebraska mission with fond remembrance of the kindness I had received from the many hands, who so willingly and abundantly ministered to my wants. To those who are thus mentioned I will say, that as I have not that with which to repay you, yet God has, and to him I have remembered you. Trust him for his grace, he knoweth all.

On my way to my new field of labor, Minnesota, I stopped a few days at home, finding my mother-in-law just recovering from sickness, and tried to minister words of comfort to them in their life of loneliness and privation, which is somewhat difficult work, as those who are placed under similar circumstances alone can comprehend. Left my home on the 11th inst., attending a two days' meeting in the Union Center Branch of the Little Sioux District. The meeting was presided over by Bro. Phineas Cadwell, and was one to be remembered only for good. Stopped on my way here at Little Sioux and River Sioux, at both of which places I held meetings. I make mention of the Sabbath School at Little Sioux as an interesting one, and one to be the means of fulfilling the instruction of the Father to his people. I look upon the Sabbath School as the principal means by which the children are to be brought up in the nurture and admonition of the Lord; and I fear that if the parents throughout the church do not seek to promote everything that will tend to the instruction of their children in the ways of the Lord, they will come under the condemnation of the slothful; for upon them the injunction is laid to "bring up your children," etc. Arrived here last night, commence open firing next Sunday.

To the saints of Minnesota I wish to say, that ye are the salt of this work of God here, and if

the salt bath lost its savor, what can be expected but that nothing can be saved, and all become corrupt together. Look to it, and see that oil is in your vessels ready to be lighted to aid the wanderers in darkness surrounding you; and if you have not applied the match, zeal, that the oil may burn to the giving of light to them who sit in darkness, apply it soon; as the night soon cometh when the work is done, and others having been the means of doing it, no reward can be received by you who work not. May the blessing of God attend all of Zion's children, that they may see the necessity of working while the day lasts. My address for the present is Little Rock, Nobles Co., Minnesota, care of P. W. Premo. Would like to hear from the branches of the church in this mission, especially in southern Minnesota through some official of the branch, also from any scattered members of the church residing in the State. My permanent post office address is box 4, Magnolia, Harrison Co., Iowa.

Your brother,

J. FRANK MINTUN.

CAMBRAY, Victoria Co., Ont.,
July 17th, 1884.

Dear Brother Joseph:—Bro. John H. Lake attended the Kent and Elgin District Conference, at Zone; and they enjoyed a very pleasant time. He says he does not remember of a more peaceful and truly spiritual time ever being enjoyed in that district. He baptized six afterwards. From there Bro. John came to the London District Conference, which was held in the Egermont Branch, Grey county, Ontario. I had preceded Bro. John H. by being called on to bury our beloved brother, John A. Kennedy, who departed this life firm in the faith, on June 6th, 1884. I was notified of his death in due time; so left home on the 7th, and on the 8th (Sunday) we, in company with the bereaved ones, escorted the remains to Mt. Forest Cemetery, where we deposited his earthly part in the bosom of his mother earth, and consigned his eternal spirit to his Father, having the assurance that we shall meet our brother again in the resurrection of the just, reserving the funeral sermon to be preached on the next Sunday, June 15th, at which time conference was in session, having convened on the 14th. Bro. John H. Lake was assigned the honor of setting forth the future glorious hope by resurrection from the dead. He acquitted himself after his usual lucid and forcible style, there being a large gathering on the occasion, as Bro. Kennedy was long and intimately known to a great many in these parts.

Our conference was well and ably presided over by Bro. Lake; and during the entire sessions of Saturday and Sunday, peace and good will reigned. The official reports were gratifying, showing a desire on the part of the ministry to roll on Zion's cause; also in additions the results were pleasing; which, though not many, yet steadily on the gain. Still more gratifying were the testimonies and expressions to greater efforts for the future. Altogether, this was one of the best, if not the best conference held in this district.

Immediately after conference Bro. J. H. Lake went into the next township, where he had a pleasant time, and preached to attentive listeners, in a region where Brn. C. Scott, S. Brown, T. A. Phillips and myself had sown seed, and expressed

hopes of yet being able to reap some in the near future. I went into the next county, Dufferin, and preached in a place called Riverview, where I made an opening last winter, and at that time baptized three, and left a good feeling, which now on my return was heightened; and after preaching a few more times, I had the pleasure of baptizing six more. This occupied my time from June 16th to the 24th, at which date I was joined by Bro. Lake, who brought the good news that he had also baptized two a few days after conference.

From Riverview Bro. Lake and I proceeded by stage to Alliston, in Simcoe county, where we labored with the Saints of the Alliston Branch, and where our labors were needed and seem to be appreciated some. After doing what the nature of the work required of us there, we next went to a place called Price's Corners, where we began meetings. This brings us to the 8th of July. I had formed the acquaintance of a Mr. J. B. Price, who was doing business at Alliston, who had heard all kinds of stories of Latter Day Saints, and he made inquiry as to time and place of their meeting at Alliston. The result of hearing for himself convinced him that we had the truth, and made us friends. As he was going home to Price's Corners, he invited us to come and preach in a hall adjoining his house. We did so, arriving July 8th, where we continued till the 15th. By our joint preaching we made friends, and had the opportunity of meeting an old Seventh Day Adventist, P. H. How, who challenged us to a debate on Sabbath question, which we endeavored to accommodate him with on the evening of July 14th. Bro. John H. was chosen chairman, and myself as speaker. Proposition, "The seventh day Sabbath of the decalogue is now binding on Christians." J. A. McIntosh denies. We endeavored to handle the question as best we could; and although no expression was called for, yet all present from their demonstrations gave evidence of being satisfied with our defense; as when Mr. How was in his first half hour speech, he asked three times when his half hour would be up; and finally he offered to give me the last ten minutes, which I told him I did not need. So he continued and filled up till within three minutes and offered me them. I would not accept, so he diverged and repeated. The truth lost nothing, and we gained several friends, and left a splendid feeling. After taking a hasty parting on the morning of July 15th, we sped back to Orillia. There waited for a train to take us to Victoria Co., Mariposa Township, the place of Bro. John H. Lake's early boyhood, where many of his friends yet live. Though some have passed away, others have filled up the vacant ranks. We found a hearty welcome at the home of his eldest sister and her husband, Mr. Weldon. After spending some time in chatting over scenes of early boyhood and riper years, occasionally interspersed with a dissertation on gospel principles, which was listened to with interest, we were made to feel at home during our stay, which was rendered all the pleasanter by the instrumental music of Mr. Weldon's grand daughter, grand niece to Bro. John H. Lake.

We anticipate holding forth here next Sunday, in a grove nicely seated, belonging to Mr. Weldon. From here we intend going to Oakwood, few miles distant, where some more of Bro. John's friends live, and where he and brother

Joseph Snively preached some years ago; and where we are informed a hall is in readiness for our coming. At Oakwood Bro. John and I expect to part, I to continue the journey eastward to Napinel, about a hundred and forty miles, where some Saints are, and where I expect from reports to gather a few sheaves. There seems even in this back part of creation, to be an understanding as to the fact that there is a difference between Latter Day Saints and Brighamites; but the difference is not clearly understood until explained, as both have a Smith in them. Bro. J. H. Lake is feeling well in health for him, and is all alive to the Master's cause; and I never felt better physically, and am ready for a "tilt at tourney," or any other lawful engagement connected with the good cause to further its spread. Desire an interest in the prayers of my brethren and fellow-laborers in the vineyard. I think we can fully sympathize with each other in the trials we are called on to endure; and need each other's prayers. May God bless his people, prepare the way before his servants, give them liberty in word and souls for their hire, is the prayer of your brethren in gospel bonds,

JOHN H. LAKE,
J. A. MCINTOSH.

OSHKOSH, Wis., July 27th, 1884.

Bro. Joseph Smith:—About nine years ago my brother Matthias and myself sent a petition to conference at Plano, to get Book of Mormon and some tracts printed in German, which was then read before conference, but nothing much was done towards its accomplishment. About three years ago I put a piece in the *Herald* that I would (if my family should receive from the Church \$200 a year) go to preach, and that was all the good it did, and a few letters I wrote were not printed. Now as time is worth money, I have no time to write letters for the waste basket. I have always been opposed, ever since I joined the Church, to a preacher receiving an amount according to his family, or the Bishop's idea, as long as some in the Church have many things in splendor and fashion, while others can walk in rags and live on pudding and potatoes, and very little besides, one year after another, and live as best they can, or die in poverty and grief. For that reason the poor ought to be looked after better, and if worthy, receive help; if not, be cut off, if repentance after sufficient time given is rejected, and the Elders ought to receive a certain sum for their families according to their needs; and they themselves ought to have books and tracts of different kinds along with them, to let the truth seeker have the latter free, and the former for pay, or if too poor, for nothing.

Bad luck, too much trusting, a few blunders, etc., have kept me bound hands and feet, so I have so far been unable to take the field; and in consequence thereof, I have been slighted many times too numerous and very unwise to mention. I am ready to give reasons at any time why I have not preached much since I was ordained an Elder. They are many and true. As I belong to the Fifth Quorum of Elders, and regard order one of the first principles, I wrote to Bro. R. Etzenhouser, that if I had as good luck for the next two months as I have had lately, I would be ready to start an Elder in the field with giving him yearly at eight different times just what I have asked for, (being \$200) through the Bishop, and I will make it better; I will give him yearly \$50

worth of books and tracts at wholesale rates, the kind he wants. He must be a good Elder, that can talk according to grammar German and English, and got to preach in the North Eastern Wisconsin District. I will pay his fare here and back, but would want him to stay one or more years at a time. If any of my brethren or sisters know of a brother of the kind mentioned, that can go to preach if his family and he receive what I name, please let me or Bro. R. Etzenhouser know at once.

There were and are yet many drones, tobacco chewers, cheats, and men that will get trusted and then either pay nothing, or a certain amount on a dollar, and call it square, and therefore being worse than common thieves; that is the majority of that class, men and women that have no regard to the word of wisdom, training of children, etc., in the Reorganized Church of Jesus Christ of Latter Day Saints. An elder that has those failings, and is not willing to repent, or any other failings such as those mentioned, that are as disgusting to the honest people, and is bound to continue in the same, need not write to us. I would consider a letter from such an elder to be sent to preach, an insult.

The church is progressing. There are many noble elders and sisters in it, thank God. The papers and books are noble and very interesting. We as a church are moving, and must move. We can not afford to be idle. We must set a noble example, and pull along the sleeping. How can we afford, dear brethren and sisters, to let the church go down, after millions of the lowest insults have been heaped upon us, and blood spilt, etc. Can we do it? Can we afford it? Is it paying business? Is it consistent? I say no. It pays to go ahead after we know that we have obeyed the same gospel that Christ preached, and therefore I beg of you that have of this world's goods, do loosen the hands of those elders that are noble, and would gladly go to preach if they had the means to do with. Selfish, stingy, covetous people have no room in heaven; so let us open our hearts. But yet more our purses, and let us help with money where money is needed. Good elders should be sent to preach, their families supported where they can't support themselves, the poor looked after, many kinds of books and tracts in many languages printed and distributed where wanted. The elders must have decent clothes and a little money for different things once in a while. The Saints in order to flourish must have meeting houses, etc. Therefore let us pull with a united pull, and be firm. I ask all the honest, humble saints to pray for their brother in bonds,

JOSEPH LAMPERT.

Summary of News.

GENERAL NEWS.

August 1st.—Daly and Egan, the alleged Irish dynamitards, were convicted at Warwick, England, on the charge of treason-felony. Daly was sentenced to penal servitude for life, and Egan to twenty years' penal servitude. McDonnell, who pleaded guilty, was permitted to escape without punishment. Daly made a speech in his own defense. He said he moved about under an assumed name; so did Queen Victoria. He had the same right. He asked not for mercy,

but justice, and intimated that he did not expect either at the hands of a British jury.

It is asserted in telegrams from Foo Chow, China, published in the London *Times*, that China refuses to pay the indemnity demanded by France for the Lang-Sou affair.

The British steamer *Britannia*, from New York for London, was wrecked off Portland, England. The members of the crew were saved. The cargo, consisting of 88,000 bushels of oats, 17,000 bushels of wheat, and 670 pounds of oil-cake, was a total loss.

It is reported from Cardiff, Wales, that a man died from cholera on the French steamer *Graville*, from Marseilles, at anchor in Penarth Roads. The body was thrown overboard. Another man aboard the ship is very ill.

Eleven deaths from cholera occurred at Marseilles last night, and two at Toulon. The fugitives are returning in increased numbers. Marseilles is becoming more animated, and shops are reopening. At Marseilles, between nine o'clock and noon to-day, there were five deaths from cholera. At Toulon there were only two deaths from cholera to-day. Thirty-three cases are now treated in the Bona Rencontre Hospital and ninety-three in the Saint Mandrier Hospital. Another death from cholera has occurred at Montafort. At Marseilles there were six deaths from cholera to-day between noon and seven.

There are seventy-eight cholera patients under treatment at the Pharo Hospital. Of ten admitted into the hospital to-day three died and two are cured.

Advices from Motul, Temax, Acarcel, and other points in Yucatan, state that immense swarms of locusts have appeared in those sections and are again destroying the crops. Advices from Jlacotalpan, on the south coast, state that the locusts have destroyed all the crops on the haciendas in the direction of San Antonio.

The execution of the provisions of the recent treaty between Germany and Russia, whereby the former Power agreed to expatriate the Nihilist refugees and other subjects who have fled to Germany from Russia, has been begun in earnest and is working great hardships on scores who have settled down in Germany and made therein new homes for themselves. The majority of the immediate victims of this treaty are newcomers, all of whom have been officially ordered to leave the country within a fortnight. Those whose affairs have been so fixed by long residence as to require more time to settle up have been given permits with a six months' extension of residence, but only on the security of good bondsmen that they will, at the termination of the specified time, peaceably quit the Empire. As might be supposed, the ordinance has been the cause of great hardship and suffering to many who have long resided in Germany and become socially associated with the districts in which they have dwelt. Many of this class, to avoid expulsion, have applied for letters of naturalization from the German Government, but although able to comply with all the conditions of the law, have been invariably refused the privilege. This conduct on the part of the German Government has provoked an outburst of indignation on the part of the Liberal press.

A British man of war has gone to Madagascar to protect British property.

An establishment for the manufacture of explosive bombs has been discovered in the Rue

St. Jaques, Paris. A workman named Rozier and his mother and brother have been arrested.

Both houses of the Holland Legislature have passed a bill by an almost unanimous vote appointing Queen Emma regent of Holland in case of the King's death during the minority of Princess Wilhelmina.

The men employed in the construction of a railroad bridge at Needles, Cal., were attacked yesterday by an unexplained disease. They became dizzy and fell in fainting fits. Two died and thirteen were taken to the hospital. It is thought that the sickness was caused by the bad water and the intense heat.

August 2d.—Stanley, the African explorer, has stated since his return to England that Gen. Gordon is perfectly safe at Khartoum, and that he can leave there at any time without fear of being captured.

Mr. Gladstone announced in the British Commons that the conference of the European Powers on the Egyptian question had failed to agree. He refused to make any statement as to the cause of disagreement. The Premier's announcement was received with a storm of howls by the Tories and was scarcely relished by the Radicals. Before Mr. Gladstone made his statement there was a meeting of the Cabinet, at which Lord Hartington urged him to make some definite declaration as to the future policy in regard to Egypt. This he declined to do. During the conference France's representative, M. Waddington, evinced considerable hostility to English interests.

The French Yellow Book, published to-day, gives the following information respecting the recent negotiations between France and China: France first demands of China an indemnity of 250,000,000 francs for the affair at Langson, but after China had ordered her troops withdrawn from Tonquin France only asked that China should compensate the families of the soldiers killed at Langson and pay the extra expenses which the Chinese attack made necessary for France to incur. China objected to the indemnity, but July 19th consented to appoint the Viceroy of Nankin to enter into negotiations with M. Patenotre, the French Minister. China then announced that she had submitted the indemnity question to the powers. Between the 27th and the 29th of July Patenotre telegraphed the home Government that it was impossible to arrive at an understanding with the delegates from China, who refused to pay the indemnity, and asked that the time granted China to accept the French ultimatum be extended. Minister Ferry thereupon telegraphed to Patenotre, July 30th, to extend the respite if necessary. Patenotre replied that China offered to pay an indemnity of 1,000,000 francs and he refused it. July 13th France informed Admiral Courbet of her intention to occupy Foo-Chow and Kelung in case China refused the French ultimatum. Admiral Courbet was ordered to use force only if attacked. A dispatch of this date from Foo-Chow says: "I have inspected the river forts from the heights above and find no changes made."

The British Government has resolved upon a large reduction of the forces in Ireland.

On appeal from the Jews of Jerusalem, the Sultan has annulled the sale of the part of the Mount of Olives which contains the graves of the prophets Haggai, Zachariab, and Malachi. The purchasers were the Russian priesthood.

The burial place of the prophets has been secured to the Jews in perpetuity.

The Siberian plague has appeared at Viborg, in Finland.

At Havana, Cuba, there were forty deaths from yellow-fever the last week.

The King of Annam is dead. He has been ill a long time.

The St. Petersburg police have expelled five Jewish merchants residing there without permits.

Agitation by the friends and opponents of the Franchise bill is vigorously carried on in England. There are many demonstrations for and against the measure.

At Panama during July four prominent people died of yellow-fever. The hospitals there and at Colon are crowded. The heat is intense. Dysentery of an intractable form has appeared.

The Jews rise high in France. It appears from an *Annuaire* published by the community in Paris that two Jews sit in the Senate, three in the Chamber, four in the Council of State, and two in the Supreme Council of Education. One Cabinet Minister, M. David Raynal is a Jew, and so are no less than ten Chiefs of Ministerial Departments, who are probably more powerful than Ministers. Three Prefects are Jews, seven sub-Prefects, and four Inspectors General of Education. The same community furnishes two Generals of Division, three Generals of Brigade, four Colonels, and nine Lieutenant-Colonels, one Judge of the Court of Cassation (the President) and ten provincial Judges.

August 3.—In the twenty-four hours ending at nine o'clock this evening, fifteen deaths from cholera occurred in Marseilles. There were no deaths from cholera at Toulon. Thirty cases were taken to the hospital. Several cases of cholera were reported to-day in various parts of Italy. There have been many disorders at Bargo, San Dalmazzo, the inhabitants believing the doctors and chemists poisoned the girl who died there from cholera. Stringent orders were issued by the Government that all linens arriving from France be disinfected or burned.

The Pope has directed Cardinals and Bishops vacating Rome to return to their dioceses to prepare for a visitation of cholera. The Pope presided at several conferences of the clergy called to decide what relations the clergy should maintain with the civil authorities in case of an epidemic.

A man was seized with what is reported to be cholera, in New York City.

The prisoners confined in the county jail at Baker City, Oreg., effected their escape Friday night by cutting through the windows. Four of those who got away are notorious stock thieves.

Hog cholera has created great havoc in the country around Vandalia, Ill. Many farmers have lost their entire stock of swine.

August 4.—The British bark *Belle Star*, from Queenstown for New York, came into collision with the *Richard Owen* of Cardiff, Wales, bound for St. John's, N. F. The latter was sunk and four of the crew were drowned. The survivors were landed at Queenstown.

Two hundred thousand people attended a meeting at Birmingham, England, to protest against the action of the House of Lords on the Franchise bill. John Bright and Joseph Chamberlain, the President of the Board of Trade, were present and addressed the great gathering.

The particulars of the collision and sinking of the steamer *Dione* in the Thames, Saturday night, state that there were a great many pleasure passengers on board the vessel. It was a clear, moonlight night. The collision occurred about midnight with the large iron-steamer *Camden*, just off Gravesend. The *Dione's* port side was stove in, and the vessel keeled over and sunk in two minutes. Seventeen persons were drowned. Those saved rushed on deck, jumped overboard half-dressed, and were rescued by tugs. The scene was heartrending. Ladies implored men to save their children. Many women were carrying infants. One woman placed her infant on a floating crate. The crate drifted away, but was found later off Thames Haven with the infant alive. The Captain of the *Dione* was saved, but was badly hurt.

There were four deaths from cholera at Toulon last night. The physicians fear that the return of the people to unhealthy lodgings will cause a fresh outbreak of cholera, and possibly an outbreak of small-pox and typhoid fever. Between nine and two o'clock to-day three deaths occurred at Marseilles from cholera. At Toulon up to 6:30 p. m. there had been no deaths from cholera to-day. The total number of cases now under treatment is 109. There was one death to-day at Laseyne and two at Montfort-sur-Argens. At Marseilles up to seven p. m. there had been seven deaths from cholera since this morning. Only three cases were admitted into the Pharo Hospital to-day. Sixty cases are being treated there now. Ten were discharged to-day.

According to the latest advices the Mahdi is now fighting the negro tribes around Geb el Gardir, who refused to join him. It is asserted that he has dispatched a force to Khartoum under orders to take Gen. Gordon alive or dead. He has ordered the wells between the Kososko and Beyber to be filled up. The Sultan of Zanzibar sent a message to Gordon inviting him to Zanzibar.

There were severe earthquake shocks yesterday at Foco, in Bosnia.

The Texas cattle fever has broken out in Ellis county, Kansas.

Aug. 5.—Great opposition is manifested in Brussels and other cities to the Education bill about to be adopted by the recently-elected Parliament of Belgium. It partakes largely of a denominational character.

The British Commons appropriated \$1,000,000 for the expedition to relieve Gordon by a vote of 174 to 14.

China refuses to accede to the terms of France. The Celestial authorities will pay \$700,000 indemnity, but no more. The French Admiral, Courbet, is preparing to begin operation against Foo-Chow. Reinforcements are being sent to him from Brest.

It is reported that John Daly, convicted at Warwick, England, last week of dynamitardism, has submitted to an interview in jail, in which he said he was one of four conspirators whose movements were directed from America. The bombs found in his possession were delivered to him at Liverpool by a fellow conspirator. He was to deliver them to a third conspirator for use not in Liverpool, but in London. Daly thinks that the plot was revealed by one of the trusted conspirators. The agents of the Irish secret societies are watching this person, and, as Daly says, will "interview him."

At a meeting of 20,000 men in Birmingham, England, Monday night, Mr. John Bright, the great Radical leader, made a very radical speech in reference to the attitude of the House of Lords on the Franchise Bill. He asked: "Who are the Peers?" and answered; "They are the spawn of Flanders, the wars, and the corruptions of the dark ages of our history. They entered the temple of honor, not through the temple of merit, but through the sepulchres of their ancestors." Some were better than their fathers, some worse. Their privileges had produced ignorance and induced arrogance. Mr. Bright said a reform of the House of Lords was imperative and inevitable. The veto power of the Peers should be limited. The people should curb the nobles as their fathers did the privileges of the Kings. Mr. Bright said that the peers should be deprived of all power of vetoing a bill a second time. Mr. Chamberlain followed Mr. Bright. He said the divine-right-of-Kings theory had been exploded; the divine right of Peers was a figment which but needed exposure to die. Englishmen would never submit to the insolent pretensions of an hereditary class. These denunciations by an ex-Cabinet Minister and a Cabinet Minister are signs of the times in England.

The total number of persons drowned by the sinking of the steamer *Dione* on the Thames Saturday night was twenty-three.

The Texas cattle fever is spreading in southern Kansas. Governor Crosby of Montana has issued a quarantine against Texas cattle.

In the elections for county officers in Utah Monday the Mormons were successful everywhere.

August 6.—The French in Madagascar, are displaying the greatest activity in drawing mules by requisition. Gen. Willoughby is at Tarafatte with 10,000 Hovas, who are mainly relying on the fortifications and torpedo-pits. Measures have been taken to retire, if necessary, to Ambosi, fifty miles inland. One-half the French troops that have reached Madagascar from Tonquin have been sent to Majunga, and will form a second army, to march from Majunga to the Capital. The native Premier is peaceably disposed, but fears that he will lose his head. The French are suffering much from dysentery and fever.

There were three deaths at Marseilles and three at Toulon last night. Seven returned fugitives have so far died. Up to noon two deaths from cholera have occurred since nine o'clock this morning at Marseilles. At Toulon there has been one cholera death to-day and one at Lasagne. The reports of the hospitals are as follows: Bon Recontre admitted, none; cured, 1; deaths, 2; under treatment, 23. St. Mandrier admitted 4; cured, 10; death, 1; under treatment 70. At Marseilles there were two deaths from cholera between the hours of noon and 6:40 this evening. The record of the Pharo Hospital is as follows: Admitted, 3; cured, 5; deaths, 2; under treatment, 59. The town has assumed a more animated appearance.

An outbreak of English cholera has occurred at Northampton, Eng., owing to the scarcity of water. An entire family have been stricken. No deaths have occurred.

The *Journal de St. Petersburg* says that there is no cholera or other epidemic in Russia.

It is officially declared that the sanitary condition of Italy is improved. No fresh case of

cholera has appeared at Pancalieri. One case is reported at Montenotte of a person from France.

FINANCIAL AND CROP REPORTS.

The *Mark Lane Express* in its weekly review of the corn trade says: The change of the weather brought brilliant summer days, which have been literally tropical in heat. The harvest is in far better condition than a week ago. The work of the harvest is rapidly proceeding. In foreign trade nothing is doing. Off-coast trade is growing weaker. There were no sales of English wheat during the week. Monday next being the regular bank holiday no markets will be open in London or Liverpool.

Accurate statistics of the wheat crop of Colorado now being thrashed show an increase of five per cent over any previous year, making the yield 2,100,000 bushels. Colorado will consume 1,500,000. The Great American Desert will ship 600,000. In view of this fact the pooled roads have made a twenty-five cent rate on flour to the Missouri River.

Severe frosts on the nights of the 15th, 16th and 18th of July, were general throughout Beaver, Iron, Garfield, Piute and perhaps other counties in Utah. In one district in Garfield Co., nearly the whole wheat crop was destroyed, and it is being cut for hay. One third of the grain crop at Adamsville, Beaver County, has been utterly destroyed by the recent frosts, and the entire potato crop has been killed in both Adamsville and Greenville.

Theodore H. Growney an engineer, has just returned after two years' stay on the Panama Isthmus, where he was employed in excavating between Colon and Rio Grande. He has been over every foot of the proposed canal route, and, according to his detailed statement, the Panama Canal under its present management is not likely to be completed, as the expense will exceed the estimate at least eight times. Growney says the money expended wrongfully, stupidly, fraudulently and wasted in patronage, is something appalling. Contractors have fared badly. Of the eleven original foreign contractors not one remains, and of the four American contractors two have failed. Costly mistakes have been made, routes being changed as often as obstacles were found, and the only semblance so far to a canal is a ditch two miles long at Colon. Recently a party of German engineers went over the route of the proposed canal. Their opinion was that the canal would never be finished. Rear-Admiral Shufeldt corroborates the account given by Growney.

The mineral riches of the Silesian Mountains have long been known, but imperfectly worked. Enterprise is now stimulated by the discovery in these mountains of a rich vein of amethyst embedded in a layer of porphyry. The financiers of Berlin, Germany, propose to form a company with large capital to work the mines, and extravagant anticipations are entertained of the success of the enterprise.

In consequence of the terrible shipwrecks which have occurred at Skagerrack the proposal has long been ventilated of piercing the Danish promontory by a canal, and so avoiding this dread navigation. The proposal has now taken definite shape and surveys have been completed for a canal from the German Ocean to the Baltic Sea.

It is estimated that the wheat yield of Minne-

sota for this year will exceed that of last year by 4,110,000 bushels, an increase of 10 per cent; the corn crop will yield from 20,000,000 to 25,000,000 bushels; the barley crop will produce 7,000,000 bushels, the largest ever known in the State; and the oat crop will be about 35,600,000 bushels, 10 per cent more than the crop of 1883.

Millions of grasshoppers have suddenly appeared near Hudson, Mich., and are devastating the oat crop in some townships hereabouts, and the farmers are hurrying their harvesting as fast as possible in order to save what they can. Their coming in such large numbers is something new in this part of the State. Wheat is yielding good, and the quality was never finer. Twenty to twenty-nine bushels per acre is what is reported. Corn has come on splendidly since the last rains and bids fair for a No. 1 crop. Oats not up to average, yet a fair crop. Nearly all the crops are in shock and stack. Wheat sells at \$5 to 90 cents per bushel.

Although the cotton crop in most of the Southern States is about two weeks late the indications point to a large yield. In Southwestern Texas some damage has been done by recent rains.

The public debt statement for July presents no specially significant features. The reduction of the debt less cash in the Treasury is a little short of \$4,000,000. Of the \$6,000,000 withdrawn from deposit to secure the circulation of National banks only \$4,500,000 has been replaced, which indicates a withdrawal to nearly that extent of this class of currency. There has been a very perceptible drain upon the gold held in the Treasury as a reserve against Government notes. It amounts to \$14,000,000 and more for the month, and about \$23,000,000 since the first of June. Gold and Silver certificates together amount now to about \$186,000,000, and these doubtless fill the place of bank notes that are withdrawn.

Since Jan. 1st the imports of merchandise to the United States have exceeded the exports in value \$75,739,902. In the same time the exports of specie exceeded the imports \$36,124,187.

Returns from twenty-seven clearing houses of the United States show for last week an aggregate decrease of 6.1 per cent compared with corresponding week of last year. Outside of New York the decrease amounted to 19.2 per cent.

At a meeting of the leading coal-producers of Kentucky, Tennessee, and Alabama, held Aug. 4th at Chattanooga, Tenn., at which forty companies were represented, it was resolved to form a Southern Coal association.

A mine opened on the Temperance River, seventy-five miles from Duluth, Minn., recently, is turning out rich rock silver which yields about \$200 per ton. The vein is five or six feet wide. The mine is said to be a bonanza.

Miller & Son, flax-spianers of Belfast, Ireland, have failed. It is estimated that their liabilities will reach £10,000, two-thirds of which is secured.

Hatfield & Co., ship insurance brokers of Liverpool, England, a firm which Mr. Chamberlain, President of the British Board of Trade, severely criticised some months ago for insuring unseaworthy ships, have failed. The liabilities have not been ascertained.

The official agricultural statistics of Russia, promise on the whole a satisfactory harvest in European Russia. With the exception of Arch-

angel, Olonetz, and Viatka, a satisfactory yield of wheat and grass is anticipated in the northern provinces. Most abundant crops are expected in the northwestern and southwestern provinces and Poland, and in the Baltic region, the autumn wheat is in excellent condition, but the spring wheat is suffering from drouth. In the provinces bordering on the Volga the Astracan-wheat crop is flourishing; but in the southern provinces, excluding Tchernikoff and Kieff, it is only partially successful. The state of the wheat in the eastern provinces is satisfactory; while in the central governments, owing to insects and hail-storms, it is unsatisfactory, excepting in Voronej and Tamboff. In the St. Petersburg and Moscow districts the wheat crop is only moderately promising.

The Secretary of the Board of Vinicultural Commissioners of California, has made a report on the condition of the grape crop. The Zinfandel is bearing heavily. More Zinfandel will be made than ever before. Rieslings are furnishing small crops. The vintage is less than was expected, and the quality will depend upon ripening weather next month. Table grapes, such as are preferred by Eastern shippers and embracing the Emperor, Muscat, Flame, Tokay, and Black Terrara, bring from \$50 to \$80 per ton, and are in great demand. The Muscat has failed in the southern part of the State. The price for wine grapes promises to be lower than heretofore. The better varieties of grapes in districts where there is no lack of wine-cellars are being engaged at \$30 per ton, mixed vintages at \$25, and inferior, though not sought, at \$18 to \$20. The Old Mission and Malvoire grapes are gradually being supplanted by better varieties.

FIRES—STORMS—ACCIDENTS.

August 1.—Loss by fire at Omaha, Neb., \$90,000. Auburn, N. Y., \$10,000. Fort Plain, N. Y., \$40,000. Bridesburg, Pa., \$35,000. Cohoes, N. Y., \$43,000. Texarkana, Ark., \$12,000.

August 2.—A fire at Afton, a New York village about twenty-eight miles east of Binghamton, destroyed half the buildings there. The loss is estimated at \$75,000.

The rear part of the United States Hotel at Washington, D. C., fell in yesterday afternoon. It is reported that a number of persons were killed.

August 3.—At Bar Harbor, Me., the Mountain House was burned. Loss by fire at Emporium, Pa., twenty business houses, \$200,000. Fourteen families are homeless. Chicago, Ill., \$16,000. Off Newburg, N. Y., steamer *Eagler*, \$50,000. Pittsburg, Pa., glass factory, \$50,000. Near Columbia, S. C., cotton mills, \$125,000. Lime Rock, Conn., foundry and machine shop, \$85,000.

In Peach Tree Valley, Cal., on Monday, July 28th, a young man pointed what he supposed to be an unloaded gun at two young ladies; and finally to frighten them still more, pulled the trigger. The result was one of the young ladies received a charge of shot, and died instantly. Some one had loaded the gun without the young man's knowledge.

August 4.—A fire at San Francisco destroyed the establishment of Schmidt & Co., the principal lithographing firm of the Pacific coast. The shop of Tatum & Bowen was also destroyed. The total loss is about \$270,000, mostly covered by insurance, distributed among forty companies. The fire throws 270 people out of employment.

August 6.—The Bear Hotel at Vienna, Austria, was destroyed Tuesday night by an incendiary fire. Loss by fire at Palouse City, W. T., saw-mill, \$40,000. The town of Laporte, California, with the exception of two buildings, was completely destroyed by fire last night; the loss is estimated at \$80,000. Columbus, Ga., \$75,000. Near Evansville, Ind., \$4,000. Vevay, Ind., \$40,000.

A passenger train was derailed near Whitesboro, Texas, and many people injured.

A cyclone swept over the town of Wasco, in Eastern Oregon, Tuesday. Several buildings, including the Methodist Church and a mill were demolished. A. M. Barnett was caught under a falling building and seriously, it is feared fatally, injured.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Original Poetry.

LINES GIVEN BY THE SPIRIT.

TO SR. S. V. BAILEY.

Awake, ye Saints, and labor,
Be not slothful any more;
For the time is surely coming,
When your labors will be o'er.
Then, arise, be up and doing,
Labor while 'tis called to-day;
Gather out the honest-hearted,
Bring them in the narrow way.

CHORUS.—Hail, O hail, that glorious morning,
When with Prophets, Priests and Kings;
Jesus, our blest Mediator,
Shall his glorious reign begin.

Labor earnestly, ye Heralds,
Whom the Lord your God hath sent;
Go to every land and nation,
Saying unto all repent.
Gentle peace is nearly ended,
Sudden vengeance waits their door,
When the cry of peace and safety,
Will be heard from them no more.

Swiftly push this latter glory,
Do not let it cease its roll;
Tell to all the pleasing story,
Let it sound from pole to pole.
Then arise, be up and doing,
Labor while 'tis called to-day;
Gather out the honest-hearted,
Bring them in the narrow way.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

LOST TRIBES OF ISRAEL.

Saints' Herald.—As the news comes to us through your columns of the effort being made in England to establish a paper, designed if successful to be a herald of the plan of salvation there, and the sending forth of chosen ambassadors of the gospel to the Isles of the Sea, inhabited by that people, allow me to draw the attention of those interested, to a great and important doctrine concerning the English people.

Throughout the Christian era, and for centuries before, an island having but a rugged, poor soil, and a disagreeable climate, has been building up in population, power and greatness, by the immigration at first of a tribe of people surpassing their neighbors in intelligence, who had come as stated by history, from the banks of one of the great rivers of Southern Asia. The location of this island in the north seas, stretching as it does northward from a corresponding latitude away to the north of the most northern boundary of the United States, lying opposite to the bleak and uninhabited shores of Labrador makes it indeed the "north country" of the civilized nations of the globe. Its pioneers also coming from the same direction as that to which the kingdom of Israel was driven seven centuries previous to the Christian era by one of the conquering

monarchs of southern Asia; and its subsequent growth and extending its dominion over nearly all the "Isles of the Sea," until it might be said, that those isles were its seat of empire, are all significant of the part it must take in fulfillment of the prophecies of old, the burden of which was that they, the children of Israel, should be gathered to their own land from the "north country," and from the "Isles of the Sea."

God had a purpose in keeping distinct and separate from all others his chosen people; and for centuries at his command for this purpose, they practiced circumcision as an artificial barrier against intermixing with other nations; and thus we can see the wisdom and purpose in their dispersion to those islands where their ocean boundaries would be a natural barrier affecting the same purpose. Recent scientific as well as divine revelation, points with equal plainness however, to the conclusion, that all the millions of King Hosea's subjects could not, unless they diminished very fast in numbers after their captivity, have found territory sufficient behind the ice barriers of the north to accommodate so numerous a people, as well as that some of them, probably the tribe of Levi, did find their way to that unknown and inaccessible region.

Hall, the great arctic explorer, by use of dogs and sledges, reached and stopped at a point 83° 30' north latitude. This would be within five hundred miles of the north pole, allowing the earth to be the size and shape it is supposed to be. But here, although he was traveling north at the rate of thirty miles per day, his instruments would show by reckoning, no progress made during the day; the ground seemed coming back, he stated, as fast as he journeyed on, and he would not be any further north at night than when he started in the morning. This goes to prove the theory that beyond that latitude there is a great basin or depression, the verge of which he had reached. It is reasonable from this to conjecture, that the tribe of Levi, unaccustomed to the employments of the other tribes, separated sooner than the others, and found an asylum in that narrow territory, where they await the day, when at the command of their prophets, God shall cause a highway to flow down before them, and present them before their brethren, the children of Ephraim, for their crowning blessing. It is but reasonable to suppose that that tribe conservators as they had been of all the spiritual blessings of their nation, should have taken a different course from the other tribes whose employment had prepared them to become the progenitors of the greatest of the civilized nations of the earth.

Hon. E. P. Ingersoll, a graduate of Yale College, superannuated by reason of his age from the ministry, has been spending several years in historical research concerning this subject, and is now delivering a lecture on the identification of the "ten lost tribes" with the English nation. In this lecture he follows the course these tribes took separately when they left their Assyrian homes until they reached their

destination. The tribe of Dan he asserted made a temporary settlement on the banks of the river Don, in Russia, which was named after that tribe, Don meaning Dan in northern dialect. Thence the Danites wandered westward, making another temporary halt on the Danube, that river also being named after them. From the Danube they went into Spain, but not finding there a permanent abiding place, they turned north again, and crossed into Wales, where their descendants still remain. Mr. Ingersoll positively asserted that to this tribe was assigned the preservation of the original ark of the covenant, which with its contents, safely reached Wales; and that among its contents was a certain stone, by and through which God anciently covenanted with his people that Palestine should eventually be restored to and re-inhabited by its possessors. This stone is virtually a deed from the Almighty to its possessors, of the promised land, and was placed many centuries ago, during the reign of a certain sovereign whom the lecturer named, in the coronation chair of the sovereigns of England for safe keeping, and remains there to this day. I give this as the result of historical research by a gentleman of the most profound learning, who was a graduate of a great Theological Seminary, and who has acted for years as Fiscal Agent for Yale College.

The Kingdom of God once found thousands of faithful, true friends, and devoted adherents among the people of this populous north island, where by the precious signs which followed, wonderfully established its divine origin. And this theory which we have now advanced, may show the hope there is in every effort put forth to place before that particular people the "faith once delivered to the saints," because with what readiness have they ever received it with gladness. The Reorganized Church in America is composed largely of this people; and thank God it is becoming more and more worthy year by year of the confidence of all nations; and of one thing the writer has more faith and hope than of any uninspired theory, and that is that the little fountain of truth already opened up by English people for English people in that mightiest of all islands of the earth, will eventually become, whatever obstacles and accidents it may yet encounter, a mighty tide of salvation, the fruits of which will constitute the most substantial elements of the Church and Kingdom of God in the last days.

I close with the words of the Prophet Ezekiel, uttered one hundred and thirty-eight years after the tribes of Israel were compelled by that superior Assyrian force to abandon the Holy Land, their promised heritage, and to which they never yet have returned.

"And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

MAHLON SMITH.

BLUE RAPIDS, Kas., July, 27th, 1884.

WHO IS ELIAS?

DEAR HERALD:—In your first number for this year, Bro. Gunsolly kindly attempted to show me and your readers that Elijah was Elias, and these mean one in Scripture. He admits my quotation of John 1:28, that Christ was Elias. We will stick a pin in here and that shall be my stake. The brother quotes Matthew 11:15, where Christ calls John the Baptist Elias. This makes a little additon to Elijah being or meaning Elias; for we have got Jesus and John. Does Elijah mean Jesus and John also? The brother quotes Mal. 4:6 with Luke 1:17, and says: "You will see that the office-work of John and Elijah are the same;" and adds, "shall we therefore say that these two are one and the same person?" No; for one was John and the other was Elijah. John came as the restorer, to turn the disobedient to the wisdom of the just, to make ready a people for the Lord. Luke 1:17. I ask, Did Elijah do such a work for the Lord? No; but John did, and he had the Spirit of Elias. Matt. 11:15. We can not as a church admit that the Spirit of Elijah was in John, which would be spiritualism. That I can not admit. But by the by, the vision of April, 1836, states that the time for Elijah had only then come, 1836 years after Christ and John, and yet without this Elijah, we had the original Elias, (Christ) and John, who had the Spirit of Elias, (Christ). Now as Christ was Elias and John had his Spirit and was Elias, how could Elijah be Elias in any other way than John was. In Luke 4:25-27, we read, "There were many widows in the day of Elias;" 27 verse, "And many lepers in Israel in the days of Eliseus, and none were cleansed but Naaman. See also 2 Kings 5.

To make all things harmonize, and to shut out spiritualism, and accept the statement of John the Baptist in John 1:28, as Christ (the very original). No wonder John's timidity when the Pharisees asked him if he was Elias, or that Prophet. John knew who was the Elias. If John was right, how does Elijah come in as Elias? If we are ready to admit as John has said, that Christ is the very Elias, then we can understand how all the Holy Prophets before and after his coming could do the mighty works they did, but not in the Spirit of Elijah, but Elias, Christ. John, who came at the first coming of the Lord, according to Isaiah, came again in May, 1829, according to Malachi, who had the Spirit of Elias to commit the priesthood to earth again; but Elijah did not come for seven years after. In whose spirit did he come in? In the Spirit of Elias, Christ, to commence the work as described in Mal. 4:6. It appears to me, that there never was a man by the name of Elias except Christ; and those who had his Spirit. O that I may ever have his Spirit, and do some mighty works in his name; then I shall be an Elias, but not Elijah the Tishbite; and all who receive of the Spirit of Christ unto the remission of their sins, called to be Saints; and if they prove themselves such, the Spirit of the Elias, Christ, will be their portion.

Since writing the above, in the *Herald* that came to me the other day, I see a sister Thomas has been trying to enlighten my mind on this subject but has failed. I am very much pleased with the sister's effort; and the information she gives about the Welsh Bible, and also the Welsh Book of Mormon and the Pearl of Great Price. But I do not believe the Welsh Bible, Book of Mormon and Pearl of Great Price, for the reason that Joseph called him in Book of Mormon Elijah, and Nephi called him Elijah plain, and no Elias in the matter. I suppose the translators of the Welsh Bible had the same notions as Bro. Gunsolly and sister Thomas; but to me there is too much tautology or repetition with Elias the Tishbite, Elias the Tishbite, &c. In reference to the Welsh Book of Mormon and the Pearl of Great Price having Elias instead of Elijah. This is because all the Welsh people have been traditionated in regard to Elias the Tishbite; and therefore as it was not translated by the Spirit of inspiration, that accounts for Elias the Tishbite. If therefore the Welsh Bible, Book of Mormon and Pearl of Great Price be right, then I must say that all the ancient and modern prophets have deceived us. But my faith is not yet shaken in the prophets, either Nephi or Joseph; for as I read the Pearl of Great Price at this moment, on page 41, my spirit tells me they were *true men* and came to tell the truth, as all true men of God always do.

There are others that do not believe about the Elias, the Tishbite. For now we can read the revision of the New Testament, 1881, in John 1:21-29, they have made Elias to be Elijah. Luke 9:54 they have eliminated Elias and not added Elijah, even in Luke 4:25; "And I say unto you there were many widows in the days of Elijah when the heavens were shut up; and 26 verse, "And unto none of them was Elijah sent, but to Zarepath," 27 verse, "And there were many lepers in Israel in the time of Elisha the prophet." Matt. 27:47. "This man calleth Elijah," v. 49. Let us see whether Elijah cometh to him. See Mark 15:35, 36. Matt. 17:3-5 says it was Moses and Elijah. They seem to have struck out Elias as a man altogether; so you see I have given you good Authority; viz., twenty-four of the greatest scholars of the day. They do not give us one word about Elias the Tishbite. Now as John said in John 1:28 that Christ was the Elias; and in Matthew 11:15 John was the restorer; and if he will receive it, verily he was the Elias. John knew he had come in the name of his Master, and you see his wary answers to the Priests that were sent from the Pharisees, knowing that his Master was the Elias, and was preferred before him, but was sent to do the work as in Luke 1:17. So you see they did not believe in the Welsh Elias the Tishbite.

I think the translators of the Welsh Bible, Book of Mormon, and the Pearl of Great Price, as Dupin says, they did it by conjecture. John came in the Spirit of Elias, (Christ), and Joseph came in the Spirit of Elias, (Christ); and when the

Moses man leads the people out of captivity, he will do it in the power and Spirit of Elias, (Christ). This Elias to me is the best Elias. Now if Christ is not the Elias, the very original, somebody else give us your strong reasons, and a few quotations from the scriptures.

C. D. NORTON.

WHY DID ADAM RULE?

CRIME necessitates the pre-existence of law. Law, based on justice, must receive the approbation of its subjects, before it can in any manner be binding upon them. Based on any other principle, obligation would be reversed. God would be obligated to man for having created or organized him. Every animate form, emanating from the creative power, bears the impress of that law by which it was created and is controlled. With this proof of acceptation, nature is justified in inflicting the penalties of a broken law, as she is the handiwork of God, and an agent, executing his laws or commands. Hence every intelligence in its pre-existent state, became by choice subservient to the laws of God. Satan, in his scheme to thwart the plans of heaven, chose the serpent as his first emmissary in the work of destruction, because it "was more subtle than any beast of the field." And in this guise approached and conversed with Eve, gaining thus her assistance to complete his design. The result of this willing servitude was, "because thou hast done this thou shalt be cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed. He shall bruise thy head, and thou shalt bruise his heel."—Inspired Translation. "Because thou hast done this,"—listened to the voice of Satan,—shows why the locomotion and diet of the serpent were changed; as that which is meaningless can not emanate from God, and its former food is herein described: "To every beast of the earth, and every fowl of the air, and to every thing that creepeth upon the face of the earth wherein I grant life, shall be given every clean herb for meat." "I will put enmity between thee and the woman," intimates that a peaceful relation had previously existed between them, by reason of which, Satan, in the guise of a friend, was enabled to deceive the woman. To crawl upon its belly, feed upon the dust, and be subjected to the grinding heel of man, was the serpent's reward of infidelity. For listening to her supposed friend Eve was told, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desires shall be to thy husband, and he shall rule over thee."

That which is multiplied must exist before multiplication is possible; hence sorrow was an element in her character before transgression, but subsequently developed. Man made in the "image" of God, possesses the same feelings, powers and attributes in a corresponding degree; otherwise there is no affinity; without

affinity there is no harmony; and without harmony, man could not have dwelt in the presence of God, as he primarily did. We find that sorrow is an attribute of the Deity; for we read of a "godly sorrow," and that "God" and "the whole heavens" wept over fallen humanity. How true, then, was the multiplication of her sorrow, when she beheld millions of her own progeny writhing in torment, through her disobedience, instead of enjoying eternal peace. Unless she possessed conceptive powers, the command to "be fruitful and replenish," could not be binding upon her; neither could she have been the "mother of all living." "In sorrow," mark the change in the manner of reproduction; for sorrow was not an original but a subsequent attendant of pro-creation, introduced by transgression. A perfect being works by perfect laws, with an absolute system of harmony and order, congruent in all its bearings. Imperfection is not the work of a perfect being; and procreative laws being now imperfect proves that they have changed since emanating from the Divine hand. Language as the medium of thought, must be adapted to the understanding of those addressed, or it is not beneficial to them. Imagine then, the learned professor discoursing to a group of Hottentots on the science of algebra or astronomy, occasionally interspersing with a treatise on ethics. What a sublime spectacle he would present; how beautifully would his imbecility compare with that of his surroundings. Yet it is claimed that God conversed with Adam and Eve, on a subject as foreign or new to them as science is to the Hottentot. Are we then, to transpose and say, that the wisdom of God is foolishness in the sight of man? "Thy desires shall be to thy husband and he shall rule over thee;" are commands or instructions,—like all other god-given laws,—based upon justice; and as they were not given before the fall, they must have been called into existence by it. As effect can not independently exist, we must look for the cause of these obligations. That her "desires" should be to her husband, as is here predicted, demands a reason why he should be permitted to receive them; for God can not in the least sanction injustice. Therefore Adam must have been worthy of his wife's affection. It was not because his name was Adam, nor because he wore mustache, neither could his graceful figure, bounding step or piercing glance, claim this reward of merit. As God is no respecter of persons, and "judgeth according to every man's works," he could not have received this gift of affection, and right to rule, in any other manner. Moreover, this work must have been beyond her power to accomplish; or he would not have been entitled to such a consideration. When Eve was presented to Adam, he seemed to realize that a great responsibility rested upon him, for this heavenly gift, bestowed in his lonely condition. He also understood that a part of this obligation was the perpetuity of the human race. He said, "This I know now is bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." "Therefore"—for this reason—infers that he knew what he was talking about and that he thoroughly comprehended its worth, as he willingly complied with the above instructions. His sense of duty must have been great, for "Adam was not deceived" to voluntarily quit the presence of his father, where he might have dwelt in happiness throughout eternity, bring a curse upon the fair face of his mother (earth); labor and sweat for a living, instead of receiving it from the gratuitous hand of nature; willingly eat in sorrow in preference to pleasure; become subject to the ills of the flesh, rather than remain in freedom; suffer the pangs of death in order to stay with, comfort, cheer, and protect his fallen companion. After such an exhibition of love and devotion, was he not worthy of all the affection that she could bestow upon him? Or had she any reason to fear that such a ruler would be harsh or unjust in his demeanor? Where is the woman of to-day, that would not adore such a husband. O, ye boasted, self-appointed lords of the universe, search your hearts—if that organ still palpitates in your bosoms—and see if the germinal founts of such emotions as moved the philanthropic breast of Father Adam, are in existence there. When you find them, cleanse them, purge them from all contaminating influences, bid them grow, until like him you are worthy of that exalted sphere you claim. Where do you find a single syllable that gives you any such authority, or any reward that your works do not entitle you to. Follow the instructions of the Savior when he said, "He that would be the greatest, let him become the least, and servant of all;" and listen to Paul, the supposed woman hater, "There is neither male nor female, ye are all one in Christ." That Adam did what is here claimed for him, read: "Because thou hast hearkened unto the voice, and hast eaten of the fruit of the tree, of which I commanded thee saying, thou shalt not eat of it; cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field; by the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground; for thou shalt surely die; for out of it wast thou taken; for dust thou wast, and unto dust shalt thou return." This language proves even more than what has been claimed for Adam in this article and is also the instructions given in explanation of the rules, or laws that governed the future home of his earthly existence; that he had chosen to accomplish the redemption of his isolated companion. Coupled with the command to refrain from eating that particular fruit, was the privilege to choose for himself; "But remember that I forbid it," was warningly added. When this command was given to Adam, he was the only flesh upon the earth. In the absence of testimony that God instructed Eve in relation to this, and in view of the fact that he did command her to stay

with Adam, together with the knowledge she possessed of the instructions he had received, indicates that she received her information from him. By contrast of language, his ability to teach her is very apparent. Eve said, "Were it not for our transgression we never should have had seed." This inferentially points to an undeveloped mind. She evidently argued like many to-day, that transgression was a necessity; based on the supposition that because she learned by disobedience, it was the only method of progression. God pronounced all his works, "good and very good," and no creation was without a purpose. The fruit of the tree of knowledge, of good and evil, was calculated in its nature to teach man the fulness of all principles when he was prepared to receive it. The conclusion of Eve, that without transgression they should not have known good and evil, shows imperfection, as the tree, faithful to its mission, imparted knowledge; though that knowledge was detrimental to its recipients in their undeveloped condition, as it is not beneficial unless wielded in wisdom. Wisdom is a promoter of knowledge; hence can not be a hindrance to its reception. Had the recipients been sufficiently wise, the eating of the fruit would not have been detrimental to them. But learning, without wisdom is never beneficial to its possessor. "We never should have known the joy of our redemption," was correct; as departure must precede returning or redemption; nor is inspiration necessary for its utterance; but like the closing sentence, "Nor the eternal life that God giveth to all the obedient," shows human intelligence rather than inspired revelation. As transgression is the negative of obedience, it can not be necessary to its existence, but on the contrary proves that obedience always precedes it.

This analysis of language is not in any sense disparaging to Eve; but is essential to a proper understanding of its import; as many suppose that she spoke by inspiration. The language of Adam when the woman was presented to him—"Therefore, shall a man leave his father, and his mother," proves beyond successful contradiction, that he understood the laws of reproduction; as father and mother, signify parentage, or the consummation of generative laws; supplemented with, "Adam fell that man might be," which shows premeditation, understanding and design, and is also in harmony, with the statement, that "Adam was not deceived." This triple evidence conclusively affirms that Adam, knowingly, and with a purpose in view, partook of the forbidden fruit. This superior intelligence, was the result of an extensive experience, prior to Eve's formation, and can not in any manner, reflect on her intellectual ability; for their history does not warrant the inference that she was naturally inferior to her companion; but, that her capacity was limited, by reason of circumstances. Adam was the first intelligent organization, preceding even the vegetable kingdom. After the formation of this class, including all kinds of herbs and trees, he was placed in the garden

den to keep and dress it; also forbidden, to eat of the tree of knowledge. Then the creation of the lower animals took place, and Adam gave names to all cattle and to every fowl of the air, and to every beast of the field; an achievement, beyond the ability of the present age; one, from which the brightest intellect, with all the assistance that modern science and culture could give, would shrink in despair. To properly classify or become conversant with even the names, of all that Adam named, is an intellectual elevation, that has never been attained by any of his progeny, save a few that talked with God face to face. Adam at that period in life, was far superior to the brightest intellect of the most intellectual age, with the above exception. Is it logical then to say that transgression revealed anything to him, save the principle of evil—with which we are at present conversant; in other words, is there any experience through which the mathematician must yet pass, to teach him that two and five are seven. "Because of my transgression my eyes are opened," marks the upward flight of knowledge or open the means to expand or widen; and in connection, with "they have become as gods, knowing good and evil," debars the idea, that ignorance took the place of Adam's former learning; and proves that "his eyes were opened," to a view far superior to the comprehension of the present generation. Bear in mind that, though all this had transpired, "there was not found a helpmeet for him;" and, that disobedience did not teach him any principle, that we now understand is beneficial to the children of men. Was it not just then, when the Lord told Eve to stay with Adam; or was he not competent to teach her. It was as natural for Eve to love Adam as it is for a child to love its parents; and as reasonable that he should control her, as for the teacher to govern the pupil; because he could and did do for her, what she could not do for herself. Nevertheless, by an application of the same principles, under similar circumstances, she could have become as proficient as Adam; in a corresponding period of time; as feminine intellect is not inferior to masculine; but in the social and religious elements, it predominates; consequently is of the greatest worth to the world. With proper development of humanity, the prohibition placed on the fruit of knowledge, like the Mosaic economy, would have had its fulfillment, and passed away; for laws or restrictions are, so far as they relate to man, limited in their application. Unless the command not to eat of the forbidden, was limited in its character, the tree of knowledge, and the tree of life, would have been created in vain. In further support of this position, we quote; "For as I, the Lord God, liveth, even so my words can not return void; for as they go forth out of my mouth, they must be fulfilled." "And every tree in the which shall be the fruit of a tree, yielding seed, to you it shall be for meat." This last quotation, in connection with the command to "be faithful," were both given in the spirit world. And would have been equally retained by them.

The language of Adam, when the woman was presented to him, shows that he still remembered the instructions given in the spirit world. Poor memory then did not cause the prohibitory amendment; but the inference is fair, that he still remembered the unlimited permission given in the pre-existent state, before the rebellion of Satan. With the fall of Lucifer, came the necessity for this restriction, as Adam was not sufficiently developed to receive so great a knowledge; and it would have placed him at the mercy of the evil one. Herein we find the wisdom of God, and the reason that fruit was forbidden. Remember, that at this period in history, Adam was the only organization of the animal kingdom. And being, "a little lower than the angels;" Satan could not deceive him. The creation seems to have been delayed, to give Adam a chance to develop sufficiently to protect his companion. This is warranted by the words, "it is not good for man to be alone;" and argues inferentially, that prior to this, it was good for man to be alone.

The circumstances connected with the deception of Eve, corroborates the thought. That God does all things for the best, further supports this view. Strength is again found in the fact, that Satan began business with an intellect "more subtle than any beast of the field." That Adam was isolated, to prepare him for a future of usefulness to mankind, by thwarting the plans of Satan, which entitled him to be called the arch-angel, or "Ancient of Days," seems to have been the plan of heaven. Transgression was the result of man's agency, without wisdom on the part of the woman, or an understanding of what the result would be. On the part of the man, this agency was used with a thorough knowledge of what the result would be; and entered upon after mature deliberation. The former was not beneficial to mankind, but the latter was of vital importance to their welfare; as he was able to teach them the plan of redemption. "Inasmuch as thy children are conceived in sin, even so, when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know how to prize the good. And it is given unto them to know good from evil; wherefore, they are agents unto themselves."

Here is the solution of the problem, why must man taste the bitter, that he may know the sweet. Because he is conceived in sin, answers the question after the manner of the Lord. This argues that children conceived in a sinless condition would be relieved of this necessity, and receive a knowledge of evil without participating in sin, on the same principle that Peter knew that Jesus was the Christ. To me, the Scriptures are conclusive on this point, and I believe that it is pleasing to the Father, that we should learn of him through obedience, and not through disobedience. "Learn of me, for my yoke is easy and my burden is light;" does not mean that you must learn by the things you suffer. "His servants ye are to whom ye list to obey," and "the wages of sin is death;" with many similar passages intimate the consequence of our agency.

Christ said, "If a man keep my sayings, he shall never see death;" and "He that believeth on me, the works that I do he shall do also; and greater works than these shall he do, because I go unto my Father." Christ overcame the world without yielding to sin, by a strict obedience to the will of his Father. So may we overcome. If we keep the laws of God as strictly as he did, we do a greater work than he did; for we are conceived in sin, while he was not; thus requiring a greater effort on our part to overcome; requiring greater strength than we possess without the Holy Ghost, which came because he went to the Father. One feature of Christ's mission was to show the character of a child born in a sinless manner; thus portraying what might have been, and is to be the sequence of perfect procreation. I do not believe transgression to have been a necessity, as I find no base for such a hypothesis; and believing a sure foundation necessary to the permanency of any structure, I am content to await the wind, the floods and the rain, to test the foundation on which I stand; trusting a divine hand for protection. As Adam made a greater sacrifice for his companion than any man can make to-day, I am at a loss to know how any man can now hope to be placed on a level with him, much less to possess the power of saving a dozen or two, just as the magnanimity of his heart may incline. How condescending some men are in this progressive age. With their little bark canoes they are willing and undertake the passage of a crew many times larger than Father Adam could conduct in his full rigged sailing vessel.

Man can not bestow a blessing upon woman but what she can return with scripture measure. Her fidelity is superior, appreciation greater, hope stronger, sympathy deeper, benevolence higher, with patience, veneration, sublimity and love soaring far above these qualities in man. Man gives to posterity the diamond in the rough, woman the polished jewel. The fact that to woman is entrusted the care of the child, from incipency to maturity, the period in life when its character is formed, proves hers is the greatest mission. Why then should men assume to control save by kindness, common consent.

Come now, ye husbands of God's broad domain, let us search our hearts, and see if we are worthy to rule; remembering that we are all one in Christ. And say, as Adam was worthy of his wife's affections, I want to be worthy of my wife's; as he blessed mankind, in a proportionate degree, I desire to bless. His fidelity to God and man I wish to imitate, and be permitted to dwell with him in the supernal realms of peace and love, in the eternal world to come.

R. H. WIGHT.

CLEAR WATER, Neb.

If we would have powerful minds, we must think; if we would have faithful hearts, we must love; if we would have strong muscles, we must labor. These include all that is valuable in life. It is a great deal better to live holy than to talk about it.—Moody.

If all those who obtain not their desire should die of disappointment, who would be living upon the earth?

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Selections.

THE following clipping sent us by some brother in England, to whom we return thanks, is curious and interesting. Evidence of the central and essential fact, that a record of an inspirational people was written, which has reached us in the size and form of the Bible, will no doubt accumulate, as the unyielding logic of events continues its conclusive work. Whether this shall prove to be one of these evidences, we shall await further developments to determine.

ANCIENT TEXT OF THE OLD TESTAMENT.

The St. Petersburg correspondent of the *Standard* says:—"I paid a visit to-day to Dr. Harkavy, of the Imperial Library, whose recent discovery of a supposed ancient text of the old Testament is exciting much interest in scientific and even general circles. The learned professor informed me that the manuscripts in question had been in his possession for some months, but that he had refrained from bringing them to public notice on account of the recent exposure of the Shapira frauds, and the scepticism with which a new announcement in the same field of discovery would necessarily be received. His scruples were overcome, however, by the persuasions of his friend, Mr. Neubauer, the assistant librarian at the Bodleian Library at Oxford, and he has prepared a short statement for publication pending the production of memoir upon which he will set to work after Easter. Assuming that the manuscripts are genuine (and as to this the doctor has no doubt,) he has already deciphered enough to prove that they are of very considerable interest and antiquity, but he is unable to fix even an approximate date for them as yet, nor has he met with any important variations from the *textus receptus*. The manuscripts are the property of persons whom the professor is not at liberty to name, the MSS. having been entrusted to him merely to decipher. Their present owner bought them at one of the Black Sea ports from a Greek sailor sailing from the Island of Rhodes. They consist of some thirty rolls of vellum, which were probably once bound together. Some, however, are much better preserved than others. The 'Lamentations' of Jeremiah, for instance, are comparatively fresh and easily read, whilst some of the parchment is so crinkled and discoloured that nothing can be made out, though the professor hopes, by means of re-agents, to render the writing legible. The 'Book of Lamentations' is followed by an original poem on the same subject, 'The Fall of Jerusalem,' signed 'Jacob, son of Isaac.' The other books which Professor Harkavy has made out so far are the prophecies of Hosea, Joel, Obadiah, Jonah, Haggai, and Zachariah, and the books of Ruth, Esther, Daniel, and Zephaniah. The

most puzzling feature is that the characters employed differ materially from all hitherto known, so much so that those who read with facility the square writing of the other Hebrew texts are at a loss to understand it. Dr. Harkavy pointed out instances in which the letter Lamed is nearly the same as the Yemen character; whilst the letter Ain is quite original, being like the Greek Epsilon written backwards. Judging from what he has made out up to the present time the professor thinks the manuscript must have originated with a colony of Jews long isolated from their fellow-countrymen, probably in some island or out-of-the-way spot on the coast of Arabia."

A correspondent of the *Standard*, writing from St. Petersburg, on Friday night, says:—Dr. Harkavy has commenced the laborious task of collating his precious Hebrew Manuscripts of portions of the Old Testament with the received text, and has already lighted upon variations interesting in themselves, and significant of what may be expected when the comparison has extended to as many books as it at present covers verses. It will be seen from the following examples that where the texts differ the new reading is unquestionably superior to the old; and there is good reason to hope that the result of Dr. Harkavy's discovery may be very extensive emendations of portions of the Old Testament.

The parchments number fifty-one, and a close inspection shows that some are much older than others, for not only are the skins themselves in various states (which might be accounted for by accident or exposure), but the characters employed vary considerably, showing a gradual approach to the square writing of ordinary Hebrew, to which, however they are evidently anterior. The characters used in the most recent of them originated not later than the second century after Christ; and this is confirmed by the fact that some letters are almost identical with those known to have been used in Jerusalem in the first century before Christ. Others, again, are unlike any known form; while the *sha* approaches the Alt-Indisch, though the resemblance may be accidental.

The date of the manuscripts is another question altogether, and one which cannot yet be determined. It seems hardly possible that a colony of Jews still exists employing a writing which points to their isolation from the rest of their race for some two thousand years; but Dr. Harkavy is convinced that there was such a colony once; and, indeed, the phenomena presented by these Manuscripts cannot be otherwise explained.

As to the variations, they may be due, as the Professor remarks, either to later corrections or to the antiquity and purity of the text; but in any case they promise to be both interesting and valuable. Thus, in Lamentations 2; 3, *ke*, meaning "like," is left out before *esh*, meaning "flaming fire." In the fourth verse of the same chapter the omission of the same word alters the meaning of the first sentence from "He [the Lord] bent his bow like an ene-

my," to "The enemy hath bent his bow;" whilst the next sentence, owing to a similar omission, and the word *nitzal* being replaced by *hitzib*, reads, "The adversary stretched forth his right hand," instead of, as in the Authorised Version, "He [the Lord] stood with his right hand as an adversary." In the sixth verse, instead of *vaiynass* "despised," we have *vaiyrass*, "crushed," or, as the same word is translated in Judges, "oppressed." The passage in Lamentations 2; 6 of the Authorised Version reads, "The Lord . . . hath despised in the indignation of his anger the king and the priest;" for which the newly-discovered MS. would read, "The Lord hath crushed," &c. The seventh verse reads in the Authorised Version "The Lord hath cast off his altar, he hath abhorred his sanctuary." In these MSS., *nier*, "abhorred" is replaced by *miggen*, a word translated in Genesis 24; 20, "delivered," where the passage reads, "The most high God hath delivered," where the passage reads, "The most high God hath delivered thine enemies into thine hand." Finally, in Lamentation 4; 18, instead of *ssady*, we have *ssaru*; that is, instead of "They hunt our steps, that we cannot go in our streets"—"Our steps are restrained," &c.

The work of photographing the manuscripts and publishing Dr. Harkavy's Memoir will be undertaken by the Academy of Sciences.

The manuscripts were brought to the Black Sea in a ship called the Ekaterina Koupa, by a sailor named Oria Bashan. They were found by his father, Alexander Bashan, thirty years ago, in the Island of Rhodes, after a great fire; but whether in a private house or in a synagogue is not known. Oria regarded them as an amulet, and parted with them unwillingly.

Conference Minutes.

GALLAND'S GROVE DISTRICT.

Conference was held at Deloit, June 6th, 1884, commencing at 3 p. m. Bro. Eli Clothier, president, W. W. Whiting, assistant; John Pett and Charles E. Butterworth, secretaries.

Branch Reports.—Galland's Grove 227; Salem 58; North Coon 20; Boyer Valley 38; Mason's Grove 88, 5 baptized, 3 received by certificate of baptism; Camp Creek 17; Coalville 21, 2 baptized. The Franklin Branch was on motion declared disorganized in consequence of the members moving away, except two. Brn. Ira Goff and James Turner were appointed a committee to visit and labor with the Saints at Pilot Rock. The resolution requiring the ministry to report in writing was rescinded.

Ministerial Reports.—John A. McIntosh, John Rounds, W. W. Whiting, Wm. A. Carroll, Wm. Jordan, Ira Goff, (baptized 1), James Wedlock, (baptized 3), William B. Smith, James C. Crabb, John Hawley, Benan Salisbury, Eli Clothier, John Pett and Charles E. Butterworth, reported. In the evening Bro. J. C. Crabb preached.

Saturday morning a well attended prayer meeting was held in which the gifts of the gospel were manifested.

Ministerial Reports continued.—James Allen, (baptized 2), John Rudd and Robert Montgomery; Priests—John Dobson, Chauncy Williamson and Cyrus Dobson; Teachers—James Turner, David Haynes, and Newton Brogden, reported. Bishop's Agents' Report.—Cash on hand at last report March 8th, \$10; received since \$83.70. Paid out \$89. Balance on hand \$4.70. John Pett, Agent.

Afternoon Session.—Bro. James Wedlock was appointed to labor in Palo Alto county, and in the northeastern part of the district. A series of two days' meetings was appointed to be held in the different branches in the district. A question having arisen as to what the duties of the president of the district were, it was on motion

Resolved, That the president of the district preside over the district according to his understanding of the Rules of Order touching that matter. Bro. Eli Clothier was sustained as president of the district with Bro. W. Whiting to assist him, till the close of the next district conference. Brn. John Pett and Charles E. Butterworth were sustained as secretaries of the district. The spiritual and temporal authorities of the church were sustained in righteousness. Official members present, 3 High Priests, 16 Elders, 4 Priests and 4 Teachers. In the evening Bro. Clothier preached.

Sunday morning a prayer and testimony meeting was held, the spirit of the Master being present to cheer, encourage and bless. At the usual time of service Bro. William B. Smith spoke of very many incidents connected with the coming forth of the Book of Mormon, and the early history of the church.

In the afternoon the stand was occupied by Bro. J. C. Crabb, and in the evening by Bro. Clothier. The attendance was usually large, and the Spirit of peace prevailed throughout. Adjourned to meet at Galland's Grove, on Friday, December 19th, 1884, at 11 a. m.

MICHIGAN DISTRICT.

Conference convened at Brown City, Mich., June 14th, 1884, at 10 o'clock a. m. Bishop G. A. Blakeslee chosen president, Willard J. Smith secretary, John Bailey assistant, Columbus Scott chorister. By suggestion of president the balance of forenoon was occupied in prayer and testimony. Afternoon session.—Branch reports, St. Johns 33; Forester 23; Galien 78, admitted on certificate of baptism 2; Mill Creek 21, removed by letter 3; Hersey 97, baptized 3, received by certificate of baptism 5, by letter 9.

Elders' Reports.—Levi Phelps, Andrew Barr, (baptized 1), W. J. Smith, present, (baptized 15), John J. Cornish, (baptized 2), E. Delong, (baptized 5), James Carpenter, John Bailey, C. Scott, of the Seventy (baptized 3), Elder Bogue of the Seventy. Priests, James Burch, Hugh Campbell, Wm. Martindale, John Most, C. E. Pearson, A. Munn, (baptized 6). Teachers, Thomas Cheene, Wm. H. Smith, and A. P. Dewolf; Deacon Hugh Havey, reported.

Resolved, That the district known as the Michigan District be divided, the New District to be known as the Northern Michigan District. That the boundary line begin at the southwest corner of Mason county, running east to the southeast corner of Osceola, south to the southwest corner of Isabella, east to the southeast of Midland, south to the southwest of Saginaw,

east to the northeast of Genessee, south to the south of Genessee, thence east, to the southeast of St. Clair. That Elder Andrew Barr be the president of the Northern Michigan District. That Elder John Bailey be recommended as Bishop's Agent for Northern Michigan District. That W. J. Smith be district secretary for Northern Michigan District. That we ask General Conference to ratify the division of the Michigan District. That all Priests and Officers, outside of branches labor to the best of their ability to advance the cause. That Wm. H. Kelley be sustained as district president. That when this conference adjourns, it does so to meet at Galien, Berrien Co., Mich., time to be appointed by the district president. That we sustain Wm. Lockery as Bishop's Agent. That we sustain D. B. Teeters as secretary of district.

Preaching Saturday evening by Elder John J. Cornish. Preaching Sunday forenoon by Elder C. Scott. Sunday afternoon the sacrament was administered. G. A. Blakeslee then spoke upon the law of tithing, which address was cheerfully received, an enjoyable time was then spent in testimony.

Resolved, That the Northern Michigan District assemble at Vassar, Tuscola Co., Michigan, for conference, the 18th, and 19th, of October, 1884. Preaching Sunday evening by W. J. Smith. Peace and harmony prevailed throughout the entire session.

LITTLE SIOUX DISTRICT.

Conference met in Saints' Meeting House, Magnolia, Iowa, at ten o'clock a. m., June 14th, 1884; J. C. Crabb president, Phineas Cadwell assistant; Wm. C. Cadwell secretary, and J. W. Wight assistant. Visiting brethren present at times during the session: Wm. B. Smith, John Rounds, John Pett and W. W. Whiting.

Branch Reports.—Spring Creek 52; 6 baptized. Union Center 97. Magnolia 197; 6 removed by letter. Little Sioux 175; 1 received on certificate of baptism, 4 by letter, 3 by vote, 1 removed by letter. Official Reports.—High Priests: J. C. Crabb, Charles Derry, Phineas Cadwell (baptized 1), and Wm. B. Smith. Of the Seventy: F. J. Mintun by letter, J. B. Lytle and Geo. Montague. Elders: E. R. Lanphear (baptized 1), Wm. C. Cadwell, Henry Garner, J. M. Putney, B. Lewis, R. Farmer, J. W. Wight, John Rounds, John Conyers, Donald Maule, Wm. Chambers, David Chambers, (baptized 6), and A. W. Lockling. Priests: J. C. Johnson, Wm. T. Fallon, Wm. H. Bradford and E. F. Shupe; and Teacher R. Chatburn, reported.

P. Cadwell reported on behalf of delegates to General Conference. Committee on "Order of Business" reported progress, and on motion were given further time to complete labors.

Wm. Stuart reported having collected \$24 and J. M. Putney \$1 on the part of Committee on "Indebtedness of Little Sioux Meeting House;" the balance of committee nothing. On motion the name of Bro. Sherman Knauss was substituted for that of Bro. Wm. R. Davison on above committee, and committee as thus constituted was continued. The following was adopted in lieu of a resolution of last conference:

Whereas, we understand that the letter and spirit of the gospel as revealed in these last days, do not approve of the practice of drunkenness and attending balls or dances; therefore,

Resolved, That it is the sense of this conference that all members of the church in this district found guilty of indulging in these vices, should be dealt with to if possible influence them against such indulgences; and that any officials found so indulging should be required to surrender their licenses as such officials.

Brethren Cadwell and Derry having made statement that public hall in Missouri Valley could be had for preaching purposes furnished, by paying \$3 per day, it was, on motion, decided to accept of the same on those terms. Bro. James Emmerson was appointed a committee to solicit means to pay for hall at Missouri Valley, and Brn. Charles Derry and James Emmerson were appointed in charge of the mission. Brn. D. Chambers, Geo. Montague, D. Maule, H. Garner, and J. M. Putney were released from former missions by request, and Brethren Neph Yocum was also released from mission assigned to him and Bro. D. Chambers. The following brethren were continued in former missions: E. R. Lanphear, C. Derry, Wm. C. Cadwell, and J. B. Lytle. On motion Bro. J. C. Johnson was assigned to Willow mission.

Whereas, Bro. Wm. B. Smith has been laboring in this district for which we feel thankful,

Resolved, That we request him to continue to labor in the district as circumstances will permit.

President Crabb having stated that it was his desire that Bro. Wm. Chambers should be appointed as one of his counselors in the district presidency, he was so appointed, and took his seat as one of the associate presidents of conference. On motion Brn. P. Cadwell and Wm. R. Davison were appointed a committee to arrange a choir for Union Meeting; and it was also decided to confirm the appointment of the committee provided for at last Union meeting to arrange for the coming one.

The following Two Days' Meetings were appointed in charge of parties named. Moorehead July 12 and 13, P. Cadwell in charge; Little Sioux June 28 and 29, C. Derry in charge; Twelve Mile Grove, Aug. 23 and 24, J. M. Putney in charge. An excellent prayer meeting was had Sunday morning, in charge of Brn. W. Chambers and G. Montague, and preaching was provided by Bro. John Rounds, Saturday evening; Bro. W. B. Smith, Sunday morning; Bro. W. W. Whiting Sunday afternoon, and Bro. Charles Derry Sunday evening. Adjourned to meet at Persia, at 11 o'clock a. m., Saturday, September 13th, 1884.

ALABAMA DISTRICT.

Conference convened at the Butler Branch, Butler Co., Ala., on the 12th and 13th of July, 1884. Branch Reports.—Pleasant Hill 70, (2 baptized.) Butler 34. Elders' Reports.—A. J. Odom (baptized 2), F. Vickerey, J. G. Vickerey, E. W. Cato, (baptized 2), G. T. Chute, and W. J. Booker; Priests.—Thomas Vickerey, Perry Booker, and Robert Cox; Teachers.—J. M. Pickins, Fate Hawkins, reported.

Bishop's Agent, J. G. Vickerey, reported \$3.00. Received \$5.00. On hand \$2.00. Lone Star Branch was declared disorganized. A two days' meeting was appointed at the Lone Star Church, for the 9th and 10th of August, 1884. The authorities of the Church were sustained. Preaching at night by G. T. Chute. Prayer meeting Sunday morning, and preaching afterwards by

E. W. Cato. Fellowship meeting in the afternoon; the gifts of tongues and interpretation were received. Preaching at night by A. J. Odom. Adjourned to the Pleasant Hill Branch, 4th and 5th of October, 1884.

CENTRAL MISSOURI DISTRICT.

Conference met at the Saints' Chapel at the Waconda Branch, July 5th, 1884. W. L. Booker president, J. B. Belcher, secretary. Elders present: David Frampton, David Powell, J. B. Prettyman, W. L. Booker and J. B. Belcher. Bro. Herke reported by letter. Teacher Richard Hockins reported. The Alma branch reported. The authorities of the church were sustained in righteousness. Prayer and testimony meeting at night. The Saints enjoyed themselves. J. B. Belcher was elected president for the term of one year; E. B. Mullin secretary. Conference adjourned to meet with the Alma Branch, the first Saturday and Sunday in November, at 10 o'clock a. m.

Miscellaneous.

TWO DAYS' MEETING.

There will be a two days' meeting held with the Little Compton, (Rhode Island), Branch of Massachusetts District, on the 29th and 30th of August. The first meetings will commence at 2:30 and 7 p. m., on the 29th. On Sunday the 30th, at 10 a. m., 2:30 and 7 p. m. A large attendance is expected, and a good time anticipated. All invited to come.

JOHN GILBERT, of *Committee*.

TWO DAYS' MEETING.

There will be a two days' meeting held in Bro. Wilson Cones' grove, five miles south-west of the village of Chase, Mich., on the F. and P. M. Railroad, on the 30th and 31st of August, 1884. Any Saints coming from Isabella and other counties east, can stop at Hersey Station, on the F. and P. M. Railroad, up to Thursday night, the 28th, and inquire for Joseph or John Shippy; or be at Chase Station by Friday night, and inquire for Silas Wheaton. Arrangements will be made to go from there next day by team. Saints coming from north or south change cars at Reed City.

SALEDA D. SHIPPY,

Clerk of Hersey Branch.

APPOINTMENT OF MISSIONARIES.

In the minutes of the last conference, held at Stewartsville, Mo., may be found the following resolution: "That if it appears that any have been overlooked, that they may report to the missionary in charge where they reside; then if an agreement can be had with the applicant by the one in charge and the Bishop, that they are authorized to appoint said applicant."

In pursuance of the above resolution, Bro. J. M. Terry of Stewartsville, Mo., has been assigned to labor in Kansas, or elsewhere as may be agreed upon between him and the one in charge; Bro. H. A. Stebbins of Lamon, Iowa, to labor in the Decatur District, or elsewhere, as may be agreed upon between him and the missionary in charge. Perhaps it is hardly needful to say, that these brethren, with all others receiving similar appointments, are entitled to the same respect and confidence, in their missionary work, as though they had been appointed directly by the conference. The financial support of their fam-

ilies has been provided for, and their individual expenses are to be supplied in harmony with the rules governing the traveling ministry. (See *Herald* for October 15th, 1882, p. 319). Brethren Clarence St. Clair and F. C. Warnky, of Independence, Mo., are authorized to labor in J. R. Lambert's field, as their circumstances will permit. These brethren making no demand on the finances of the church, have been appointed without the consent of the Bishop.

Your co-worker,

J. R. LAMBERT, *Missionary in charge.*

LAMONI, Ia., Aug. 1st, 1884.

FREMONT DISTRICT.

Conference of the above district will convene September 6th and 7th, 1884, at the Shady Grove School-house, one mile north and two miles west of Tabor, Iowa, close to Bro. Goode.

HENRY KEMP, *Dist. Pres.*

GOVERNMENT LAND.

Bro. Joseph:—I wish to know if there is any government land in Scott county, Kansas, that is good for farming purposes, and if the land there has to be irrigated. Any one replying will confer a favor by addressing David Batten, What Cheer, Keokuk county, Iowa.

FIFTH QUORUM OF ELDERS.

All Elders belonging to the above quorum, who have not sent for their licenses, will please send for them, and send the following dates also; when born, when baptized, when ordained, where ordained and by whom ordained; and also send recommendations of the branch, district, or missionary in charge of the place in which they are located.

J. A. ROBINSON, *Secretary.*

No. 222, North Elizabeth St.,
PEORIA, Illinois.

BORN.

STUBBART.—At Tabor, Iowa, May 31st, 1884, to Bro. J. M. and Sr. M. A. Stubbart, a daughter; named Perley May. Blessed by H. Kemp.

LUFF.—At Independence, Missouri, July 25th, 1884, to Bro. Joseph and Sr. Janet Luff, a daughter.

DIED.

WHITEHOUSE.—At Lucas, Iowa, July 15th, 1884, of inflammation of the bowels, Patience, daughter of Benjamin and Alice Whitehouse, aged 1 year and 8 months. Funeral services by Elder John R. Evans.

It was so hard to give her up,
So sweet, so young, so fair;
But God knows best, so let her rest,
Till we can meet her there.

WHITEHOUSE.—At Lucas, Iowa, July 9th, 1884, of cholera infantum, May A., child of Benjamin and Alice Whitehouse, aged 4 months and 1 day. Funeral sermon by Bro. H. A. Stebbins.

OLNEY.—Near Moscow, Nez Perces county, Idaho, July 6th, 1884, Bro. Benjamin Olney, in the 58th year of his age. Bro. Olney was born in the town of Shipton, Shurbed county, Lower Canada. Prior to his uniting with the Saints he was a zealous member of the Baptist Church; but when the greater light came to him he meekly submitted. He received the ordinance of God at the hands of the writer in Linn county, Oregon, on the 13th day of February, 1877; and from that time to the day of his death, he was a worthy and consistent Saint. By his humility and letting his light shine, he was the means of bringing

others into the fold. He had been suffering for some days with pneumonia, but was thought to be improving, till on the third of July one of his grand-children, a bright little girl of ten months, got drowned in the Spring only a few yards from the door. This brought a rapid decline, and the good man passed away in peace. He told his family and friends that he was not afraid, that he knew that it would be well with him. So pass away the good of earth to rest in the better land.

J. C. CLAPP.

CALIFF.—At Locust Hill, Knox county, Missouri, May 9th, 1884, after three days illness, Bro. Stephen Califf, age 85 years, 8 months and 3 days. He was baptized by G. T. Griffiths about five years ago at Locust Hill, Knox county, Missouri. Funeral sermon by Elder George Hicklin, in the Mount Turob Church, on the 8th day of June, 1884. He leaves an aged wife, a grown family, and many friends to mourn his loss. He died with a sure hope of coming forth in the morning of the first resurrection. He lived and died a Saint, and now rests in peace.

ROE.—At her home near Paige, Bartrop county, Texas, July 23d, 1884, Sr. Martha E. Roe. Born in Calhoun county, Alabama, May 22d, 1844. She suffered much but bore it with patience. In a conversation with the writer a few hours before her death on the future, she said she did not think she was going to die at that time; but if it was the Lord's will, she was willing. Spoke in glowing terms of the first resurrection. She was a good wife, a loving mother, and a kind neighbor. A firm believer in the gospel of Christ, as taught by the elders of the Reorganization. We miss her, but our loss is her gain.

W. G. ALLEN.

TOTTY.—At Independence, Missouri, July 29th, 1884, Bro. Jonathan Harrison Totty. He was born in Hickman county, Tennessee, April 27th, 1824; baptized by Elder Joseph Argyle into the Utah Church, March 21st, 1878; went to Manassas, Conejos county, Colorado, and settled with others of that church, in the spring of 1880. Heard of the Reorganization through Bro. W. W. Blair, and was by him baptized, January 9th, 1884. Came with a portion of his family to Independence, Missouri, May 27th, and united with the branch there. He several times testified to his family of grown up sons and daughters, that he was now among the people of God and felt rejoiced in spirit. On the evening of July 29th, 1884, he ate his supper as heartily as ever he had done, went to the yard and began chopping wood for the morning. About two or three minutes afterwards he was found dead by members of his family with nothing to explain his departure except a slight abrasion of the skin on the side of the left temple. Physicians pronounced it a case of internal hemorrhage of the brain, caused by a blow from a small stick of wood. He leaves a widow (his wife for forty-one years), five sons and three daughters to mourn his sudden departure. At the time of this writing we learn that six of the family (sons and wives) have just united with the church by baptism. Funeral sermon at the church by Joseph Luff, July 30th, 1884.

LAMPKINS.—At her residence, four miles east of Independence, Missouri, July 31st, 1884, of consumption, Sr. Elizabeth Lampkins. Born January 6th, 1854, in Perry county, Indiana; baptized by Elder B. V. Springer, October 13th,

1879. Has been confined to bed since March 1st, 1884. Strong in the faith to the end. Leaves a husband and six children as chief mourners. Funeral service at the house by Joseph Luff, assisted by A. H. Smith. The Master was present in the service.

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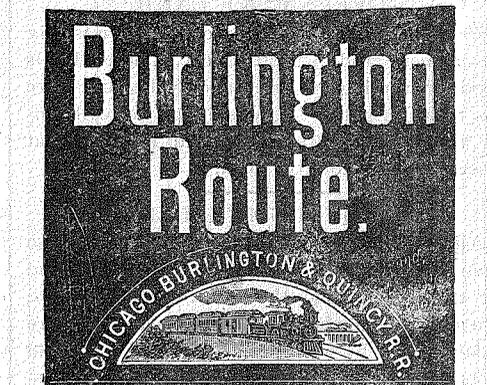
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TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.
I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.
Very respectfully,
N. N. HAZELTON.

Moscow, Idaho, Jan'y 11th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.
Yours in bonds,
J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
GEO. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.
JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
Your brother in Christ,
O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.
JOHNS & ORDWAY; Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
Yours in bonds,
WM. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884.
Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
Yours,
V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883.
MESSRS. JOHNS & ORDWAY; Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.
Bro. Johns & Ordway.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
Yours in gospel bonds,
E. W. CATO, SEN.

Bro. M. N. Cole of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our **Bed Springs** by Express for only **97 cents**, (**Iron Heater** included for **\$1.30**) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a **Picture Outfit**, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only **98 cents**.

ILLUSTRATED CATALOGUE FREE.
In writing, mention this paper. Yours in bonds,
JOHNS & ORDWAY.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year.

JOSEPH SMITH—EDITOR.
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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, August 23d, 1884.

IT IS often said that history repeats itself. In secular affairs this has occurred many times. And now and then there has been an instance of similar import in church affairs. Away back in the early days of the church, in the "upper chamber of Father Whitmer's house," a certain work connected with the work of the last days and the Book of Mormon, was being done by Joseph Smith, Oliver Cowdery and others; which work was of a preparatory nature, the results of which should be felt while the church continued to exist. What that work was history has recorded, and the Saints received it. From a solemn conclave held in that "upper room," there went forth an edict which was to affect the church wonderfully. They were commanded to go to the Ohio, and there a law should be given them that was to be applicable to them in their then "condition and in the New Jerusalem." That law is the revelation of 1831 specifically establishing the one wife rule in the church. Subsequent to the giving of that law the statement was made that the church was under condemnation, and would remain so until the people remembered the Book of Mormon and the former commandments which had been given the church, to do according to that "which was written." Into what a state of forgetfulness concerning the Book of Mormon and the former commandments, especially the one of 1831, the church had fallen and would fall, the history of the apostasy under Brigham Young fully shows.

On the 8th of July, 1884, a group of men were assembled by appointment and agreement, in an upper room of Father Whitmer's house, in Richmond, Missouri, within the borders of the land of Zion, the persons of which group and the object for which they had met made it remarkable, and almost a repetition in history. The central figure in this group was David Whitmer, now the only surviving witness of the three, who were made special wit-

nesses to the visit of the angel with the plates to show them to those chosen for that purpose. Almost fourscore years old, hair white as wool, eyes bright and faculties still good, the patriarch sat among them, a link in destiny's chain formed by the hand of God.

Next in historic importance in this group was Joseph Smith, oldest son of Joseph Smith, the Martyr, the man by whom the Book of Mormon was translated and given to the world. He was there at the request and selection of Father Whitmer, directed by the Spirit; associated with him, also by selection of Elder Whitmer, was P. Alma Page, son of Hiram Page, one of the eight witnesses, a firm believer in the Book to which his father bore testimony.

Alexander H. Smith, third son of Joseph Smith; William H. Kelley, son of one of the elders who labored and toiled in the field in the days of Joseph and Hyrum, and Thomas W. Smith, one who had received the work under the Reorganized Church, were present as duly appointed representatives of the Latter Day Saints, members of the Church in its primitive organization and its reorganized form—to fulfill the behest of the people of God, who have "remembered the Book of Mormon," with the purpose of "doing according to what is written therein."

The object of the assembling of these men in this "upper room" was to examine together, the written word of the Book of Mormon and the printed page of that work. And though it may appear that accident may have chosen the men who composed this group of six, it must be evident to those who believe in the watchfulness of the Spirit over the affairs of the Lord's Christ upon the earth, that the choice of these men for this duty was not that of accident but design, the design of Providence. The committee represented the strength and youth of the Reorganization, as found in the sons of the first elders of the church, and the new element won to the faith through the preaching of the word. They also represented that portion of the church found in the remnant left from the apostasy, who refused to strike hands with usurpation and false doctrines, and stood for the truth as it was at the first.

In the other portion of the group were represented the first and subsequent phases of the work, Elder Whitmer representing a class who believe firmly in the Book of Mormon and the gospel of Christ; but who, for reason, known to themselves and God, stand without affiliation with either the apostasy, or the Reorganized Church, yet wishing good will and success to every

worker for the truth. Of the same class is Philandi A. Page, son of Hiram Page, one of the eight before named. It was fitting that Joseph Smith, oldest son and representative heir of the one who translated the Book of Mormon should be associated with this committee of examination, for in him all classes represented in the group have placed their confidence, as one striving to "turn the hearts of the children to the fathers and the hearts of the fathers to the children," that all may finally be found of Christ in one.

To complete the remarkable character of this assembling in that "upper room in Father Whitmer's house," there met with them, from time to time, during the eight days in which they were engaged in their work, John C. Whitmer son of Jacob Whitmer, also one of the eight witnesses; David J. Whitmer, son of David Whitmer, sen., and George Schweich, grandson of David Whitmer, forming a family all firm believers in the Book of Mormon, and all anxious that the work should be fairly and well done, and that it should redound to the glory of God and the good of the cause. The sittings were opened by prayer; he who offered the supplication on each occasion asking for each and all engaged in the work divine guidance and support. At the close, divine blessing was asked upon the complete work of the committee.

The suggestive character of the men engaged in the examination ordered by the General Conference last spring, and the importance attaching to such examination as a fact, with the results likely to follow may be understood, if thought is had upon the following facts. The Book of Mormon was first published in 1830, at Palmyra, New York, by E. B. Grandin, Printer, for Joseph Smith. It was copyrighted in the United States district for northern New York. Since then an edition was published at Kirtland by P. P. Pratt and E. S. Goodin, known as the Kirtland edition. Another at Cincinnati, Ohio, under the supervision of Ebenezer Robinson; known as the Cincinnati edition; another at Nauvoo, Illinois, called the Nauvoo edition; all during the lifetime of Joseph Smith, first president of the Church, and presumably all with his knowledge. In addition to those above named, there was issued what are known as the First, Second, Third, Fourth and Fifth European Editions, published at Liverpool, England, under Brigham Young's administration; but supervised by Orson Pratt for the earlier, and Franklin D. Richards for the later editions, if we are correctly informed. There is also a later issue of the work, with references,

edited by Orson Pratt, and published at Liverpool, England, by John Henry Smith, in 1883. Another edition still was printed in New York, for Russell Huntley and Zadoc Brooks, in the interest of what is known as the Brooks faction of the church, and issued about 1856. There are editions in the German, Danish, French, and we believe Italian languages; and may be others.

It has been stated by some who are believers in the Book of Mormon that there are differences between these editions; especially that in the Danish tongue there have been changes quite unjustifiable, and which antagonize the English rendition. Changes in phraseology, if not in sentiment, have long been known between the Palmyra and subsequent editions. The reorganization in pursuance of its office work of reorganizing and restoring, set about the comparison accomplished by the committee, and have had the hearty sanction of Elder David Whitmer, and the active countenance and assistance of his entire family.

There is reason to believe that there was a manuscript copy of the Book of Mormon placed in the south-east corner stone of the Nauvoo House, at Nauvoo. Bro. E. Robinson thinks that he witnessed the deposit of such copy in that stone. Two years since Major Lewis C. Bidamon, who married Emma Smith, in 1847, and is in possession of the Nauvoo House, took up the corner stone referred to, in repairing and remodeling the dwelling into which he made a part of the premises. He found that the contents of the stone had been imperfectly preserved, water having penetrated the cavity. The manuscripts were water soaked and spoiled, a small section only being decipherable, the rest was mostly reduced to pulp, and on those portions not so reduced, the writing was faded out and illegible. A copy of the Doctrine and Covenants was with the manuscript, and the whole mass when dry crumbled to pieces at a touch. He forwarded, such part as could be handled, to us at Lamoni, where after a little exposure and handling it became entirely worthless even as a relic. If this copy thus accounted for was one of the two which it is alleged were made at the beginning, either the original, or the copy, the one which Elder David Whitmer has is the only one in writing in existence; and must be the basis from which any errors, if any have been made must be corrected.

The following is from the Angus (Iowa) *Tenderfoot*, of August 7th.

Revs. Mr. White and Mr. Etzenhouser, ministers of the Reorganized Church of Jesus Christ of Latter Day Saints, were callers at our sanctum Monday. The senior editor of this paper has been slightly acquainted with these gentlemen four or five years. They have no connection with the polygamous Utah Church, but are among its bitterest opposers, and are well respected where they are known.

The Editor, "Father Calvin Brockett," lives in the vicinity of Des Moines Valley Branch, and often entertains Brn. R. Etzenhouser and I. N. White.

EDITORIAL ITEMS.

THERE were 235,213 cars of grain inspected at Chicago on the railroads centering there for the twelve months ending October 31st, 1883, of these the C. B. & Q. railway hauled 75,616, or 31.25 per cent of the whole number. This road hauls every day, over its several lines, 200 passenger trains and 500 freight trains. It has 5,000 miles of steel rail track. Its lines traverse Illinois, Iowa, Missouri, Kansas, Nebraska and Colorado. It runs trains without change between Chicago and Denver, Chicago and Omaha, and Chicago and Kansas City; and connects with lines running East to New York, Boston and Philadelphia; south to St. Louis and New Orleans, and west to Cheyenne, Salt Lake, San Francisco and the City of Mexico.

Brn. I. N. White and R. Etzenhouser, being denied the use of churches, are holding outdoor meetings, near Angus, Iowa, they think with good effect.

Under date of August 4th, Bro. A. J. Cato writes, that seven were baptized in Jack county, Texas, the week previous, and prospects still brightening.

Bro. N. Stamm reports the holding of two meetings by himself and Bro. C. F. Merrill, twelve miles north of Des Moines, Iowa, August 10th, and the baptism of one at that place. Another is waiting to be baptized upon their return.

Don't send for any more thirty-five cent Voice of Warning. We are out of them and may not print the same style again soon.

The American Bible Society was instituted in the year 1816. Its issues in its 68th year: Bibles, Testaments, and Portions, 1,808,215, of which 510,546 were circulated in foreign lands. Total issues—43,892,031 from institution.

LAST December there was a case of healing in the family of Sr. Jennie Krahl, at David City, Nebraska, one of her children being healed through an administration. This caused some talk and stir, and resulted in an open letter from George L. Brown, Editor and Proprietor of the *Shining Way*, a paper published in David City, to Sr. Jennie Krahl, in which her faith and conduct in accepting the doctrines as taught by the Saints are reviewed. To this letter Sr. Krahl replied in the Butler county *Press*, defensive of her faith. The Editor of the *Shining Way* wrote again, and Sr. Krahl answered in the *David City Tribune*. To the last one of Sr. Krahl's the gentleman offers three quotations; one each from Paul to Galatians, Timothy and Thessalonians; and here the matter rested May 29th.

A good deal of talk was had, Brn. Hyde and Wight went into the city, but secured no place to speak. Negotiations are pending for further efforts of Brn. Hyde and Wight there.

Bro. H. J. Hudson, of Columbus sent us the papers containing these articles, and informs us of the further attempts to be made. He also sends us a copy of the *United States Gazette*, in which D. C. Perkins learnedly writes about Utah and

Mormonism. It is astonishing how little these learned men know about Mormonism. They, as a class, are prejudiced against the institution, root and branch, and having had an opportunity to come into contact with the Utah phase of Mormonism, and learning a smattering of what is seen and accessible to all, they rush into print, writing lucidly and learnedly, upon the smallest possible stock of real information it is practicable to conceive of; making assertions and deductions, and drawing conclusions with the air of a solon and the facility of oracles.

The following from the *Presbyterian*, of Philadelphia, is a specimen of this intolerant dudeism in morals, intellect and religion, so prevalent just now in the United States and the world:

ANOTHER REVISION.

THE Mormon Bible is undergoing the process of revision. An old man by the name of Whitmer, a resident of Richmond, Missouri, professes to have in his possession the original manuscript of the Book of Mormon, and several members of that branch of the Mormon Church which does not uphold polygamy have recently called upon him for the purpose of comparing late editions of the book with the so-called original text.

It is well known, as the *New York Times* states, that "the Book of Mormon was written by the Rev. Solomon Spalding, a graduate of Dartmouth College, who amused himself by composing historical and speculative romances relating to the origin of the races that formerly inhabited this continent. The manuscript of one of these tales was stolen by Sidney Rigdon, and Smith afterward declared that it was a translation of some hieroglyphics incised upon metal plates whose hiding-place in the soil of Ontario county had been revealed to him by an angel of the Lord."

The old man Whitmer believes the story of Joe Smith, but he is also clear that polygamy was not allowed in the original Book of Mormon, and was specially forbidden at the time of the supposed revelation.

Presbyterianism is rather too close to the purgatory, inquisitorial fires and superstitions of some parts of Catholicism to be the Censor of religious thought, beliefs and methods.

Correspondence.

BROCKTON, Mass., Aug. 4th, 1884.

Bro. Joseph:—On the 26th and 27th of July, we held two days' meeting at Plainville, which was a decided success. A good, spiritual time was had, and all present seemed to take new courage to press on in the Christian life. There were present and preached, the writer, M. H. Bond and F. A. Potter. Bro. C. A. Coombs presided. On Wednesday last I visited Little Compton, and preached there. I found there as elsewhere, whenever a good work is being done, the evil one neither slumbers nor is asleep; but is on the alert to sow the seeds of discord. I think however that the work there has got a secure hold upon the people, and will stand the test. The good will remain. Bro. M. H. Bond and myself occupied the stand here yesterday. One of us speaks again this evening. I was much pleased with the progress made by the little band of Saints that I found here when first I visited this place, both in numbers and in the conducting of meetings. The singing yesterday was excellent, which is a most important feature in the service.

"The song of the righteous is as a prayer unto him," (God). We expect to leave here to-morrow and visit Boston; thence to Cohasset and Plymouth. My address is 387, Pleasant St., Fall River, Mass., from where all communications will be forwarded me.

As ever, in gospel bonds,

JOHN GILBERT.

OSBORNE CITY, Osborne Co., Kan.,

July 21st, 1884.

Dear Herald:—Since the General Conference I have been laboring in this state. Find plenty to do in the Master's cause. Since I have been in this mission, have labored harmoniously with brethren J. M. Terry and A. H. Parsons, both of whom are agreeable companions. Hope the Lord will send more like them into the field. The calls are many, but few to answer to them. It is a busy time with the farmers taking care of their crops; still we have good congregations to speak to. There is but little being done here by the local ministry. Some of the branches are in a bad condition, not holding meetings of any kind. I pray God that he may waken all to a sense of duty, that will enable them to rejoice ever more. I will preach the funeral of brother John Jemison, Sunday, July 27th, who died on the 28th of June, 1882. We have labored in Marshall, Clay, Jewell, Mitchell and Osborne counties, with good results. Have baptized six since conference. Many more are near coming in. Think some will obey here before we leave. We will go from here to Smith county. Have opened some new places with good results so far. Ever praying for the progress of truth, I am yours in bonds,

I. N. ROBERTS.

GLENALPINE, Antelope Co., Neb.,

July 30th, 1884.

Friend Herald:—Amid the toil and din and hum of busy life, we now and then pause, collect our scattered thoughts and formulate them, hoping to benefit others and encourage them to press onward in the race for the greatest of all prizes—eternal life. Settled among the sloping hills and lovely plains of this western land, are the members of Glenalpine Branch. With one exception they find shelter and protection in houses of sod. Brother Hike with his large family, more favored in this regard than the rest, has one built of stone. Seventeen Saints in all, with Elder G. W. Payton President, Wilson Hike Priest, W. N. Williams Teacher, W. H. Payne Deacon, and sister Mattie Williams Secretary. Considering the advantages they have had for gaining knowledge of the work and the degree of their experience, the branch is doing very well. Time is required, and by the Architect is granted, to fashion the crude material into a house that will stand the storms of adversity and winds of opposition. Elders Gamet, Wight, Kester, Richey and Williams, have made frequent visits here with excellent results following. Last Sunday the writer was permitted to meet with the Saints at the house of Bro. Payton, and talked with splendid liberty of the Spirit. On Sunday next Bro. Gamet will favor us with another call. I wish to say that the Saints of Clear Water and Glenalpine Branch, are favored of the Lord, and enjoy the gifts of the Spirit according to the promise of Jesus in the commission in Mark 16. Also Burnett and Columbus Branches, though much room remains for

improvement, are made of good material, and receive a measure of the Spirit. Cedar Creek has lain dormant for a time; but the members seem desirous that its organization shall stand; and I hope to see it revive like the fig tree when the winter is o'er.

Providence has sent sufficient rain this season, so prospects bid us cheerfully to hope for the necessities and some of the comforts of life. I feel well in the good work—never better. Saints, let us watch with vigilant eye the beaming star of empire, and hail with joy the onward march of civilization, intellectual achievement and spiritual attainment. I am confident that there is much for us to learn, and many blessings awaiting us, of which we now can not conceive. The devil was cast out of heaven, "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."—Rev. 12: 11, 12. It remains for those who are permitted to live in the world, to learn their privileges as children of God, and authoritatively to "resist the devil," that he may flee. There is too much homage and reverence paid to that debased creature who was once an "angel of light." Husband and father, let me exhort you to preside in your own dwelling according to the dignity of your calling. By your thoughts you may know when Satan is near. Bid him in the name of Jesus to depart, and he will be compelled to respect your authority. Not with railing accusation, but with firm dignity and true Christian fortitude.

G. S. HYDE.

TABOR, Iowa, Aug. 3d, 1884.

Bro. Joseph:—Since last writing I have visited Wheeler's Grove, and had a very good time with the Saints and friends of that place. The Saints all feel well in the work. We had some very good meetings, notwithstanding the busy time with the farmers. They turned out well. Some have been baptized since we last visited that place, and others are investigating our claims. The brethren and sisters there are a faithful band of workers, energetic in the good cause, always ready and willing to do. Bro. Lot Smith presides, and we think wisely. He seems to be firm and resolute in the right. Sister Green's daughters granddaughters of brother E. Gaylord, now deceased, are a most excellent help to the singing. They certainly are among the sweet singers of Israel.

I shall stay in this western part of the district next week. I have three appointments for to-morrow. I intend to visit the south part of the district after a little, before our next conference at least. Praying for Zion's weal, I am still in the faith,

HENRY KEMP.

GALIEN, Michigan, July 28th, 1884.

Bro. Joseph:—We had the great pleasure yesterday of baptizing three, two of them the father and mother of Bro. G. F. Weston. Their conversion was mainly due to the efforts of Bro. George. They had been members of the Regular Baptist Church for nearly thirty-six years; but in their declining years chose to embrace the additional light of the gospel restored in its fulness.

The other, a Bro. Richardson, of Buchanan, who had been aided in his researches for the truth by Bro. John Shook. Bro. Richardson has been formerly a Methodist class leader, but being quite a Bible student, sought to get nearer to the truth as anciently revealed, desired to walk in its light.

A number of persons from a distance were in attendance at the services here yesterday, among them some who are very favorable to the cause. Our social service in the afternoon was excellent. Pray for our success.

Your brother in hope,

C. SCOTT.

FONTANELLE, Adair Co., Iowa,

July 24th, 1884.

Bro. Joseph:—You may think I am still, and quiet; and why should I be otherwise, since thunder, lightning, wind nor cyclone has as yet made any great havoc among us. A wind on the last day of June about sundown, from the north-east, scared some women and children, and some others ran for their cellars and dugouts for protection. But no harm was done save a few limbs of fruit and shade trees were rent from them; but no rain till July 2d. Then lightning struck the chimney of the brick house, producing some very unpleasant sensations with its inmates. Last night the heaviest storm of rain we have had this year here. This produces in us gratitude and thanksgiving to the Great Governor of the Universe. Yet I can see, that there are but few that seem to care, or realize the danger we are exposed to. How few there are that can see or feel the force of what the prophets have said should come to pass in the last days. Is it because they can't understand them? Let me put a few of the precious sayings of the prophet Esdras before them. I wish every official and every other member in the Church that can understand these teachings would read what they say; for these sayings are now fulfilling. "And the more they occupy their merchandise with robbery [charging more profit than they ought to, or deserve], the more they deck their cities, their houses, their possessions and their own persons, the more will I [the Lord] be angry with them for their sins, saith the Lord."

To my mind every thing that is used to make us appear better than we are or deserve, in the sight of God is sin; consequently, Saints ought never to follow the examples of those that hate righteousness. Can any man or woman be righteous who rejects the Book of Mormon, or the law or laws given to restore or reorganize the Church of Jesus Christ of Latter Day Saints. If it was sin to reject Christ and his Apostles, is it not sin to reject Christ and the law he has given in this age for the salvation of the Gentiles and the Jews. My answer is to all, whoever rejects the Book of Mormon and the doctrines contained therein, rejects Christ; and now question, Are they justly entitled to eternal life? Now I want to make this appear more plain, so I will write two verses more: "Like as a whore envieth the sight of an honest and virtuous woman; [Does this mean the Saints]; so shall righteousness hate iniquity when she decketh herself, and shall accuse her to her face [in her presence] when he cometh that shall defend him, when he cometh that diligently searcheth out every sin upon earth."

Has Babylon the mother of harlots got up to her full height. Not yet; but is seeking for that

glory. The hour of her judgment is not quite come, is drawing near. Rev. 17. And therefore be ye not like thereunto, nor to the work thereof. For yet a little and iniquity shall be taken away out of the earth, and righteousness shall reign among you; glorious day, let it come; but before that day, hear what the Lord says: "Hear now these things, and understand them, ye servants of the Lord." This is good sense and it will make sound doctrine to all who heed it. I am pleased to see you have some among you that possess good sense and doctrine too. My prayer is that it may, yes will continue to the end, till Zion is redeemed. Behold the word of the Lord, receive it. Believe not the gods of whom the Lord spoke. "Behold the plagues draw nigh, and are not slack. * * * Even so shall not the plagues be slack to come upon the earth. The world shall mourn, and sorrows shall come upon her on every side." Now hear this all ye Saints in every clime, my people, hear my word; make you ready for the battle; and in these roads be ye as pilgrims upon the earth. Is this not now going on in Egypt? And are we not to look for a worse scene to come to pass? Is not America fitting herself for like scenes? Before Zion is redeemed, O ye Elders and Saints, examine these matters with me. See Esdras 4 and 15. Is it just or wise in the sight of God, or wise men to uphold and sustain principles in our American Government, that tends to divide the minds of our fellow citizens; that will hasten the advent of war to our land; save it be by preaching the gospel of Christ, and showing what the prophets have declared shall come to pass.

As ever, a lover of good sense and such as write it,
B. ALDEN.

CLIFTON, Kan., Aug. 5th, 1884.

Bro. Joseph.—God still answers prayer. Six years ago last May I was baptized; left a wife and one sister in tears, as they would not follow to the water. God first gave me my wife, next a sister, and last father and mother. Bro. A. Kent baptized them the twentieth of July. The Saints who knew them have all prayed for them, and now let them join with me and thank the Lord. I have one sister yet, the one left in tears, for whom I want the Saints to pray, and for her husband, F. T. Baker. Bro. A. Kent opened the work here, preaches every third Sunday in each month. I have been discouraged, but he feels hopeful. We have been carrying tracts from house to house, and when opportunity presented, talked as led by the Spirit. When we first came here the people looked and acted like some one very mean was in the camp; but now they are not quite so shy. Would to God they knew how we loved their souls, and what anxiety the Saints have for the world. It is a kin to that of Christ.

Yours in bonds,

G. W. BEEBE.

St. Louis, Missouri, August 11th, 1884.

Bro. Joseph Smith.—Since I last wrote you, I have preached in Alma, Gravois, and St. Louis, with a good enjoyment of the Spirit. On Tuesday evening, last, in company with Bro. John Beaird, reorganized the Gravois Branch, Bro. Joseph Slinger president. Ordained Bro. Daniel Donovan Priest; he is also clerk of branch. Wm. H. Hazzledine treasurer. The work seems to be reviving in this district, but not so much as it might if all would take hold and do a little. Bro.

E. L. Kelley is here, waiting for the Braden and Kelley debate to be printed and bound, which will be ready on Thursday. I take fifty to start with. It is a book that every Latter Day Saint should have. I preached at Gravois Thursday and Saturday evenings, last, and on Sunday afternoon I baptized seven. Bro. Kelley spoke at Gravois Sunday morning and evening, myself in the city.

Yours truly,
J. C. FOSS.

NEBRASKA CITY, Neb.,

August 4th, 1884.

Dear Herald.—Our quarterly conference closed this afternoon. The representation was good, and the preaching was well attended; last evening many having to be turned away, as there was not even standing room in the church. The business was done without a jar or ruffle. The outlook in the district, and the prospect for the accomplishing of good was never better.

In gospel bonds,

ROBT. M. ELVIN.

CAMERON, Victoria Co., Ont.,

August 5th, 1884.

Bro. Joseph Smith.—We write to say that after having left my house on July 8th, 1884, we went into the northern part of Simcoe county; preached several times to interested audiences, and from there came into this county, where we have been preaching, etc., for the past three weeks, resulting so far in leading seven into the waters of baptism, the ordinance being attended to by Bro. John. Some more have given in their names.

We will part here, I to go further east to open new fields; Bro. John to return west to organize a new branch, and such other work as is needed. In the meantime, we desire to be remembered by you in prayer, and subscribe ourselves your co-laborers in the faith,

J. A. McINTOSH,

JOHN H. LAKE.

LAGUNA, Cal., July 14th, 1884.

Editor Herald.—The good Saints of Laguna Branch, wishing to have a good time for the 4th of July, sent invitations to the Saints of Newport, Los Angeles, and San Bernardino, to meet with them at Laguna beach, and celebrate the nation's birth, and participate in a two days' meeting. On the 3d, delegations began to arrive; and on the morning of the 4th, Saints and friends to the number of about one hundred met in a grove of sycamores on the bank of Laguna Lake. Swinging, sailing, singing, feasting, speech-making and general jollity, were the order. In vain we looked for Bro. D. S. Mills, to give us one of his talks. But Bro. J. F. Burton gave an entertaining address on Governments, then, now and hereafter. In the evening the Saints met in the parlors of the Laguna Hotel, kept by Bro. H. E. Goff, and listened to a well timed discourse from Bro. Hiram Holt, on the signs of the times. Saturday afternoon an excellent testimony meeting was had, and the Spirit was felt; prophecy, tongues and interpretation were had, and some in vision. Preaching in the evening by Bro. Mills on continued revelation. Sunday morning prayer and testimony meeting and preaching by Bro. Mills on the second coming of Christ; and in the afternoon seven were admitted into the kingdom, Bro. Burton officiating. Sacrament administered in the evening, and many testimonies

given; the Saints much strengthened. Monday morning a young lady took upon her the name of Christ. All appeared to enjoy their Fourth; some indeed will ever remember it. Sorrow was expressed by many in the thoughts of soon parting with Bro. and Sr. Burton, they expecting to leave for Australia in August.

We are anxiously awaiting the arrival among us of Bro. Smith, and also the Bishop. Altogether the work here is showing a newness of life. May the good work continue.

Yours in Christ,

E. J. F.

GRAND PRAIRIE, Texas,

July 14th, 1883.

Bro. Joseph.—Through the loving kindness of the heavenly Father, and the aid of his Saints, I am just able to write. Brethren H. C. Smith and D. H. Bays stopped with me June 25th, and stayed until July 8th. They then went west to open another new place. While they were here, they preached several sermons to fair sized congregations, and were well cared for by the people. Several of my neighbors are investigating. I have to answer several questions. I think if the same brethren would come back and stay a month or two, they would have the pleasure of baptizing some. It was a busy time when the brethren were here. The people seem to be more interested now.

I desire an interest in your prayers and of all the Saints, that I may bear up under my afflictions and trials. I hope that I may make my peace, calling and election sure with God.

Your brother in Christ,

SPENCER C. SMITH.

INDEPENDENCE, Missouri,

August, 1884.

Editor Herald.—The world moves, and we are trying to keep apace, while we continue our peaceful habitation in the chosen land. Our hearts are cheered, as we behold the church here enlarging her borders, and growing strong. It is improving in its tone, and bids fair at no distant day to be the banner branch of the church. Indeed, our numbers are increasing from immigration from different parts of our wide country; and although heterogeneous, as it is, there seems to be a harmonious blending, scarcely to be expected; and, under a benign providence, peace and good-will generally reign.

In times past it was our misfortune to have numerous bickerings and contentions; and in some instances there were some serious errors in the conduct of some who professed to stand as living representatives of the Great Master. Time has demonstrated that that which a man sows, even that shall he reap; and in the history of our local work, we have but noticed a sad letting down in the estimation in which some have been held, in consequence of the want of that moral rectitude and honorable bearing, so necessary in the servants of Christ. Those who teach virtue must be virtuous; those who teach honesty must themselves be honest. In a word, men must be consistent. The mere fact that a man is in the church is not necessarily a guarantee of personal honor and purity. The experience of those here but attests the fact that men of avarice sometimes have no conscience, and sometimes resort to knavery in order to get wealth, although making great professions to godliness.

As yet no particular manufacturing is done

here; but an excellent opening is here to be found. It needs but a little enterprise to make many a success. This is a good farming country, and the market is one of the best in the country. It would not be wise to invite a large influx of laborers and mechanics at the present time, for should they now come they would experience want consequent upon the absence of manufacturing interests. Bro. A. Munns, recently of California, has located here, and is throwing in his means to build up the place. We expect others to follow. But people who expect to get rich at once, may be disappointed and so may report ill of this place. The visit of "ye Editor" was opportune and salutary in its effect upon all concerned. The Saints were cheered and strengthened for battle for the right, and to "hold the fort."

With hopes of ultimate victory, I am in bonds,
S. G. MAYO.

GLEN ELDER, Kansas,
July 14th, 1884.

Bro. Joseph:—I am a stranger in your columns, but I have joined the army of the Lord; and although a new armor bearer, I feel like holding up the banner of King Immanuel. I joined your ranks on the 29th of January, 1884; and I am thankful that I started; and my prayer to God is, that I may ever prove faithful. Our brethren, I. N. Roberts and A. H. Parsons have been here. Friday night we took them to the Blue Hills, sixteen miles south. Bro. Roberts preached for us at two o'clock. Had a very good discourse on charity.

Your sister in Christian bonds,
MARY E. WILLIAMS.

LAGUNA, Cal., July 31st, 1884.

Dear Herald:—We have had some good meetings here, and eight were baptized. Bro. Burton has been among us, and we think by the good Spirit that was with him and attended his preaching, that it must be a great blessing to be a missionary. May God continue to bless him and all that love truth well enough to leave home and its comforts, to tell dying humanity the way to Eternal Life. Brethren Mills and Holt are also preaching the word through the country, with the help of Bro. Gibson.

We live near the coast, and hundreds come here for their health; that gives us a chance in summer to scatter the word from here all over this country Sunday. I spoke to as many as our schoolhouse would hold, assisted by Bro. Hemingway, who was filled with the Spirit in bearing testimony. In the evening I had a chance to speak in camp, assisted by Bro. Amon Goff, to from five hundred to seven hundred people. I was much blessed in speaking. We tried to get ourselves before the people correctly. One man said, "You don't know the prejudice you removed; for ninety per cent of that audience knew no difference between you and the Salt Lake Mormons." I will try and speak to them every Sunday while they stay, that is generally three months. There are all classes of people here from all over America; doctors, lawyers, ministers, spiritualists, and of all denominations; rich and poor—a grand audience. And when I realize how God blessed me with the power of his Spirit so I could move on the minds of so many people, and put the whole camp in a stir, some for and some against, it was marvelous. There are always

meetings, or preaching in camp by different ministers, and they never pay any attention after meeting. But what I said stirred the whole camp, and I held right to the teachings of Christ and his apostles. May God bless the ministry with wisdom to preach his word in purity, and the Saints to live as they should live to be Saints, is the prayer of your humble servant,

A. W. THOMPSON.

KEIGHLEY, Kansas,

July 20th, 1884.

Dear Herald:—I write to answer inquiries in regard to this country. We have a good climate and good wheat, oats, and a good prospect for corn. There are some good farms for sale cheap compared with the prices there. Some good upland prairie for ten dollars per acre, and some claims yet to be taken at one dollar and twenty-five cents per acre; but all of the best of it is taken that I know any thing about. There is plenty of building rock, stock water supplied by streams and springs; but you generally have to blast, or drill, if you get a well. There is some timber on the streams. Wood is worth one dollar per load.

I baptized Frank Devore and wife yesterday, they were formerly from Davis City, Iowa. I have in company with Bro. Madden, Moses Turpen and S. J. Hinkle, held meeting nearly every Sunday, and the Lord has blessed us in our labor of love, and we have made some friends to the cause, while others treat us with scorn. Love to all the brethren.

Yours for Christ,
M. M. TURPEN.

BROWN CITY, Michigan,

July 22d, 1884.

Dear Herald:—We are still trying to help roll on the work. Never has the time looked more prosperous than it does now for a glorious work to be done in this part. Prejudice is disappearing, and many are believing in the gospel. I think our last conference did a great deal towards advancing the cause; for there was such a union of spirit manifested through the entire session, that all present could feel and see that the hand of God was in it, and with us; and besides, the noble discourses we had from Brn. Scott, Blakeslee, J. Cornish and Smith, were enough to convince any one of the truth of the work. Bro. C. Scott remained here some three weeks after conference, and we held meetings in different places. He had great liberty in preaching, notwithstanding his ill health at times. We have had some inconveniences here, not having a place to hold our meetings; but we have rented a hall now for a year, and we hope to have a church by that time. We have been talking of building, and I do not think there is anything to hinder us if we put forth the effort. The outsiders with the Saints seem to be willing to help us, and we have made up our minds to strike while the iron is hot, although we have some opposition. There are four ministers of other denominations who live here in this little town; one Baptist, one Menonite, and two Methodists; but I believe we are the preference, aside from their own members, of the whole town; and I hope that we Saints here may live in that way that our light may shine with the seed which has been sown here, that many may be brought into the fold. We have been looking for Bro. Deuell and D.

Campbell. Hope they will soon put in an appearance. There are calls for preaching all around here, more than myself and Bro. Bailey can fill. I am looking, hoping and praying for the time to come when the Saints may see the need of helping spread the gospel with their means, for the field truly is white, all ready to harvest, and the laborers are few, for lack of enough in the treasury to send them forth; for many are willing to go, if they could have help.

Hoping to be faithful unto the end, I remain your brother in Christ,

J. A. CARPENTER.

SHENANDOAH, Ia.,

August 8th, 1884.

Dear Brother:—The Saints were favored with a series of discourses by Bro. M. H. Forscutt, commencing July 20th, at eleven o'clock. He preached the funeral of two of Bro. Haven C. Hall's little children, who died at this place since Bro. Hall's death, whose funeral he preached April 13th, 1884, leaving to Sr. Hall, his wife, only one child, a little daughter, out of a family of four children. This was a severe trial for Sr. Hall. She has the sympathy of all Saints and many of the citizens here. He closed his meetings on July 25th, with which the Saints and others were very much pleased. He baptized seven while here, two adults, five children.

Yours in Christ,
S. S. WILCOX.

RENICK, Randolph Co., Mo.,
August 1st, 1884.

Brother Joseph:—I came to this place on Wednesday, July 30th, from Knox county, Missouri, where I have preached a number of times, I think with good effect, which will be seen by their acts when I go there again if they do as they say. Some of them told me that they were sure the doctrine I was teaching was true. We have no members in that county that I know of, but old Sr. Califf, and she is over eighty-one years of age. But she is a good sister and a good preacher both in words and works. David Robinson brought me about eleven or twelve miles in his wagon to La Plata, and many of the people requested me to return there again as soon as I could. On Wednesday evening we went and heard a lecture on the Bible by one L. L. Norton, of Hallsville, Boone county, Missouri, and he brought up the Book of Mormon, and said that was the ground work or basis of polygamy; and that was too hard for me to stand and say nothing; so after he was through, I asked him if he meant to say that the Book of Mormon taught polygamy, and he answered that he could prove that Joseph Smith had more than one wife; and I took him up on his own words. I went and met him the next morning; but he would not stand over night to what he said about the Book of Mormon. Then I sold him my Book of Mormon and Book of Doctrine and Covenants. He had a great deal to say about the Book of Mormon and Mormonism, as he called it. A question was gotten up for debate, which I took up to him. I affirmed it, and we are to have four nights discussion on it in this place. I should be much pleased if brother Joseph R. Lambert could be present at the time, as the Saints would like to see him. The question is, Resolved, That the doctrines and principles taught by the Latter Day Saints' Church, are in accordance with King

James' Translation of the Bible, and that Joseph Smith was a true prophet of God, as its founder. Debate to begin Wednesday evening, August 20th, 1884. Pray for me.

I remain your brother,

GEORGE HICKLIN.

Summary of News.

GENERAL NEWS.

August 7th.—Prime Minister Ferry, of France has addressed a formal note to Lord Lyons, British Minister to France, in which he declares that England continues to be bound by the protocol signed at the Constantinople conference, and that she must consult the Powers in the event of any change in the financial arrangements of Egypt.

Strong protests have been made by the Belgian populace against the recent denominational policy of the Belgian Chambers. Soldiers have been called out by the Ministry to protect the public buildings, but this only served to inflame popular feeling. The military guard was withdrawn today on account of the protests of the Legislature.

At Marseilles there were eleven deaths from cholera during the twenty four hours ending at seven this morning. Two deaths occurred during the forenoon. At Toulon four deaths occurred last night, one being that of a person who returned yesterday. There has been a slight increase in the cases owing to the great number of returning fugitives. A fresh case of cholera is reported at Pancalieu. One death has occurred at Marignano. An analysis of the water in common use at Marseilles, Aix, and Arles shows that it is full of numberless microbes. The authorities of Marseilles will commence the construction of public works to give occupation to the unemployed. The English cholera is spreading in Clayton, Lemoors, and Rishton, hamlets not far from Blackburn.

The Hovas of Madagascar are showing great spirit, and are determined to resist the French. The queen has proclaimed negotiations at an end, and has ordered her subjects to prepare for war.

The Sultan of Morocco has caused the massacre of a whole tribe of Augara Kabilas because they asked for French protection. The men were killed and the women and children made slaves. Two thousand men from different tribes have gathered to attack the Cheriff of Oudzan, and war with France is probable.

Four earthquake shocks occurred yesterday morning at Frascati, Albano, and Costelle Romani, a few miles southeast of Rome.

The steamer Amsterdam was wrecked off Sable Island, and three persons drowned.

An aerolite exploded near Pares, Ill., Wednesday morning and caused much consternation in that region. It was thought to be a steam-boiler. No one was injured.

August 8.—The International Peace Convention at Berne, Switzerland, expressed itself in favor of the neutralization of the interoceanic canals.

All the Dublin Castle officials indicted for abominable crimes were arraigned at the Assize Court in the Irish Capital to-day. They pleaded not guilty. The trial will commence the 19th inst. The charges are of a most terrible character, but there seems to be a great lack of zeal on the part of the Irish officials in pushing them.

A rag dealer at Weitzwiel, in the Canton of Berne, Switzerland, has died of cholera.

Two deaths occurred at Toulon from cholera last night, and one at Laseyne. The heat has somewhat increased the mortality among the cholera patients at Marseilles.

In Italy three fresh cases of cholera are reported at Cairo and Mentenette. Two deaths occurred to-day at Massa, one at Cariquano, and one at Ossasio. There are no fresh cases at Pancalieri, but two persons under treatment there died. Five cholera patients in the Lazaretto at Varignano are cured and three are in an improved condition.

The cholera is raging in the Department of Hérault, especially the Commune of Gigean, Marseilles, where there are 2,000 inhabitants. Seven persons have died there of cholera during the last twenty-four hours, and eighteen cases are now under treatment. A woman died of cholera at Montfavet, and her husband has been attacked with the disease. The population is flying from the place.

The American Minister will arrive at Shanghai to-day. The Chinese remain firm. Further concessions by the French will alone secure peace.

There is an epidemic of malignant and pernicious fever at San Carlos, thirty eight miles from Panama. There were nine deaths in from twenty-four to thirty-seven hours. The inhabitants are panic-stricken. It is believed the epidemic is due to intense malarial poisoning.

The Russian Government has issued a circular to the principals of schools in Russia holding them responsible for any revolutionary tendencies their scholars may have, and enjoining them to maintain strict supervision over their pupils in order to dissipate the slightest flavor of Nihilistic sentiment.

A herd of Texas cattle, unloaded at Lemars, Ia., recently, was infected with Texas fever. Five died. The disease was communicated to one herd of native cattle and fifteen died.

Texas fever and pleuro-pneumonia have appeared among the herds in the vicinity of Lancaster, Pa. The infected herds have been quarantined.

Aug. 9.—There is trouble between Spain and the Vatican. The Spanish Minister of Agriculture some time ago declared in favor of the restoration of the temporal power of the Pope. The Italian Government resented the Spanish Minister's speech and appealed to the Spanish Government, which made a sort of apology. This has given offense to the Vatican, which now threatens to withdraw the Nuncio from Madrid.

The Franco-Chinese complication is beginning at last to come to a head. The time of the French ultimatum, Aug. 4, having expired and there being no signs of the indemnity forthcoming, the French Admiral the following day bombarded and subsequently occupied the Town of Kelung, in the northern part of the large Island of Formosa, off the eastern coast of China. The French Minister has notified the Chinese Government that the period of occupation will depend upon the payment of the indemnity, which increases every time we hear from it, having now reached the respectable sum of \$16,000,000.

Deaths, from cholera have occurred at Dronero, Bellini, Seborgo, and other Italian towns.

Dr. Koch, the well-known German scientist, declares that in the delta of the Ganges the cholera epidemic had its origin. An improved water-supply in the cities is the best preventive of the disease. The Mohammedan pilgrimages to the East, in his opinion, promote the spread of the contagion.

A form of cholera known as English cholera has broken out in several places in the Lancashire (England) district. Two hundred persons have been attacked, and there have been five deaths.

The pending session of the Congress in France, called to revise the Constitution, is a notable event in French politics, though at present the indications are that its elements are too factions and inharmonious ever to arrive at any agreement. The method of procedure differs from those of our constitutional conventions, as the people are not consulted in the matter at all. The French Congress is composed of the Senate and the Chamber of Deputies. As soon as they have completed their work the Constitution as revised will go into force on a day to be agreed upon, and the next election will be held under its provisions. The action of the Congress will not be submitted to popular ratification as with us.

The most important changes which are contemplated are, first, the election of Deputies by the scrutin de liste instead of the scrutin d'arrondissement method; and, second, abolition of the election of Senators for life, the Senate now having the right to fill one-fourth of its seats with life-Senators. In place of this it is proposed to elect the new Senators for nine years by a

vote of the Senate acting with the Deputies. It is not easy to see wherein the Congress differs in its functions from the ordinary National Assembly, except that it meets as a single body. There is the same quarreling of factions and the same multiplicity of propositions of all kinds from factions of all kinds. The Congress is absolute in itself, and as the people have nothing to say in the premises, and the Congress is almost hopelessly divided, there is not much prospect that the Constitution will be revised to any purpose, much as it needs it before it can be available as a genuine Republican instrument. It will be remembered that Gambetta's Government went out of power on the proposition to revise it. There is no danger that a like fate awaits M. Ferry's Government, though the outlook for revision is not much more favorable now than it was in Gambetta's time.

Frank H. Mason, United States Consul at Marseilles, in a dispatch to the State Department relative to the cholera at that place and Toulon, says: "It appears that, notwithstanding all the progress in medical science and the very perfect arrangements for collecting and treating stricken victims of the scourge, more than two-thirds of those attacked have died, even during the first fortnight of the epidemic, when all the sanitary conditions were most favorable. The almost immediate transmission of the disease from Toulon to Marseilles, and the enormous death rate of 70 per cent in the earliest stage of the epidemic, seem to prove that sanitary science and medical skill have made but little substantial progress in dealing with Asiatic cholera. A second feature of the present epidemic is the rigor and deadliness of its attack as compared with that of the last great cholera summer, 1865. The rapidity and virulence of this development are attributed in some measure to the intense, damp, stifling heat which has prevailed during most days since the 30th of June. There are physicians of judgment and experience who maintain that desiccation is the only effectual destroyer of the cholera microbe on a large scale, and that dry, hot weather, while it may be unfavorable for those already attacked, is most effective in staying the spread of the contagion. Another noticeable feature of the present visitation has been the simultaneous and sudden appearance of the malady in all parts of the City of Marseilles. Fugitives from here have died at Aix, Grenoble, and other towns in Southern France, but the epidemic has thus far not been kindled there, nor have any persons been attacked except such as brought the contagion from the City of Toulon. In view of the enormous emigration which has occurred since the outbreak three weeks ago, estimated by good authority at 100,000 persons from Marseilles and 50,000 from Toulon, and the distribution of this vast contingent throughout France, Italy, Switzerland, and the Netherlands, it is noteworthy and encouraging that no authenticated case of cholera has occurred among this army of fugitives at any point north of Grenoble. Although great numbers of Italian working people left the two stricken cities for Northern Italy during the early days of the epidemic, the disease has not apparently been carried with them, or if it has, it has not yet developed. Nothing in all the dispute concerning the origin and cure of the disease has added any effectiveness to the means hitherto known for treating choleraic patients, and the proportion of deaths to cases appears to increase rather than diminish. A momentary gleam of hope was diffused by the announcement that patients had been rescued from the collapse stage of the malady at the hospital in Toulon by the inhalation of oxygen, but this encouragement has been clouded by the discovery that the effect of this powerful stimulant was but temporary, and the patients thus treated finally died in the same ratio as those treated by other methods."

Four deaths from cholera occurred at Toulon since last night and at 10 this morning. There have been no deaths since that hour. Record for to-day of the hospitals at Toulon: Admitted, 7; cured, 14; deaths, 1; under treatment, 8. There was one death at Le Beausset—that of a prisoner from Toulon. At Marseilles there were fourteen deaths from cholera within twenty-four hours.

There was one death from cholera to-day at each of the following places: Vignarolo, Sivignano, and Carignano, Italy.

The Iowa State Veterinary Surgeon pronounces the disease which has appeared among the cattle in the vicinity of Lemars to be Texas fever. He says that he has no fear of the spread of the contagion if ordinary precautions are taken.

Robert B. Elliott, a leading colored man, died at New Orleans, La. He was once Speaker of the South Carolina Assembly, a member of Congress, and Attorney-General of his State.

A severe shock of earthquake was felt along the Atlantic coast a little after 2 p. m., extending from Philadelphia to Portland, Me., and as far inland as Cleveland. The shock lasted about ten seconds and caused very serious alarm, particularly in New York City. No serious damage was done, though houses were badly shaken and some ceilings were cracked. The people in the tenement-house districts were almost frightened out of their wits, children screamed, women fainted, and prayers and imprecations were mingled. Before the shock, heavy, dark rain-clouds appeared in the sky, and there was a rush of wind such as usually precedes a heavy rainfall. It was some hours before the got over their fright. Many nervous persons were prostrated by the occurrence. A second shock was felt at several places.

Aug. 11.—The British army of Egypt will be increased from 8,000 to 10,000 preparatory to an attempt to rescue Gordon.

Demonstrations against the Ministerial Education bill, which is of a denominational character, continue to be made in the Belgian cities. At one in Brussels, Sunday, M. Jansen, the Liberal leader, violently denounced the Ministers, and the people assembled called for their resignation at the same time that they shouted "Long live the King."

Vigorous preparations are making for the expedition to the Nile depots. Material is forming at Assouan, Wadjhrefa, Samneh, and Welin. Gen. Wood will traverse the Nile depots on a tour of inspection Thursday. Gallabat has fallen into the hands of the rebels, and the inhabitants of Gedaref have been ordered to retire on Kasala.

In the last two days four deaths from cholera occurred at Bacedonete, in the department of the Basses Alps, and eleven at Aubignar, in Ardeche. At Vogue during the same time nine deaths occurred, at Carcassone four, at Cette three, and at Lunel one. Three deaths occurred at Toulon from cholera last night. The heat has increased the severity of the attacks. Three deaths from cholera occurred at Marseilles last night. In the two days just past four deaths from cholera have occurred in the Province of Turin and three in the Province of Genoa. Since the last report one death from cholera has occurred in each of the following Italian towns: Montenotte, Minuciano, and Oassio. There have been two deaths at Pencilieri and three at Castelnuovo. The steamship Djinnah, from Marseilles for China, had one death from cholera. She was refused immediate transit through the Suez Canal, and will be held in quarantine for ten days.

There was one death at Le Beaussent—that of a prisoner from Toulon. At Marseilles there were fourteen deaths from cholera within twenty-four hours. Twelve deaths from cholera occurred at Gigean Saturday, at Arles two, and at Montpellier one. The number of cases under treatment at the Pharo Hospital at Marseilles decreased forty-three.

The steamer Brocadalle, from Calcutta, arrived recently at St. Lucia with emigrants. After the steamer left Calcutta thirty-one cases of cholera appeared and twenty patients died. There have been no new cases on the vessel for twenty-nine days. The steamer was placed in quarantine at Havana, Cuba.

Aug. 12.—Admiral Lespes, in command of the French fleet off the Chinese coast, reports having attacked and destroyed the fort of Keelung, a Chinese port. Only two men were killed and four wounded. The French are now in possession of the port, roadstead, and mines.

The Congress of the two Houses of Parliament at Versailles to-day rejected the amendment abolishing the prerogative, and the amendment

enacting that the President be elected by universal suffrage. The Versailles Congress, 483 to 212, rejected the amendment abolishing the Senate. It also rejected the amendment forbidding Princes of former dynasties from residing on French soil and confiscating their property.

During the twelve hours ending at eight o'clock this morning four deaths from cholera occurred at Marseilles. There is a continuous decrease in the deaths in the outlying districts. The weather continues intensely hot. There were no deaths from cholera at Toulon last night, although many persons are under treatment. Five fresh cases of cholera have occurred at Castelnuova, one fatal; two fresh cases at Seborgo, one fatal; one fresh case at Pancalieri, and one death at Osassio.

Several deaths occurred from sunstroke in London, England. The heat was the most intense known for twenty years. The thermometer marked 93° F.

N. E. Blake, the Burlington, Iowa, attorney, who undertook to withdraw prosecutions against certain saloon keepers on condition that they should pay a stipulated sum of money into the treasury of the local Law-and-Order League, was arrested on the charge of compounding a public offense.

August 13.—British troops from India are being poured into Egypt. Lord Ripon, the Governor-General of India, deprecates the reduction of the British military force within his jurisdiction.

The French Constitutional Revision Congress has affirmed the Republican idea by adopting a declaration that the republican form of government is immutable, which is in the nature of a warning to the Monarchists, and has also adopted a clause which makes all monarchical pretenders ineligible to the Presidency. It has also rejected four amendments—one abolishing the Presidency, the second enacting that the President shall be elected by universal suffrage, the third an amendment abolishing the Senate, and the fourth an amendment forbidding Princes of former dynasties from residing on French soil and confiscating their property. The most important amendments to the Constitution are yet to be acted upon.

Two deaths from cholera occurred at Toulon last night. The heat is moderating. Persons in Alsace and Lorraine who intend to make a pilgrimage to Lourdes this season are warned that they will be subjected to quarantine when they return. In the twelve hours ended at eight o'clock this morning five persons have died at Marseilles from cholera. It is reported that the disease has broken out at Toulouse. The account of the cholera throughout Italy for yesterday is as follows: Three deaths at Castel Nuovo and one at Minneccano; at Barceto four cases, two fatal. One fresh case reported at each of the following towns: Livagnano, Seborgo, Carignano, and Pancalieri. Forty deaths from cholera in two days have occurred at Les Omergues, a hamlet in the Department of the Basses Alps.

The German Admiralty has authorized the German fishermen in the North Sea to use firearms should English fishers molest them. The coast-guard flotilla is directed to keep a special watch over the English boats invading the German fisheries and seize them and bring their crews before the proper tribunals.

A great sensation is caused by the recent robberies of the Austrian mails. Not long ago a letter containing 15,000 florins was abstracted, and now a whole mail bag has been stolen. The bag contained only valuables and registered letters. Among those last were checks amounting to 280,000 florins sent by a savings bank in Pesh. Ten persons connected with the Socialists have been expelled from Pesh, Hungary.

An extraordinary scene was enacted near Justice Schell's office in Scott Township, about thirty miles from Iowa City, to-day. Two Iowa City liquor dealers named Graff and Dostal were being prosecuted for selling liquor contrary to the prohibitory law. Soon after the attorney for the prosecution, Mr. Bailey, the constables, and the agent of the Law-and-Order League, came upon the scene, they were set upon by a mob of two hundred. Mr. Bailey was seized; he was

stripped of his clothes, and tar was poured over him. At this point some constables interfered, and Bailey made his escape into the Justice's house. The constables were then set upon and badly beaten. When the news of the outrage reached Iowa City there was much excitement and great indignation. Warrants have been sworn out for the arrest of the ringleaders of the mob.

August 14.—Stanley, the explorer, pronounces in favor of the Congo country being declared a free State. He denounces England's opposition to the project.

Prince Bismarck and Count Kalnoky, the Austrian Premier, have had an interview at Varzin. It is now generally understood that Germany and Austria are in accord on most questions of international policy.

The British Parliament was prorogued to-day.

At Arles 15 deaths from cholera, and 1 at Aix, last night. The reports from the various towns for yesterday are as follows: At Bezieres, one death; at Montady, one; at Cette, five; at La Ville Dieu, ten. Two deaths from cholera occurred at Toulon last night. Eight deaths from cholera occurred at Marseilles last night. The record in Italy for yesterday is: One death at Laspezin; one at Castelnuove; one at Patremolin; at Villa Franca; two fresh cases and two deaths— at Barceto, seven fresh cases and four deaths.

The grave diggers at Les Omergues noticed a slight movement on the part of two supposed corpses. By the application of friction circulation was restored, and the persons recovered. It is reported that the cholera has broken out at Salon and Graus, in the Department of Bouches du Rhone, and that several deaths have occurred.

The Mudir of the district in which Sarraos is situated, announces that he has made arrangements for 3,000 men and 1,000 camels to be in readiness at that point to transport troops destined for Wady Halfa to Semneh. Major Chermisides reports that his negotiations with the tribes in Eastern Soudan have been favorable. He expects Benimors to lend assistance for the relief of Kassala, in addition to holding the road against Hadendawas. Colonel Frazer and Commander Hammil are proceeding up the Nile.

The *Times'* dispatch from Foo Chow says: Black Flags from Laoki, and, it is rumored, Chinese troops also, are marching southward on Tuyenkwan, an isolated post sixty miles north of Hung Hoa. It is rumored that a French garrison was massacred while en route for Lang Sou. Sickness among the French troops is increasing. The late King of Annam was poisoned by the anti-French Mandarins. Tonquinese pirates infest West River, ravaging the country north of Haip Hong. Fifteen hundred French sharpshooters embark at Algiers to-day for Tonquin.

A British gunboat has been ordered to Heligoland for the protection of the English fisheries.

The French Senate has voted—179 to 1—5,000,000 francs to carry on operations in Madagascar.

Hog cholera is making great ravages at Hillsboro, Ill., and the adjacent country.

A dispatch from Centreville, Tenn., corroborates the report of the murder of Mormons in Lewis county by masked men Sunday. The raiding party numbered about forty. The house of Martin Condor, where a Mormon meeting was in progress, was forced open. At the door they were encountered by Martin Condor, armed with a gun. In the effort to disarm him one of the raiders was struck with a gun, unmasking him, but he drew a pistol and shot Condor in the bowels. Condor was shot again with buchshot and killed instantly. At the same instant another of the attacking party fired upon a Mormon Elder named Gibbs, who was partly hidden behind the wife of old man Condor, killing Gibbs and severely wounding Mrs. Condor in the thigh. He then fired the remaining load at a Mormon Elder named Berry, hiding behind a bed, killing him instantly. Another Mormon Elder in the house ran out by a back door and was pursued. He was fired on as he ran, but it is not known if he was killed. After the killing of Berry the masked men started, and just as they got out of the house J. R. Hudson fired and killed Dave Henson, one of the masked men. One of the

Henson party stood over the body and fired two loads of buckshot at Hudson, literally riddling him. The Mormons, in fear of another attack, did not make search until Monday, when they found the Mormon that ran away from Condon's house dead. It is rumored that the other missing elder has been found dead. The Mormon elders claim to have been sent here direct from Utah to make converts and establish churches.

FINANCIAL AND CROP REPORTS.

August 7th, the steamer America brought \$500,000 in gold bars to New York for the British Bank of North America.

The Nile in Egypt is rising slowly. Much anxiety is felt for the safety of the crops.

J De Graw & Sons, lumber merchants, doing business at Minneapolis, St. Paul, and Cumberland, Wis., have made an assignment. The debts are \$40,000.

Shimer, Pretz & Co., proprietors of the Home Woolen Mill at Allentown, Pa., failed August 9th. The liabilities are estimated at \$100,000.

Reports received at the Department of Agriculture at Washington indicate that the cotton crop will be larger than last year; that the corn crop will be more abundant than in any year since 1880; the tobacco crop is quite promising; and the wheat crop will be larger than at any time since 1877.

On the night of August 8th, slight frosts occurred nearly throughout Michigan, and in some parts of Illinois.

G. H. Hull & Co., pig-iron merchants of Louisville, Ky., have issued a circular to the pig-iron men throughout the country asking their signatures to an arrangement for closing the furnaces for one month in order to force up prices. Unless the signatures of two-thirds of the manufacturers are obtained there will be no effort to enforce the arrangement.

The iron-works of Brown, Bonnell & Co., at Youngstown, O., resumed August 11th, affording employment for 2,000 men until Dec. 1st at least.

The Wall street Bank of New York closed its doors August 11th. The shortage is said to be about \$200,000, and was caused by the cashier, J. P. Dickinson, absconding with some of the collaterals of the institution.

Since Aug. 1st the United States Treasury has lost \$2,500,000 in gold leaving the amount above the reserve point \$16,500,000.

Returns from twenty-three of the leading clearing-houses of the United States for last week show a decrease of 10.4 per cent in the aggregate clearance as compared with the aggregate for the corresponding week of last year. The decrease in New York was 13.2 per cent, in Chicago 7.10.

Only three-eighths of the rail-furnaces of the United States are now in operation.

The harvesting weather throughout Europe is very fine, and prospects of a large crop are reported good.

The *Mark Lane Express* in its weekly review of the corn trade says: "Intense dry tropical heat has prevailed since Aug. 1st. Harvest work has proceeded rapidly. Grain has matured in exceptionally good form. All the earliest wheat is now in perfect milling condition. Barley and oats vary. In some districts they are excellent, in others poor. Spring beans appear to be an absolute failure. The potato crop is unlikely to prove large, but will be freer from disease than for many years. Throughout the last week new wheats have made their appearance in various markets in a condition described as somewhat phenomenal. New wheats are quoted at 36 shillings to 40 shillings for reds and 40 shillings for whites per quarter. Sales of Eng. wheat during the week 29,758 quarters at 37 shillings 6 pence, against 35,131 quarters at 43 shillings 6 pence for the corresponding week last year. The trade in foreign wheat is choked by the sunshine, and present symptoms indicate a rapid subsidence of the values to a level hitherto unknown. The present position of the trade will strengthen the argument of those who claim that the production of wheat throughout the world in late years has been increasing in ratio exceeding the ratio of consumption. Wheat in London

and Liverpool is irregularly cheaper; oats 6 pence lower; maize firmly held in London; barley remains unchanged. The trade in cargoes off coast is literally dried up under the blazing sunshine. There was only one sale. Eleven cargoes have arrived, eight were withdrawn, and five remain. Trade forward is virtually nothing.

Locusts are reported to have destroyed the crops in Southern Mexico and Yucatan. Thousands of families will have to depend on their Governments for support in consequence.

Chicago elevators contained August the ninth 2,303,011 bushels of wheat, 1,013,738 bushels of corn, 94,639 bushels of oats, 51,023 bushels of rye, and 19,027 bushels of barley. Total, 3,481,438 bushels of all kinds of grain, against 7,973,857 bushels a year ago. During last week the stock decreased 33,748 bushels, including a decrease of 3,008 bushels of wheat and an increase of 115,729 bushels of corn. For the same date the Secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canada as 15,754,359 bushels of wheat, 3,885,401 bushels of corn, 1,514,731 bushels of oats, 200,319 bushels of rye, and 213,240 bushels of barley. These figures are larger than those of a week ago by 1,654,291 in wheat and 60,158 in corn.

The New York State Labor Convention, which met at Utica, New York, August 12th, adopted resolutions in favor of a mechanics' lien law which would give mechanics a first claim on buildings and structures; the abolition of the "truck system;" the adoption of weekly payments; the establishment of a State printing-office; the reduction of the hours of work per day to ten; and the prohibition of child labor. It was urged that the immigrant per capita tax be increased to ten dollars, the money to be used for the benefit of the immigrants.

It is probable that the window-glass factories at Pittsburg, Pa., will extend the usual period of suspension (two months) this year. They had agreed to open the 1st of September, but prices are so low that it is deemed advisable not to begin operations until the middle of September or the 1st of October. The tableware factories will resume Monday, August 18th, and the bottle factories September 1st.

Notice of a reduction of five cents in weavers' wages has been posted in the Barnaby Gingham Mill at Fall River, Mass. It is thought that the employees will accept the reduced wages, and that there will be no strike.

Gavin & Hume, millers of Galt, Ont., have failed, also Berliner & Straus of the same place. The liabilities of the former firm are placed at \$70,000, and of the latter at \$96,000.

During the month of July of this year \$12,053,970 worth of breadstuffs was exported against \$10,313,673 worth exported in July, 1883. During the first seven months of this year the exports were valued at \$79,547,251, against \$95,420,916 exported during the corresponding period of last year.

Reports received from various points in Dakota and Minnesota indicate that harvesting is progressing very satisfactorily. The weather is favorable. The wheat and rye crops are good. Wheat will yield an average of sixteen bushels per acre, and in some places the yield will be about twenty-five bushels. Rye yields about 30 bushels to the acre. The barley crop is excellent.

Advices from India report the crop prospects in Lower Bengal bad, owing to drouth.

We now make one-fifth of the iron and one-fourth of the steel in the world, and we furnish one-half the gold and one-half the silver of the world's supply. Taking all the mining industries of the world, the United States represent 36; Great Britain, 33; and all the other nations 31 per cent, of the total. Anglo-Saxondom, therefore, represents 69 per cent, of the mining industry of the earth.

FIRES—STORMS—ACCIDENTS.

Aug. 7.—A house at Villard-Lurin, France, near Brides Les Bains, was struck by lightning. The flames spread rapidly and ninety houses burned before they could be subdued.

There was a violent hailstorm to-day in the Lina Grein and Kirchstug districts of Austria.

Many persons were injured and a large number of buildings washed away.

A severe hurricane and rain-storm visited Sebastopol. Twelve persons were killed and an immense amount of damage done to property.

Ex-Sheriff Colbath of Lina, O., and Mrs. Leatherman, a female friend, were run over by a train near that place Thursday evening and instantly killed. They were out riding. The horses took fright and ran over the railroad track just as a passenger-train came along.

Aug. 8.—Loss by fire at Logan, Iowa, \$25,000.

Aug. 9.—Loss by fire at Seymour, Ia., twenty-three business houses, \$60,000. St. Louis, Mo., planing mill, \$40,000. Bloomington, Ind., bedstead factory \$80,000. Omaha, Neb., lard refinery, \$40,000. Houghton, Mich., public hall, incendiary, \$5,000. A serious conflagration is progressing in a mine at Wilkesbarre, Pa. South Bridge, Mass, cotton mill. Dubuque, Ia., \$25,000. Elizabeth, N. J., car wheel factory. Des Moines, Ia., \$10,000.

Aug. 10.—A fire which broke out in a warehouse at Catlettsburg, Ky., this morning destroyed five large brick buildings. James McKenzie, David Kinner, and John Graham were caught under the falling walls of the burning buildings and killed. Robert Miller and Samuel Kelly were fatally injured. Some others were seriously hurt. Loss, \$75,000. The fire in the coal mine at Wilkesbarre, Pa., is thought to be under control. A number of masked men burned the home of supposed incendiaries, near Lumberton, O.

Aug. 11.—Jaslo, a town of 2,000 people in Austrian Galicia, was almost destroyed by fire yesterday.

Six houses were burned yesterday at La Granja, in the Province of Badajos, Spain.

Loss by fire in Bourbon Co., Ky., \$15,000. Durham, N. C., cigaret factory.

A terrible storm raged at Pesth, and throughout Upper Hungary yesterday. The streams were raised to floods, and several villages were swept away and many persons drowned.

The boiler of an Ohio River propeller, the Mamie Glass, exploded opposite Madison, Ind., this morning, killing the engineer. A man who was on a raft some distance away was thrown into the river and drowned.

August 12.—A family named Abraham were burned to death in a hat-shop in Pimlico, a London, Eng, suburb, Monday night.

Three children were burned to death in a barn near Circleville, O. They went to the barn to smoke, and set fire to the structure.

August 13.—Loss by fire at North East, Pa., \$200,000. Over two thirds of the business portion of the town were destroyed. Shaners, Pa., an entire block of buildings. Boston, Mass., \$70,000. Minneapolis, Minn., sash factory, \$11,000.

Later reports indicate that the thunder-storm which swept over the North of England and Scotland Tuesday was almost unexampled in severity. Many buildings in Edinburg, Leith, and other cities were partially demolished by lightning. Dundee was enveloped in dense darkness for an hour, and traffic was suspended. Several persons were killed by lightning, among them the Earl of Lauderdale, who was overtaken by the storm while riding.

Aug. 14th.—Loss by fire at Nashville, Tenn., \$40,000.

An excursion train on the Michigan and Ohio Railroad was thrown from the track near Marshall, Mich., this morning. The engineer and the conductor were seriously injured. The passengers escaped as if by a miracle.

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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

BOOK OF MORMON COMMITTEE REPORT.

REPORT OF COMMITTEE APPOINTED BY LAST GENERAL CONFERENCE TO COMPARE THE PALMYRA, OR FIRST EDITION, AND THE CURRENT EDITION OF THE BOOK OF MORMON, WITH THE MANUSCRIPT NOW IN THE HANDS OF DAVID WHITMER, SEN., OF RICHMOND, RAY COUNTY, MISSOURI.

TO THE CHURCH, GREETING:—In submitting our report to you, through the *Herald*, as per order of the Conference appointing us, we present a brief history of our work. The idea of comparing the printed books with the manuscript, has been in the minds of prominent elders of the church for years. Some ten years ago, the First Presidency had the matter under advisement, or about the time that the fact of the Manuscript being in existence, and in the hands of "Father Whitmer" (as he is familiarly called) became known to the church. After it became known that the Manuscript could be examined under the supervision of its custodian, and circumstances permitted, the committee was appointed to do the work of comparing the printed works with the Manuscript.

The discussion that was held last May in Pittsburg between the chairman of the committee, and Mr. Covert, and other duties requiring his attention first, prevented him from engaging in the work till the middle of June. Besides, it was learned by the committee that certain circumstances prevented the Whitmer family from being ready or prepared to accommodate us before July 7th. It was the express wish of Father Whitmer that Bro. Joseph should be present. So the committee sent for him, and he arrived in Independence, Missouri, July 6th, and left with the committee for Richmond on Tuesday, 8th inst. We reached there about noon of the 8th, and began our work at once, laboring from seven a. m. till twelve, noon, and from one till six p. m., daily, finishing our labors on Thursday morning, the 17th inst.

As we could not commence the work of comparing the books with the manuscript till the time named, we spent about ten days in comparing, and taking notes of the differences between the Palmyra edition, and the current, or Plano edition. And as the changes were marked in the books,

as well as recorded by the secretary of the committee, their agreement or disagreement, if any, with the manuscript could be more readily observed. In the work of comparing at Richmond, Bro. Joseph generally held and read the Manuscript, which was handed to the committee in sections as they were needed. Bro. Alexander H. Smith read the Palmyra copy, and Bro. W. H. Kelley the Plano copy; carefully noting each and every change that was discovered in the printed copies, which was then recorded by the secretary.

The committee deemed it wise to have one or more of the party connected with the care of the Manuscript present during the entire examination, and so secured the services of Philand A. Page, son of Hiram Page, who was with the committee all the time, and who carefully read a copy of the Palmyra edition, while the Manuscript was being read; Father Whitmer was also present nearly all the time.

While engaged in the work, we were interviewed by the Editors of the *Conservator*, and the *Democrat*, published at Richmond; and also by reporters of the *St. Louis Republican*, and the *Globe Democrat*, and by a number of the prominent men of the place. From the Editors and reporters of the papers named we received very candid and fair reports of their interviews.

The changes in the Palmyra edition are reported in detail as you will please see. Those that occur in the Plano edition, which has followed the Nauvoo and Kirtland editions, the alterations are too numerous to publish in detail, but are fully recorded, and will be placed in the care of the President of the Church, subject to the order of the body. While the changes are many, they are such as do not affect the doctrine taught, or destroy the sense in any respect, but are of the following character: Where in the Manuscript "which are," "which had," "which was" and "they which" are found, they are changed to "who are," "who had," "who was," and those who. "Saith," which occurs in scores of places, is changed to "said" or "say," "hath," which is found hundreds of times, is changed to "has," or "had," or "have;" "doth" is changed to "do," "is" to "are," "was" to "were," "much" to "many," "should" to "would," "whomsoever" to "whosoever." When "that" follows the word "after" and precedes "I," "he," "they," etc., it is generally omitted in the Plano edition. "It came to pass that," is frequently omitted in that edition. In the Manuscript it often reads, "a going," "a journeying," etc. In the late editions the "a" is left off. The changes of the number and tense of verbs, and the other changes noted are very numerous. There are other changes, as per these examples: "to their" changed to "to our," "none were" to "no one was," "Alma he being" to "Alma being," "they had ought" to "they ought," &c. These changes, num-

bers of which were made in the Manuscript since the Palmyra Edition was published in 1830, and prior to the publishing of the Kirtland Edition in 1837, appear to have been made by whom we can not learn.

In regard to the Manuscript itself, we have to say, that it is beyond doubt the "original" or the one written by Oliver Cowdery, Martin Harris, Christian Whitmer and Emma Smith, and probably Alva Hale. The handwriting of Oliver Cowdery and Christian Whitmer being identified by the Whitmer family; Emma Smith's writing being recognized by Bro. Joseph and Bro. Alexander, her sons. Known specimens of Cowdery's writing were shown to the committee and sameness noted. It appears that they relieved each other, as the handwriting frequently changes. The Manuscript shows different writers also, in the spelling, as some, particularly Oliver Cowdery, spell more correctly. The writers evidently spelled as Joseph pronounced the words. There is no evidence that we could gather that the words were kept before the vision of Joseph till correctly spelled, as some imagine, but they were written as pronounced, and when read to Joseph would of course sound as he had pronounced them. Proper names, which Joseph could not always pronounce, and which the amanuensis did not know how to spell, were spelled out by Joseph; also any word that he could not pronounce. These are clearly properly spelled. A sample of some of the spelling we hereby give. Alliance is spelled allyance, accuseing for accusing, angry for angry, destroid for destroyed, debths for depths, haveing for having, conterary for contrary, allready for already, cours for course, permitted for permitted, robed for robbed, spie for spy, dearest for durst, concearned for concerned, persued for pursued, verry for very, vally for valley, troden for trodden, and nearly a hundred more of equally incorrect spellings. The punctuation is deficient in a large part of the Manuscript, yet there are pages where the punctuation is found and made at the time of writing without doubt. In other parts whole pages are punctuated with a pencil; and as the punctuation agrees with that in the Palmyra edition, it was evidently made before the publication of that edition.

With but one or two exceptions, proper names begin with capitals, and the capital I is always written for the pronoun I; and sentences are generally begun with capitals, when they do not begin with the character &.

The lines were closely and finely written, and from edge to edge of the sheets. The paper was evidently ruled by hand. The pages contained about thirty-eight lines each, and average fourteen words to a line, or over 246,000 words in the Manuscript. The writing was very legible, and the Manuscript was well preserved. It measures about one and one half inches thick, eight inches wide, and thirteen inches long; 464 pages, exclusive of preface and testimonials. The word "and" is nearly always represented by the character "&".

Father Whitmer states that very soon after the Palmyra Edition was published, Joseph Smith placed the Manuscript in Oliver Cowdery's care, with the Solemn injunction to preserve it carefully and sacredly, for that the Church might fall into transgression as did the Nephites of old, and that the Manuscript should be kept from falling into the hands of transgressors. He further states, that about the close of 1849, just before Oliver Cowdery's death, he (Cowdery) placed it in his hands. He declares that the Manuscript in his hands is the one used by the printer, and that he had every opportunity of knowing that this is the original.

Practical printers testified in our presence, that it had undoubtedly been in the printer's hands. Let it be understood in conclusion, that the only reason why we do not report the changes found in the Plano and other Editions published subsequent to the Palmyra one in full is that, in giving the reading in the Manuscript and the printed work, and the chapter, page, and line, as we have noted, it would take more space than the Editor of the *Herald* could be reasonably asked to devote.

Believing that many of the writers of the various books comprising the Book of Mormon were unlearned men, as evidently was the case with some of the writers of the books of the Bible, a faithful translation would present their ideas as they expressed them, ungrammatical as they may be. We believe that the changes that were made; and published in the Kirtland Edition, were designed to modernize the form of speech; those who made the changes, believing that the sense was not to any extent affected thereby. But be that as it may, we your Committee earnestly recommend that the future editions of the book be made to conform to the Manuscript as it now appears in the Palmyra Edition which is corrected by us, to fully agree with the Manuscript.

The work of the Committee was performed with open doors; and frequently citizens of the place came in, and sat and heard us read, and examined the Manuscript as freely as they desired.

We now submit the list of differences in full, that we found between the Palmyra Edition and the Manuscript, many of which we believe were typographical er-

rors, and were overlooked by the proof-reader.

Respectfully submitted,

Committee, { WM. H. KELLEY,
ALEX. H. SMITH,
THOS. W. SMITH.

N. B.—The thanks of the Committee are hereby tendered Bro. M. B. Williams, of Excello, Ohio, for paper used by the Committee to make notes upon, &c.

The differences between the Palmyra Edition and the Manuscript of the Book of Mormon.

The Title Page of both agree.

In the Certificate of the Clerk of the Court, the word "who" in the eighth line is "which" in the Manuscript.

The statement of Moroni does not follow the Clerk's Certificate as in the Palmyra Edition; and the quotation from the State law is not in the Manuscript, as is in the Palmyra Edition. In the Preface of the book is found on line twenty-six the "which" is "who" in the Palmyra Edition.

The following differences occur in the body of the Book.

MANUSCRIPT.	P. L.	PALMYRA EDITION.	P. L.	MANUSCRIPT.	P. L.	PALMYRA EDITION.	P. L.
they called the name of the place Bountiful		they called the place Bountiful	5..14	sin of the	92..18	sins of the	118..29
property that come down	6..3	property and that came down	11..12	these small	95..18	the small	123..16
come to pass	8..32	came to pass	14..21	whatsoever	96..6	whatever	124..11
things I do	8..39	thing I do	14..36	yea and it have begun	96..34	yea it	125..14
partook of	12..17	partake of	19..13	that ye	97..15	have began	125..42
and upon the this time	14..6	upon the	21..24	like to	97..18	that you	126..3
a going forth for their inheritance	15..29	these times	23..31	before that ye	97..31	like unto	126..18
upon all them	17..8	going forth	25..18	which are	97..32	before ye	126..20
they both shall founder	20..20	of their inheritance	29..20	is a abomination	98..6	which were	126..43
dominions were small	20..25	upon them	29..29	was given	98..14	is an abomination	127..12
in multitudes	23..2	they shall	32..16	our father	98..26	were given	127..31
face of all the earth	24..4	foundation	33..26	their skin	99..9	our fathers	128..17
receive strength	24..15	dominion	33..39	unto my words	99..20	their skins	128..34
Elder	24..18	was small	33..39	in the vineyard	99..26	unto my word	128..42
to his	24..18	multitudes	33..43	enter ye in	99..26	of your souls	128..42
was two	24..18	face of the earth	34..1	their arms	103..22	into the vineyard	134..11
departed into	26..30	receive the strength	36..30	wild wilderness	108..6	enter in	140..15
beheld that the which was	29..1	Elders	39..10	forth some future	109..35	their armies	142..33
great was	29..6	and to his	39..19	strugglings	110..4	wilderness	142..43
we was	29..8	were two	39..21	girted	111..3	at some future	144..18
they keep	29..13	depart into	39..29	and of the duration	111..4	struggles	144..20
water was	30..16	beheld that the	40..41	and the Lamanites	111..20	girted	145..2
were to look	30..23	which were	41..8	and in all	111..28	and the duration	145..14
neither did build	31..21	great were	42..13	that thereby they	111..32	and Lamanites	145..20
manner of man	31..27	we were	42..33	and art	115..7	in all	150..35
judgments of God	33..9	they kept	44..8	unto thee	119..1	that they	156..3
his forefathers	33..23	waters were	44..27	and of earth	120..23	and are	158..6
according to	34..6	was to look	45..38	him as a man	122..12	unto you	160..11
branch which	34..23	neither did I build	47..26	were committed	122..25	and earth	160..30
captives	36..7	manner of men	47..27	affliction	122..27	him a man	160..34
and if ye shall	37..7	judgment of God	48..41	that land	128..26	were committed	169..3
my son	38..18	his fathers	50..14	help bury	130..2	afflictions	170..32
mediator	39..19	and according to	51..18	also to put	132..30	the land	174..28
make one a spokesman	40..27	branch of which	52..36	called the city of Helam	133..22	help to bury	175..30
me insomuch	43..26	captives	56..6	wives and children	137..46	also and put	195..32
I came	43..26	captives	56..7	and the land of Shilom	154..13	called Helam	204..4
unto the hand	50..32	if ye shall	64..11	with this my	154..27	wives and their children	204..25
which said	51..1	my sons	64..20	they called the name of the valley Alma	155..16	and in the land of Shilom	205..20
hath not	52..1	mediation	65..30	may answered	156..5	with my	206..18
who is	53..23	make a spokesman	67..34	wading	156..21	they called the valley Alma	206..42
all the pleasant	55..30	men insomuch	70..23	through all the land	162..10	may be answered	212..13
earth and excellent	60..8	I come	76..6	will cause	163..3	wandering	214..10
ask either	61..35	into the hand	78..13	sees fit	165..29	throughout all the land	217..10
that in that day	61..36	which I said	78..14	troubles a righteous	166..9	would cause	217..31
his going forth	64..9	have not	81..16	three years making	168..7	seeth fit	219..38
should be	65..18	which is	82..42	abundance	168..19	troubles of a righteous	219..42
and the things upon earth	69..8	all pleasant	87..30	and wearing	169..26	three years old making	221..5
	70..19	earth, excellent	89..20	persecuting, lying, &c.	172..9	an abundance	224..9
	73..23	ask it either	93..1	watch camp	172..21	wearing	224..24
	73..23	in that day	93..23	save and protect	172..22	lying, &c.	224..25
	78..18	her going forth	100..5	girted	174..15	watch the camp	226..27
	82..26	shall be	111..6	girted	175..1	save and preserve	227..13
	87..35	the things	112..27	girted	175..35	girted	228..17
	91..1	upon the earth	118..9	again will I	175..36	girted	228..17
					176..28	again I will	229..12

MANUSCRIPT.	P. L.	PALMYRA EDITION.	P. L.
bringeth upon	176..36	bring upon	229..21
declare the word	179..20	deliver the word	232..21
the land was	179..37	the land which was	232..30
they awake	180..3	they awoke	233..21
in your own countenance	180..22	in your countenances	233..36
put down	182..1	hewn down	235..21
given unto me	185..20	given me	239..26
repent ye, repent ye	186..1	repent ye	240..17
and he departed	188..27	he departed	243..25
unto thee	188..36	unto you	243..37
and he was	189..15	and was	244..18
Churches of God	189..18	Church of God	244..21
repent ye, repent ye	192..6	repent ye	247..36
miraculous	193..7	marvellous	249..3
man is	195..21	man was	251..38
Shilum	196..5	Shiblum	252..21
Shilum	196..6	Shiblum	252..22
Now an antion of gold is equal to three shiblons, now this is their number according to their reckoning	196..7	Now this is their number according to their reckoning, now an antion of gold is equal to three shiblons	252..22
their wages	196..8	wages	252..26
for thou saidst	196..24	thou saidst	253..3
said	196..39	saith	253..24
called temporal	197..7	called a temporal	254..1
our everlasting	199..1	their everlasting	256..14
holy order or this	201..28	holy order of this	259..27
wrest	202..21	arrest	260..28
who believed	204..10	which believed	262..20
by dogs and by	209..16	by dogs and	267..32
and the resurrection	210..11	and also the resurrection	268..27
met the sons	210..24	met with the sons	269..7
these Lamanites	215..2	the Lamanites	273..37
and his chariots	215..19	and chariots	274..4
into a sepulchre	218..1	in a sepulchre	276..26
there was	221..3	there were	279..32
who would	221..4	which would	279..33
thy brethren	221..8	my brethren	280..22
scripture	225..6	scriptures	283..31
these our sins	233..17	those our sins	291..30
state	235..26	estate	293..43
which had happened	241..31	that had happened	300..35
land of Jershon	242..4	land Jershon	301..4
by our armies	242..7	with our armies	301..11
a mourning	243..2	mourning	302..15
hope yea and even know	243..18	hope and even know	302..38
call of the diligence	243..22	call of diligence	303..1
might be no more	243..24	might not be no more	303..11
land Jershon	249..28	land of Jershon	310..20
had had a great tendency	249..33	had a great tendency	310..25
these same	250..5	the same	311..38
after their	251..3	after this	312..3
he might	253..35	they might	315..18
And now behold will not this strengthen your faith, yea it will strengthen your faith, for ye will say, I know that this is a good seed, for behold it sprouteth and beginneth to grow. And now behold are ye sure, &c.	254..14	And now behold	315..40
it swelled	254..19	it swelleth	316..3
and thus it is if ye worship your God	254..37	thus if ye	316..29
can be nothing	255..20	worship God	317..12
arise	257..26	can nothing	319..32
prisons	261..20	Arise	324..15
thousands	262..28	prison	325..34
them workers	263..27	thousand	326..41
cut off	265..24	those workers	329..6
their heads	266..31	cast off	330..22
drugs	270..8	the head	335..43
arrested	270..16	dregs	336..10
so shall he be	270..17	arrested	336..13
probationary	272..1	so he shall be	336..39
and now my son	273..16	preparatory	338..25
it came that	274..29	and now O my son	340..6
and this he done	275..4	it came to pass that	340..21
Chief Captain	275..16	this he done	341..1
fraid of	276..4	Chief Commander	341..39
sent men unto him that he should inquire	276..13	afraid of	342..11
the self same	276..22	sent men unto him desiring him that he should inquire	342..24
these records	278..19	that self same	345..4
sayeth yea I will	280..37	those records	348..13
delivery	281..4	said yea I will	348..18
those who	282..33	deliverance	350..30
we should	283..10	those which	351..14
we should	284..36	we shall	352..7
we should	285..36	we shall	353..7

MANUSCRIPT.	P. L.	PALMYRA EDITION.	P. L.
possessions	295..11	possession	364..2
and wax strong	295..24	and were strong	364..18
begun	298..16	began	368..6
destructions	298..29	destruction	368..25
begun	301..25	began	372..8
land of Bountiful	301..26	land Bountiful	372..9
have once rejected	306..2	have rejected	377..31
that it was	311..26	it was	384..35
our mothers knew	312..20	our mothers knew it	385..31
Ammoron	314..29	Ammon	388..13
also the joy	315..15	also the foes	388..40
to that land	315..28	to the land	389..16
us great faith	317..6	us as great faith	390..43
pass on the morrow	317..12	pass, that on the morrow	391..9
had come	318..8	had came	392..16
does those	318..29	do those	393..4
come up upon	326..34	come upon	402..31
affrightened	327..4	affrighted	402..39
that as many	327..10	that many	403..5
Gid [doubtless—"God"]	328..34	Gid	405..4
those people	330..1	the people	406..26
the robber	335..26	the nobler	414..1
saw they had	338..8	saw that they had	417..16
the son of	342..15	the sons of	423..1
to rule and to do	345..4	to rule and do	426..25
therefore as Nephi	345..18	therefore Nephi	427..12
a pouring out	345..21	pouring out	427..16
departed	347..15	parted	429..34
of Messiah	347..23	of the Messiah	430..3
should he be	347..24	shall he be	430..6
in earth	348..14	in the earth	431..3
judgment seat and	349..19	judgment and	432..26
and will hide up	356..20	I will hide up	443..17
will not find no fault	357..38	will not find fault	444..15
shall be a new star arise	358..16	shall a new star arise	445..28
in the days	361..32	in the day	449..18
and when they came forth	361..37	and when they had came	449..29
their hands	362..19	their lands	450..15
but behold it came to pass	362..28	but it came to pass	450..30
keep record	363..30	keep records	452..16
the words of	364..2	the word of	453..38
came to pass from this time	364..36	came to pass that from this time	454..13
the leader of	376..36	the leaders of	457..3
their many wrongs	367..8	the many wrongs	457..20
yea even until	367..20	upon you even until	457..39
and am the	367..21	and I am the	457..40
Giddianhi in demanding	367..29	Giddianhi demanding	458..11
could in no wise	368..7	would in no wise	458..32
were the word	368..9	were the words	458..36
chiefest among all the chief captains	368..13	chiefest among all the captains	458..41
betwixt	368..31	between	459..26
enemies	369..2	enemy	459..39
yield themselves according	370..18	yield themselves up according	461..39
and because	370..22	because	462..3
and to march	370..31	and march	462..16
could not all be	371..35	could not all be	463..41
this people	372..3	the people	464..9
inasmuch	372..20	insomuch	464..36
land which	372..38	band which	465..20
chance	373..14	chances	466..7
commands	373..23	commandments	466..20
bufeting	373..25	puffing	466..23
prophets of the Lord	374..11	prophets of the land	467..18
their crime	374..12	the crime	467..21
friends and the kindreds	374..33	friends and kindreds	468..11
numbers	375..4	number	468..25
also the voice	375..23	also by the voice	469..13
and the face	377..3	and thus the face	471..20
howling	377..27	howlings	472..15
and of the Saints	377..36	and of the Saints	472..30
city of Onihah	377..39	city Onihah	472..34
the thanksgiving	379..30	thanksgiving	475..10
and commanded	381..19	and he commanded	477..38
verily, I say	384..34	verily, verily I say	481..1
on earth	385..5	in earth	482..21
and he did	386..10	and did	483..32
pull out the mote	386..14	pull out the mote out	484..1
behold they	390..7	beheld they	488..38
no tongue cannot speak	390..34	no tongue can speak	489..40
all whiteness	395..4	all the whiteness	495..15
gospel be	397..32	gospel shall be	498..13
these might	399..2	these things might	499..30
the work	399..5	the works	499..33
revile against	401..25	rise against	503..23
his ordinances	403..6	his ordinance	504..32
wlth healing	403..18	with healings	505..7
of the stall	403..19	in the stall	505..11
the heaven	403..25	the heavens	505..25

MANUSCRIPT.	L. P.	PALMYRA EDITION.	P. L.	MANUSCRIPT.	P. L.	PALMYRA EDITION.	P. L.
an hundredth	404.. 4	a hundredth	506.. 1	marching	421.. 26	a marching	529.. 28
should so be	404.. 12	shall so be	506.. 10	yea or even	421.. 32	yea even	529.. 36
the blind	404.. 29	their blind	506.. 33	save it was	421.. 34	save it were	529.. 42
kindreds	408.. 29	kindred	511.. 39	deserted	422.. 9	dissented	530.. 18
or else needs	409.. 10	or else it needs	512.. 24	passed since	423.. 22	passed away since	532.. 17
by revelations	409.. 35	by revelation	513.. 14	which hide	423.. 38	which hideth	532.. 41
and your whoredoms	410.. 9	and of your whoredoms	513.. 33	no one can	424.. 2	none can	533.. 3
did build	410.. 35	did fill	515.. 2	be aware	424.. 12	beware	533.. 16
in line until	411.. 9	in line till	515.. 22	Scriptures	424.. 14	Scripture	533.. 20
the last record	411.. 22	this last record	515.. 42	in behalf	424.. 23	in the behalf	533.. 36
and Amos died	413.. 16	Amos died	518.. 16	poison	424.. 26	poisonous	533.. 41
Ammoron	413.. 17	Ammaron	518.. 17	church	424.. 38	churches	534.. 14
Ammoron	413.. 18	Ammaron	518.. 18	and a just	426.. 1	and just	535.. 31
and did hide	413.. 22	and he did hide	518.. 23	have my	427.. 29	hear my	538.. 3
and I remembered	413.. 39	I remembered	519.. 9	and Coriantor	429.. 14	Coriantor	539.. 12
that in this	414.. 4	in this	519.. 14	thy family	430.. 10	thy families	540.. 17
there was no	414.. 15	there were no	519.. 30	this I will do	430.. 17	and thus I will do	540.. 27
twenty-six	414.. 38	twenty and six	520.. 20	life	433.. 19	light	544.. 32
Angolah	415.. 3	Angelah	520.. 26	sorrow	439.. 17	sorrows	553.. 10
lamentations	415.. 24	lamentation	521.. 13	no witness not until	446.. 18	no witness until	563.. 16
and the king	417.. 6	the king	523.. 10	which dwell	448.. 28	which dwelleth	566.. 12
and I had loved them	417.. 6	and had loved them	523.. 39	built up upon	449.. 2	built upon	566.. 31
land of Desolation	418.. 11	land Desolation	525.. 1	Comron	451.. 31	Comnor	570.. 34
their own strength	418.. 26	their strength	525.. 24	Comron	451.. 32	Comnor	585.. 35
Boaz	419.. 20	Beaz	526.. 20	deserted	461.. 20	dissented	585.. 17
Cumorah	421.. 9	Camorah	529.. 6	desert	461.. 21	dissent	585.. 18

DUTY AND OBLIGATION.

THE problem of human life is one of absorbing interest and paramount importance, embracing all the facts and experiences of the past, the privileges and surroundings of the present, and all the possibilities of future existence and future happiness. Standing upon the narrow land of time, on either side we look beyond its shores across the watery expanse of eternity—eternity past and eternity to come. The vision of mind traverses the broad bosom of these waters in search of the other side, but returns wearied with the fruitless effort of its vain research. Nature's course is "one eternal round," which has not and can not have an end. Intelligence is not visible to the natural eye, yet constitutes the chiefest factor in the universe, and every tangible form is the result of its power and direction, while itself was not created, neither indeed can be. Matter also is eternal and independent is its sphere, so that all things whether visible or invisible, are co-existent and co-eternal with God.

The basis of obligation is mutual relation and dependence. We are indebted to God "the Father of our spirits" for what he has done for us, and from this relationship grows the just command, "Thou shalt love the Lord thy God with all thy heart."

If God created the world and the spirits of men "out of nothing," then blood may be pressed from a turnip, intelligence emanate from the rock, and every vacuum be turned to solid material. The smallest mote tells the water's course, the drifting straw the way the wind blows; and volume does not pervert the action of principle illustrated in smaller things. Man, the noblest work of God, is made in His image, endowed with His powers, and possessing in a minor degree faculties in common with him; and their species must be identical, otherwise the most devoted are not and can not become "the sons of God."

It is logical to maintain, that if the greater can create much from the immaterial atoms of nothing, the lesser may also draw and formulate from the same source of nothingness. By what observation in life

or rule of reasoning have men been led to suppose that omniscience and omnipotence possess the power of absolutely bringing into existence that which before had neither life, form nor entity. Blind credulity, perverted reverence, and undue caution are as detrimental to the world's progress as are the bold strides of infidelic reasoning. Christianity proper, should give birth to a better "Age of Reason" than that of Thomas Paine, if it is desired to eclipse him in mentality and spiritual significance. Errors innumerable, resulting in part from lack of love for the truth, have stood between the people and the knowledge designed to make them free. A misconception of the character of God is nearly, if not quite, as mischievous as the disbelief of his existence. The irreverence and unbelief of infidelity are the result in part of inconsistent theology, and gross misrepresentations of the attributes of God.

The time has come when the terms "gospel" and "religion" should be clothed with all the intellectual significance rightfully belonging to a system of such purported meaning and importance, and fraught with the issues of human happiness or misery. Those who truly represent the work of God among and for the people must and will be men of free thought and unbiased convictions. Superstition and false tradition are not altogether exiled from the mental and spiritual realm. In various and distinctive phases can their lines be traced in forms of theology that signally fail in teaching and import to respond to the finer senses and better desires of the human heart.

Why should the people of God fear any character or amount of argumentative opposition waged against them, or the system they represent. Is the religion of the meek and lowly but triumphant Nazarene so impotent that its devotees should screen it from the investigation of free thinkers? Or are the realms of truth so sacred that a few steps taken in advance of the old beaten paths, should be regarded as a mark of irreverence for the Creator, and an act

of desecration of that which is good? If the truth will make men free, why should Saints or sinners be afraid of it.

Others may think as they please, but I don't believe we shall ever know God in all the majesty and excellence of his character, without a free and unbiased exercise of our reasoning faculties. Some may shudder and recoil at the expressed thought that ideas and convictions inculcated by inductive reasoning constitute a better and firmer basis of religious principle and hope than a passive belief in "the word of the Lord." Nor does this depreciate God's word, but rather heightens our conception of its character. Intelligence always creates that which appeals to intelligence. Purity puts forth her hand in search of its own kind. When congenial spirits meet they rejoice. Affinity is the mother of happiness. Satan knows no peace from the fact that while there is sufficient interest and purpose in common to cause his angels to work together with him, the same element that separated them from the righteousness of God, divides and subdivides them. Thieves may league together and steal, but quarrel over the spoil. Man may join his fellow man to shed innocent blood, but their own lives are in constant jeopardy from one another. Love actuates a pure desire for the mutual benefit of all parties concerned, self not excluded.

A bird shut fast in its cage has no knowledge of the joys and beauties of the far off realm; but turn the feathery songster free, and as he soars heavenward he sees, hears, realizes and enjoys what he never knew before, and never could have known in his condition of close imprisonment. Men and women who are afraid to think, contenting themselves with the perch and swing and miniature sky of their theological cages, only catch the din and hum of their immediate surroundings.

I understand the gospel in dimensions to be as high, as deep, as broad as the universe; shall its advocates fear to follow it in its comprehensiveness? Caution shakes his head in dismay, lifts his hand

suspiciously, motions you backward and says, Beware. O yes, Caution, you are a good fellow, and useful in your place; but sir, love, that casts out fear, and wisdom that justifies her children, and knowledge, with his power, and perseverance with his success, are as needful in the walks of life as you are. - So we will all journey along together in our happy research for light and truth.

The requirement that we love God and our neighbor to the extent of our ability is a reasonable one. It is nowhere enjoined that we must love the devil, yet he once was "an angel of light." The real or supposed man who in time of peril prayed, first to God and then to Satan, upon the grounds that he did not know into the hands of which he might fall, displayed commendable sagacity, but his reasoning was at fault. As he recognized them as antagonistic powers, he should have known that if God was his friend the devil was his enemy. Freely I confess that I have faith in God, and offer my prayers to him for the reason that he is my friend if I do right; furthermore, I consider myself indebted to him for what he has done for me, while so far as I know, Satan never voluntarily did me any good, and I am under no obligation to him whatever. The Evil One is not capable of befriending any one; he has nothing of worth to bestow, no house in which mankind may safely dwell, no glory to impart. The blackness of darkness is his forever. Chains of everlasting sorrow and woe fetter his corrupted being. Degradation, misery and dark despair await him in the infliction of an awful doom. Who could wish to share with him in such a fate!

People are sometimes misguided in the bestowment of their affections for the reason that they fail to realize that the cause of humanity is one common cause. "God made of one blood all nations to dwell upon all the face of the earth." Is not mutual relationship expressed here? There is not a solitary individual born into the world that can truthfully say, "I am under no obligation to my fellow man." Nor can the hermit justly say, "Solitude gave me birth, hence my league with seclusion is just." In former days the Lord complained of people thus: "They hate their own flesh and blood." The legality of the complaint uttered against the rich who help not the poor, lies in this: They have taken what the world had to give them, but refuse to return the favor, thus rendering themselves unjust and recreant to the trust reposed in them by the lawful owner of worldly estate. Humanity are bound together by the common ties of kinship, and by reason of this no man has a right to be selfish and indifferent to the conditions and wants of his fellow man. Why is the tie of filial love stronger than those farther removed? Is it not because the obligation is greater? As that which governs in the least must also in the much, this is sufficient to illustrate the principle governing the character of our love to God and our neighbor.

If in the resurrection I am privileged to associate with the worthy and much talked

of Paul, I shall say to him: Paul, I feel indebted to you for what you have done for the world in which I was permitted to live; but as we are both dependent upon the Lord for our privileges and the guarantee of happiness, him only will I worship as the highest expression of devotion of which I am capable; and you will I honor, love, and respect as a man who has truly learned the lessons of duty and obligation to his fellow man. That which is eternal, whether spirit or element, is independent in its sphere, and does not and can not depend upon something or somebody else for its existence and support, though it may and evidently does for organization. Furthermore, its rights of access to that which exists, are as legitimate as are the just claims of others great or small. The character of God has been variously represented, from that of a tyrant and fiend, to a nonentity, without body, parts, passions, or common sense. When a man is afraid to properly vindicate the character of the Holy and Just One, who is God, for fear of incurring the vengeance and eternal spleen of a monster who can not be God, there is room for improvement in his theological compass.

I maintain that our conceptions of purity and justice can rise but little or no higher than the standard we represent in the character of our lives. When the leaven of the "old man" is thoroughly purged, the name and character of God will be held in their true light, and religion will justly commend itself to the intelligence of every sane man. We are told that the "fearful and unbelieving" as well as hypocrites who love, make and represent a lie in the conflict of inward belief and outward action, shall have their part in the lake of sulphurous inhalation. To my mind if a man is wrong in his convictions the road to improvement lies in the direction of honest confession, which is good for the soul. A dishonest confession of what you don't believe is of no special worth to donor nor confidant.

I am satisfied that much of the religion in the world is the mere expression of hope and belief, without a tangible reason upon which they may be predicated. When professors of religion can arise with the evidences of regeneration stamped upon their every feature, portraying the excellency and worth of the divine economy, thus manifesting the virtues and powers of that Holy and Just One, we need not fear the consequences of free thought, free speech and free action. Have you children? If so, when one of them comes to you for knowledge or a favor of any kind, does he turn pale and tremble, and does he dodge and shrink from your presence as though you were a hydra-headed monster? Or do you sit in such stately dignity with a righteous frown upon your face, that the little ones dare not approach you? Or tell me, would it please you to have the little man of six summers address you thus: "Pa, you are a great big fellow, and could shake me into pieces if you wished. I am an awful naughty boy, and if you would punish me as I deserve, you would leave neither hide nor hair upon me; but on

account of your extreme goodness you have not ground me to powder. I am not good for anything, never will be, but by reason of your tender mercy my good for nothing body is spared from day to day. I know I don't deserve anything, and it will be an act of injustice to give me any thing I ask for, but you are so compassionate and of such tender mercy, I will venture to ask for a very small piece of bread and butter, with which to feed my starving but unworthy soul."

I wonder if the Lord sometimes don't become wearied with inconsistent pleading and importunity. Why should we come to him with our minds befogged and biased because of his omniscience and omnipotence? Are we paying any real tribute of praise by telling him that if he had dealt with us according to our sins, he would long since have cut us off as cumberers of the ground? Every man gets what rightfully belongs to him in the economy of God. Otherwise He would be a partial being. If he bestows upon one individual what he is not worthy to receive, he is in duty bound to serve all alike; and the devil would come in for his share. If the human race were as good for nothing as sometimes represented, they would hardly be worth saving. If men are not saved upon and according to their individual merits, the gospel is a farce—a meaningless form, without basis upon which to act, or a standard by which men may be judged. When we enter into judgment we will take a seat of the same rank as our moral prestige, and this is all that an honest man wants.

The idea prevails that truth is wholly resident in and dependent upon God for existence. This is a mistake. Truth, so far as relates to principle, was not and can not be created. We may depend upon the word of the Lord because he loves the truth, but his word and sanction do not make it truth. The principle is as independent of origin as is space. When puny man, or even the tiniest child tells a truth, it is as sacred as though God himself had spoken it. The Father and Son are beings of glory because they are being of truth and good works.

Great advancement in the knowledge of God and the universe must necessarily be made, before the coming of Messiah to reign. The walls of partition separating mankind from God were by them built, and must by them be torn down. Disobedience entailed darkness and ignorance among men; hence the world is steeped in tradition, and is not fully aware of its condition. We rather instinctively follow one another, without a proper consideration as to the necessity or propriety of the act. Society drifts into set forms of social and religious customs, which chrysalize into "law and gospel." In many respects customs instead of common sense rule the world of mankind. Madam *Alamode* sways the scepter of prestige over the circles called fashionable with such magic power, that a bonnet worn last season which was "too sweet" and a "real beauty," now alas has become "just horrid." Religion is not subject to quite so many radical changes and periodical vicis-

situdes as fashion, but fluctuates upon the market; and venders are sometimes compelled to report dull sales and small returns.

Young America gives vent to his political bias with as much assurance as though his wisdom constituted the chiefest pillar in the constitution of state, and the main spoke in the wheel of human progress, and so the world moves on. We live, and this is a very good guarantee of continual existence. All have access to the unlimited fulness of the physical, mental and spiritual realms. God has revealed himself as a spiritual, corporeal entity, capable of loving and being loved, as one who labors patiently and with continued effort for the elevation of mankind to his sphere of knowledge, power and enjoyment; as one who knows what is right and purposes to maintain it in the vindication of his own character, and the final adjudication of human affairs; as one, though possessing all power, in the depths of his love and tenderness, will not break the bruised reed nor quench the smoking flax of human hopes and desires. Such a being I can worship. The tenderest affections of my heart go out in love and sympathy for the one who is willing to suffer long and patiently, that I with others, even as many as will, might come and drink of the fountain of light, life, love and eternal joy. I have stepped upon the ladder of ambition to do right, and with my Master and my brethren will I labor to publish and maintain the cause of the true and only religion that is able to save the souls of men.

All things considered pro and con, "the whole duty of man is to fear God and keep his commands; for every work shall be brought to judgment, with every secret thing, whether it be good or evil." Our works both public and private will stand as the evidence of our faith or unbelief, and will serve as the guarantee of our reward, little or much.

GEO. S. HYDE.

Selections.

A EUROPEAN STEEL RING.

ONE of the easiest things to foresee about the future of the trade combinations which are becoming such a feature of industry is that they will infallibly develop until they graduate from local or even National rings into international ones. Already there are several labor unions which have an international membership. Railroad pools in our hemisphere do not stop at political boundaries. Commissioner Fink's great trunk-line pool thrusts its sovereignty in the face of the Union Jack as well as of the Stars and Stripes. And now comes the news that the negotiations which have been going on for a long time between the manufacturers of steel rails in England, France, Belgium, and Germany for the formation of a monster steel-rail pool have been successful.

The appearance of this combination, which the *Pall Mall Gazette* characterizes as "a gigantic steel ring," is an impor-

tant step forward in the evolution of the business "pool." It has taken perfect shape slowly. It was first formed months ago, and it has gained strength with the lapse of time, contrary to the confident predictions that it would utterly break down in practice—a kind of prediction which seems to be repeated with more confidence by those political economists whose theories are in conflict with facts the more the evidence falsifies their prophecies. This steel-rail pool of four nations is organized on the basis with which the people of this country have been made so familiar by the countless pools that may be seen at work in almost every branch of industry.

Some interesting information is given about this international affair by the *Age of Steel*, which has made a specialty of gathering information about such trade combinations. The agreement which has been made fixes prices and allots a certain definite amount of work to be done by each member. The harmonizing of so many different interests and satisfying the varying demands of rival manufacturers in four great nations is, as the *Age of Steel* remarks, hardly less than miraculous. Of course, the capitalists who have thus come together claim that their object was not and is not to force up prices in an artificial manner, but simply to prevent an unwholesome and destructive competition for such orders as may be in the market from time to time. That is the proper tone to assume when the promoters of the combination are seeking to rivet its bolts and bars; when they have made of it a combination out of which the public can not escape, the odds are very heavy that they will put the prices just as high as "the traffic will bear."

A very good test was lately made of the cohesiveness of the combination by the efforts of the Government of India to break it. That department of the British Government, having determined to enter on a course of extensive railroad-building in India, made a preliminary offer to buy 70,000 tons of rails at lower than the association rates. But none of the members would violate their agreement with the association, and the attempt to make a breach in its paper walls was an undisguised failure. The leaders of the pool confess that they regard the market in the United States as lost to them permanently, and they are therefore all the more concerned to keep the market elsewhere in such shape that they can control it and can make out of it what they have lost in this country. That the prize to be won by the success of the pool is a very great one is evident enough from the single fact that the recommendation of the committee of the House of Commons for a loan of \$140,000,000 to be spent in building railroads in India, means of itself a demand for millions of tons of steel rails.

The vast dimensions which trade combinations are assuming—and in a survey of these labor unions as much to be counted as the associations of capitalists—give a new depth to the problems of society that are rising above the horizon. Here we see

business sovereignties which have a wider jurisdiction than the most imperial Governments of our time. The fellowship of man has a new meaning. It grows to be more important to every nation what are the facts and the ideals of its neighbors. The problems that are confronting us can not be solved by one nation alone if they have international footing. Nothing is plainer, for instance, than that no such combination as this of the steel-rail makers could stand for a moment if brought into the courts of Great Britain. But if the combination should be declared contrary to public policy in Great Britain and should be compelled to disband, there would be no real victory of the law, for the English members of the combination would simply cease to produce rails and would draw a handsome monthly pension from the funds of the association, the members of which in other countries would go on charging combination prices. The latter would thus supply the British market as well as their own, and the suspended British members of the combination would make about as much money as if they had continued at work.—*Chicago Tribune*.

Conference Minutes.

SOUTHERN NEBRASKA DISTRICT.

Conference held in the Saints' church at Nebraska City, August 3d and 4th, 1884; Levi Anthony president, R. M. Elvin secretary.

Sunday 3d.—Preaching in the forenoon by R. M. Elvin. Fellowship and sacrament meeting in the afternoon. Preaching by R. J. Anthony in the evening. These meetings were well attended, and a good feeling exhibited. Officials present.—1 Seventy, 9 Elders, 6 Priests, 2 Teachers, 4 Deacons; total 22.

Monday 4th.—J. W. Waldsmith, Bishop's Agent, reported: On hand April 1st, \$43.10; received since \$16.20; total \$59.30; paid out \$52.20. Balance due Agent, July 1st, \$2.90. Brn. R. M. Elvin and J. B. Gouldsmith were appointed an auditing committee upon the Bishop's Agent's report and book.

Ministerial reports.—Elders (by letter) Henderson Fields, sen., Stephen Butler, Wm. B. Smith, (present) Joseph Morrill, James Thomson; verbally, Joshua Armstrong, J. W. Waldsmith, Paul C. Peterson, E. R. Briggs, R. J. Anthony, R. M. Elvin (baptized 3), Levi Anthony; Priests John Everett, sen., Hugh Thornton, Peter G. Beargsteen, by letter, J. B. Gouldsmith, present, Fred L. Tucker, Jesse L. Spurgin, Joseph Byous; Teachers J. E. Hopper, Nicholas Trook, Richard Meredith; Deacon David Bowen, by letter, John L. Tempest, reported. A letter from Sister E. Cazier read.

Branch Reports.—Nebraska City 126, 3 removed by letter. Palmyra 22, 1 baptized. Blue River 84, 2 baptized, 7 received by letter. Platts-mouth 33, 4 baptized, 2 removed by letter.

Afternoon Session.—Brn. E. R. Briggs and Paul C. Peterson were appointed to regulate Moroni Branch; R. M. Elvin to adjust affairs at Platts-mouth. Resolved, That Bro. Hugh Thornton be requested to unite with the Platte River Branch, and take the active oversight of the work in that vicinity.

Committee on Bishop's Agent's report and book reported finding them correct. Report received and committee discharged.

Resolved, That all traveling elders and missionaries passing through be requested to report to Bishop's Agent all moneys that they may receive from the Saints while in the district. That Brn. T. J. Smith and Stephen Butler continue to labor in their vicinity. That Joseph Morrill be requested to prosecute the work in his vicinity. That T. W. Chatburn be requested to prosecute the work at Fairfield and Hastings.

General authorities were sustained. Levi Anthony sustained as president, and J. W. Waldsmith sustained as Bishop's Agent. J. B. Gouldsmith elected district secretary.

Preaching in the evening by R. J. Anthony.

Adjourned to meet at Nebraska City, Nebraska, October 26th, 1884, at 10:30, a. m.

Miscellaneous.

DIED.

JENKINS.—At Elkhorn, Oneida county, Idaho, July 10th, 1884, Sr. Elizabeth Ann Jenkins. She was the daughter of Bro. John and Sr. Elizabeth Lewis; born April 14th, 1853, at Llanelly, Carmarthenshire, South Wales; immigrated to Salt Lake City with her parents, in 1856; was baptized March 31st, 1867, at Malad City, Idaho, by Elder J. W. Gillen. Her remains were removed to Malad City, where the funeral services were conducted. A large concourse of relatives, Saints and friends attended the services, both at the house and grave. Elders John Vanderwood and David Williams officiated, with Bro. H. J. Evans in general charge. The church has suffered loss in the sudden death of this most worthy and exemplary sister, and the community in which she lived and served, will miss her greatly. Her parents and husband and kindred, would be quite inconsolable, except for the enduring hope and faithful promises of the gospel. These afford them good comfort, assuaging their grief, and filling their hearts with joy unspeakable in the thought that their loved one has entered upon the joys of the Paradise of God. Two pretty children—a girl and boy—are by this sad affliction bereft of a tender, loving mother's care.

"Beyond this vale of tears,
There is a life above;
Unmeasured by the flight of years,
And all that life is love."

CLEVELAND.—At Annex, Augusta county, Virginia, July 31st, 1884, at five minutes past seven o'clock a. m., Sr. Sarah Eliza Cleveland, aged 24 years, 1 month, and 21 days. Deceased had been a member of the Reorganized Church of Jesus Christ of Latter Day Saints for about ten years past, in good standing and full fellowship. "Is not dead but sleepeth." Has only passed behind the veil to await the morning of the glorious first resurrection, in which she will, ere long, have part. The foregoing written by myself was read at the commencement of burial services, conducted by Reverends John Taylor, Baptist; Samuel Deiver, German Baptist; and Jacob R. Hildebrand, Menonite, at the mutual request of the parents and one brother of the deceased, none other of the living family being present, and no Elder of her church except her father being in this region. Subject or text spoken from, and hymns sung, selected by the family as follows: Subject, "She is not dead but

sleepeth." Hymn, first, "Go to the grave, in all thy glorious prime." Hymn second, "Asleep in Jesus, blessed sleep." Hymn third, "Sister, thou wast mild and lovely." Her sickness lasted only a few hours over nine days, and though suffering much at times, she was very generally cheerful and pleasant during the whole time, never murmuring or complaining. Weakened too fast to talk much. On Tuesday evening before her death, requested prayer and anointing with consecrated oil, which was complied with. A few minutes before breathing her last, a bright, soft smile passed over her countenance, after which she crossed the Jordan of death without a struggle. Most truly she was a dutiful child, a loving sister, a devoted friend, having a kind word for all, and ill will toward none. O how we miss her, yet we feel not to mourn as those who have no hope, for we most confidently believe that our loss is her eternal gain. Therefore we humbly kiss the chastening rod, and say, Thy will be done, O Lord. Her sickness was typhoid fever.

O. E. CLEVELAND.

KEETON.—At Jeffersonville, Illinois, June 24th, 1884, Sr. Sarah, wife of Calvin Keeton. Was born October 1st, 1823, aged 61 years, 7 months, 7 days. She united with the Church of Christ in March, 1876. Funeral services by T. P. Green, assisted by H. Walker.

WILLIAMS.—At Cherry Creek, near Malad, Idaho, February 17th, 1884, Bro. Jenkin Williams. Born at Tydvil, Wales, April 20th, 1829. His death was caused by the accidental falling of a shed roof, which crushed out his life almost instantly. He was well respected by those who knew him. A wife and nine children were thus suddenly bereft of a kind and loving husband and father. His daughter Rachel Bradbury died of convulsions last October, the 18th.

ANDERSON.—At Shenandoah, Iowa, June 30th, 1884, of consumption, Sr. Amy L. Anderson, in the 40th year of her age. Joined the Church at this place in 1879. Funeral service by Elder S. S. Wilcox.

MEVIT.—At Shenandoah, Iowa, July 4th, 1884, of dropsy, Sr. Mary F. Mevit, a member of the Little River Branch, Decatur County, Iowa, in the 53d year of her age, having united with the church in 1860. Died in hope of eternal life. Funeral service by Elder S. S. Wilcox.

PREREQUISITES OF SUCCESS.

INTEGRITY of character and truth in the inner man are the prerequisites of success in any calling, and especially so in that of the merchant. These are attributes which never fail to command respect and win admiration. No one fails to appreciate them, and if they "do not pay," in the vulgar sense of the phrase, they bring an amount of satisfaction and peace to the owner that all the wealth of Cæsus could not yield.

There is no better stock in trade than these principles; no capital goes so far, or pays so well, or is so exempt from bankruptcy and loss. When known, they give credit and confidence, and in the hardest of times will honor your paper in bank. They give you an unlimited capital to do business upon, and everybody will endorse your paper, and the general faith of mankind will be your guaranty that you will not fail. Let every young man upon commencing business look well to these indispensable elements of success, and defend them as he would the apple of his eye. If inattentive and reckless

here, he will imperil everything. Bankruptcy in character is seldom repaired in an ordinary lifetime. A man may suffer in reputation and recover; not so the man who suffers in character. Be just and truthful. Let these be the ruling and predominating principles of your life and the reward will be certain, either in the happiness they bring to your own bosom, or the success which will attend upon all your business operations in life, or both.

PROTECTION AGAINST RUSTING.

For farm implements of all kinds, having metal surfaces exposed, for knives and forks, and other household apparatus, indeed for all metals likely to be injured by oxidation or "rusting." Take any quantity of good lard, and to every half pound or so, add of common resin an amount about equal to half the size of an egg or less—a little more or less is of no consequence. Melt them slowly together, stirring as they cool. Apply this with a cloth or otherwise, just enough to give a thin coating to the metal surface to be protected. It can be wiped off nearly clean from surfaces where it will be undesirable, as in the case of knives and forks, etc. The resin prevents rancidity, and the mixture excludes the ready access of air and moisture. A fresh application may be needed when the coating is washed off by the friction of beating storms or otherwise. The single receipt will be worth many dollars to any one in the long run.

THE HUMAN PULSE.

The human pulse has in all ages been consulted as an index of health or disease. It is a kind of dial within us that gives us both the measure of time and of health. The pulse of a person in health beats about seventy strokes in a minute, and the ordinary term of life is about seventy years. In this seventy years, the pulse of a temperate person beats two billion, five hundred and seventy-four million, four hundred and forty thousand times. If no actual disorganization should happen, a drunken person might live until his pulse beats this number of times; but by the constant stimulus of ardent spirits, or by pulse-quickening food, the pulse becomes greatly accelerated, and the two billion, five hundred and forty thousand pulsations, are performed in a little more than half the ordinary term of human life, and life goes out in forty or forty-five years instead of seventy. This application of numbers is given to show that the acceleration of those forces diminishes the term of human life.

APOLOGIES.

Do NOT engage in the objectionable practice in the pulpit of making apologies. If you have nothing worth saying, the people will find it out soon enough without your telling them; if you have a really valuable thought, they will consider your apology a misstatement, or an act of unpardonable vanity. In either case it is better to speak out simply and plainly what you have to say. You need have no fears that the people will not know the value of your utterances. They know better than you know yourself, and after all your attempts to hide your defects under shallow apologies, will estimate your services for just about what you are worth.

To each of us there is a time set, and if by the end of that time our task is not fulfilled, it can never be fulfilled.

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Read what the following Brothers say, some of whom have dealt with us for over a year, and if you are out of employment, or wish to better your condition, write to us and tell us exactly how you are situated. If you can not pay all cash down for our goods, send us references, and we will investigate, and if we find you are trustworthy (though poor), we will give you a limited amount of credit. But if you can send the cash with order, we of course can do better by you, as we have to pay large interest on the money we use to enable us to give credit. The credit includes Springs and Portraits, which we know to be the fastest selling agents' goods on the market.

TESTIMONIALS.

LAMONI, IOWA, Dec. 29th, 1883.

I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.

Very respectfully, N. N. HAZELTON.

Moscow, Idaho, Jan'y 11th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.

Yours in bonds, J. C. CLAPP.

MAGNOLIA, IOWA, Jan'y 15th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,

Geo. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.

JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.

Your brother in Christ, O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.

JOHNS & ORDWAY: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.

Yours in bonds, WM. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884.

Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.

Yours, V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883.

MESSRS. JOHNS & ORDWAY: Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,

W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.

Bro. Johns & Ordway.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.

Yours in gospel bonds, E. W. CATO, SEN.

Bro. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our Bed Springs by Express for only 97 cents. (Iron Heater included for \$1.30) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a Picture Outfit, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only 98 cents.

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JOHNS & ORDWAY.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year.

JOSEPH SMITH - EDITOR.

Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed Joseph Smith, box 82, Lamoni, Decatur Co., Iowa.

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I wish to say to those of the Saints who wish to get an Inheritance in Zion by purchase, that I have Fifty or more Lots for Sale in the South Addition to Independence, about Four Blocks South of Temple Lot. Many of the Saints are located on this addition.

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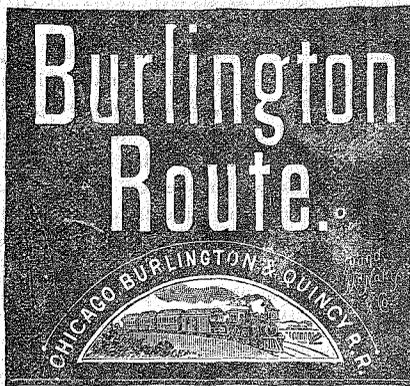
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Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p. m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.38 p.m.

Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 43 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.50 p.m.

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TRACTS.

Table listing various tracts such as 'No. 1.—Mountain of the Lord's House, 8 pages; 15c.', 'No. 2.—Truth Made Manifest; 20c. a doz., per 100 1 50', etc.

FORSICUTT AND SHINN DISCUSSION. J. Shinn affirms "The Bible Teaches the Coming of Christ to Judge the World is now past." M. H. Forscutt affirms "The Bible Teaches the Literal Resurrection of the Body from the Grave." Paper covers, 194 pages. 35

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THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, August 30th, 1884.

No. 35.

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Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, August 30th, 1884.

EDITORIAL ITEMS.

WE have received the first copies of *The Vindicator of Truth*, the periodical started by the Saints in England. The June number is an eight page, size of the *Herald* when first published, and contains the Prospectus, which we give elsewhere. We welcome the *Vindicator of Truth* most cordially, and wish it the completest success. Those of the Saints wishing to send communications, correspondence, or remittances for subscriptions, or in aid of the enterprise, will address No 16 Eleventh Road, Edgbaston, Birmingham, England.

Bro. George A. Blakeslee and his son Edwin, arrived at Lamoni, August 19th, to confer with Bro. Thomas W. Smith, in reference to the mission assigned to him, and arrange the necessary details of that affair. The Bishop has had a slight attack of the hay fever, but is partially free at present writing; looks reasonably well, and is actively engaged in his calling.

There was a partial insurance on the barn of Bro. Blakeslee, and its contents. It has not been adjusted as yet. The ground on which the barn and other buildings were was swept completely bare by the fire.

Sr. Sarah Hedrick writes from Hanley, Tulare county, California; that Brn. Lawn and Kingsbury had been with them for awhile, but the school-house was closed against them. Sr. Hedrick offers a room in her house for an elder to speak in if any will come. Her husband is not in the Church, but is kindly disposed.

Sr. Matilda Billinsky, of Webberville, Michigan, writes that the work stands well in that region. Labor would be acceptable there as well as elsewhere.

Bro. C. W. Prettyman, of Pleasanton, Iowa, handed us the other day, a lot of clippings from the *Enterprise*, a paper published somewhere in Southern Indiana, in which Bro. Joshua B. Prettyman, his brother, has been airing the Perfection, or

Holiness theory. From what appears, he fairly showed the issue to be against the so-called Holiness People.

Bro. Thomas Wellington, living four miles east of Lamoni, is filling appointments every Sunday, within a radius of six miles from his home. He was at Lamoni, August 14th, and reported good hearings.

Bro. S. V. Bailey is still carrying appointments at Smith School House, ten miles south-west of Lamoni; and at New Buda, six miles south-east, alternate Sundays. He is assisted by Brn. Smith, Bell, Gurley, Cochran and others. Bro. Bailey is the managing elder of these two appointments, and pushes them persistently.

Bro. T. W. Smith remained at Lamoni during the week ending August 9th, and spoke to houses full of saints and friends, both at the Old Chapel in the morning, and the new in the evening. He is waiting the arrival of Bro. George Blakeslee, from Galien. Bro. T. W. expresses himself well pleased with the attendance and spirit manifested at the meetings.

We met Bro. Levi Atkinson in Lamoni on the 13th inst. He is just from the mines at Virginia City, Nevada, and looks hearty.

Bro. Henry Smith and wife returned to their home in Lamoni, August 13th. They have spent the summer in Oregon and California, for the purpose of recruiting Bro. Henry's health. He looks better than when he left home, and it is to be hoped has been permanently benefitted.

Bro. E. Banta and family returned from a six weeks' visit to Central New York, on the 13th. Bro. Banta reports crops light and weather very cold for August in the east; crops west of Galesburg, Illinois, better than east of that point, except grass, which is about alike.

Bro. Blair reports that the branch at Salt Lake has had six or more substantial additions, and more are to be received soon. Among these it is thought that an able Danish Elder has been provided for labor in Utah for a time. If so, brother Peter Anderson of Council Bluffs, who will likely go this fall with Bro. R. J. Anthony, will have a countryman as a co-laborer, and much good may be looked for.

An invoice of the Braden-Kelley Debate was received at the Herald Office, August 18th, and will be sent out to those who have ordered them. Our side of the debate is most excellent.

Bro. I. N. Roberts writes from Blue Rapids, Kansas, August 14th, that the work was increasing there; he had baptized eight since conference.

Bro. G. T. Chute, of Garland, Ala-

bama, is to engage in a discussion with a Disciple, or Campbellite preacher, at Midway, Monroe county, Alabama, September 8th.

Bro. C. StClair baptized one at Eldorado Springs, Missouri, August 3d. The branch (Clintonville) held an excellent meeting at Bro. A. Lloyd's, and much good seemed to be enjoyed.

EDITOR C. W. Penrose closes an editorial in the *Deseret News* of August 15th, in the following strain:

"We believe that Josephites as well as all other sects should enjoy perfect immunity from persecution, and be permitted to go and come as they please, and preach what they please, where, when and to whom they please, provided they do not break the law, and he would not like to see any community in Utah disgrace itself by mobbing even such a human polecat as is the creature we are speaking of. But while according this wretch perfect personal liberty and safety we take this occasion to Brand him as one of the most disreputable men that ever had an existence upon this iniquity-burdened planet."

The editor takes this method to call attention to the travels and preaching of Bro. E. C. Brand; and it is almost certain that the reason of the notice is that some of the members are listening to Bro. Brand. Whether any violence will be offered Bro. Brand by ill advised men, it is hard to say; we hope none will be. It would be strangely inconsistent for Mr. Penrose to denounce the barbarism of the outrage in Tennessee, and create by inuendo in the same issue of his paper a persecution on a man in their own domain.

HERE is a splendid bit of assumption taken from a reply made by the *Utah Journal*, published at Logan, Utah, to an editorial of the *Salt Lake Tribune*:

"We still insist that Asiatic polygamy, as originally introduced, was the best family system ever known among mankind."

Asiatic polygamy, if it was anything, was a system of wives and concubines unlimited except by the caprice of the husband.

FIVE elders of the Utah Mormon Church who had been preaching in Tennessee, were lately assaulted while holding a meeting in the house of a man named Condor, and shot and killed. A dispatch from Chattanooga, to Elder John Morgan, had been sent to Salt Lake, announcing that Elders John H. Gibbs, and W. S. Berry, and two sons of Mr. Condor were killed. The wife of Mr. Condor was wounded and it was thought would die.

This outrage was committed in Lewis county, and is most unjustifiable. We are not friendly to Utah Mormonism, so far as the peculiar tenets of polygamy and its

connections are concerned; but a resort to mob violence to overcome those who teach Mormonism, is most outrageous. If men violate law, or interfere with the rights of their fellows, an appeal to the law is and always should be available and resorted to. We can but deprecate any acts of this sort, for such methods are always disreputable and fall short of their intended effect. We hope that the authorities of the State will take such active measures as will secure the prompt arrest and punishment of the men who committed the outrage.

BRO. J. C. CLAPP gets an article in the *Palouse Gazette*, published at Colfax, Washington Territory, corrective of the idea that the Committee sent to Richmond, Missouri, were from Utah. He says:

They are prominent members of the Reorganized or Josephite Church, and I believe there are no four men in America that have done more for the suppression of polygamy and other false doctrines of Utah than they have. I am personally acquainted with all of them, and know them to be refined gentlemen, loyal to the government and to the Christiah religion. Very respectfully.

AUGUST 4th we were informed that Bro. Glaud Rodger, of the Seventy, and laboring in Ruby Valley, Nevada, was lying dead at Elko, Nevada; telegram by Bro. Wm. R. Stauts. By letter from Bro. E. Penrod, dated at Elko, August 6th, we learn that Bro. Rodger had lain sick, of mountain fever, at Fairplay, Ruby Valley, his last address, for two weeks, when he was carried by Bro. Hays to Elko, where he lay another week; word was sent Bro. Penrod, and himself and wife started home to Elko, at once; but were too late to find Bro. Rodger alive. Bro. Penrod at once took charge of the funeral arrangements, a casket and red wood enclosure were procured, notice given, and the remains buried from Bro. Penrod's house at two o'clock August 5th. Bro. Penrod writes thus:

"Alas, we were too late to see him alive. His home at Elko was at our house. My daughter Sarah looked after him as if he was her father. Bro. and Sr. Stauts were in constant attendance; all was done that could be, but he could not recover. He suffered a great deal from a pain in his right side; but never complained. He was in his right mind and cheerful to the last moment. In the last hour of his life he would say, "How bright the prospects are!"

EXTRACTS FROM LETTERS.

In a post script, Bro. M. T. Short writes:

Our two days' meeting at the Prairie was well attended and did good, I believe. Bro. J. A. Robinson spoke at Joy the evening of the 10th and 11th instant. Bro. H. C. Bronson is holding forth here, but will operate in Joy to-morrow eve. We are going to try to get an opening and secure a hearing in Aledo, Mercer county, Illinois.

Bro. T. R. Allen of Cleveland, Lucas county, Iowa, writes August 11th, 1884.

The branch of the church at Lucas is increasing slowly. Another, the head of a family, was baptized on the 5th inst., by Bro. John T. Phillips. Uncle Wm. B. Smith arrived here about the 29th of last month, and preached four dis-

courses in the Saints' Hall, at Lucas; his earnest and powerful statements concerning the coming forth of the Book of Mormon and the establishing of the latter day dispensation, could not fail to remove prejudice, if any existed, from those that heard him. His way of setting forth the doctrine of Christ is so pointed that the lovers of truth can not fail to be convincably benefited. I was glad to see the Saints in this branch pay such regards to him; their treatment exceeded my expectation.

THE following are the places named in the August number of the *Vindicator of Truth*, where inquiry concerning the doctrines and faith of the Latter Day Saints may be made:

Temple Row Meeting Room, Birmingham. Upper Room, Icknield Port Road, Birmingham. Meeting Room, Henhurst Mount, Shobnall Road, and Welcome Coffee House, Derby Street, Burton-on-Trent, Derby. Saints Meeting Room, Ellismere Street, Farnworth. Meeting Room, top of Market Street, Hanley. Meeting Room, Baker Street, near Churchbury Road, Edfield, London. Limehouse, London. Latter Day Saints' Chapel and Meeting Room, 111 Clarendon Street, Hulme, Manchester. Meeting Room, Dun Lane, Shales-Moor, Sheffield. Saints' Meeting Room, East-gate Street, Stafford. Latter Day Saints' Meeting House, 33 Leader Street, Birkets Bank, Schofield Lane, Wigan.

Correspondence.

OENAVILLE, Bell Co., Texas,
August 14th, 1884.

Bro. Joseph Smith:—The debate on the question, "The Book of Mormon is what it claims to be, and contains a revelation from God," began August 5th, and continued five days. The attendance was large, and a good feeling generally prevailed. Mr. Wilmeth, Bro. H. C. Smith's opponent, tried to be fair; and in fact exhibited as much fairness, if not a little more, than the majority of our opponents. Bro. Smith presented his affirmative arguments in a clear, consecutive and forcible manner. Especially were the internal evidences of the Book of Mormon, as supported from archaeological evidences, and scientific research, well presented. The arguments were so well and forcibly made upon this point, as to cause the discomfiture of Mr. Wilmeth to be painfully felt by his friends. His manner disclosed the fact that he was wholly unprepared for this line of argument, and his ignorance of scientific research in this direction was apparent to the casual observer. His principal answer consisted in pointing out something the Book of Mormon did not mention. For instance, "If the Book of Mormon had said there were McCormick reapers on this continent, and we had found some part of a reaper with McCormick's name on it, Bro. Smith would have made a point." Bro. Smith read from the Book of Mormon the statement that horses were on this continent among the ancient Americans, when it was wholly at variance with the facts then known to history, and proved the statement to be true, from recent discoveries, as mentioned by Baldwin, Short and others. To this Mr. Wilmeth replied: "You see the Book of Mormon is never specific; if it had only said something about

asses being on this continent, Bro. Smith would have made a good point in favor of the Book of Mormon. But the Book of Mormon does not commit itself on such points." In his next speech Bro. Smith read the whole passage including the rather objectionable noun, which he had omitted in his first reading, through extreme modesty—for Bro. Heman is a very modest young man—and claimed the point, for asses are especially mentioned. This is about the style of argument employed all the way through on these points, by Mr. Wilmeth. Utterly failing to meet these arguments in a legitimate way, he adopted finally, the Clark Braden style, and attacked the character of Joseph Smith, introducing the usual quantity of slang and slander, quoting, or rather reading largely from proof-sheets of the Braden-Kelley debate, sent him for the occasion. I hardly know what he would have done without them, as they formed the basis of the larger portion of his argument. The Spaulding Story was finally reached and utilized as far as practicable. But here Mr. Wilmeth's witnesses got him into serious trouble. He first shows the existence of the Spaulding manuscript, asserting that the "Manuscript Found," was the real origin of the Book of Mormon. He now attempts to show that Sidney Rigdon stole this Spaulding Romance from the office of Patterson and Lambdin, in Pittsburg, some time in 1822 or 1823. Stick a pin here. He then introduced another witness, who says Joseph Smith stole the "Manuscript Found" out of an "old trunk" at Mr. Sabine's in New York, about the same time that Sidney Rigdon should have taken it from Mr. Lambdin's office in Pittsburg. Then to cap the climax, he introduces another venerable witness, James Jeffries, who says Joseph Smith got the "Manuscript Found" from Mr. Patterson's printing office in Ohio. How the "Manuscript Found" could have been stolen by Sidney Rigdon from an office in Pittsburg, and by Joseph Smith from the "old trunk" at Mr. Sabine's, in New York, while at the same time it was in a printing office in Ohio, remains a question to be solved by the sages and savants of popular theology. Upon this point Bro. Smith was perfectly at home. He proved by the testimony of Mr. Wilmeth's own witnesses, that Mrs. Matilda (Spaulding) Davison had the manuscript in question in her possession, and carefully preserved it from the time of their removal from Pittsburg in 1814, till she delivered it to Mr. P. Hurlbut in 1834. The "Manuscript Found" was traced by these witnesses into the hands of E. D. Howe, of Painsville, Ohio, and from his hands into the fire; as Mr. Howe says he "suspects" it was burned. It was then shown that Sidney Rigdon was living on his father's farm, an unconverted boy, at the time the manuscript was said to be at Mr. Patterson's, and could not, in the nature of things, have had an opportunity to purloin it had he been disposed to do so. So far as the Spaulding story is concerned, it was to Mr. Wilmeth and his friends a regular theological Bull Run, an utter rout, a total defeat. Towards the close, Bro. Smith introduced the Biblical evidences to form the climax. Instead of answering these arguments, Mr. Wilmeth resorted to the Braden dodge, namely: tried to fasten the scandal of polygamy upon Joseph the Martyr. This was done to prevent the introduction of Biblical evidences; but it failed. Bro. Heman answered this slang as briefly as possible,

declaring it irrelevant, at the same time assuring Mr. Wilmeth he would discuss that question upon its merits, in a separate proposition as soon as the debate in hand was over. This was not agreed upon till after the debate had closed.

A question arose as to who should occupy the time in preaching after the debate, our opponent wanting to monopolize the whole time. We demurred to this proceeding, and proposed to divide the time. Those owning the land and arbor where the debate was held, were not willing that either party should occupy the arbor to the exclusion of the other. Mr. Wilmeth and his friends would not consent to this, and removed their meeting to the school-house near by, declaring they wanted all the time to themselves. They occupied Saturday night, and held three meetings on Sunday. At the earnest solicitation of friends both in and out of the church, we made an appointment for preaching at the arbor Sunday night. We had an excellent service, and everybody seemed well pleased. Both meetings were dismissed about the same time. We had not been seated at our temporary home more than twenty minutes, when some one cried, "The arbor is on fire;" and sure enough in less than five minutes the whole thing was wrapt in flame. In a few minutes twenty-five or thirty men were on the ground and succeeded in saving the most of the lumber composing the seats, kindly furnished by Bro. E. D. Thompson, for the purpose free of charge. This caused a great excitement. It is a matter of regret to all respectable people living in the vicinity, who denounce the whole thing as a mean, cowardly piece of work. Next morning Bro. H. L. and E. D. Thompson promptly offered a reward of one hundred dollars for the arrest and punishment of the desperadoes. The sheriff of Bell county was telephoned, who replied that his deputy would take it in hand, and so the matter still rests. You may draw your own conclusions as to what the general impression will be.

The proposition, "Joseph Smith, Jr., taught and practiced polygamy," was discussed on the 12th inst., before a rather small audience, many who had attended the former debate having gone home. The usual amount of mud was employed by our opponents; and the honorable and for this particular occasion the reverend, Brigham Young, was introduced as a witness to convict Joseph Smith of the crime of bigamy. Ann Eliza and others, including Braden-hand testimony of Wm. Clayton, and N. K. Whitney, were introduced. These witnesses were sharply criticized by Bro. Smith, showing that men who would subscribe to the so-called revelation of 1843, which allows the commission of any crime, save the shedding of innocent blood, and they to define what innocent blood is, are wholly incompetent to give evidence in any case to which they are made parties. The evidence is ex-parte, therefore incompetent, and should be rejected. The testimony of these witnesses was impeached by the witnesses themselves, as well as by the direct testimony of Emma Smith, Wm. B. Smith, Joseph and Hyrum who state that no such doctrine was ever taught or practiced by the church, and that no such revelation was ever received by Joseph Smith, or burnt by his wife Emma.

Bro. Smith's defense was able and manly, but he handled both the men and the subject without gloves. The truth was not manacled by the use

of soft phrases, I assure you. The report came out here from Temple, that the opposition was defeated; and in order to recover the ground seemingly lost in the discussion of the preceding question, they asked for a vote to be taken on both questions. To this of course we objected; and without asking our consent to the arrangement, having had it all cut and dried previously, they proceeded to call the vote on the last proposition, after an electioneering speech from the moderator on the other side. The question was not parliamentarily put by the moderator, in fact the vote was a one-sided affair, we having nothing to say, only that church members should be excluded from voting. The churches represented in the debate were excluded, leaving Methodists, Baptists and Presbyterians to vote. The vote stood, "for Mr. Wilmeth 62," "for Mr. Smith 4." Several are known to have voted against their better judgment. One man was asked why he did it. "Well," said he, "Mr. Wilmeth never made a point, but I have been in Idaho, and I know the Mormons there practice it, and I did it because I did not want to vote for the Mormons." And most "outsiders" refused to vote, which causes the vote to stand as above. So far as the debate is concerned, we are perfectly satisfied. The truth is vindicated, and the honest in heart may understand.

Prospects for the future of the work are brightening. We feel encouraged to labor for the welfare of Zion. Pray for us, and the prosperity of the work. Your co-laborer in bonds,

D. H. BAYS.

FULTON, Kentucky,
August 14th, 1884.

Bro. Joseph Smith:—After writing you from Bell Air, I continued preaching until the 10th inst. On the 11th I had the pleasure of baptizing three more into the fold of Christ, making at present five members at Bell Air. I hope some one of the Elders will make them a visit. I am confident a good work can be done there; but as it was not in my field, did not feel at liberty to tarry with them longer. As to the prospects or condition of the work in this part, I can not speak at present, as I only arrived here to-day. I desire the prayers of the Saints, that I may have wisdom to perform the mission assigned me to the salvation of souls, and the glory of God. I remain your brother in gospel bonds,

GEO. MONTAGUE.

BURLINGTON, IOWA,
August 12th, 1884.

President Smith:—During the month that I labored at Lucas and Cleveland, I was deeply impressed with the kindness and benevolence which seem so almost universal with the Saints of those places. While I was there a brother died after a long illness, and the branch at once took upon them the thirty-five dollar debt for funeral expenses. Also for a sister crippled with rheumatism about twenty dollars was raised. Other instances might be mentioned, besides the fact that an Elder going there is always assisted more or less. I came here four weeks ago, immediately after Bro. Lambert left, and am pleased to state that the results have been to quite a degree satisfactory, for there has been a good increase in the attendance on preaching, both by the Saints and by those not of the Church; and, still better, the prayer meetings have been well attended

and well sustained, nearly all who have been present each time having taken an active and lively part, and the Spirit blessing all with its peaceful influence. The trouble of so long standing is likely to be settled at the business meeting next week (at which I expect to be present), and I hope that it will thereafter be that each and all will, as far as possible, keep from saying thoughtless and unkind things, so that those who may like to repeat such, or to stir up strife, may have little chance to do so, and also so that the blessing of the Master may be with them individually and as a branch.

Personally I have never enjoyed myself with the Saints here more than I have this time, the spirit manifest in the meetings and at their homes having been alike excellent, as a rule. Their number is few, but they have aided me as they felt able. There is great need of an Elder being here in this city as a minister, devoting his time to the work, both for the good of the Saints and so that those who wish to investigate may know what to depend upon from Sabbath to Sabbath. This lack has been a great hindrance to the cause, and it seems that it would be good if the Church could assist in keeping a minister here. The brethren here are taking it in hand so far as they can, Brn. Owen, Sellon, and others, with hope of success, and wish to get some wise and fairly able speaker to continue here. Bro. Schade, as presiding Deacon, has done well and labored faithfully to keep up the work. Age and hard labor are telling severely upon Bro. Morton; and Bro. Dunham has failed a good deal lately. While at West Burlington one day Bro. Johnson kindly showed me through the C. B. & Q. Shops. The yards take in about thirty acres, and the nine large buildings cover an area of five acres. Many hundred men are employed in building and repairing cars and engines. The machine called "the carrier" lifts the largest locomotives with as much apparent ease as a man might lift a child, and carries them from one track to another, itself running on a track above that is supported by iron pillars and girders. This, and the polished and powerful engines, and the long shafts that convey underground the power into other buildings, causes thought upon the wonderful might of steam in our day and of the machinery it runs. Bro. Johnson has a superintendency in the painting department. Brn. Gaither, Olesen and Craig are also painters, and Brn. Alexander and Robert McFarland are boiler makers. Bro. Morton labors there also.

In company with Bro. Owen and daughter-in-law I visited Montrose and Nauvoo again, viewing the old buildings, what are left, and walking over the ground on which the Temple once stood. It is surrounded by buildings but is itself vacant, except being used as a yard and having a few trees upon it. A well near the rear, from which we drank, is said to be the one from which water was drawn in the basement of the Temple. No one seems to have the power to build up Nauvoo, all efforts to do so having been entire failures, in fact the more tried the faster it has gone down. We were in the Nauvoo House but did not find Major Bidamon at home. While looking about "The Old Home" and "The Mansion" we met a Methodist Minister who was in attendance at the camp-meeting at Montrose, he said. He also bore the name of "Smith," and made inquiry about the history of the buildings.

While answering him Bro. Revel came up and we went home with him and there had dinner. Bro. and Sr. Revel still keep young in spirit and heart, and we enjoyed the visit. Then back to Montrose and spent the remaining time with Bro. W. B. Patten and family, Sr. Eliza and Jennie Newberry, and Sr. Ruth Turner and husband, who is as kind and pleasant to all as though he was in the Church. Appointments are out for me at Zero for Thursday evening and twice on Sunday the seventeenth, so Bro. L. W. Powell writes, and that I will be expected to address the Sunday School Celebration. I may also stay there another week to preach more. The news of the death of Bro. Glaud Rodger is sad news to me. It is a loss to the Church and an irreparable loss to his family. But he was one of the noblest and best men that I ever knew, whose rest and reward will be glorious.

Yours in the faith,

HENRY A. STEBBINS.

INDEPENDENCE, Missouri,

August 19th, 1884.

Bro. Joseph:—I have returned home. I think that I wrote you that I baptized one man, and as I believe a very good man. Causes that I had no way of counteracting prevented me from remaining longer at Eldorado Springs. I preached four times while there, once in the Campbellite Church at the Springs, with good liberty and a large audience, which was very attentive and orderly. I noticed one very strange feature about the congregation. I never witnessed so great a number of aged listeners as was present that night. Out of a congregation of one hundred and fifty, about seventy-five were men over fifty years old. They seemed to be highly edified and pleased. I spoke with good liberty upon the possibility of present revelation and the utter impossibility of ignoring the same; and that the gifts must follow them that believe in them, and requested a confutation of the doctrine by intelligent, critical investigators, and no one chose to make the attempt, although I gave them ample time to council together, and arrange any line of defense that would best serve their purposes, but for truth's sake. I will try and hold up the ensign to all whom I come in contact with.

Yours in the faith,

CLARENCE STCLAIR.

NAPANEE, Lennox Co., Ontario,

August 15th, 1884.

Bro. Joseph:—I parted company reluctantly with Bro. John H. Lake, as I found him a very agreeable companion, and deeply in earnest with the Master's cause; and as wise in counsel, and in administering ordinances, as he is in zeal to see them administered. In my last I think I mentioned that Bro. Lake had just baptized seven; and now I report that the following Sunday I baptized five more, and some seven or eight others have signified directly and indirectly that they will be baptized soon. We parted in order to extend the work, he going north and I east, to where a fragment of the Picton Branch is located. This is an old field of labor in the early days of the church. Your father was the first to open the work which resulted in organizing a good branch near here. His labors were followed up by others of the then Elders. Here Brigham Young and his brother, Joseph Young, the Mormon apostates, labored; and here some of B.

Young's relatives yet live. The old residents of this town say they heard your father, Joseph Smith, and Hyrum and others; but they say there was not a word about polygamy in those days. I can not give in this letter all the details, nor can I say as yet what the present outlook is, as I only arrived last night at eleven p. m. Bro. Lake will return in a few days to our recent field of labor, where I expect he will baptize several more. May God bless him. Remember us in prayer, that we may ever be wise in act and word. I often make mention of you in prayer, and I rejoice in the work. Although it has cost me many earthly sacrifices, yet I am willing to go on as I see "Zion's light again is dawning."

I remain your brother in faith,

J. A. MCINTOSH.

CAMERON, Missouri,

August 9th, 1884.

Bro. Joseph:—When I last wrote you, I was at Elkhart, Texas, in the mission assigned me by the last General Conference. Having rested for some time, I was in hopes that my throat and lungs that have bothered me so for about one year, had now gotten sufficiently strong to stand the labor to be performed; but I soon found that labor brought back soreness and pain again. I labored as I could stand it at Elkhart and vicinity for some two weeks, and then went east some fifty miles into Houston county, where I preached four times, which was all that I could stand at that time. I returned to Elkhart, where I spent some two weeks more, preaching five times, which entirely exhausted me. So I had to rest. After taking a few days' rest, I went west into Burleson county, and at Hearne met the Central Texas Branch, where I preached four times again, which entirely wore out my vocal organs. So I had to stop again. Here I baptized two men, heads of families. In company with Bro. Wm. Sherrill, I went to his place in Burleson county, where I rested about one week, and after this moved on north to Temple, Bell county. Here I had the pleasure of meeting Brn. Bays and H. C. Smith. From here we went out to Oenanville, and after a few days' resting, tried to preach to the Saints and friends, where I had preached four years ago and organized the Elmwood Branch. Here I met a number of kind and familiar faces. It was intended that I should speak at 11 a. m., and Bro. Bays at four; but Bro. Bays was taken sick, so was not able to go; and as I had had two weeks' rest, I thought that I could preach. At 11 a. m., I tried to tell the old story; but before I was done preaching I was suffering again; but at the close it was voted by the congregation that I must preach again at three; and as some had come some distance and at some expense, I thought to rest and try it again. I tried to rest and to eat, but did but little of either; but at three I went to the place of preaching. But by the time I got there, found that I could not stand to speak, so had to dismiss the congregation, and go home and try to rest. In the evening I went to where Bro. Bays was, and found that he had been very sick during the day. I stayed with him until Tuesday evening, in bed most of the time suffering from pain in head and throat. Tuesday evening I grew worse, and so restless that I could not be satisfied anywhere it seemed. I got up, stepped to the door just at dark and turned around, putting my head against

the house, and that was the last that I knew; but when I came to found myself lying on the ground, and the Saints standing over me rubbing me with camphor. As soon as I could be moved, they took me into the house. O I was so sick then. This seemed to be the turning point, and I was entirely broken down. I recruited enough in company with Bro. Bays, who was still sick, to be moved to Temple, where we could procure ice; for it was so extremely hot and dry. After arriving here, I grew worse, and began to chill, and found that my throat and head were so badly affected, that I must give up trying to preach for the present. So I started for home, procuring my ticket for Kansas City. But before reaching there, found that I must stop; so arriving at Independence depot, I sent for Bro. Brackenbury, who conveyed me to his place, where I rested until the next morning; when feeling some stronger, I determined to go and did so, and arrived at home that night at dusk. I am improving now, and able to be up part of the time; but am able to talk but very little, as my throat is so very sore. It seems almost impossible some times to eat at all. My vocal organs are completely broken down for the present. Five minutes of the most careful talk exhausts me, so I have to rest. I hope the Saints will all remember me in their prayers, that I may soon be able to talk as before.

I found Brn. H. C. Smith and D. H. Bays, kind and sympathizing, and alive in the work. I regretted to leave them. The Saints throughout the mission treated me with the greatest kindness, and may God bless them all is the prayer of your weak brother. Hoping for Zion's triumph,

Yours, W. T. BOZARTH.

LINN, Washington Co., Kansas,

June 30th, 1884.

Dear Herald:—After holding meetings for eight nights at Glen Elder, and Washington school-house about five miles north, we by the kindness of Bro. Warren was conveyed in wagon to "Little Oak" school-house, about twelve miles northwest in Jewell county. Beautiful country greeted the eye the entire trip. Magnificent prairies, beautiful streams, but no timber, save what man's hand has planted. Arrived at destination, and was made welcome by a Mr. Wm. Mansel, who is not a member, but favorable. I had the privilege of speaking twice here to small audiences. I endeavored to show what it cost to purchase redemption, even the suffering and death of Jesus of Nazareth. Also gave the method by which the true church could be designated from all others. If a horse be lost, the searcher must be acquainted with the description of the animal to find the proper one. So in searching for the church of Christ, a definite description must first be obtained, giving all the peculiarities distinguishing it from all others. While here I visited a high bluff or mound, from which I could see the "Blue Hill" twenty-five miles away, but looked much nearer. Took train at Cawker City for Glen Elder, Bro. Roberts remaining to continue the meetings at Little Oak. Saturday night had a good house, also on Sunday night. Had fair liberty on both occasions. According to previous arrangement, I went to a school-house five miles north. Held meeting on Monday night, the topic being the divine calling of Joseph Smith. Held meeting again in Glen

Elder, on Wednesday night. Prior to taking train for Linn on Thursday, a young man, T. W. Bruner by name, who had traveled several miles for the purpose of attending the meeting, expressed himself well pleased with the doctrine, it being the first he had ever heard. He lives at Saltville, Mitchell county. While at Glen Elder I was kindly cared for by a Mr. P. Stutz, who was an old acquaintance of Wm. Hinkle, whom he had heard preach many times. Before leaving this county, I should state for his encouragement in the work, that I have heard many words of commendation for Bro. A. H. Parsons, who has labored here in the past. I am glad of this. Though Bro. Parsons is young, yet he is perfectly reliable as a representative of the church. Arriving at Linn, found Bro. E. Sandy, who took me to his house four miles from town. Began meetings on following evening, which continued to the date of this, and longer, with good success.

J. M. T.

SAVANNAH, Wayne Co., New York,
August 16th, 1884.

Brother Joseph Smith:—I left Greenwood, Steuben Co., Thursday, the 14th, and arrived here yesterday. Am at the house of Brother Jesse Seelye. He is almost eighty years old. Sr. Seelye is about sixty-nine. A number were baptized here a few years ago, by Brn. Brown and Yerrington. But it seems at the present, that they are mostly backward in the faith, and some of them have joined in with the Adventists again, having formerly been of that order. The outlook at Greenwood and vicinity is good—that is as far as relates to openings and opportunities for the preaching of the word. They would like to see Bro. Wm. Kelley, or some of the other Elders, and have them show light to the people there. There is a Bro. Whitehead about fifty miles north east of here, who has written to me and desires me to visit him, which I think of doing shortly.

Yours in faith,

C. G. LANPHEAR.

No. 911, Broadway,
OAKLAND, Cal.,

August 4th, 1884.

Bro. Joseph Smith:—As we Oaklanders as well as the San Francisco Branch, had a day of rejoicing yesterday, I will inform you of the cause. Three gentlemen who have investigated our work, concluded to obey. They are the converts of San Francisco Branch. By request I baptized them. We confirmed them at our afternoon sacrament meeting. One was Dr. J. Wasson, who is not only a graduate of the old allopathic school, but also of the homeopathic, as well as the school of dentistry. Bro. Wasson is a fine scholar; and has lived two years in Rome. He has also visited Jerusalem, Damascus and other oriental countries. He is a native of Kentucky; of the Presbyterian Church; and by the way, having always from his youth endeavored to be a follower of the meek and lowly Savior, has been licensed to preach among the Presbyterians, which he has done as I understand acceptably.

One of the others is the son of Bro. Henry Burgess, of San Jose, grandson of Bro. Monkum of San Francisco. The other is a Bro. Pew, of San Francisco. He is a sterling man, who has for years sought diligently to know the right way and walk in it. They are all members of the

San Francisco Branch. The Lord was with us to bless us all in our meeting, and we had a good time. Last evening I concluded my lectures on the "Rise and Progress of the Church of Jesus Christ of Latter Day Saints." We had a good attendance and attention at Lincoln, or Saunder's Hall, San Francisco.

Bro. Henry C. Smith of Lamoni, preached here to our branch last evening very acceptably. He starts to-morrow for home. He is gaining in health, and I hope and pray he may get entirely well. I remain yours in bonds.

H. P. BROWN.

ST. LOUIS, Mo., Aug., 12th, 1884.

Bro. Joseph:—Brn. E. L. Kelley and J. C. Foss are doing all they can for the cause in this part. They expect to leave us soon, and I assure you they will be missed. They have been trying to hold up the gospel banner. They have done well. May the good Master bless them for their wise counsel. We are still alive here, doing and hoping for the best. Am glad to see the *Hope* a weekly. May it live long. May the blessings of God attend you in the labor of love, is the prayer of your brother in Christ,

NOAH N. COOKE.

CLEAR DALE, Kansas,

August 11th, 1884.

Bro. Joseph Smith:—We have been having quite a holiness meeting here. They had camp meeting here last summer, and again this summer. Just closed last week. I think now would be a good time for one of our Elders to scatter a few seeds here, as there has never been any preaching done here by any of our faith that I have heard of. There is good material here to make Latter Day Saints of, and I think there could be a good work done here. If there is any one that can come, he will find a home with me as long as he can stay. Should any think of coming here and will write me at Clear Dale, I will meet them at the station with conveyance, either at Wellington or Oxford. This is a good county, and would be an easy field to labor in, as we have good roads, and good people to labor with.

Yours in hope,

J. S. HARDING.

ATTICA, August 6th, 1884.

Dear Friend and Brother:—The *Herald* is ever welcome, and is read with great interest, knowing that our heavenly Father is ever ready to impart truth unto all who desire to be guided by it.

When I read the affirmation of the last living witness of the descending angel with the plates that contained the Book of Mormon, I can see the wisdom of God in doing his strange work, and in bringing to pass his acts, his strange acts in these last days. Of the three witnesses I never saw but Oliver Cowdery, and I heard his testimony when at Voree, from where he started for Missouri a short time before his death. I have such evidence of the work of the last days, that I wonder that all can not see it.

Let us look at the revelation given December, 16th, 1833, where the Lord tells us why he suffered all the afflictions to come upon his church he had established for the salvation of all that would come to his law, and live by it. That is testimony of the three books, the Bible, Book of Mormon, and Doctrine and Covenants. O may the time soon come, when we shall all see light in his light. And again I say unto those who

have been scattered by their enemies, read the books; for in them ye think you have eternal life. I am over eighty years old. Please send some of the Elders this way or come yourself.

Your sister in the new and everlasting covenant,
ERMINA E. PAGE.

BURLINGTON, Iowa, August 2d, 1884.

Bro. Joseph:—We were all well pleased with Bro. Joseph Lambert's labor here, and his sermons were excellent. He spoke with force and good liberty. Also Bro. Henry A. Stebbins is doing well at present, and I don't think he had ever before such liberty in speaking as he has this time; and my prayer is that the Lord may bless the Labor of his servants, that they may rejoice therein. Last Sunday we had a sacrament meeting that will long be remembered. It was an excellent one. The gifts of the gospel were manifested. Bro. C. A. Hall was also present; and I am glad and thankful that the Lord is merciful toward his children. May he never forsake us in the hour of need.

I still remain your brother in the one faith,

WILLIAM SCHADE.

SCRANTON, Osage Co., Kansas,

July 17th, 1884.

Bro. Joseph:—I have received many testimonies and one is the Holy Spirit; and I know that this is the true Church of God, and that we can not be saved unless we obey the commands of God. It is my whole heart's desire that I may live the life of a true Latter Day Saint, that the world may see by my walk and conversation that I am a child of God. It grieves me very much to see some of my brothers and sisters so cold and indifferent in so good a cause, since they have obeyed the first principles, and tasted of the goodness of God.

We have meetings every Sabbath afternoon and evening, and Thursday evenings. We are blessed with the presence of the Holy Spirit, though there are but few that come together for worship; but we feel thankful that the promise is to the few as to the many who come together in his name. Ever praying for the welfare of Zion, I remain your sister in bonds,

E. E. CHAPMAN.

FANNING, Doniphan Co., Kas.,

August 11th, 1884.

Bro. Joseph:—I arrived here the 9th inst., at request of Bro. Wm. Gurwell, to debate with Elder Williamson of the Campbellite faith. Will begin to-morrow at nine a. m., in a grove near Highland Station two and a half miles from here. I affirm the identity of the church I represent, in faith, doctrine and polity, with that described in the Scriptures, he to do the same in regard to the church he represents. He was having a basket meeting yesterday, and I obtained the privilege of preaching to his audience in the afternoon. Had good liberty. Preached here at Fanning last night. Had a good audience. Preach here again to-night, and through the week if I can hold out after two sessions of debating through the day. There seems to be much interest among the people.

Yours in the one faith,

D. S. CRAWLY.

A subterranean Coptic Church of the fifth century has been just discovered on the site of ancient Thebes.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Summary of News.

GENERAL NEWS.

August 15th.—The British expedition for the relief of Khartoum and the rescue of Gordon will be half military and half naval. The sailors will be required to do most of the work. Gen. Wolseley is the author of the plan of the campaign, and will get the full credit if it succeeds. If it fails Mr. Gladstone will no doubt be held responsible.

The cholera record for the last twenty-four hours is as follows: At Toulouse, three deaths; at Carcassone, six deaths; sixteen fresh cases at Nimes and one death; at Cette, seven; at Vogue, three. Three deaths from cholera occurred at Toulon last night. Among the victims was a naval Lieutenant.

A telegram from the City of Mexico says a conspiracy against the Government has been discovered there. It embraces a plot to depose President Gonzales and put in his place Jose Maria Inglesias, and to assassinate Gen. Diaz and all leaders of what are known as the Tuxtepec party. The plot is said to be widespread in the States of Vera Cruz, Puebla, Morelos, and Queretaro, and there is great public anxiety. A number of arrests have been made in the City of Mexico during the week, embracing several prominent persons.

The community of Burlington, Iowa, was startled this morning by the announcement that last night an attempt had been made to blow up with dynamite the residence of W. E. Blake, the attorney who has figured so prominently in the liquor prosecutions in this county. About two o'clock this morning Mr. Blake and family were aroused by a loud report. After daylight Mr. Blake discovered under his window a boiler-iron tube about thirty inches long and two and one-half inches in diameter. Closed at one end, the tube contained about a teacupful of blasting-powder. Proceeding with his investigation he found a cartridge nearly a foot long and nearly an inch thick, and covered with oilcloth. The greater portion of the contents of the cartridge had not been burned. One end of the iron tube was closed, but the other had been shattered by the explosion. A chemist examined the compound in the oilcloth cartridge, and pronounced it dynamite.

Aug. 16.—A great demonstration in favor of the Gladstone franchise measure took place at Aberdeen, Scotland.

In consequence of the menacing tone which the German press has assumed towards England the English papers are urging a strengthening of the naval forces.

There are now forty-one places and thirteen departments in France from which deaths from cholera have been reported, and there are doubtless half as many more towns and villages in which there have been deaths of which no reports have reached the outside world. The incidents of the plague in Alpine villages are often heart-rending and as often wrath-provoking. The better part of the priests are doing their duty nobly, but a few ignorant bigots among them have been responsible for much of the mischief by seizing the opportunity to preach the doctrine that the plague is the result of radicalism. The result has been the natural one—people accept the visitation as a thing which it is useless to combat. The cholera area now reaches from Toulouse in the southwest to Auxerre in the north, in the Department of Yonne, and to Gap in the southeast, in the Hautes-Alpes, thus making a triangle whose sides are respectively 235, 245, and 310 miles long. Auxerre is only about 100 miles from Paris in a southerly direction.

Two deaths from cholera occurred in the suburbs of Toulon last night. Three deaths from cholera occurred at Marseilles since 8 o'clock last night. In the province of Campobasso there are thirteen cases of cholera; in Castelnuovo three, in Sermezzana two, in the Province of Parma three, in Seborga two, and in Villafrausa six.

Of the foregoing five died, and four are in a hopeless condition. The following is the record of the hospital at Toulon to-day: Died, 1; admitted, 4; discharged, 10; under treatment, 66. At Marseilles during the last twenty-four hours there have been eight deaths from cholera.

The quick work of the cholera in France is illustrated by the following incident: "At Gizean the disease is attended with general and quick fatality. This was illustrated recently. A woman, while at her housework, was taken ill and died before her husband succeeded in getting medical assistance. He prepared her body for burial, and being in needy circumstances concluded to save her clothing if possible from the confiscation of the officers. He got a wheelbarrow, and placing his dead wife's apparel in it started for a clothing-store not far distant. He was attacked on the trip and died before reaching home."

The preparations for the Khartoum expedition are going busily forward. There is great disgust at the intelligence that strict instructions have been given to officers to confine their operations to the rescue of Gen. Gordon and on no account to assume the initiative against the Mahdi or fight him more than should become necessary in case he makes an attack. The pursuit of this policy is regarded as certain to be followed by an increase of the Mahdi's prestige and the loss of the Soudan. Nobody can find out where the Mahdi is or the strength of his forces, or what are his plans. Meanwhile Osman Digma is increasing his army and making the situation at Suakin uncomfortable, and heat and disease are making havoc among the English garrison there. It has been the fatality of the present Ministry to do popular things after the public patience has been exhausted in demanding them, and then to do them in the weakest and most unpopular manner. There is known to exist great dissatisfaction with the Ministry over the whole policy in Egypt, and this policy has been Mr. Gladstone's own private property.

Under the Gladstone Irish Land act some 144,000 cases of fair rents have been fixed—74,000 in the court and 70,000 by agreement under its auspices—and the total reduction on the previous rents amounts to \$2,700,000 per annum. When to this is added all the indirect work that has been done in the form of arrangements made voluntarily between landlords and tenants, under the knowledge that otherwise they would have been made by litigation, it must be confessed that the act has already gone a good way towards beginning the settlement of the Irish land question.

August 18th.—Five deaths from cholera occurred at Arles during the twenty-four hours ending at eight o'clock this evening. At Montfort sur Argens there were two new cases and one death. At Toulon during the twenty-four hours ending at six p. m., there were nine deaths. The sanitary condition of Toulon is less satisfactory owing to the relaxation of precautions by the inhabitants, and a revival of the epidemic is feared.

In the vicinity of Vandalia, Ill., some herds of cattle have been recently affected by a peculiar disease, which resulted in rendering them totally blind. No deaths occurred from the disease.

August 19.—Four deaths from cholera occurred at Marseilles last night. At Toulon there was one death in the hospital and there were several in town. The epidemic is apparently reviving and the number of cases increasing. The reports concerning the cholera during the last twenty-four hours in the several southern departments of France are as follows: Thirteen deaths in the Eastern Pyrenees, five in Herault, four in Gard, five in Aude. Advices from Italy say that at Bergams three fresh cases of cholera are reported, two fatal; at Campobassa five fresh cases and four deaths; at Cozensa two fresh cases; at Garfagnana two fresh cases; at Seborga one; at Caluso one; at Parma six fresh cases and one death. At Toulon there were six deaths from cholera to-day between ten a. m. and six p. m. The number of serious cases is increasing. At Lessenes, near Sollierville, three deaths occurred. The inhabitants of the latter place are panic-stricken. There was one death at La Seyne to-day and one at Brignoles. The record of

cholera at the Toulon hospitals to-day is: Admitted, 5; cured, 3; death 1; under treatment, 61. At Marseilles there were fourteen deaths from cholera during the twenty-four hours ended at nine o'clock to night.

A dispatch from Gen. Millot, dated Hanoi, Aug. 15th, says: "I have published a proclamation to the people, coupled with the ultimatum regarding the Regent's pretensions. The French flag has been hoisted over the citadel at Hue, the Capital of Annam."

Yokohama advices say that a decree of the Japan Government establishes four orders—Notables, Dukes, Marquises, and Viscounts. The National Assembly to be established in 1893 will consist of an Upper and Lower House.

An expedition has been sent to withdraw the Egyptian garrison at Hurrah. Sheik Sharfudin, a descendent of the former Imaams of Senaar, the chief city of Yemen, is at the head of the Arab revolt in Yemen. Merchants left Massowah, fearing the Abyssinians would devastate Bogos, a district adjacent to the city.

A terrible plague of locusts has visited Central Spain. The damage to the crops about Ciudad Real is \$10,000,000.

Advices from Curnivaca, State of Morelos, Mexico, say that in one district, that of Janacapec, over four thousand head of horses and cattle have perished from the drouth. Advices from down the coast state that the drouth is so severe as to prevent entirely the passage of boats on rivers heretofore considered navigable. Besides this, the locusts are denuding the forests of their herbage. The whole gulf coast has not for years been in such a deplorable condition.

The Mudir of Dongola has a letter from Gen. Gordon, dated Khartoum, July 20th. He says he is safe and everything tranquil, and asks for news of the expedition for his relief. He also says he intends to remain at Khartoum harrassing the rebels by steamers until the expedition arrives. Gordon gives warning that the Nile cataracts are very rapid and dangerous at present. He adds that the troops are well. Maj. Chermiside telegraphs that 3,000 rebels have deserted Osman.

Another Mormon Elder in Tennessee has been wounded. None of the mob have been arrested.

August 19.—Col. Kitchner telegraphs that it is rumored that eight hundred rebels from El Obeid are advancing against Debbeh. After the murder of the Emir bearing letters from the Mahdi to the Mudir of Dongola a new Emir was elected. Gen. Sir Evelyn Wood, commander of the Egyptian army, has arrived at Esneh. Officers leave London, England, to-morrow for Egypt provided with maps and plans of the route to Khartoum.

The recent explosion at Kazan, Russia, by which ten persons were killed and several buildings burned, is attributed to the Nihilists. It is now stated that the number killed will aggregate one hundred. A dynamite bomb was found under the window of the Central Police Station. Further explosions are feared. A large body of soldiers is removing the ruins of the buildings blown up the 13th. The authorities are on the alert to prevent further outrages of a similar character.

A dispatch from Shanghai to-day says: Fso Tsung Tang and Shu Tseng Chen, the Chinese Plenipotentiaries, have left Shanghai in accordance with instructions from Peking. There is no prospect of settling the difficulty with France. Thirty-five members of the Board of Censors have presented a memorial to the Empress opposing the conditions offered by the French, and strongly urging hostilities. It is reported that the Empress has decided to declare war. Orders have been sent to Patenotre, the French Minister to China, and Admiral Courbet, directing them to occupy the arsenal at Foo Chow if the French demands are refused.

A physician reported to the Coroner that a man who died at Birmingham, England, this morning was a victim of Asiatic cholera. The Coroner has ordered an inquest.

At Toulon there were two deaths from cholera last night. Fatal cases develop more rapidly and death comes more quickly than at the outbreak of the epidemic. At Marseilles there were eight deaths last night. Reports of the ravages of the

cholera in the several departments of Southern France during the twenty-four hours ending at 9 o'clock this morning are as follows: Hérault, fourteen deaths; Gard, six; Aude, four; Eastern Pyrenees, twenty. The bulletin of the progress of the cholera in Italy during the last twenty-four hours is as follows: Scborga, 2 deaths; Panchaliere, 1; Villa Franca, 3; Bergamo, 7; Masacarara, 2; Bergeto, 3. The fresh cases reported were: Villa Franca, 3; Bergamo, 16; Masacarara, 11; Bergeto, 3; Cuneo, 12; Campobasso, 2. At Toulon the record of cholera in the hospitals to-day is: Deaths 0; admitted 4; cured 7; under treatment 58. There were four deaths from cholera at Brignales to-day. At Marseilles during the twenty-four hours ended at 9 to-night there were nine deaths from cholera.

Gov. Cleveland's letter of acceptance has been published. It contains the following points: The office of president is essentially executive. Ours is a government by the people. "When an election to office shall be the selection by the voters of one of their number to assume for a time a public trust instead of his dedication to the profession of politics: when the holders of the ballots, quickened by a sense of duty, shall avenge truth betrayed and pledges broken, and when the suffrage shall be altogether free and uncorrupted, the full realization of a Government by the people will be at hand."

"A true American sentiment recognizes the dignity of labor and the fact that honor lies in honest toil."

"In a free country the curtailment of the absolute rights of the individual should only be such as is essential to the peace and good order of the community. Thus laws unnecessarily interfering with the habits and customs of any one of our people which are not offensive to the moral sentiments of the civilized world, and which are consistent with good citizenship and the public welfare, are unwise and vexatious."

"The people pay the wages of the public employees, and they are entitled to the fair and honest work which the money thus paid should command."

"The statesmanship the people require consists in honesty and frugality, a prompt response to the needs of the people as they arise, and the vigilant protection of all their varied interests."

A gang of young thieves who have been plundering the trains of the Chicago, Burlington & Quincy Railroad in the vicinity of Naperville and Plano, Ill., was broken up by the Pinkerton Detective Agency a few days ago, and the entire gang is now in the County Jail awaiting trial. Their scheme was to break the seals while the cars were standing still, enter them, and then throw off the freight while the train was in motion. In this way it is said more than \$10,000 worth of property was stolen or destroyed. The live-stock cars were plundered in the same way, the pigs and cattle being forced to jump from the train while the cars were moving. A steer and several hogs were captured near Naperville. The prisoners arrested are David Dahlar, William Hauser of Naperville, and Wade Harding, Newton Passage, Elmer Robbins, and William Colburn of Plano. They were all between the ages of 17 and 25 years, and the arrest was made in a pool-room in Naperville while they were playing pool.

August 20.—France has modified her demands on China. The indemnity asked for has been reduced to 200,000,000 francs (\$40,000,000). If the money is not paid immediately the French Ambassador at Peking has been instructed to withdraw.

Four deaths from cholera occurred at Marseilles last night and one at Toulon. The public health in the latter city is improved. The report that cholera has appeared at Dunkerque, in the Department DuNord, is denied. At Marseilles, during the twenty-four hours, ended at nine to-night, there were twelve deaths from cholera.

The *Breeders' Gazette* asserts positively that contagious pleuro-pneumonia has made its appearance among five herds of Jersey cattle in Illinois, and grave fears exist that the infection is much more extensive. The disease was spread from Cass County, and has made its ap-

pearance near Geneva, Elmhurst, and Sterling.

Aug. 21.—The reaction against the Clericals in Belgium continues. Two weeks ago a constituency which returned a Clerical Senator July 16th by a large majority elected a pronounced Liberal by an equally large one. The proposals embodied in the new Education act giving Communal Councils power to appoint uncertificated teachers of the public schools is justly very unpopular.

The greatest excitement prevails in Paris in regard to the Franco-Chinese war, which is now regarded as inevitable. The boulevards are crowded, and the French seem delighted now that all negotiations are at an end and hostilities are to begin. A high Chinese official stated that the Chinese Government has done all in its power to avoid the conflict, but the pretensions of the French Ministry as to territory and their unconscionable demand for an indemnity for a wrong committed by the French on the Chinese and not by China on France, cannot be submitted to. The Chinese Government, he declares, will never pay a single sou, but will rather fight to the last man. The Chinese were willing to submit all matters in dispute to the arbitration of the American Minister, feeling assured of the justice of her claims, but M. Ferry knew no impartial tribunal would sanction the French claims and therefore refused. All further negotiations thereupon became impossible, and the Chinese Legation will be at once removed to Berlin to show that the breach between the two countries is final and can not be adjusted.

The *Times'* Peking dispatch of this date says: The French Consul lowered his flag at one o'clock to-day. The interests of the French subjects are entrusted to the Russian Minister. China absolutely refuses to admit the French claims. A Peking dispatch to the *Times* says: The Tsung Li Yamen profess to be prepared for war, a Ponce de Leon. They are secretly hoping, however to involve the neutral Powers in a quarrel respecting the treaty ports. The conference to-day between the Chinese Minister and Minister Ferry at Paris, France, was without result.

Advices from Africa state that the natives of the Zambesi country revolted and killed or wounded the entire Portuguese force. Reinforcements are asked for. The British Vice-Consul is missing.

The Jewish riots at Yekaterinoslav, Russia, are more serious than was first reported. Fourteen houses and shops belonging to the Jews were ransacked and demolished. The Jews defended themselves and their property vigorously. Two Jews and one Christian were killed and many persons wounded.

There were four deaths from cholera last night at Toulon and one at Marseilles. Quarantine at Malta has been abolished so far as arrivals from Sicilian ports are concerned. Reports of the ravages of cholera during the last twenty-four hours in the southern departments of France are as follows: Hérault, 9 deaths; Gard, 5; Aude, 2; Eastern Pyrenees, 16. The daily cholera bulletin in Italy is as follows: Bergamo, 4 dead; Campobasso, 3; Castelnuovo, 3; Parma, 1. Fresh cases reported: At Bergamo, 5; at Campobasso, 7; Casense, 1; Castelnuovo, 3. In the Province of Turin 10 were attacked with cholera and 7 died. Two deaths are reported in other towns.

FIRES—STORMS—ACCIDENTS.

Aug. 16.—A fire started this afternoon in the envelope factory of James Hodgson, in Little Trinity lane, London, England, by the bursting of a gas-engine. Before the employees succeeded in leaving the building all the ways of escape, except by the windows, were cut off. Many were compelled to jump to the street, and several, including women, were injured thereby. The adjoining building occupied by William Chase & Co., American merchants, was also fired. The loss reached £50,000. Twenty engines flooded the burning structures and subdued the flames.

At the Mechanicville roundhouse, at Saratoga, N. Y., at 8 o'clock to-night locomotive No. 3 of the Boston, Hoosac Tunnel & Western Railway Company, exploded and was totally wrecked, and two other engines belonging to the same company disabled. Engineer Harrisburgh was

seriously injured. The engine house caught fire, but the fire was extinguished by the fire department.

A woman in Springville, Ala., seeing a storm approaching, took refuge in a cave under the house. The lightning struck a tree in the yard, the roots of which ran into the pit, and the fluid followed the roots with fatal results. The infant in the mother's arms at the time she was struck to death, remained uninjured.

Aug. 17.—Early this morning a fire broke out in the City of Anoka, Minn., about twenty miles from Minneapolis. Before the flames were subdued the entire business portion of the city, the high school building, three banks, two flouring mills, an elevator, and several other important structures were destroyed. The fire spread with extraordinary rapidity, and defied every effort to stop its progress. The heat was intense, and many were prostrated while trying to subdue the flames. The losses are estimated at \$1,000,000. Washburn & Co., are the heaviest sufferers.

Loss by fire at Grand Haven, Mich., watch factory. Near Walnut Hill, Ill., \$2,500.

Aug. 18.—Seventy-eight buildings, comprising two-thirds of the business portion of Grenada, Miss., were destroyed by fire Saturday night. The loss is estimated at \$300,000. The insurance is about \$65,000. Loss by fire at New Iberia, La., \$20,000. By the bursting of a Benzine tank at Corry, Pa., to-day eleven tanks of oil, valued at \$15,000, were consumed by fire at Clark & Warren's refinery.

Two freight trains on the Kansas & Texas Railroad collided at Stoutsville, Mo., George Young, the fireman of one, was killed, and Patrick Harmon, the engineer, was seriously injured. Both engines and several cars were wrecked.

The total loss caused by the fire at Anoka, Minn., Saturday, is placed at \$700,000, and the insurance is about \$300,000. The sufferers are not despondent. Many merchants burned out have resumed business. It is felt that if the Washburn Mills are rebuilt, all the losses will be made good in two years. Loss by fire at Greenville, Texas, forty business houses, \$360,000.

A cave at the Fresvillo mine, Mexico, buried six men, three of whom were killed.

This morning at 8:20 a through freight-train running north on the Central Iowa Railway collided with a hand-car just north of the Village of Faulkner, Iowa, throwing the engine off the track, together with nine coal-cars. All went through a bridge and were completely wrecked. Brakeman James McInnery was killed instantly. Engineer Dan Butts had both legs mashed. Fireman Frank Patton was badly scalded. Charles Geise, section foreman, had one leg broken.

August 19.—A fire at Roseburg, Ore., this morning destroyed the Metropolitan Hotel, the general stores of Caro Bros., the United States signal office, and other buildings. Louis Zeigler, the proprietor of the hotel, in trying to save the guests, was burned to a crisp. Mrs. Johansen of Astoria was fatally injured. The total loss will be about \$100,000.

A fire at Pomeroy, O., destroyed forty-two buildings. The loss is estimated at \$50,000.

During a storm in the northwestern part of Cook County, Ill., Monday, several barns and out-houses were struck by lightning. Four men who sought shelter under a large tree were badly shocked. They were insensible for a time.

Seventeen men were suffocated in the underground canal at Braye, France.

By the explosion of a thrashing engine on the Howell farm, near Cambridge, Mich., two men were instantly killed and another was fatally injured.

Aug. 20.—Barner & Phillips' planing-mill, at Newark, O., a lumber yard adjoining, a dyeing establishment, and two residences, were destroyed by fire. Loss \$55,000.

Aug. 21.—On the town line between Alabaster and Tawas, Mich., Ed. Smith, Chas. Brown and Charles Goodville, were obliged to leave their homes. The Smiths were just getting dinner, but had to leave without eating it. All Clark's fences and part of John Preston's burned. Yax and Drouillard's houses are probably burned by this time, as a young lady who escaped down the

town line by running through the fire several rods, scorching her parasol and her feet, claims nothing could save those buildings. Oats are burned, potatoes roasted in the fields, and with the strong north-west gale now blowing, other farm houses and crops will be destroyed. Fires are raging on three sides of East Tawas.

Loss by fire at Minneapolis, Minn., \$10,000.
Swansea, Ind., \$5,000. Lansing, Mich., \$10,000.
Evansville Ind., \$20,000.

Seven men were burned to death in a mine near Shamokin, Pa. The fire was caused by a gas explosion.

A passenger-train on the Kankakee Line collided with an Indiana, Illinois & Iowa excursion-train near Kankakee, Ill. James Penn, a real-estate agent, was instantly killed, a boy was fatally injured, and several passengers were seriously hurt.

FINANCIAL AND CROP REPORTS.

There were 220 business failures in the United States and Canada during the week ending August 15. There were 232 failures the previous week.

Generally speaking, the Canadian crops this year are much better than they were last. This is the case especially with the barley, pea, and bean crops.

Oliver Dalrymple, the noted Dakota farmer, says he will harvest 32,000 acres of wheat this year, and that the average yield will be about nineteen bushels per acre.

August 16, \$500,000 worth of American gold coin reached New York from Europe.

Reports from various points of Arkansas indicate that the cotton crop of the State will yield about 1,000,000 bales this year, which is 300,000 bales more than it has produced in any previous year.

Recent rains have greatly improved the Kansas corn crop, and it is now predicted that the yield will be large beyond precedent.

The aggregate bank clearances in the twenty-six leading cities of the United States last week show a decrease as compared with the corresponding period of last year, of 21.1 per cent. The decrease, at New York was 22.9 per cent. In Chicago it was 7.2 per cent, and the cities outside New York 15.8 per cent.

Two coal-oil wells have lately been discovered in Mexico, one in the State of Vera Cruz, the other at Tantoyuca. They give promise of a handsome outturn.

The *Mark Lane Express*, in its review of the grain trade the last week, says: The weather is unaltered. A large proportion of the grain has been harvested with the best results. Wheat returns show that 54 per cent of the yield is over the average, 30 per cent is an average, and 14 per cent under the average. The other crops are slightly under the average. The wheat trade is nominal. New English wheat declined two shillings during the week. The price of wheat ranges at ten shillings and flour at five shillings lower than 1883. The new grain is flinty owing to the excessive heat. Sales of English wheat the last week 27,528 quarters at 38 shillings 2 pence, against 41,799 quarter at 43 shillings 10 pence the corresponding period last year. Foreign wheat at London is demoralized both for present and prospective trades. The arrivals of cargoes off coast numbered sixteen. Four cargoes were sold, four withdrawn, eight removed, and twenty are due. Forward values are nominal at a large decline. Flour is neglected and 6 pence to one shilling cheaper. Barley is neglected; only a few samples being offered. Oats dull; beans and peas unaltered; linseed quiet; maize quiet. There were large arrivals, and prices are unchanged.

Continued dry weather has greatly injured the corn, tobacco, and hay crops in Ohio, Southern Indiana, and Southern Illinois.

The following is the August crop report of the Agricultural Department for the States named:

Indiana—Wheat is turning out much better in quality and quantity than was expected. The yield of 1882 will be equalled, if not surpassed. Corn, tobacco, potatoes, and pasture have suffered from drouth. The rains during the last ten days, however, have improved the condition of

each, and the prospects are good for an average crop.

Illinois—The condition of corn is rated three points lower than July 1st. Drouth prevailed during the greater part of July in a majority of the thirty-four counties in the southern division of the State, and during the last week of July heavy rains generally prevailed throughout the State, and in many sections strong winds prostrated the crop. In the parts where the drouth prevailed the recent rains, it is believed, will more than compensate for the damage by wind. July furnished but few hot nights, and the average temperature for the State was below that for July, 1883.

Wisconsin—Wisconsin has the prospect of a large and most excellent corn crop. The southern and eastern portions of the State, in particular, show a small increase in acreage over that of last year, while the condition is more favorable than has existed for years. The night of July 22 a severe storm swept across the State from the North-west, which did considerable damage to standing grain in some localities. Spring wheat seems to recover from the effects of the storm in the main and promises to be a fine crop. The barley crop is most excellent as regards yield and weight.

Minnesota—The weather of the last month has been favorable for crops generally. The average temperature was lower than that of our ordinary July weather. There have been frequent local storms, but for the most part the rainfalls were light, and in some localities of limited extent, hardly sufficient to maintain pasturage. During the closing half of the month a number of severe thunder-storms occurred, occasionally accompanied with high winds, by which the grain was blown down, and in a few instances hail enough fell to cause some damage. Correspondents from nearly all parts of the State not only speak of the crops as being excellent, but say they have never known them better. Corn is fully three weeks ahead of last year's crop at this date. Wheat is all of eight per cent above a good average condition and three per cent better than the crop of 1883. Oats rye, and barley are also considerably above good average crops and the two former superior to those of last year.

Iowa—The night of July 23d a very severe wind and rain storm passed over Iowa, in some localities causing great damage to crops. Corn was blown down, and in some localities large portions were broken off. Hay in the shock and stack was injured. Wheat and rye in stack and shock were blown down and scattered over the fields, and the damage will be to quality more than quantity. Oats were badly blown down, and have to be mowed. A large portion of the apples were blown off the trees.

Heavy rains along the line of the Northern Pacific in Dakota have seriously damaged the wheat crop. From Southern Illinois and Southern Indiana complaints come of the damaging effects of a long-continued drouth. Some rain fell in Central Illinois Monday and Tuesday and the farmers are happy.

Reports from various points in Missouri indicate the oat crop will be slightly above the average; wheat will yield about twenty bushels to the acre; corn is in excellent condition, and promises a large yield; potatoes are small; and the hay crop light. The fruit crop is not up to the average.

Encouraging reports as to the condition of the corn crop continue to be received from several points in Iowa. Only in a few localities is it affected by the drouth.

Southern Ohio is suffering for rain. During the month of June only 277 inches of rain fell there, and during July only 1.73 inches, together but little more than the average precipitation for July alone. With the exception of the 3d inst., no rain has fallen since the 28th of July. To make up anything like the August average, which is 4.17 inches, there must be abundance of rain during the balance of the month. So far only one-third of an inch has fallen.

ADDRESSES.

Frank P. Searcliff, Lamberta, Baldwin Co., Alabama.
Thomas Nutt, Detroit City, Becker Co., Minnesota.

SEVEN BIBLES OF THE WORLD.

THE seven Bibles of the world are the Koran of the Mohammedans, the Eddas of the Scandinavians, the Try Pitikes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindoes, the Zendavesta, and the Scriptures of the Christians. The Koran is the most recent of these seven Bibles, and not older than the seventh century of our era. It is compounded of quotations from the Old and New Testaments, the Talmud, and the Gospel of St. Barnabas. The Eddas of the Scandinavians were first published in the fourteenth century. The Pitikes of the Buddhists contain sublime morals and pure aspirations, but their author lived and died in the sixth century before Christ. There is nothing of excellence in these sacred books not found in the Bible. The sacred writings of the Chinese are called the Five Kings, "king" meaning web of cloth, or the warp that keeps the threads in their place. They contain the best sayings of the best sages on the ethico-political duties of life. These sayings can not be traced to a period higher than the eleventh century before Christ. The three Vedas are the most ancient books of the Hindoo, and it is the opinion of Max Muller, Wilson, Johnson and Whitney that they are not older than eleven centuries before Christ. The Zendavesta of the Persians is the grandest of all the sacred books next to our Bible. Zoroaster, whose sayings it contains, was born in the twelfth century before Christ. Moses lived and wrote his Pentateuch fifteen centuries before Christ, and therefore has a clear margin of 300 years older than the most ancient of the other sacred writings.

ABOUT WOMEN.

BILL ARP, in *Atlanta Constitution*: There is no record anywhere in any history of a happy married state where a man had more than one wife. Lamech had two, but the scriptures say nothing more about him. Adam didn't have but one and Noah one, and they started the business of peopling the world. Old Father Abraham had one, and when he took another on the sly, old Aunt Sarah got after him and she flailed out the second one with a thrash pole and run her off. Jacob had two, and if ever a man deserved two he did; but they didn't get along well, even though they were sisters. Moses didn't have but one. King David had several, but he was cursed with 'em, and actually committed murder to get one of 'em, and lived in anguish ever after. For he said, "My sin is ever before me." Old Solomon must have had an awful time of it, for he had a thousand, and they kept him so harassed and bedeviled that he flew to his inkstand and wrote that he had found one good man, but a good woman in a thousand he had not found. Of course not. How could a woman be good when she was only a thousandth part of a wife? But Solomon repented of his folly, and said it was all vanity, and advised all men to "live joyfully with the wife whom thou lovest," and to "beware of strange women." I never think of these surplus wives who are sealed to the Mormons without a feeling of sadness and pity, for every new one causes the other a pang of shame. They are all in prison, and their dependence is like that of the caged bird that tamely looks to its keeper for food. There is no escape, for woman is a proud creature and will suffer in silence rather than parade her folly to the world. Did you ever notice how a woman will suffer and be strong, especially if she has a child or children to keep her company?

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Selected Poetry.

HOW LONG WILL IT LAST.

Lights from the window are gleaming and glancing,
Music and Laughter are echoing near.
Save where the twain move apart from the dancing,
Uttering vows each was longing to hear.
Tender his tones in their low meditation,
Timidly downward her glances are cast,
Eyes matched with sapphire, cheeks with carnations;
Fair as the picture; how long will it last?

Think, when old time, of all jokes the grimest,
Whitens the tresses and furrows the brow,
Changing the forms that are lightest and slimmest,
Will your affections be steady as now?
True that to-day in its ardent devotion,
Love takes no heed of the future or past—
Curbing and checking the tide of emotion,
Prudence should whisper, How long will it last?

All were in vain, though the caution be needed;
Prudence is ne'er the companion of youth,
Passion for aye leaves unnoticed, unheeded,
Warnings of wisdom and promptings of truth,
Forging the fetters that bind them together,
Gilding the hours that are flying so fast;
Careless of sunlight or stormiest weather,
Love never questions: How long will it last?

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

REPRESENTATION.

WHETHER or no, pure representation can only be effected through delegates, it was quite certain that for the transaction of business, in a general conference capacity, the church needed some different method than that which permitted a dozen to speak, and their decision to be binding upon fifteen thousand. And I think it must be gratifying in looking over the minutes of a General Conference, to find that hundreds of votes now obtained, where under the former system important measures were passed with a score. The representation method by delegates, is more in keeping with the dignity of the church. But as measures to carry out the work imposed by the general laws of the church, suggested by mortals, are permissible, it can hardly be expected but that some objectionable feature may be seen. But pure desires to reach the ultimate, will greatly aid in a unanimity touching the preparatory measures. But it sometimes happens, (unfortunately), that motives are attacked instead of efforts to decide on the merits of that which is suggested. In which there is no manhood, much less any signs of Godliness.

The writer never thought that the method of representation, would be a preventive to crookedness, if the desire for crookedness prevailed. It would puzzle a Gabriel to enact a system to prevent this, unless all concerned were disposed to do right and only right. One most gratifying feature in the mode of representation is, it opens the way for every integral part

of the body to be heard, when the body meets.

But to the mind of the writer, the fact of the body adopting a delegation system, does not create a necessity for districts to adopt the same, or a similar method. Districts are but integral parts of the body, and there must be a sharp distinction between the local and general, or the integral, and the body itself. And the responsibilities of the former varying from, or being different from the latter, may not the mode of transacting business vary? Districts and branches have a being by virtue of their relation with the body politic. And, so to speak, are bodies corporate, possessing power to regulate their own affairs. And may only be interfered with by general authority, when evidence of a violation of general law, or obtained and recognized precedent, exists. Hence 'tis said, "The Twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same," etc. But fearing these officials might arrogate to themselves, legislation obtained to the effect, that only in times of exigencies, were they to have local presidency. But who was to decide as to the times of exigencies was a question. But it was claimed that light came at the last Annual Conference, and a better understanding obtained. Let us so hope. As the church from 1830 progressed, districts and General Conferences were recognized. And whereas the Reorganized Church has accepted the hypothesis, that a command is authority, and the law says, "The several elders composing this Church of Christ, are to meet once in three months, or from time to time as said conference shall direct, or appoint; and said conferences are to do whatever church business is necessary to be done at the time." Admitting this refers to local or district conferences, it is very clear that elders are not only authorized, but commanded to meet in conference, to do whatever business is necessary to be done. Furthermore, General Conference has declared Elders *ex officio*; and if so in general, they certainly are in local, or district conferences. And no branch or district would think of colliding with a General Conference, or ought not.

In view of these facts, it is difficult to see what mode of representation could be inaugurated to better enable a district to do business legitimately, or satisfactorily.

There are two reasons for the inauguration of methods as auxiliaries to the consummation of a contemplated object: first, a necessity; second, their adaptability to meet exigencies likely to arise. And if these two considerations were had in view as they should be, there would be less ordinations and fewer to be condemned for a prostitution of power to unholy purposes. If it should be urged that the representation method would afford branches an opportunity to appoint delegates to properly represent them, or solicit needed help, etc., it may be noticed that the law provides, that by the hand of a Teacher or

Priest, a list of names shall be sent, etc. And as a Teacher is to be a standing minister to the branch, one who sees and knows all in his respective branch, from the president to the last baptized, their moral rectitude, short comings, etc., who is so well adapted to plead for help from a district conference, in the event of a necessity existing for interposition, as he? For he is to see that all do their duty, to watch, labor and teach, to prevent all kinds of evils from creeping in among the flock. But if, in spite of diligence and constant watching, it should come, he is to know what aid to summon, and the remedy to eradicate the evil.

Again, a branch being a body corporate, not only has power, but is under obligation to regulate its own affairs; and constant and due diligence by officials of a branch, will prove a preventive to trouble springing up, so as to create a necessity for outside interference or help. But if perchance trouble should come, constant diligence will qualify them to meet and adjust their own trouble. A failure to discriminate between officiousness and a godly zeal, leading to the performance of heaven's prescribed duties, has been a great hindrance to spiritual development in the Reorganized Church. Nor will she be distinguished from all other organizations as she should be, by moral rectitude, equity, peace and union, until a proper recognition of appointments legitimately made, with a due regard for the provisions in the law; viz: "Let every man learn his duty, and act in the office in which he is appointed." And he who fails, shall not be counted worthy to stand. If this is harsh and God is its author, then who is to blame for its harshness? And who is authorized to soften that which God has made harsh? To be an approved servant of God, by virtue of help received, is possible, but who shall be an accomplished apologist for God? To be hot or cold is God's demand, with promise to the decided and threats to the vacillating. Who dare add or take from, or discourage the decided, and flatter the vacillating?

All are innocent in the eyes of the law; until proven guilty, by a process prescribed. Why then suspect, or snrmise evil against one elevated to a position of trust? Rather let the appointed one go forth—aid him if you can; if you can not aid, do not hinder him. Be suspicious if you must; but hold your accusations and charges until your procedure in charging may be justified.

It is a pity that a necessity for a reorganization in this great latter day work existed. But it did; and was effected; so when the enemy came in like a flood the Spirit of the Lord lifted up a standard against him. This necessity was reflective enough. But attempt to justify the harboring of suspicions against present incumbents, because their predecessors have erred, is infinitely worse, and of all acts the most despicable men can perpetrate; especially among those who give evidence of a proper conception of justice by being teachers to others; for how shall they teach others what they do not know, or practise them-

selves? If man is morally responsible to God, and law is the rule of action, it must follow, that condemnation or justification comes, as he obeys or disobeys revealed and acknowledged laws. Especially so, when he voluntarily puts himself under, and thereby acknowledges the supremacy of law. "For the Lord is our judge, the Lord is our law-giver, the Lord is our King; he will save us."—Isa. 33:22. "I judge you not, but the word I speak shall judge you at the last day."—Christ.

The above is explicit, and serves to show, with scores of similar passages, that our sincerity, or non-sincerity is to be decided, by abiding in, or failing to abide in, or by, the law. I confess, therefore, without the thought of, much less a claim of being perfect, that I attach much importance to law, very much—think and believe, have taught and intend so to do that the Teacher is under as sacred obligation to be in constant discharge of prescribed duties, as those who by the law are under obligation to be always in the field, to preach the gospel and regulate the affairs of the Church. And that much of apathy, spiritual inactivity, and reproach brought upon the body by immoral conduct is due to the slothfulness, and sheer negligence of Teachers, and other branch officials.

I would not claim that a united set of branch officials ever watching, and working, would altogether prevent evils, but would prevent much of it that creeps in among the slothful and negligent. And when evil did come, they would be prepared to meet and deal with it, vindicating the innocent, condemning the guilty, and guarding the fair fame of the Church. And with a healthy condition of local concerns, brought about and kept up by the diligence, care, wisdom, zeal, and perseverance of branch and district officials, district conferences would have little to do when convened, save agree upon measures for the extension and building up of the cause, by opening up new fields, and seeing that they are supplied with Elders and Priests to break the bread of life. But difficulties have sprung up in branches, and a failure to adjust has seemed to create a necessity for an appeal to another tribunal; and that other tribunal has been a district conference, and so it has often happened, that the time of the district conference has been consumed in attempting to arbitrate or adjust branch difficulties. And in some cases it has been thought that the only object of a district president has been, that in the event of branch troubles it might be known where and to whom to appeal for help; and though not designedly, this has tended to encourage the fractious, who seek to show an unbecoming independence, in a refusal to be subject to branch officials.

Appeals are legitimate, but not to encourage a disregard for legal and duly appointed authority. Branch officials are just as legitimate as any other official, and in their capacity the same respect should be shown. And efforts by angels or devils, that would detract or encourage a disregard for, or disobedience to the least, if

there is any least official in the Church, is so much done to subvert the order of heaven, bringing division and strife, instead of strength and peace. Efforts to preserve, encourage and guard the rights of the integral parts, are a means of strength to the body itself; for the body is not one, but many parts. When the parts are healthy, the whole body is full of vigor. The body does not instruct any of its integral parts, that it can only gain and retain health and strength, when the body stops and legislates for it. But rather that it is not only privileged but obligated to keep itself healthy and strong by its own perseverance and zeal. And all the restraint it is under to the body is, that it violate no general law of the body of which it is a part.

What then is the mission of a district? The body decides that two or more branches may form a district. Why? To more systematically meet a demand; viz., the spread of the gospel. This consolidation does not destroy the identity of the branches forming or making the consolidation; nor lessen the duties of officials. Though the willingness of branches to form this compact for the more effectual spread of the gospel may, and does entitle them to whatever privileges may arise from such a compact or organization. But whereas branches are bodies corporate, having power to regulate their own affairs, and elders are authorized by the law to do whatever business is necessary to be done at the time of assembling in conference, it follows that the business referred to must be the adoption of measures and plans for the spread of the gospel, not debarring a conferring together on the welfare of branches, if necessary or desired. And with a good, energetic president, whose time can be wholly occupied in the field, knowing the wants and the opportunities for opening new fields, and those best adapted for certain localities in the district, with a proper co-operation with branch officials, etc., there is no more necessity for a district meeting four times a year, than there is for a fifth wheel in a coach, as there is no necessity for two general conferences when all the local machinery is kept bright, and constant din, arising from every member standing in his place, learning and doing his duties, is heard. "Once in three months, or from time to time, as said conference may direct or appoint," which is in beautiful harmony with the clause not to wait to be commanded in all things, etc., and justifying the exercise of judgment to the extent that, if it shall be for the well being of the cause to meet less frequently, it is to be done.

If an elder is sent to a State, having four districts, and they each meet four times a year, he attends them all, that would be twelve conference meetings. It takes a week to go and come each way. Twenty-four weeks of time are consumed. He is four or five hundred miles from a General Conference; must be there of course. Four weeks spent in reaching there, another four in returning, eight weeks in the aggregate, what time has he in the year for opening new fields of

labor? And how long shall it be under such arrangement, before the unknown fields of Iowa, Nebraska, Kansas, etc., shall be broken into? But says one, we do good in traveling to and from those conferences, visiting and strengthening Saints, forming new acquaintances, etc. Yes, yes. I hear of openhanded generosity, and the teeming of comforts of the festal board, the upholstery of the dormitory, the nuts of the kitchen, the apples of the sitting room, the music of the parlor, and the prayers around the hearthstone, have gladdened my heart and cheered me on the way. Splendid! And sad must be the heart that would not be gladdened under such fascinating and inspiring circumstances. Social gathering and renewed acquaintances are good, very desirable. There are none that have felt the true love of a Saint, but would desire it, and evidence their appreciation of the same. But O, how we used to sing, "Sacrifice brings forth the blessings of heaven." All blessings coming while in the line of our duty, can be received and appreciated. But shall we evade duty to seek comfort and pleasure? It is proper that branches should receive the benefits of the traveling minister's labor; but not to such an extent as to prevent a reasonable share of labor in opening up new fields. It is also right and very essential, that the Saints should be taught and urged to more appreciate regular worship in their respective branches and evidence appreciation by being regular attendants thereat, always prepared to take a proper part therein.

By a proper system, officials of branches should know all their sheep, and their spiritual status. This might require all their spare time, much patience, labor and perseverance, certainly it would; and can any official stand acquitted before God, unless he is willing thus to act? We might say, O Lord, revive thy work, which perhaps might be done by each trying to revive self. Such a revival is very necessary.

To all officials and non officials, within the limits the General Conference gave me spiritual jurisdiction, I would suggest this revival. Let branch officials become a solid phalanx to build up the strong, strengthen the weak, encourage the despondent, deal gently, but firmly with the wayward; reprove the haughty, rebuke the disobedient, be partial to none. See that all absenters are visited, and the cause of their absence known. See to your branch and district records. See that you are prepared to account for all the members reported to your respective districts, enter as present, scattered or removed. Take pleasure in presenting the true status of your respective branches when called on. Shun exaggerated and incorrect reports, or the practice of making them. Love and present facts. Love not, nor encourage useless display. Presidents of branches might effect good by a change of labor in neighboring branches. Let all Elders and Priests whose labor is not required in branches, go out on Sabbath days, and reason with the people out of the Scriptures on the gospel. Let every branch organize and keep up a Sabbath

School. The most effective way to prevent evil in your branches is for every member to be active in the performance of duty. This will occupy all the time, and preclude time for wrong doing. And don't overlook the fact, though it may be old fashioned, that the Teacher is to see that all do their duty. There is much that is artificial in this world. An artificial religion may contribute to the strength and glory of modern babylon, but it won't help a Latter Day Saint. Let all districts or the members thereof, exert themselves to the utmost, to have constantly in the field a live, active president. And when necessary, let all officials in the district, meet in conference capacity, with no other intention than to do what business is necessary. With this, together with the Teachers going up to conference to solicit assistance if needed, present members will grow; the cords of districts will be lengthened, business will be done without a routine necessary to appoint delegates, which at best is complicated, and to many minds perplexing. The simpler the mode of business, if that mode is legal, the better.

The above are but my views touching district representation, etc. I know no reason why any and every district should not, if they desire, choose and adopt a mode of representation, but see no necessity for it, as the law has made ample provision.

JAMES CAFFALL.

COLORADO, July 31st, 1884.

BOOK OF COMMANDMENTS.

THE opposition to the work of the Reorganization has never lost an opportunity in stating that there was some very damaging discrepancies between the said "Book of Commandments," and the Doctrine and Covenants. Recusant Latter Day Saints, more especially urge that there is a something very hurtful and inimical to our prosperity. I have many times found myself very much embarrassed, and when L. L. Luse, in an article some time ago garbled a revelation therefrom, to prove that the Doctrine and Covenants was not trust-worthy, but was only patchwork from time to time, or changed to suit the circumstances, I set myself to solve the merits and intrinsic value of the Book of Commandments. The authorization of its publication, may be found in the Life of Joseph Smith, as published in *Millennial Star*, Vol. 14, p. 163.

"Our council was continued on the first of May, (1832), when it was ordered that three thousand copies of the Book of Commandments be printed, the first edition; that William W. Phelps, Oliver Cowdery, and John Whitmer, be appointed to review and prepare such revelations as shall be deemed proper for publication, for the press, and print them as soon as possible at Independence, Missouri; published by W. W. Phelps and Co."

The next mention found concerning this book, is on p. 449, in a letter dated June 25th, 1833, and signed Joseph Smith, Jun., Sidney Rigdon, F. G. Williams, and addressed to W. W. Phelps, and others in Zion.

"First, as respects getting the Book of Commandments bound, we think that it is not neces-

sary. They will be sold well without binding, and there is no book binder to be had as we know of, nor are there materials to be had for binding, without keeping the book too long from circulation."

In the same letter on p. 450, some mistakes in the book are noted as follows:

"The following errors we have found in the commandments, as printed; fortieth chapter, tenth verse, third line; instead of "corruptible," put "corrupted." Fourteenth verse of the same chapter, fifth line, instead of "respector to persons," put "respector of persons." Twenty-first verse, second line of the same chapter, instead of "respector to," put "respector of." Forty-fourth chapter, twelfth verse, last line, instead of "hands," put "heads."

This is all that I have been able to find touching upon this book. On the 20th of July, 1833, the printing office at Independence, with the contents thereof, including nearly the entire issue of the book, was destroyed by the mob. This was only twenty-five days after the date of the letter of the First Presidency, and considering the slow transit of the mail in those days, if W. W. Phelps & Co. were waiting for instructions from Kirtland, as to the binding and sale of the book, the time must have been very limited from the reception of the letter, till the destruction of the office, and this circumstance will explain, why there are so few extant. Dr. Wm. E. McLellan told me that he gathered up the leaves, as they blew about the street, to compile his book. So far as I have read no account has been made of any report of the committee appointed to "review and prepare," to any *council* or *conference* of the church. Neither do I find that any *council* or *conference* ever accepted of their labors. No matter what the merits of the book may be, one thing is clear beyond the peradventure of a doubt, namely, the church in no particular can be held responsible for, or under the necessity of submitting thereto, inasmuch as the book is NOT AUTHORITATIVE.

Thus we are justified in concluding that we are not to be troubled, either by "word," "letter" or "Spirit," but abide in the faith, and keep our hand securely fixed upon the iron rod, and then a crown of eternal life shall be the glorious reward.

ROBT. M. ELVIN.

UNANSWERED PRAYER.

FOR almost two years I have seen nothing but adversity and poverty staring me in the face. I have prayed to Israel's God, that I may live to see the day when I shall be lifted up from this low situation to prosperity; for I have suffered trials and abuse from a scoffing and frowning world, and been tempted by other people to leave the God I love, and the latter day work, for situations. But I would not, and the result has been, persecute him, throw bread and egg shells at him, and wet rags, and hinder him from getting work. This has all been done, and a good deal more. And yet I see no way of the clouds' disappearing, and the sun's giving me evidence of shining upon me. Admit all these, I have not withheld the last three cents to pay for postage on pieces, either selected or written for the

Herald or *Hope*. But thanks be to God for His testimonies, for his goodness and mercy towards me.

"Not my will but thine be done," ought to inspire every Latter Day Saint. Moses greatly desired to go to the promised land, leading the people whom he had led all the way from Egypt. He "besought the Lord for this." But did God grant his request? Certainly not. But took him up into Mount Pisgah, and gave him such a vision and experience, as showed God's bountiful love to him. Do you think that Moses would even speak of God's not answering his prayer? No! The Apostle Paul speaks of a similar experience. He was troubled with a "thorn in the flesh." Something irksome or distressing to be sure. Concerning this Paul says: "I sought the Lord thrice that it might depart from me." But the answer came, "My grace is sufficient for thee." "My strength is made perfect in weakness." 2 Cor. 12: 8, 9.

Paul I am sure felt this to be a sweet answer to his prayer. The conditions of life seem very unequal. There is very often to our human seeing no reason why one should be prospered while his neighbor is in adversity. There is no reason why honesty, ability, industry, should not bring equal rewards. But they do not. It seems very often that the harder one works, the harder he may work; and the more self-sacrificing he is, the more self-sacrificing he may be. There is no explanation to it all, on any human grounds; and in the face of the dire puzzle, it is often very hard to hold on to the faith once delivered to the Saints, and in Providence. And yet hold on to our faith we must, or else yield to despair. God's plan is larger and better than our human seeing. He has ends to accomplish, of which we do not know, and his ends are always good to those that love and put their trust in Him. And we shall see them by and by. The heart will not easily yield under divine grace. Our course is to hold on to the rod of iron. Exhort daily to watch and pray, for there is to be no cessation to our work; for the night cometh when we can not well work. Infinite goodness and grace are promised to the faithful, "even to the end."

It is quite common to hear prayer spoken of as not answered, when its petitions are not granted. Suppose a letter which you have written to a friend is unanswered. It is difficult to be free from a feeling of neglect. If your letter conveyed a request, and your friend replies declining to grant it, for reasons which it is not wise to state, he has answered your request, although he has not granted it. And if you have perfect confidence in him, you are satisfied. You may even feel as thankful as if he had done what you asked; for his letter may give you a strong evidence of his love, wisdom and goodness towards you.

Not long ago I received a letter from a little Hope. It is amongst the first he has written. It is not creditable as a piece of composition. It is full of mistakes. In spite of these, I understand the meaning

of the letter; and I was content, for in it there was his love for the *Hope*; and encouragement for all to press onward for the prize promised to those who are faithful to the end. What are the prayers we offer to our Heavenly Father, but imperfect utterances like those of this little Hope. But our Heavenly Father understands us, and has promised while we speak he will be ready to hear and answer us. "Verily I say unto you, your Father which is in heaven heareth you." Prayer is a pouring out of our soul's expression, our desires before God. It is a seeking of him with all the heart, with all the soul and feeling. What Jacob did when he said, "I will not let thee go, except thou bless me."—Genesis 32: 26.

WM. STREET.

CHESTER CITY, Pa.

JOSEPH SMITH AT NAUVOO.

[Concluded.]

The clouds had parted when we emerged from the chamber of curiosities, and there was time to see the Temple before dinner. General Smith ordered a capacious carriage, and we drove to that beautiful eminence, bounded on three sides by the Mississippi, which was covered by the holy city of Nauvoo. The curve in the river enclosed a position lovely enough to furnish a site for the Utopian Communities, of Plato, or Sir Thomas Moore; and here was an orderly city, magnificently laid out and teeming with activity and enterprise. And all the diligent workers, who had reared these handsome stores and comfortable dwellings, bowed in subjection to the man, to whose unexampled absurdities we had listened that morning. Not quite unexampled either. For many years I held trusteeship, which required of me to be a frequent visitor at the McLean Asylum for the insane. I had talked with some of its unhappy inmates, victims of the sad but not uncommon delusion, that each had received the appointment of vice-gerent of the Deity upon earth. It is well known that such unfortunates, if asked to explain their confinement, have a ready reply, "I am sane, the rest of the world is mad, and the majority is against me." It was like a dream to find one's self moving through a prosperous community, where the repulsive claim of one of these pretenders was respectfully acknowledged. It was said that Hamlet had no need to recover his wits when he was dispatched to England, for the demented denizens of that island would never detect his infirmity. If the blasphemous assumptions of Smith seemed like the raving of a lunatic, he had at least, brought them to a market where "all the people were as mad as he." Near the entrance to the Temple we passed a work-man who was laboring upon a huge sun, which he had chiselled from the solid rock. The countenance was of the negro type, and it was surrounded by the conventional rays. "General Smith," said the man, looking up from his task, "Is this like the man-face you saw in the vision?"

"Very near it," answered the prophet, "except" (this was added with an air of

careful connoisseurship that was quite overpowering,)—"except that the nose is just a thought too broad."

The Mormon Temple was not fully completed. It was a wonderful structure, altogether indescribable by me. Being presumably, like something Smith had seen in a vision, it certainly can not be compared to any ecclesiastical building which may be discerned by the natural eyesight. It was built of limestone, and was partially supported by huge monolithic pillars, each costing, said the prophet, three thousand dollars. Then in the basement was the baptistry, which centered in a mighty tank surrounded by twelve wooden oxen of colossal size. These animals, we were assured, were temporary, they were to be replaced by stone oxen as fast as they could be made. The Temple, odd and striking as it was, produced no effect that was commensurate with its cost. Perhaps it would have required a genius to have designed anything worthy of that noble site. The city of Nauvoo, with its wide streets sloping gracefully to the farms enclosed on the prairie, seemed to be a better temple to Him who prospers the work of industrious hands, than the grotesque structure on the hill, with all its queer carvings of the suns, moons, and stars. This, however, was by no means the opinion of the man whose fiat had reared the building. In a tone half way between jest and earnest, and which might have been taken for either at the option of the hearer, the prophet put this inquiry: "Is not here one greater than Solomon, who built a Temple with the treasures of his father David, and with the assistance of Hiram, (or Hiram,) King of Tyre? Joseph Smith has built his Temple with no one to aid him in the work."

On returning to the tavern, dinner was served in the kitchen where we had breakfasted. The prophet carved at the head of the board or table, while some twenty persons, Mormons or travelers, (the former mostly coatless) were scattered along its sides. At the close of a substantial meal, a message was brought to the effect that the United States marshal had arrived, and wished to speak to Mr. Adams. This officer as it turned out, wanted my companion's advice about the capture of some criminal, for whom he had a warrant. The matter was one of some difficulty, for, the prophet being absolute in Nauvoo, no man could be arrested or held without his permission. I do not remember what was the outcome of this interview, which was so protracted that it caused Mr. Adams to miss one of the most notable exhibitions of the day.

"General Smith," said Dr. Goforth, when we had adjourned to the green in front of the tavern, "I think Mr. Quincy would like to hear you preach." "Then I shall be glad to do so," was the obliging reply; and mounting the broad step which led from the house, the prophet promptly addressed a sermon to the little group about him. Our numbers were constantly increased from the passers in the streets, and a most attentive audience of more than a hundred persons, soon hung upon

every word of the speaker. The text chosen was Mark 16: 15, and the comments though rambling and disconnected, were delivered with the fluency and fervor of a camp meeting orator. The discourse was interrupted several times by a Methodist Minister before referred to, who thought it incumbent upon him to question the soundness of certain theological positions maintained by the speaker. One specimen of the sparring which ensued, I thought worthy of setting down. The prophet is asserting that baptism for the remission of sins is essential to salvation.

Minister.—Stop! What do you say to the penitent thief.

Prophet.—What do you mean by that?

Minister.—You know our Savior said to the thief, "This day shalt thou be with me in paradise," which shows he could not have been baptized before his admission.

Prophet.—How do you know he wasn't baptized before he became a thief?

At this retort the sort of a laugh that is provoked by an unexpected hit, ran through the whole audience; but this demonstration of sympathy was rebuked kindly by a severe look from Smith, who went on to say that the true answer is not in the original Greek, as this gentleman (turning to me) will inform you, the word that has been translated paradise, means simply a place of departed spirits. To that place the penitent thief was conveyed, and there, doubtless, he received the baptism necessary for his admission to the heavenly kingdom." The other objections of his antagonist were parried with a similar adroitness, and in about fifteen minutes the prophet concluded a sermon which it was evident that his disciples had heard with the heartiest satisfaction.

In the afternoon we drove to visit the farms upon the prairie which this enterprising people had enclosed, and were cultivating with every appearance of success. On returning we stopped at a beautiful grove, where there were seats and a platform for speaking. "When the weather permits," said Smith, "we hold our services in this place; but shall cease to do so when the Temple is finished." "I suppose none but Mormon preachers are allowed in Nauvoo," said the Methodist Minister, who had accompanied our expedition. "On the contrary," replied the prophet, "I shall be very happy to have you address my people next Sunday, and I will insure you a most attentive congregation." "What! do you mean that I may say what I please, and that you will make no reply?" "You may certainly say anything you please; but I must reserve the right of adding a word or two, if I judge best." "I promise to speak of you in the most respectable manner." As we rode back there was more dispute between the minister and Smith.

"Come," said the latter, suddenly clapping his antagonist on the knee, to emphasize the production of a triumphant text, "If you can not argue better than that, you shall say all you want to say to my people, and I will promise you to hold my

tongue; for there's not one of my people, a Mormon among them who would need my assistance to answer you." Some back thrust was evidently required to pay for this, and the minister soon after having occasion to allude to some erroneous doctrine which I forget, suddenly exclaimed, "Why, I told my congregation the other Sunday, that they might as well believe Joe Smith, as such theology as that." "Did you say Joe Smith in a sermon?" inquired the person to whom the title had been applied. "Of course I did. Why not?" The prophet's reply was given with a quiet superiority that was overwhelming. "Considering only the day and the place, it would have been more respectful to have said Lieutenant General Joseph Smith." Clearly, the worthy minister was no match for the head of the Mormon Church.

I have some relics before me of my visit to Nauvoo. Here is the Book of Mormon bearing the autograph which its alleged author or discoverer, and translator, wrote at my request; and here are some letters addressed to the same personage, which I came by strangely enough. I took them from a public basket of waste paper, which was placed for the service of the inmates of the tavern. Three of these epistles abandoned, I asked leave to keep as memorials of my visit, and no objection to my doing so was made. The most interesting of these letters is dated Manchester, August 29th, 1842, and comes from an Englishman, a young convert to Mormonism. The man writes four pages of gilt edged writing paper to his "beloved brother in the Lord," and sends him by the favor of Elder Snider the following presents: A hat, a black satin stock with front, and a brooch." He would fain join the prophet in Nauvoo, but the way is blocked by that not unheard of obstacle, a mother-in-law. And until this excellent lady "falls asleep," the disciple must deny his eyes the sight of the Master's eyes. The account given by himself by this correspondent, shows with what pathetic sincerity the divine commission of Smith was accepted by a class of men which would seem to be intellectually superior to so miserable a delusion. Suppressing the name of the writer, I shall give a portion of this letter, as it furnished food for reflection, and shows that the secret of the Mormon prophet is not to be fathomed at a glance.

"I take the liberty of writing a few lines, being assured that you are a man of God, and a prophet of the Most High, not only from testimony given by the brethren, but the spirit itself beareth witness. It is true that mine eyes have not seen, and mine ears heard you; but the testimony I have received shows plainly, that God does reveal by his Spirit things that the natural man has not seen by his natural eyes. You may perhaps wonder who the individual is that has written this letter. I will tell you in a few words: My father died about twenty-four years since, leaving my mother a widow with seven children. I remember her teachings well, which were these: Fear God, be strictly honest, and speak truth. I remember when about three or four years of age, being with her in a shop. I saw a pin on the floor. I picked it up and gave it to her. She told me to give it to the shopman, with a sharp reprimand, showing me that

it was a sin to take even a pin. The remembrance of this slight circumstance has followed me from that time to the present."

An account of the writer's conversion to Mormonism follows, after which he goes on thus:

"Previously to joining this Church, I was a singer in the Church of England, had eight pounds a year, and a good situation in the week time at a retail hat shop. My wife's brother told me I was robbing my children of their bread in giving up the eight pounds. I told him I was not dependent on that for bread, and said unto him the Lord could make up the difference. He laughed at me; but beloved brother, in about one month from the time I left the Church of England, my master raised my wages four shillings a week, (which was about one shilling more a week than that just sacrificed), and this has continued on ever since, which is now two years this month, for which I thank the Lord, together with many other mercies."

I have quoted enough to show what really good material Smith managed to draw into his net. Were such fish to be caught with Spaulding's tedious romance, and a puerile fable of undecipherable gold plates, and gigantic spectacles? Not these cheap and wretched properties, but some mastering force of the man who handled them, inspired the devoted missionaries who worked such wonders. The remaining letters, both written a year previous to my visit, came from a Chicago lawyer, or attorney, who seemed to have been the personal friend, as well as the legal adviser of the prophet. With the legal advice came warnings of plots which enemies are preparing, and of the probability that a seizure of his person by secret ambush is contemplated. "They hate you," writes this friendly lawyer, "because they have done evil unto you. . . My advice is not to sleep in your own house, but to have some place to sleep in very strongly guarded by your own friends, so that you can resist any sudden attempt that might be made to kidnap you in the night. When the Missourians come on this side and burn houses, depend upon it, they will not hesitate to make attempts to carry you by force. Let me again caution you to be every moment upon your guard."

The man to whom this letter was addressed, had long been familiar with perils. For fourteen years he was surrounded by vindictive enemies, who lost no opportunity to harrass him. He was in danger even when we saw him at the summit of his prosperity, and he was soon to seal his testimony—or if you will,—to expiate or pay his imposture, by death at the hands of dastardly assassins. If these letters go a little way toward interpreting the man, they suggest that any hasty interpretation of him is inadequate. I should not say quite all that struck me about Smith, if I did not mention that he seemed to have a keen sense of the humorous aspects of his position.

"It seems to me, General," I said, as we were driving towards the river, about sunset, "that you have too much power to be trusted to one man." "In your hands, or that of any other person," was the reply, "so much power would no doubt be dangerous. I am the only man in the

world whom it would be safe to trust with it. Remember, I am a prophet." The last five words were spoken in a rich, comical aside, as if in hearty recognition of the ridiculous sound they might have in the ears of a gentile. I asked him to test his powers by naming the successful candidate in the approaching presidential election. "Well, I will prophesy that John Tyler will not be the next president; for some things are probable and some things are possible; but Tyler's election is neither one, nor the other." We then went on to talk of politics. Smith recognized the curse and iniquity of slavery, though he opposed the methods of abolitionists. His plan was for the Nation to pay for all the slaves, from the sale of the public lands. "Congress" he said, "should be compelled to take this course by petitions from all parts of the country; but the petitioners must disclaim all alliance with those who would disturb the rights of property recognized by the constitution and foment insurrection." It may be worth while to remark, that Smith's plan was publicly advocated, eleven years later, by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery. Mr. Ralph Waldo Emerson, declared that it should be met in accordance, "with the interest of the South, and with the settled conscience of the North. It is not really a great task, a great fight for this country to accomplish, to buy that property of the planter, as the British nation bought the West Indies' slaves." He further states that the "United States will be brought to give every inch of their public lands for a purpose like this." We, who can look upon the terrible cost of the fratricidal war which put an end to slavery, now say, that such a solution of the difficulty would have been worthy a Christian Statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself, in print, as well as conversation, to the same course in 1844. If the atmosphere of men's opinions was stirred by such a proposition when war clouds were discernible in the sky, was it not a statesman-like word eleven years earlier, when the heavens looked tranquil and beneficent. General Smith proceeded to unfold still farther his views upon political men and things. He denounced the Missouri compromise as an unjustifiable concession for the benefit of slavery. It was Henry Clay's bid for the presidency. Dr. Goforth might have spared himself the trouble of coming to Nauvoo to electioneer for a duelist, who would fire at John Randolph but, was not brave enough to protect the Saints in their rights as American citizens. Clay had told his people to go to the wilds of Oregon, and set up a government of their own. O yes, the Saints might go into the wilderness, and obtain justice of the Indians, which imbecile, time-serving politicians would not give them in the land of freedom and

equality. The prophet then talked of the details of the government. He thought that the numbers of members admitted into the Lower House of the National Government, or Legislature, should be reduced. A crowd only darkened the counsel, and impeded business; A member to every one half million of people in the United States would be ample. The powers of the president should be increased. He should have authority to put down rebellion in a state, without waiting for the request of the governor; for it might happen that the governor himself would be the leader of the rebels. It is needless to remark how later events showed the executive weakness Smith pointed out—a weakness which cost thousands of valuable lives, and millions of dollars; but the man mingled Utopian fallacies with his shrewd suggestions. He talked as from a strong mind utterly unenlightened by the teachings of history. Finally he told me what he would do were he the president of the United States, and, went on to mention that he might one day hold the balance of power between parties, so as to render his election to that office by no means unlikely. Who can wonder that the chair of the National government, or the executive had its place among the visions of this self reliant man? He had already traversed the roughest part of the way, to that coveted position. Born in the lowest ranks of poverty, without book-learning and with the homeliest of all human names he had made himself at the age of thirty-nine a power upon the earth. Of all the multitudinous families of Smith's, (from Adam down, Adam of the wealth of Nations I mean,) none had won so many human hearts, and shaped human minds and lives as this Joseph Smith. His influence whether for good or evil, is potent to-day, and the end is not yet. I have endeavored to give the details of my visit to the Mormon prophet, with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I cannot help him out of the difficulty. I myself, stand helpless before the puzzle.

Conference Minutes.

TEXAS CENTRAL DISTRICT.

Conference met with the Elmwood Branch, on the 2d day of August, at 10 o'clock a. m., 1884. Bro. H. C. Smith was called to the chair; E. Land secretary.

Branch Reports.—Elkhart and Elmwood Branches no changes since last report.

Official Reports.—Elders H. L. Thompson, E. Land, D. H. Bays, H. C. Smith, J. A. Currie, sen., reported in person; J. W. Bryan, W. G. Allen, and S. P. Sherrill, by letter. Priest E. White reported in person, John Hassell by letter; Teacher G. W. Ballew in person and J. L. Wilson by letter.

D. H. Bays reported as one of the committee on the E. D. Thompson case, that Bro. W. T. Bozarth had returned home before investigation could be had in the case; and hence had not examined into the matter, and on motion J. A. Currie, sen., was appointed in the place of Bro.

Bozarth to act on the case of E. D. Thompson.

Afternoon session.—The Bishop's Agent offered a report, and upon motion the chairman appointed Brn. E. Land and G. W. Ballew to audit the Agent's books and report.

Bro. Thompson's resignation as the president of the district was accepted.

Whereas, Bro. H. L. Thompson desires to be released from his duties as Bishop's Agent, on account of old age rendering him unable to perform the duties of said office; resolved, therefore, That we request the Bishop to honorably release him.

Bro. D. H. Bays was requested to act as president of the district until next conference.

Resolved, That the missionary in charge be requested to collect tithes and offerings in accordance with the directions of the Bishopric and the twelve, during the next quarter, or till an agent shall be duly appointed.

The committee to the Cheesland Branch, appointed at last conference, were released and Brn. D. H. Bays and H. Grim were appointed to visit the Cheesland Branch, and adjust the troubles, and report to next conference.

Resolved, That when this conference adjourns, it does so to meet with the Texas Central Branch, at 10 a. m., on the 1st of November, 1884. The officers of the district and missionary authorities were sustained. Preaching in the evening by J. A. Currie, Sen., assisted by E. Land.

A report from the committee on E. D. Thompson's case was read, and the recommendations to reverse the decision of the lower court, and dismiss the case, were adopted. The committee to audit the Agent's books reported, and recommended the approval of the Agent's reports, and the adoption of them as correct.

Sunday morning.—Prayer and testimony meeting, in charge of H. C. Smith. The Spirit of the Lord was present. Preaching in the forenoon by D. H. Bays, assisted by J. A. Currie Jun. Sacramento meeting at 3 o'clock p. m., in charge of E. Land. Preaching Sunday night by H. C. Smith, assisted by E. Land.

EASTERN MAINE DISTRICT.

Conference was held with the Olive Branch at Jonesport, June 28th and 29th, 1884, Elder Joseph Lakeman president, J. S. Walker clerk. Elders Joseph Lakeman, J. Benner, S. O. Foss, Aaron W. Kelley, N. W. Crowley, F. M. Sheehy; Priest J. S. Walker; Teachers B. F. Foss, Ezra Ackley, and Deacon C. H. Hinkley, reported.

Branch Reports.—Pleasant View; Olive, verbally, one baptized. Elders F. M. Sheehy, N. W. Crowley and A. W. Kelley chosen as a court to try the case of E. C. Foss, and any other case that may come before them. Branches required to report at next conference. J. Lakeman sustained as president of district. Bishop's Agent reports \$20.28 received. Adjourned to meet with branch at Indian River.

BRANCH RECORDS.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and for Marriages 2 00

DISTRICT RECORDS.

Printed and bound similar to Branch Records 3 00

LICENSES, NOTICES, &c.

Elder's, Priest's, Teacher's, and Deacon's Licenses, each, per dozen 12
Blank Preaching Notices, per hundred, 40c. and 50
Baptism and Confirmation Certificate books, with blank stub, 35 for 25

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Miscellaneous.

BUILDING COMMITTEE REPORT.

The Saints' Chapel at Persia, Harrison County, Iowa, which has been in course of erection during the past few months, was completed the latter part of July. Its dedication took place August 10th. Pres. Joseph Smith, being present, took charge of the services of the day. Opened at eleven o'clock a. m., by singing 770th hymn; prayer by Bro. William B. Smith; sang hymn 789. After reading a portion of the eighth chapter of Hebrews, Pres. Smith addressed the assembly. The following report by the building committee was then read: Cost of building \$1,084.37; cost of lot \$100, total \$1,184.37; amount subscribed \$1,005.76; in debt over and above amount subscribed \$178.61. Cost of seats \$106.65; subscribed \$93; in debt over amount subscribed \$13.65. Cost of lamps, curtains, etc., \$30.39; in debt 39c. Total indebtedness about \$200. A collection was taken, amounting to about \$50, thus leaving a remainder of \$150, which is secured. Dedicatory prayer was offered by Bro. Charles Derry. Closed by singing 787th hymn; benediction by Bro. Joseph Smith. The building though spacious, could not accommodate all who were present; about five hundred being in attendance, the larger portion being seated. Pres. Smith spoke to the people in the afternoon, and also evening.

Committee, { WM. CHAMBERS.
JOSEPH SEDDON.
PHINEAS PELTON.

PROSPECTUS OF THE VINDICATOR OF TRUTH.

FOR some years there has been a strong desire on the part of some of the Saints that we should issue a Periodical in the interest of the English Mission. Without in any way casting reflection upon the promoters of past schemes, we think we are justified in saying that the effort of last Mission Conference is the only one having a practical form.

It will be remembered by many that by resolution of the Annual Conference of the English Mission, held at Stafford, 1883, the publishing of a Periodical was entrusted in the hands of the President and Secretary of the Mission, empowering them to issue as soon as they thought practicable.

To secure them and the Church against any loss, a guarantee fund was opened, and some £8 promised.

Some, no doubt, have wondered why the Periodical has not been forthcoming ere this. In answer to such we beg to say the only reason we can assign is our having no desire to rush into print in a manner which would compel us to call upon the guarantee fund, and even now we come to the front with diffidence as to the success of the enterprise.

Although little has been done that can be seen, we assure our readers that the subject has occupied our minds considerably.

Perhaps there is no one who knows the value a Periodical would be to the Mission better than we, but at the same time we can not shut our eyes to the responsibility of the undertaking.

It appears to us that to carry the undertaking to a successful issue, three things are absolutely necessary.

First—Cheapness.
Second—Simplicity.
Third—Interest.

The first depends upon the quantity subscribed

for, the second upon the contributors of matter for the columns, and the third upon the kind of matter published. We think the third is the key of all.

It seems to us that to make a periodical of interest in and out of the Church ranks, it should be got up so as to answer the purpose of a Tract on the principles of the Gospel of Christ, as well as mutual intercourse between the members of the Church. And we are of the opinion that if controversy between brethren on *doubtful points* be conspicuous by its absence, and some good pithy, sound first principle articles, together with letters of interest and exhortation be had, that enough interest will be created to secure a cheap and profitable paper.

We have been at considerable trouble in obtaining estimates from printers, and have now one which enables us to venture publishing.

We find that an eight page, double column, same size as the *Herald* used to be, can be issued monthly at halfpenny each, provided one thousand per issue be sold; while a 16 page, same size, can be sold for a penny each if a thousand be sold; but in either case it will be necessary that the thousand copies be sold, or else it can not possibly pay its way.

We submit that if the branches collectively, and the brethren and sisters individually, will put forth interest enough to use a periodical for free distribution as a tract, that either the eight or sixteen pages can be had.

The success of the enterprise does not rest in the hands of Editors, but rather in those of the members at large, and we ask, "Shall it be a success, brethren?" and await your reply, promising to do all we can to help to that end.

One word more and we are through. We hope that no one will slacken his efforts on behalf of the *Herald* on account of the *Vindicator*. If our effort should cause but one, who now takes the Church organ, the *Herald*, to cease his subscription to that paper, we shall be very sorry we made an effort to publish a paper in the interests of the English Mission. Therefore we hope the brethren will continue their support in that direction as well as to our new enterprise. We are, brethren and sisters,

Your fellow servants,

THOMAS TAYLOR, *President*.
C. H. CATON, *Secretary*.
English Mission.

BIRMINGHAM.

CHURCH LIBRARY.

We desire to thank Sr. Sarah Mathers of Nebraska City, Neb., for a volume of selected "Millennial Stars," received last April by the hand of Bro. Joseph Smith. We apologize to Sr. Mathers for neglecting to acknowledge the gift at the time, which was unintentional.

JOHN SCOTT, *Librarian*.

BORN.

SEVERIN.—At Weir city, Kan. May 4, 1884, to Bro. J. C. and M. J. Severin, a daughter. Blessed June 1st, by R. H. Davis, and named Mary Alice.

MARRIED.

MOSELY.—McMains.—At the residence of the bride's father, at Elmwood, Texas, by Elder Heman C. Smith, Mr. Lewis Mosely to Sister Effie A. McMains. [No date given.]

DIED.

HICKOX.—At Flintville, Wisconsin, May 7th, 1884, Daniel Hickox, in his 94th, year. He joined the church of Latter Day Saints in 1836 or 37, under the Administration of Joseph the martyr. He retained his faith through all the trials and persecutions of the church. In 1849, hearing many favorable reports through missionaries from Bever Island, he went there; but not finding things as he expected, and not feeling satisfied, he left there and went to Berrien county, Michigan. In 1864 he joined the Reorganization; in 1873 he came to Flintville, where he

spent the remainder of his days. He died as he had always lived, with perfect faith and trust in God, and the hope of having a part in the first resurrection. Funeral services by Elder E. E. Clive, Adventist. M. P.

RODGER.

At the residence of Bro. Emanuel Penrod, at Elko, Nevada, at 6:30 p.m., August 3d, 1884, Elder Gland Rodger, President of the Seventy. Bro. Rodger was born at Airdrie, Scotland, in 1820; was baptized August 11th, 1842; served as a Deacon and Priest, and was ordained an Elder, November 26th, 1843. He traveled extensively in Scotland and England; was five years in the Birmingham Conference. He came from Scotland to Utah; was not contented there; removed to California, where he united with the Reorganized Church. He preached much and acceptably in California; and in 1873 was chosen by Bro. A. H. Smith to accompany Bro. C. W. Wandell to Australia. He left San Francisco, November 3d, 1873, for Australia, with Bro. Wandell. They were driven in at Tahiti, and baptized fifty, ordained fourteen, and left the work there in good shape. He was about five years in Australia; buried Bro. Wandell there, and left an excellent work there. He had filled a mission in California since his return from Australia, and left for a second mission in Nevada and California last September. He was an indfatigable laborer, a sound teacher, an exemplary preacher, and a most excellent man. He fell like a soldier at his post, was conscious to the last, and died in excellent hope of the glory to follow.

Bro. Rodger leaves a wife, two married sons, a married daughter, and a grown but single daughter; to whom he was a devoted husband and father, and who mourn him with deep sorrow.

At request of Sr. Rodger, memorial funeral services were held in the Chapel at Lamoni, at 2:30 p.m., August 17th, by Elder Thomas W. Smith and Pres. Joseph Smith, the latter preaching the sermon. Text, Psalm 56.

JENKINS.—At Elk Horn, Oneida Co., Idaho, July 10th, 1884, Elizabeth, wife of Thomas Jenkins, and daughter of John and Elizabeth Lewis, aged 31 years, 2 months and 26 days. She was the mother of six children, four of whom are sleeping side by side in the silent grave. Death has led her to them and made her one of their number. She was a member of the Reorganized Church, and as faithful as the flowers when summer warms the soil. She believed in the literal resurrection of the body, and the final reign and rule of Jesus on the earth. She died as she had lived, a great and good saint, a loving wife, and an affectionate mother. May her husband, her children and her friends, all meet her,

Where joys will last forevermore,
Where union is complete;
Where flowers burst the golden floor,
And blossom at their feet.

ELLIOTT.—At Bozeman, Montana, July 25th, 1884, of consumption, Sister Mollie Elliott; daughter of Bro. B. V. and Sr. Mary Springer, and widow of Bro. Samuel H. Gurley, in the 27th year of her age. She has been feeble in health ever since Bro. Gurley's death, removed to Montana, and thought the change beneficial, she was back at Davis City and Lamoni last year, was taken sick, and returned to Montana as soon as possible; was married to Mr. Arthur

Elliott March 30, but failed rapidly. Her mother reached her just before her death. Funeral services by Bro. Reese. Text and hymns selected by Sr. Elliott, before her demise.

TAYLOR.—Near Sebastopol, Cal., July 5th, 1884, of dropsy, Sr. Mary Taylor, daughter of Elam and Polly Meacham, aged 81 years, 4 months and 18 days. Born in Kanan Township, Grafton County, New Hampshire. Was a member of the Latter Day Saints' Church.

OAKLEAF.—At Mound Valley, Kansas, July 21st, 1884, Sr. Christian, wife of Charles Oakleaf, and daughter of Bro. O. and sister E. Olson, aged 27 years, 3 months, 11 days. Funeral sermon by J. T. Davis.

When in sorrow and sadness,
I murmur for thee;
Your dear loving voice,
Seems to whisper to me:
Dear father, take courage,
You will not long wait.
I am waiting for you,
At the Beautiful Gate.

Your dear mother's sadness,
No lesser can be;
Yet she knows that your spirit,
From sorrow is free;
And willing to watch, and patiently wait,
Till the time we will meet,
At the Beautiful Gate.

Your brother and sister,
Their tears now will dry;
And with God's helping grace,
Will more earnestly try,
To live here below,—
That sooner or late,
They will meet you, dear sister,
At the Beautiful Gate.

Your brothers and sisters,
In the household of God;
And the friends whom you loved,
When life's journey you trod;
Shed a tear by your grave,
And all, small and great,
Hope to meet you again,
At the Beautiful Gate.

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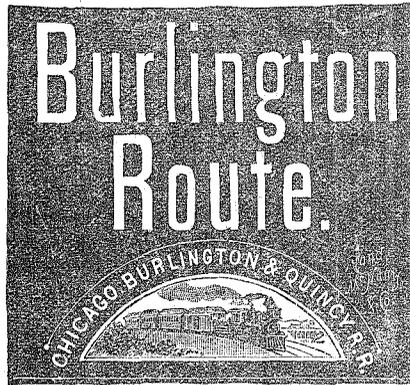
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TESTIMONIALS.

LAMONI, IOWA, Dec. 29th, 1883.
 I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.
 Very respectfully,
 N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.
 JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.
 Yours in bonds,
 J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
 JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
 GEO. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.
 JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
 Your brother in Christ,
 O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.
 JOHNS & ORDWAY, Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
 Yours in bonds,
 WM. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884.
 Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
 Yours,
 V. D. BARGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883.
 MESSRS. JOHNS & ORDWAY, Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
 W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.
 Bro. Johns & Ordway.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
 Yours in gospel bonds,
 E. W. CATO, SEN.

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JOSEPH SMITH, EDITOR. Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed Joseph Smith, box 82, Lamoni, Decatur Co., Iowa.

THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 591.

Lamoni, Iowa, September 6th, 1884.

No. 36.

THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Sept. 6th, 1884.

Now that the debate between Rev. Clark Braden and Elder E. L. Kelley is in book form and accessible to the Elders and Saints, we deem it proper to suggest to those who read it, that they do so fairly and discriminately. We suggest further that they observe closely the style of argument employed by either disputant, but more especially to make the necessary distinction between the statements and assumed facts made by Mr. Braden and those things proved fairly, and about which there can be but little doubt.

In Mr. Braden's zeal to achieve a victory he has been blind to truth, and deaf to justice. He inflamed himself to make "war to the knife, the knife to the hilt," and threw away common prudence, and ignored the plainest rules of argumentation; assuming that in dealing with "Mormonism," as he styled it, he was under no obligation to treat his antagonists with courtesy, kindness, or decency. While claiming the garb of a Christian gentleman, in his treatment of his antagonist he exhibited a total disregard for the sentiments and feelings of those he traduced. Claiming to be honest, he declined to admit it possible that his opponent, or those believing with him, could be entitled to a like claim for honesty of heart, or purpose.

It was agreed at the start that Hedges' Rules of Logic should govern in the debate. Rule 7th reads, "As truth and not victory is the professed object of controversy, whatever proofs may be on either side, should be examined with fairness and candor, and any attempt to ensnare an adversary by arts, or sophistry, or to lessen the force of his reasoning by wit, cavilling, or ridicule, is a violation of the rules of honorable controversy." How far the disputants observed this rule the reader must determine upon reading the respective speeches. It should have dawned upon those who desire to annihilate Mormonism long before this, that such end could not be attained by maintaining

a scurrilous warfare upon the character of Joseph Smith, or the Smith family; especially as the advocates of the claims of Mormonism, do not plead the good character of its defenders as an argument in favor of the principles of their faith. But these things have been overlooked, or ignored by our enemies; until it has been forced upon us to conclude that they can not meet us upon the platform of common honor and "good will to men" to compare principles with us. We hope that the elders will inform themselves of the entire arguments of Mr. Braden, for his speeches will be the stock in trade of those who will dispute with us hereafter. His assumptions will be taken as things proved; his statements will be alleged as facts, and his arguments, however specious, will be considered as valid. It is due ourselves and truth to insist that statement is not proof and vituperation is not argument.

MR. BRADEN'S half of the debate will be a disappointment to every intelligent honest Christian or Disciple minister. Mr. Braden's flourish of trumpets, "See me demolish the Mormons;" the premature lauding of his powers in discussion, and the pre-advertisement of what the book would contain, led the elders of the Disciple Church to believe that Mormonism and the Mormons, of every class of belief, would be torn up root, branch and leaflet, twig and rootlet; whereas the facts are the institution still survives, and its defenders are not put down. Hence, when the hitherto friends of Mr. Braden as a Christian debater will read his array of statements and assumptions, they will say, "This our Goliath has met a David. We had trusted to be rid of these Israelites; and lo, they hold the field against us. Our champion has demeaned himself unseemly, and betrayed our cause."

It appears that Rev. Clark Braden's visit to Richmond, Missouri, was not productive of over much credit to himself or his cause. The Editor of the *Democrat* thus refers to it in his paper for August 21st, 1884.

Elder Clark Braden's Mormon lectures aroused considerable comment in Richmond. We did not attend because we were not able after hard work to leave our home at night. This was our principal reason. Second, we cared nothing whatever about the Mormon subject—and believe that the general reader cares less. We published Mr. Braden's first letter through courtesy and inserted Mr. Kelley's reply because we believe in dealing out exact justice. This done, we announced that all such matter would henceforth be charged for. If Mormons or anti-Mormons care to read up on the subject of Mormonism, they can do so by purchasing the Bra-

den-Kelley debate soon to be issued in pamphlet form.

Mr. Braden's lectures on the "World's Debt to Christianity" we have heard pronounced very interesting and instructive, and these we would have been pleased to have attended had we felt able.

We understand that Mr. Braden complained of his treatment by the Richmond papers. As we have no idea wherein we offended, we can not offer an apology or explanation. And our conscience being clear we shall not lose any sleep over the matter.

EDITORIAL ITEMS.

LAMONI was made glad on Monday last to greet Bro. W. W. Blair, and son David, Bro. M. H. Forscutt and wife, Bro. H. A. Stebbins and wife, who all came in on the railway. Bro. Stebbins has been absent some months preaching, and returns home for rest and church work. Bro. Forscutt is on his way east to the field, and Bro. Blair returns home, like a soldier from the war. They are accorded hearty welcome all. Bro. Forscutt spoke on Monday and Tuesday evenings in the chapel near town.

Bro. Mark Forscutt left Lamoni, Wednesday, August 27th, for Lucas, Iowa; thence to Quincy and Pittsfield, Illinois, from which place he will work east to Michigan and Ohio.

We received an article entitled, The Eucharist, written by Bro. R. M. Elvin, but the editorial questions and answers on the subject of the Sacrament in a late issue of the *HERALD* contains so nearly the same texts and conclusions that we deem it unnecessary to print the article.

There is some difference between being good and being great. There are not a very great many great men; nor can there be. There are many more good men than great men; but the number of these is less than it should be. The chances for becoming great are diminishing as the human race increases in number; and the reign of peace becomes more universal and assured. But as the chances for becoming great grow fewer, the opportunities and inducements to become good increase.

Wanted.—Volumes 3, 6, 16, 18, 20, 21 and 22, of the *Millennial Star*. Any one having these volumes to spare will confer a favor by donating them to the Library, or selling to us for the Library.

Some one has Volume II, of "Travels in Central America, Chiapas and Yucatan," belonging to the Church Library. The one having it will confer a favor on the librarian, Bro. John Scott, by returning the book, or notifying him by card that he has it, and will return it.

Bro. Clarence StClair was preaching at Good Intent on the 22d.

The Oshkosh Wisconsin *North-Western* of August 21st is sent us by some brother. It contains a half column good defense of the Reorganization, the result of an interview with some of the brethren there, whose name, however, is not given.

Bro. James Caffall is at Council Bluffs, Iowa, his home. He returned from Colorado recently.

WE are quite willing to reply to any and all inquiries presented to us, when we have time to make the necessary research, or have either information, or capability fitting us to reply. But, like all other men, we much dislike to attempt to reply to questions submitted to us for purposes of cavil, or in cases where the reply will not be considered as entitled to any weight or consideration; or in cases where the answer required may be sought for a personal application. We have several of these last named on our table at present writing.

Brethren who have questions to submit to "Bro. Joseph," with whom the answers he may make will have no force, or weight, if the subjects of the questions are within the purview of his calling and knowledge, will confer a very great favor upon us if they will refrain from asking those questions. To ask such questions is improper, because the answers will do no good. And in cases where we are put to the trouble of searching for texts of Scripture, or points in history, a labor is imposed that is useless.

RELICS.

AMONG the many visitors in the city (St. Joseph, Missouri) yesterday was Mr. Thomas Hughes of Cameron. Mr. Hughes is one among the oldest settlers in the central portion of the State, his father having purchased the farm of Joseph Smith, the Mormon leader, situated at Far West, Caldwell county, about the year 1838, when that branch of the church was driven from the State. He has had in his possession several relics of the old Mormon homestead, among which was a key to the library which once contained the noted tablets, and which is now in possession of one of *The Herald* force, and he says he can exhibit the cradle in which the present head of the church was rocked in infancy, being a quaint affair. Mr. Hughes still owns a portion of the homestead, but is now engaged in a successful livery business in the thriving town of Cameron."

We should like to know of what material that old cradle is made, for it is just possible that that particular article of household furniture, may have had a mysterious influence upon the mind and body so often rocked to slumber in its embrace. Who can tell whether the mother, whose heart and brain ached in pain with grief and indignation, because of the cruel persecution she and her children suffered from bigoted and unjust men, did not impress upon the character of the lad whose cradle she rocked in her evening meditations and midnight vigils, when murderers skulked near her dwelling, or sought the life of her husband and protector, her scorn of hypocrisy and hatred of wrong. Who can not feel that as she sang her trembling lullaby to her restless boy, her heart was lifted to her God in prayer that upon him should be put a part of her spirit of stead-

fast trust and resistance to evil. What occult forces tend to shape the destinies of men. How mysterious the providences that shape the life and character. Is it not possible that old cradle, the relic Mr. Hughes seems to prize so highly, may have been designed, quaint and odd as it may be, to help fashion the nature of one destined in after years to re-defend father, mother, and the faith.

EXTRACTS FROM LETTERS.

Bro. W. H. Kelley writes from Coldwater, Michigan, August 25th:

Bro. Gordon E. Deuel and I held services here yesterday, in the Fowler School House. Bro. Deuel made a good effort in the morning service. I propose going to Clear Lake this week, and then on to Ohio. There is a good interest among the Saints. Crops are said to be better here than they were last year. It is very dry, however, and the corn is greatly in need of rain.

Bro. Hiram C. Bronson of Kewanee, Illinois, writes August 21st.

I have been reading Braden-Kelley debate, and must say I am proud of the masterly way in which Bro. E. L. Kelley has to my mind vanquished the wonderful warrior.

Bro. Bronson is a man competent to judge the relative merits of both statement and argument. Raised by parents in the faith, and conversant with the main facts in history of the Church, he knows the value of what is said for and against.

Bro. Alexander McCallum and other citizens of Stewartville, Missouri, are prospecting for coal at that place. He writes August 19th:

"We are still going down in the ground after coal, are now down one hundred and seventy-five feet but no coal.

THE Lamoni Cheese Factory is owned and run by Brn. D. Dancer, Ebenezer Robinson, Jun., J. W. Gillen, and Mr. Noah Riggs. What proportion of interest each holds we are not informed, nor is it material. The company was organized some time in the Winter, and as soon as practicable after the Spring opened, two buildings 25 by 50 feet, one story each, were erected; one was fitted up for receiving the milk and making the cheese, and the other for a store room. The milk is received on a platform erected in the front of the building, taken into a room having a floor some three or four feet above the level of the main room, where it is poured from the cans into a large receiver placed on a pair of scales, weighed, the weight recorded on a list containing the names of the patrons and date. There are two tanks on the main floor, one capable of holding something over four thousand pounds of milk, the other perhaps twenty-five hundred pounds. A Mr. Beard, from Champaign county, Illinois, a competent cheese maker, is in charge of the work, and is assisted in the cheese making by his wife and a Sr. Amy Bullis.

They receive the milk, which begins to arrive about seven o'clock in the morning, and is usually all in by half-past eight. It is poured from the receiver on the scales

into a spout running nearly to the center of the tank, and delivered upon a doubled strainer of cloth, which removes all impurities so far as they can be removed by straining. When the milk is all received it is heated from a furnace under the tank to the required degree. When this degree is reached prepared rennet is stirred into it. The curd soon forms, the whey rises and is run off by means of a tin syphon, into pipes leading under the floor into tanks in the yard, whence it is taken away by the patrons, or fed to hogs in a pen near by, fattening by feeding of whey being conceded. After the whey is run off the curd is dumped in a strainer and cooler, a shallow vat, in the bottom of which racks with cloth strainers over them are placed to keep the curd from the bottom so that it will drain freely. From the strainer, when cooled and salted, the curd is pressed under separate screws set in a heavy frame securely bolted, and from there taken in the rounded cheeses to the store room.

In a visit to the factory last week, August 21st, we gleaned from Mr. Beard, who patiently heard all our questions, and gave us all the information he could in reply, the following statistical information:

They received in the last six days of May, 6,627 pounds of milk, from which there were 755 pounds of cheese made into 37 packages, or cheeses. In June, 25 days gave 76,702 pounds of milk, 7,058 pounds of curd, 369 cheeses. July 27 days, 105,729 pounds of milk, 10,942 pounds of curd, 498 cheeses. August 21 days, 56,159 pounds of milk, 6,046 pounds of curd, 155 cheeses. This gives a total of 76 days, 245,217 pounds of milk, 24,801 pounds of curd, 1,059 cheeses, a daily average of 3,226 pounds of milk, about 320 $\frac{2}{3}$ pounds of curd, and 14 cheeses.

There are 34 patrons who bring milk, from 195 cows, one being the lowest, and 17 the highest milked by any one patron. This gives 245,217 pounds of milk from 195 cows, a daily average of not quite 17 pounds to the cow. The price paid for milk has been from 70 to 80 cents per 100 pounds.

Correspondence.

LaCROSSE, August 17th, 1884.

Bro. Joseph.—Please give the Saints and the world at large my testimony of the Kingdom of God as accepted by me, which has been confirmed in the last four years in the following manner:

First, in Plano, by an open vision of instruction. Second, in Plano, by healing a child of the diphtheria. Third, in Clinton, by a dream of instruction. Fourth, in Clinton, by opening the eyes of a blind girl, twelve years old, through administering with oil, and imposition of hands, and prayer. Fifth, by questions answered by inspiration thirty miles away from LaCrosse to Riceford. Sixth, by healing fifteen or twenty persons by administering and prayer, several of them having been given up to die by physicians and friends. Seventh, by removing cancer from my wife's foot by administering, after White Beaver, the great medicine man of the Winne-

bagos, pronounced it incurable, except by knife. Eighth, some of my own purposes have been thwarted and changed, and I have been directed into a different channel than the one I had prepared to pursue. The most of this experience has been had while I have been isolated from the church; and I am more assured of the truth of the work, and its final triumph, than I ever heretofore have been. Hoping and praying for the purity, power, and glory of this latter day work, I remain your brother in bonds,

JOSE BROWN.

COUNCIL BLUFFS, IOWA,
August 21st, 1884.

Dear Herald:—Through the politeness of Elder Thistle and friends under his pastoral charge, I was permitted, assisted by Bro. J. Eames of Cheyenne, to occupy Keef's, where I delivered three discourses on Sunday, August 10th, illustrative of our faith. Elder Thistle is pastor of a Baptist (colored) denomination, who at the close of our discourse in the afternoon made a neat speech, expressing his pleasure at hearing a discrimination between the Reorganized Church of Latter Day Saints, and Utah Mormons; saying the former had, and could do more towards exposing and preventing polygamy than any other body; and he thought they were entitled to sympathy and respect from the Christian world. Further, "When our church which is now in course of erection is finished, in the event of Elder Caffall visiting Cheyenne again, we shall be glad to let him occupy it." I have seldom seen such liberality exhibited by orthodox believers in the western country, and think it should be noticed.

JAMES CAFFALL.

WEBB CITY, MISSOURI,
August 22d, 1884.

Dear Readers of the Herald:—As it is written that out of Zion shall come a deliverer, to turn away ungodliness; so in like manner has Bro. Warnky come down from Zion, Independence, and with him came also the power to preach the gospel. He arrived on Sunday, August 9th. We had made previous arrangements in securing the Webb City Hall for him to preach in. He preached twice on Sunday, and also on Monday night, to small but interesting congregations. On Monday Bro. Warnky came in contact with Rev. J. Hecker, Baptist minister of this city. An arrangement for a discussion was made upon the following questions: First, "Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints is the only true Church of Christ on earth." Second, "Resolved, "That the Baptist Church of Christ is the only true Church of Christ on earth." Bro. Warnky affirmed the first proposition, Rev. J. Hacker the second. The King James' translation of the Bible to be the standard of evidence. Six evening sessions of two hours each for each proposition. Each speaker to speak thirty minutes twice each evening. Thinking the Webb City Hall too small for the attendance anticipated, the large and commodious Opera Hall of Messrs. Lester & Co. was obtained. Here we wish to tender thanks to Mr. Lester for his kindness in letting us have the hall on such reasonable terms, \$1 per night. The speakers agreed to take up a collection to pay for the use of hall; and if it lacked, each speaker was to pay one half of what was deficient.

The discussion began on Tuesday evening,

August 12th. Bro. Warnky began at once to show what the church was; how it was organized with Apostles, Prophets, Evangelists, Pastors and Teachers; That these were all qualified by being inspired of God, and endowed with power from on high; and that a certain form was established for the purpose of initiating persons into the church.

1st, That they must exercise faith in God; for it is written, Hebrews 11:6: "He that cometh to God must believe that he is a rewarder of them that diligently seek him.

2d, That they must repent, that is, forsake their evil practices, commonly expressed as a change of heart, but properly speaking, change of purpose. Thus faith being established, it becomes necessary for us to show our faith by obedience. Then we enquire, what shall we do? The Apostle Peter being endowed with power from on high tells us to be baptized for the remission of sins, Acts 2:38; also Acts 22:16, and John 3:5; being thus cleansed from our sins, we become fit subjects for the reception of the Holy Spirit, which is conferred through the ordinance of laying on of hands, which Holy Spirit shall be unto us as a light, to guide and confirm us in the truth; and that we may know that our names are recorded in heaven. Then to illustrate, reference was made to our United States' Government, its organization, &c. That in this Republican form of Government is set, first a president, secondly a vice-president, and all the various officers in their order, down to the constable of this city. While he was thus speaking, the light of the Holy Spirit, seemed to flash over the congregation, so that the Church of Christ was clearly to be seen, as said by one of old, a wayfaring man, though accounted a fool, need not err therein. He then showed that if the officers of this Government were to die, or if their term of office should expire, that unless others were placed in their stead, the Government would cease to exist. So with the Church of Christ. In order for the church to continue, the organization must be kept up. He showed that when there were vacancies, others were appointed to fill said vacancies; first Judas, then James; and we see that Matthias was chosen to fill a vacancy, Acts 1. Then Barnabas, then Paul. Acts 14:14; also Andronicus and Junia, Rom. 16:7, and others. This order appears to have been kept up, as far as we have any Bible history, which Bible history shows us to about the year 96. Then it was shown how men of corrupt minds would come in, break up the organization, and lead many astray; and finally how the church went into the wilderness for 1260 years, Rev. 12:6. Then how the church would come out of the wilderness; how it would be again restored through the ministration of angels, Matt. 24:14; also Rev. 14:6, 7. The authority of the Holy Priesthood was conferred, with command to organize the church, which was done in April, 1830. And the purpose for which it is again established, is to gather the elect out of all nations and denominations; and also, the church is being prepared for the coming of the Savior. This church is identical in its organization, with apostles, &c., all inspired of God, with the original church, with all the gifts and blessings, in order that the elect should not be deceived. This church was the bride, the Lamb's wife, making herself ready for the coming of the Lord Jesus Christ.

There is quite an interest manifested, and the

discussion is well attended; and though present results may not appear great, yet we feel encouraged for the future. The discussion caused many to come and hear the truth, who would never have come just to hear a Mormon preach. Bro. Warnky made good use of his time, and appeared determined not to lose this opportunity of getting the truth before this people. This appeared to be his object, rather than just to get the mastery over his opponent.

The Center Creek Branch is still alive, and the members at peace one with another, and a desire on the part of each to do his duty, and send greeting to all the readers of the *Herald*. Let us be united in our endeavors to break down the curtain of thick darkness that intervenes between us and millennial glory, or the day of redemption of Zion. Let the history of the past teach us how to steer our ship in the future, that we may soon enter into the haven of peace and rest.

Your brother in hope,

THOMAS S. HAYTON.

TUSTIN CITY, California,
August 16th, 1884.

Bro. Joseph Smith:—Have just finished our meetings in this place. Have held nine meetings in the Advent Chapel, which was kindly offered to us by their Elder in charge, Elder Hunt, whom we found to be a man of ability, strong in the Adventist faith, but willing to listen, and also to reason. The attendance was good. Questions were asked and answered nearly every evening. There seemed to be quite an interest. We have sown the seed and we think upon good ground. I never realized so fully before the statement, "that God must give the increase." How useless are our labors unless he waters, and it seems as though this should be the constant prayer of the Elders, that God will water their work. I have been assisted here by Brn. Burton and D. S. Mills. We found a cordial welcome at the house of Sr. Crines, who lives here. We are having meetings Sundays at Laguna Canon, a sea side resort, through the kindness of an infidel, who has a large tent there for skating and dancing purposes, which he allows us to occupy Sunday morning and evening. These meetings are mainly due to efforts of Elder W. Thompson. The work moves slowly but surely onward.

HIRAM HOLT.

DAVIS CITY, IOWA, Aug. 25th, 1884.

Dear Saints:—I often feel comforted when reading the *Herald*. I very much need instruction concerning this great work. We hear some say they know it is the work of the Lord. I can say the same, and I know for myself. I do not wonder that the honest in heart so often almost lose their way, and can not even feel one ray of light. It is because they are not traveling in the right way. I am so glad that the Savior ever dealt with me so kindly, and that he sent the gospel to me. I have many kind friends that feel so sorry for me, that belong to the M. E. Church. But I told them not to worry about me, for I was in the true light, and my way was clear; and that I was tired of sandy foundations, and that there was great danger in standing there. They could say nothing but weep; and my prayer is that we may live in that way that all may see that we are the children of the Savior that gave his life for us.

The first preaching I ever heard of Latter Day

Saints was at Sr. Bissel's, in Marengo, Illinois, by Bro. H. A. Stebbins in 1865. The next was by Bro. Z. H. Gurley in 1875. I will never forget that day. But I did not feel as I did when Bro. J. R. Lambert preached at the Union Church on May 11th, 1884. I could not stand the truth any longer. I had to stand for the right, or fall forever. The voice came to me, "This is your last call." I dared not keep my seat, but rose to my feet and made a start. May God bless us is my prayer.

Your sister in Christ,

MARY A. HARMON.

SANTA ROSA, California,

August 20th, 1884.

Bro. Joseph:—Bro. Price came here the first day of May and preached for us a good many times, for which we feel thankful. He gave three lectures in the Court House, and had a crowded house. They said they liked the preaching, for it was nothing but Bible; but they did not like the name Mormon. Bro. Price has done a good work here. He has set our branch in good working order. We have our meetings every Sunday, and prayer meetings every Wednesday night, for which we feel thankful to the Lord. We think Bro. Price is a good man, and worthy to represent the cause of Christ. We have one Elder, Bro. Hawkins, and one Teacher and one Priest; and they are good men, and trying to do their duty. There are but nine of the Saints that come to meeting; but we have good meetings, and the Spirit of God is with us; and my desire is to live humbly and faithfully, and keep the commandments of God.

Your sister in Christ,

MARGARET PARKS.

GARLAND, Alabama,

Aug., 20th, 1884.

Bro. Joseph:—The two days' meeting appointed at our last session of conference to be held at the Lone Star Church, Monroe Co., Alabama, on the 9th and 10th of August, was well attended by Saints and friends. The brethren had excellent liberty in presenting the word. This branch has been disorganized on account of there being no officers that would act in a branch capacity. This branch has been in a very bad condition for some time past, no one to see that the law was kept. Whisky and its kindred evils, are at the bottom of all this trouble. However, there are some good Saints left that are desirous of seeing the cause prosper. There was a branch organized on the 10th of August about five miles north of Lone Star Church of about sixteen members, with a Priest and Teacher. Formerly were members of Lone Star Branch. The name of this branch is New Hope. Bro. E. W. Cato has been laboring in this district for some time past. He has done a good work among the branches, strengthening and building up the work. He will go to Florida soon. May God bless him and Sr. Cato in their labor of love wherever they go.

Arrangements have been made for a discussion between myself and J. M. Barnes and S. J. S. Cawthon, of the Disciple or Campbellite Church, to be held at Midway, Monroe Co., Ala., on the 8th of September. There is considerable interest being manifest through the country as to the result of the discussion. I am not posted nearly so well as I would like to be. The work is of

God and not of man. I trust it will lose nothing from the handling. I have done but little preaching in the last eight years. I hope to do more in the future.

Yours very respectfully,

G. T. CHUTE.

GRAND PRAIRIE,

Dallas County, Texas,

August 23d, 1884.

Dear Herald:—Dallas county at the present time, is very dry, weather warm, and some sickness. Crops have already been cut short.

Brn. D. H. Bays and Heman C. Smith, visited our town the latter part of June, and preached several times whilst here. It is believed by some that good was accomplished. They are very much wanted and expected back again, as Bro. Bays and Bro. J. F. Elder have agreed to debate the matter at some time in the future, debate to be held at this place. The questions have already been decided by some in favor of Elder D. H. Bays. The *Herald* is read by some at Grand Prairie, and is very much liked.

Very respectfully,

THOMAS SMITH.

BLUE RAPIDS, Kansas,

August 22d, 1884.

Beloved Saints:—I pen a few thoughts for the benefit of all who read the *Herald* with a view to get information; and for a starting point, I name the first chapter of Ephesians and tenth verse; "that in the dispensation of the fulness of times, he [Christ] might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." A dispensation means a time when God renews a covenant from heaven to man, of which we have received the seventh. The Lord through his infinite wisdom, knowing the capacity of man to receive instruction, gave it by similitudes. In six days he brought the world into perfection, and rested on the seventh from all his works. Gen. 2: 2; and in Exodus 20: 9, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh is the Sabbath of the Lord, thy God; in it thou shalt not do any work." This observance of the seventh part of the time as a time of rest, has descended to our time. To illustrate this subject, I will quote the Book of Abraham as translated by Joseph Smith. The Lord instructed Abraham that the larger the planet was, the slower was the motion; and that there was a planet called Colob that was near the throne of God, and that it took a thousand years of time in our world to make one day in that planet. It says that this was reckoning after God's time; and that when God decreed the day of rest, he had not given to man his reckoning. This fact is confirmed by a careful reading of the 20th chapter of Revelations, by which we may understand that the second Sabbath of creation will be no longer than the first was. This shows beyond a doubt, the wonderful lesson that God designed to teach men by instituting the Sabbath; that when the earth and men had labored six thousand years under the bondage of sin, and the misery it entails, a thousand years, a glorious Sabbath of rest, should ensue. When the old time Saints got their faith fixed on that sure promise, nothing could move them from it. They took joyfully the spoiling of their goods, and sacrificed their lives also, not merely be-

lieving, but knowing, (See 2 Cor. 5), that though they ceased to live here for a time, they would come forth in the morning of the resurrection of the just, to enjoy a thousand years reign with Christ on the earth, restored to its fertility and beauty, as when God pronounced it good, as recorded in the 67th Psalm and 6th verse. Then shall the earth yield her increase. The children of Jacob in Egyptian bondage, was a similitude of the earth and its inhabitants under the bondage of sin. Jesus says: "When a strong man armed keeps his palace his goods are in peace; but when a stronger than he cometh, he taketh from him all his armor wherein he trusted. He will bind the strong man and spoil his goods." The strong man has kept his palace for the last fourteen hundred years in undisturbed security, till the angel Moroni came from heaven to earth, and revealed the Book of Mormon, which contains the fulness of the gospel. Men also received authority by the ministering of angels sent from God expressly to reveal that authority to them to preach the everlasting gospel, and to administer all the ordinances thereof, and to build up the kingdom of God in all the earth according to the order of heaven as revealed to Joseph, the Lord's Seer, and to others whom the Lord designed for master builders in this generation; which kingdom God has decreed shall grow great, and fill the whole earth "and the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7: 27. Yours in the hope of eternal life,

JOHN LANDERS.

MILLGROVE, Mo., Aug. 4th, 1884.

Bro. Joseph:—I have been afflicted for several years. I am not enjoying good health yet, but feel that ere long if I am faithful God will bestow the blessing of health upon me, that I may know I am accepted of him. Dear Saints, pray for me, that I may receive my health, also a bright understanding of this latter day work, so that I may do good. I was baptized in 1882, by Bro. Bozarth, and, thanks to our Heavenly Father, I never have regretted the change that I made that day, although I have had trials, temptations and afflictions, such sometimes that I would feel almost discouraged; but my faith is not shaken.

Your sister,

ELLA VANDERPOOL.

MOSS POINT, Jackson Co., Miss.,

August 23d, 1884.

Bro. Joseph:—Why was it easier for a camel to go through a needle's eye in Christ's time, than for a rich man to enter the kingdom? Is it not easier for rich men to enter now than it was then? If I was to ask the church, (being rich), what I must do to inherit eternal life, would the answer be like that in Mark 10: 21? Did he require this of this person, because Jerusalem was going to be destroyed, and his property also; or did he tell the person to do this to inherit eternal life? Was not the kingdom like a treasure hidden in a field, the which when a man found he hid, and sold all that he had, and bought that field? And is not this the reason that the Saints that owned property, (Acts 4: 34), sold it, and brought the price to the apostles?

JOHN B. PORTER.

FAIRFIELD, Utah,
July 29th, 1884.

Bro. Joseph Smith:—We, the sisters in this place have no meetings to cheer us. Bro. Brand made our hearts glad in January. We hope to see him again or some other good Elder. We miss Bro. Gibson. I was pleased to see in the *Herald* that his labor is appreciated in California. I have been a member in the Reorganized Church seventeen years; and with gratitude and love I thank God for the light and pleasure the gospel brings.

Your sister in the covenant,
ANN THOMAS.

OENAVILLE, Bell Co., Texas,
August 21st, 1884.

Dear Herald:—On March 28th, I left Temple, bound for General Conference. Spent a few days pleasantly at Independence, and arrived at Stewartsville the night of April 5th, when I was assigned to room with Bro. R. M. Elvin at Mr. Henry's. If all fared as well as we did, there certainly was no cause for complaint. From Conference went home, (northern Nebraska), and spent a month at home and vicinity, attending to secular business and preaching a few times. Leaving again for the "Sunny South," I called at Magnolia, Galland's Grove, Panama and Persia, Iowa; Nebraska City, Nebraska; Good Intent, Kansas; and St. Joseph and Independence, Missouri. At all these places we preached some and were well received. At Good Intent I met Bro. D. H. Bays, and have been with him ever since until a few days ago, when he left for Bandera and elsewhere.

On June 20th we left Independence, Missouri, and the next day arrived at Grand Prairie, Texas, where reside Bro. and Sr. Spencer Smith, son-in-law and daughter of Bro. J. D. Craven, of Missouri. We opened two new places, one in town and one in a school-house near by. We made many friends, both for ourselves and the cause. I think the foundation is laid there for a good work in the future. Bro. Bays and a Mr. Elder of the Baptist persuasion, made arrangements for a future debate.

Leaving Grand Prairie we came to this place, where we were soon made glad by meeting our co-laborer, W. T. Bozarth; but soon after Brn. Bays and Bozarth were taken sick, and each had a severe time. Bro. Bozarth having previously discovered that his vocal organs were in bad condition, and believing he was unfit for labor, took his departure for home, which we all very much regretted, as we had relied upon him for able and efficient help. Bro. Bays has partially recovered, and I think will get strong in the mountains of western Texas.

Notwithstanding many were prevented from attending by sickness, our conference on the second and third inst., was a success. We were blessed by the Spirit, and felt encouraged and hopeful for the future.

On August 5th the contemplated debate commenced, and for five days, of four hours each, we discussed the proposition, "The Book of Mormon is what it claims to be, and contains a revelation from God."

Bro. Bays has written you in regard to the argument, so I will forbear. Suffice it to say that my opponent, Mr. C. M. Wilmeth, "State Evangelist" and "Editor of *Texas Christian*," at first acted quite fairly, and I hoped he was going to

be as honorable as in our former debate; but as the debate proceeded, he descended to the contemptible Braden style, reading copiously Braden's assertions of what somebody had said about "Joe Smith" and others. Anything Braden said was good enough to present as evidence. This of course made it necessary for us to examine Braden's character for veracity. Though I made no personal charge against Mr. Braden my opponent demanded that I should "take back" what I had said, or he would write to Clark, and then woe betide. One man said I need not go to Nebraska, or anywhere else to prove Braden a liar; for I could prove that by twenty-five men in this country. Mr. Wilmeth claimed that there were forty books published on American Antiquities before the Book of Mormon was. I told him if he would produce one, I would excuse the thirty-nine; but he said they were very scarce documents, and we had to depend upon what those who had examined them said. I then demanded one quotation from one of his forty books, touching points I had introduced in defense of the book. It was not produced.

On the 19th we met again, and Mr. Wilmeth affirmed "Joseph Smith, Jun., taught and practiced polygamy." The only evidence upon this point produced by the affirmative, was read from Braden. What Braden said somebody had made affidavit to. In vain we called for one of those affidavits, not one was produced. Against this we produced the testimony of Wm. Smith, Emma Smith, the teaching of the books, and denials of Joseph and Hyrum up to a few months before their death. But "tell it not in Gath, publish it not in the streets of Askelon," that when the audience were called upon by Mr. Pennington, sixty-two voted that "Mr. Wilmeth had sustained himself," while only four voted that Mr. Smith had sustained himself" (according to Pennington's count), on the last proposition. Curious, wasn't it, when neither Mr. Wilmeth nor Mr. Smith had made any attempt to sustain themselves? They not being known in the proposition; but then there were some children whose votes were needed, who would not have known how to vote if it had been stated fairly.

The vote was a miserable expedient to cover defeat. Mr. D. Pennington, Mr. Wilmeth's Moderator, talked about five minutes and then put the vote without consulting us, or giving us a chance to say a word, only as we interrupted him, as he never yielded the floor until the vote was taken. This of itself was both unparliamentary and ungentlemanly. Besides this, they had evidently had this "cut and dried" before. Quite a crowd of young men and boys, who had been at a pump one hundred and fifty yards from the debate, walked down just in time to vote, and one young man who was there told me a runner came for them. Whether they sent the runner, or whether they had a previous understanding with the boys, I do not positively know. Take out this crowd, the children and those who have since acknowledged voting against their judgment to "beat the Mormons," and where, oh where are the voters? By this you can see the trickery and prejudice we had to meet, but to the credit of the people be it said, that this vote probably did not express the sentiment of the audience; as many thinking conservative men and women refused to express themselves. Why do men resort to such con-

temptible expedients as this, unless to bolster up their tottering fabric?

Since the debate, some one signing himself "D. P.," (observe the initials of the moderator), has rushed into print in the *Bell County News*, giving a gross perversion of the whole affair, and claiming that Elder Pennington wanted the expression so he could make a faithful report in San Antonio, where he resides. We have authorized another correspondent who replies to "D. P.," to invite either Mr. Pennington or Mr. Wilmeth, to discuss the same issues in San Antonio, so the people of San Antonio can judge for themselves. We are satisfied and hopeful, and will labor for the truth as we shall receive grace from the Master.

In bonds of peace,
HEMAN C. SMITH.

Summary of News.

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GENERAL NEWS.

August 22.—The *Pall Mall Gazette* this afternoon says: "The Chinese will not issue a declaration of war, but will inform France and the neutral Powers that she will regard a repetition of the Keelung incident or an attack on Chinese territory as ipse facto a declaration of war. China will ask the other Powers, and especially England, to be strictly neutral. The English colony at Hong Kong has been the base of operations against Tonquin. China expects that in case the French attack is renewed the English colonists will be warned as to their duties as neutrals. It is quite certain the Chinese will immediately cross the southern frontier and invade Tonquin. A dispatch from Peking to the *Times* says: "The French Legation left Peking yesterday. A telegraph station was opened here to-day. This is the first message wired." A dispatch from Shanghai to Reuter's Telegraph Company says: "Vicomte de Semalle, the French representative at Peking, immediately after lowering the French flag at the legation, started for Shanghai." Admiral Courbet was instructed to bombard the arsenal at Foo Chow this morning and land a detachment of troops and destroy the war material and stores accumulated there, which are of immense value. This is intended as reprisal for the action of the Chinese at Lang Sou. At the same time the French at Keelung were ordered to occupy that port and the coal-mines as security for the indemnity demanded by France.

Li Fong Pao, the Chinese Minister, at Paris has received his passports.

The police at Warsaw have expelled 400 to 500 Germans who have been living in that city on the charge that they habitually violated their contracts and live by robbery. This action on the part of the Russian police is clearly the execution of the treaty secretly made between Germany and Russia that each country would refuse a right of asylum to the expatriated citizens of the other.

The advices from Dongola state that a scout has arrived there from the Mahdi's camp at Lebelgaler, who reports that typhus-fever is decimating the Mahdi's army. Slaten Bey is with the Mahdi. Hussian Pasha, former Governor of

Berber, and eighteen followers arrived at camp with sand on their heads as a token of submission to the Mahdi. The Mahdi's army is well organized by former Arabist officers.

The following is the report of the cholera in the Southern Departments of France during the last twenty-four hours: Hereault, 4 deaths; Ande, 5; Gard, 2; Eastern Pyrenees, 21. Five deaths from cholera occurred at Marseilles last night and two at Toulon. The weather is cooler and the public health is improving. It is officially announced that there have been cases of cholera in this city. A stowaway was landed at Waterford, Ireland, from the British steamship Oran Moore, from Liverpool for Baltimore. He was ill and was taken to the infirmary. The doctors pronounce the disease cholera, and believe it is of the Asiatic type. Three other stowaways landed at the same time are missing.

Portugal has sent reinforcements to Quilimane, on the east coast of Africa.

Another plot of the Russian Nihilists has come to grief. The intended victim was Col. Sazonoff of the Russian gendarmerie. The plot, however, was discovered in time, and twenty or thirty arrests have been made.

The Salvation Army is forbidden to hold meetings within the Canton of Berne, in which is situated the chief city of Switzerland.

August 23.—The French fleet bombarded the Chinese port of Foo Choo. It is reported that the Chinese fleet at the place was captured. Two of the French boats were sunk. The Chinese land forces are said to have crossed into Tonquin.

The Jews in Toulon and Marseilles have escaped the ravages of the cholera. Of the Jewish community of 4,000 souls in Marseilles, only seven have been seized with this disease. Two of these seven were life-long invalids, another was ninety-seven years of age, and two others had not observed the Jewish law.

There is a plot in Spain to put Queen Isabella again on the throne.

The Nile continues to rise. Eight steamers will ascend the river to the first cataract to-day. Col. Colville will go to Dongola. It is reported that the followers of the Mahdi are dying at the rate of thirty a day from some intestinal disease.

Up to the morning of to-day the total deaths from cholera in France has been 3,952. These figures have been collected from 131 cities and villages in fifteen departments, and can be trusted as the most correct possible. They have been obtained by a careful study of all the reports of July, supplemented in many cases by official returns obtained directly from the Mayors. Counting by departments, the deaths have been as follows: In the department of the Bouches-Du-Rhone, 2,102; in Var, 974; in Heraul, 210; Ardeche, 111; Basses-Alpes, 110; Pyrenees; Orientales, 111; Aude, 84; Gard, 70; Vaucluse, 61; Hautes-Alpes, 38; Haute-Garonne, 38; Drome, 17; Yonne, 12; Rhone, 10; Gironde, 4.

The outbreak in Switzerland, owing to the difference of the climate and the lateness of the season, is not likely to work serious ravages. Unfortunately the conditions in Italy are not the same as those in Switzerland. In Italy there have been already fully 300 deaths, and the plague increases in virulence as it spreads. A month ago it was predicted that Naples would suffer frightfully if the cholera struck it, as it probably would, and with cases now all around

Naples that city can scarcely escape. At Marseilles six of the Octroi Guards, who collect the city import duties, have already died from cholera. It is feared, from what is learned, that the cholera in Lyons will be the next sad feature of the terrible epidemic, and that the disease will be heard from in that city next week.

August 24.—There were eight deaths from cholera at Marseilles Saturday night. There were five deaths from cholera in Toulon Saturday night. The increase is attributed to the hasty return of the inhabitants.

Cholera is spreading in Italy. In the Province of Cuneo there have been fifty-eight deaths in three days, and in the vicinity of Spezia forty-nine deaths.

A German corvet is being equipped for duty on the west coast of Africa.

The French press has been abusing the English without stint for several weeks. An English paper retaliated to-day by expressing a wish that the whole French fleet in Chinese waters might be sunk.

The Foo Chow arsenal was destroyed yesterday after three hours bombardment by Courbet's squadron. Seven Chinese gunboats were sunk and two escaped. The European settlement is undisturbed. The French fleet sustained no damage. The bombardment of Foo Chow began at two o'clock in the afternoon and ceased at eight p. m. Only one Chinese battery replied. The report that two French vessels sunk during the engagement is not confirmed.

The troubles in Zululand loom up again through the action of the Boers in cajoling Cetywayo's son, Dinizula, and getting his sanction to a proclamation of a Dutch Republic. The situation is really more threatening than ever since the Transvaal War.

August 25.—Several persons were arrested in Lisbon yesterday on the charge of uttering seditious sentiments.

A body of Orangemen attacked a Roman Catholic missionary yacht in Henly Harbor, Newfoundland, pulled down the Papal flag, and tarred the boat.

Reports from Berber received at Cairo state that there are now 636 Egyptian officers and soldiers in the hands of the Mahdi and his lieutenants, who treat them worse than slaves. The Mahdi's followers look upon their chief as divinely inspired, and repudiate the Sultan.

China has formally declared war on France. Gen. Millot, the commander of the French in Tonquin, says he is fully able to resent Chinese aggression. The bombardment of the Foo Chow forts was continued yesterday. The French were temporarily repulsed in their attack on the forts at the mouth of the river.

German naval officers took formal possession of the district at the Cameroons River, on the west coast of Africa, the 21st of July. Two days after the British Consul of the district called a meeting of the British traders and the local Kings and Chiefs to protest against the aggressions of the Germans. At the meeting the native representatives resolved to place themselves under the control of the British.

There were two deaths from cholera at Marseilles last night and five at Toulon. The panic at Toulon is revived, and the return of fugitives has been checked. The report of the cholera in the southern departments of France during the last twenty-four hours is: Hereault, 7 deaths;

Aude, 1; Eastern Pyrenees, 21. There has been one death from cholera at Toulon since morning. There was one death to-day at Hyeres and two at La Seyne. Record of cholera in Toulon hospitals to-day: Admitted, 5; deaths, none; discharged, 3; under treatment, 47.

Bulletin of cholera in Italy: Bergame, 11 deaths; Cuneo, 11 deaths and 10 fresh cases; Carrara, 14 deaths and 11 fresh cases.

Russia will establish a sanitary cordon on the western frontier to prevent people from France and Italy entering the country. Travelers who left the infected districts in France and Italy three weeks before reaching the Russian frontier will be allowed to proceed. The importation of rags from countries where cholera is prevailing is forbidden.

There have been two deaths from cholera in the Island of Corsica.

The United States Charge d'Affaires at Rome notifies the State Department of an outbreak of cholera in Spezia. The Consul-General at Genoa telegraphs: "Cholera suddenly attacked Spezia the 22d. There were sixty-one cases last night, forty-nine fatal."

When the special train containing eighty Poles who were to take the place of the striking miners at Buchtel, O., arrived at that place early this morning, a mob of strikers congregated and assaulted the leaders of the imported party. A free-fight followed, during which an interpreter for the Poles was seriously injured and others received bruises. The fighting was renewed later in the day. A number of special police are on hand to protect the Poles. The Governor has been asked to call out the militia.

August 26th.—The King of the Congo district protests against the treaty entered into by some of the minor Princes with the African International Association. He says they had no right to cede territory, and that they are still under the rule of Portugal.

China, it is now authoritatively stated, has informed Admiral Courbet that she regards his action and the bombardment of Foo Chow as tantamount to a declaration of war by France.

Advices from Foo Chow to the 24th received 6:15 this evening confirm the reports of the destruction of the whole Chinese fleet. The French lost five men, including an American pilot killed on board the heavily-armed French war-ship, Volta. The French fleet was not damaged.

The electricians on the steamer Faraday yesterday completed the laying of the deep-sea section of the second Mackey-Bennett cable and buoyed the end. The steamer is now returning to London, where the American end of the second cable will be put on board. After that shore-end is landed the Faraday will be employed in laying the section of cable which is to connect Waterville Bay, Ireland, with the shore of France.

The United States steamer Kearsage has received direct orders from Washington to make a cruise along the north and west coast of Africa.

The State Department has received from Mr. Mason, United States' Consul at Marseilles, a report upon the situation at that place and Toulon since the abatement of the cholera epidemic. He says: "The finances of Toulon and Marseilles have been strained to the utmost in cleansing the streets and tenements and caring for the sick and burying the dead. The presence of impending financial ruin weighs heavily upon the business

community, and even the ordinary resources of charity are seriously curtailed. The tide of returning fugitives has just set in, and no description can picture the wretchedness and destitution that already exist."

Three deaths from cholera occurred at Marseilles last night, and two at Toulon. The deaths from cholera in the southern department of France for the twenty-four hours ended to-night were: Pyrenees Orientales, fifteen; Herault, six; Gard, two; Aude, five. There was one death from cholera in Toulon to-day. The hospital report is: New cases admitted, four; discharged, twelve; deaths, two; under treatment, thirty-seven. At Marseilles there were twelve deaths from cholera to-day. The scourge is increasing in Corsica. Four deaths have occurred near Ajaccio. Several persons were nearly killed from overfumigation at the Italian frontier. The daily bulletin of the progress of cholera in Italy is forty-four deaths and seven new cases.

The International Agricultural Exhibition was opened at Amsterdam yesterday.

A slight shock of earthquake was felt in Eastern Tennessee Monday night. It lasted a minute and a half.

An earthquake shock lasting thirty seconds was felt in the Island of Jersey, in the English Channel. There was no damage.

Complaint is made that early marriages are becoming common among boys and girls in the east end of London. Boys and girls of twelve "keep company," and at fourteen or fifteen every laddie has his lassie. In a single district a boy of sixteen recently married a girl of the same age. In a printing office in one district there are four married boys. The eldest is only nineteen, and receives thirteen shillings a week; the next is eighteen, has three years of his apprenticeship still to serve, and has two children; the youngest is sixteen and has to keep a wife and one child on eleven shillings a week. Another boy is known whose age is between sixteen and seventeen, and he has two children. Still another boy of sixteen has one child.

Aug. 27.—It is reported that Germany and France have entered into a secret alliance. The terms are understood to be that Germany will let France have her own way in China, and that France will not put any obstacle in the way of Germany if the latter nation should think proper to annex a portion of Holland. Both nations agree to help each other in pushing their colonial designs. The report of the alliance causes uneasiness in England.

According to reports received at Sonatag 80,000 Chinese troops invaded Tonquin and had an engagement with the French. In this battle, it is asserted, the French were annihilated, while several thousand Chinese were killed. The French loss in the bombardment of Foo Chow was seven killed and 14 wounded. The Chinese loss is estimated at 1,000 killed and 3,000 wounded. The Chinese man-of-war Yang Wee was exploded by a torpedo after it fired a broadside at the French torpedo-boat. The boiler of the latter was exploded by hand grenades thrown from the Yang Wee, after which the torpedo-boat was sunk to prevent its being captured by the Chinese. The French expected to occupy the heights commanding the Pagoda anchorage. The Chinese forts on the Min River are holding out well against the French bombardment. The French gunboats

are still unable to pass down the river. The Chinese authorities are confident of the strength of their forts. It is reported that there are 75,000 Chinese troops in the vicinity of Foo Chow.

The following bulletin shows the progress of cholera in Italy the last twenty-four hours: deaths 38; new cases 78. At La Spezia in the last thirty-six hours there were 17 deaths.

The report of the cholera in the Southern Departments of France during the last twenty-four hours is as follows: Herault, seven deaths; Gard, one; Aude, one; Eastern Pyrenees, twelve. Two deaths from cholera occurred at Toulon last night. The condition of the city is improving. There were no deaths from Cholera at Marseilles last night. The relief offices will close September 1st. The public have subscribed 512,300 francs for the cholera sufferers.

Advices from Calcutta, India, state that a famine in Mysore is inevitable, owing to the drouth. The authorities are taking no steps to provide relief.

Ten head of cattle were killed at Elmhurst, Ill., yesterday, under the instructions of the State Veterinarian, Dr. Paaren. The post-mortem examination showed that the disease was pleuropneumonia of the most virulent type.

Dr. Salmon has submitted his report concerning pleuro-pneumonia in Illinois to the Bureau of Animal Industry. If the infection shall be traced to the herd of Mr. Dye, an extensive Ohio speculator in Jersey cattle, he says it is probable the disease has been sown among animals of nearly every State in the Union. The malady is unquestionably pleuro-pneumonia.

Aug. 28.—Admiral Courbet seems to have been entirely successful before Foo Chow. He silenced the principal Chinese forts without firing many guns. The Celestial troops fled like cowards before the fusillade. There is no confirmation of the sensational rumor that the Chinese had annihilated the French forces in Tonquin.

The following shows the progress of the cholera in Italy for the last twenty-four hours: Bergamo, 13 fresh cases; Bologna, 2 deaths, 1 fresh case; Campobasso, 6 deaths, 17 fresh cases; La-Spezia, 8 deaths, 19 fresh cases; Milan, 1 fresh case; Naples, 3 deaths; Parma, 5 deaths, 2 fresh cases; Turin, 5 deaths, 7 fresh cases. In the Province of Cuneo there were 27 fresh cases, of which 26 were in the Town of Busea; 21 of these cases have already proved fatal.

At Toulon, France, there were two deaths from cholera last night. At Mourillon, outside the city, there are five fresh cases, one fatal. The temperature has fallen suddenly.

There was one death from cholera at Marseilles last night. There were four deaths from cholera at Toulon to-day, two at Laseyne, and five at Marseilles. The record of cholera in the Toulon hospitals for the twenty-four hours ended this evening is: Admitted, 4; died, 1; under treatment, 37. Deaths from cholera in the departments of Southern France to-day, 31.

In Lima, Peru, yesterday, there was a storm of bullets for over six hours. Caceres entered the city with his rabble yelling and firing. The night before all the Government troops were withdrawn into the Cuartel and the palace, and the entry of Caceres, although not unexpected, was somewhat of a surprise. His men captured the Cuartel and the churches Mercede and San Augustin, from which they kept up a fusillade. They also

attacked the Guadalupe Railroad station. About 150 persons were killed in Mercaderes and Bodegones streets and near the palace square, where the fire was hottest. Finally the Government troops made a sortie and drove out the mob. Caceres was accompanied by about ninety horsemen. They appeared to have been traveling all night, and were not in condition to fight with troops well fed and fresh from their beds. Three hundred prisoners were taken. Caceres escaped. All telegraph wires were cut for miles out of the city, and no trains run. Nothing occurred at Charillos. The cable staff is all right. Heavy guns were heard for some hours, but no news as to the locality of the firing was received up to 9:30 a. m. All is quiet this morning in Lima. Dead men and horses are being removed and pools of blood cleaned up. The fight in San Augustin Church proceeded with closed doors. Caceres is said to have 1,300 disciplined troops, who were to have attacked Callao. These may return. Last night there were no guards in the streets. All were in the Cuartel and palace.

FIRES—STORMS—ACCIDENTS.

August 22.—The forest fires which originated on the plank road and crossed over to the East Tawas road, Mich., have done great damage to the crops, burning standing grain, hay in stack, baking potatoes in the ground, and burning farm fences several miles in extent. On the old Folly farm, fifteen tons of hay and the barn were burned yesterday, and two men had a narrow escape in rescuing some valuable horses which were pasturing on the place. Yesterday afternoon the woods nearly the entire length of the west side of Law's Lake were on fire. The big crossway connecting that town and Wilburtown will be greatly damaged, though not destroyed. A large tract of valuable cedar is now burning on the north side of Law's Lake. To the north of Nelson also fires can be seen. There is also a large fire in Hazen's timber. During last night a heavy northwest gale fanned the flames and caused the fire to run through the Beams and Newman tracts. Marshes and cedar swamps which no one can remember seeing dry are dry now. The house of Julius Hartman was burned, and only one article was saved from it. It is estimated that 5,000 acres are on fire and burned over. Loss by fire at Boonsborough, Iowa, \$25,000. The most disastrous and destructive fire ever occurring in Eastern Ohio has just visited the thriving little village of Sarahsville, in Noble County, and came near sweeping the entire town away. Loss \$70,000. Loss by fire at Hartford, Conn., \$15,000. Cincinnati, O., \$50,000. Augusta, Ga., \$30,000. Danville, Va., \$12,000. New Bedford, Mass., \$30,000.

The United States steamship Talapoosa, was sunk off Cottage City, Mass., last night, by collision with another vessel. Four persons were drowned.

In the Greenback colliery, near Post Shamokin, Pa., seven men were suffocated by black damp while battling with a colliery fire.

August 23.—Loss by fire at Duluth, Minn., lumber yards, \$100,000. Rathdrum, Idaho, \$58,000. Spokane Falls, Wy. T., \$20,000. The Michigan forest fires are under control.

A train on the New York & New England Railroad was thrown off the track near Quinebaug, Conn. One smoker and a passenger car fell down an embankment a distance of twenty

feet. Many passengers were seriously injured.

Aug. 24.—Loss by fire at Cynthiana, Kentucky, \$50,000. Independence, Ind., saw mill, \$17,000. Peoria, Ill., \$4,000. East Saginaw, Michigan, \$25,000. Indianapolis, Indiana, \$6,000.

Aug. 25.—Every building excepting one, was burned by the forest fires at Harmon City, Michigan. The black muck in the swamps is burning to the depth of several feet, burning under the roots of the large trees, which topple over into the burning mass. One million feet of logs were burned at West Bay City. Loss by fire at Fort Wayne, Ind., \$12,000. Bourbon, Ind., \$10,000. Shreveport, La., \$35,000. Gravenhurst, Ont., \$50,000.

Fire has been raging for three days in Rowa, a town in Austrian Galicia. Three hundred houses have been destroyed, and 3,000 persons are homeless. The fire also destroyed 114 dwellings and 327 farms in and about the large market town of Rozwadow. The harvest, just gathered, was all consumed. There is great dearth of provisions in the town.

Very heavy prairie fires are reported in Umatilla county, Oregon. These fires result from incendiarism, and create great excitement about the Umatilla Indian Agency and the towns of Alkali and Blalocko. Many square miles have been burned over. The destruction of grass is great. At latest accounts the fires were still fiercely raging. The result will be great hardship among many large stockmen of that region during the coming winter.

The heaviest rain-storm known for ten years visited Independence, Mo., last night. The rain fell to the depth of four and one-quarter inches. Lightning struck the Methodist church on Delaware street, tearing off the roof; also the windmill at the gas-works. John Walburn, fireman at the gas-works, was knocked insensible, but soon recovered.

During a recent storm off coast of Newfoundland four men and two women are known to have been lost. It is reported that several boats were lost in St. George's Bay.

Three young English students attending the Moody School at Greenfield, Mass., were drowned Monday evening while bathing.

Aug. 27.—Fire in the Renselaer Polytechnic Institute, at Troy, N. Y., caused a loss of \$20,000. Loss by fire at Missouri Valley, Iowa, 6,000. Uhrichville, O., \$35,000. Parkedale, Ont., \$10,000. Sherman, Tex., \$5,500.

Forest fires have committed great ravages in the vicinity of St. Francois du Lac, Quebec.

At Edwardsville, Kansas, Mrs. Maria Humphry was struck by lightning this morning and instantly killed. Much damage was done in the county during the storm and many frail houses wrecked. The crops were a little injured.

FINANCIAL AND CROP REPORTS.

During the week ending August 22, there were 197 failures in the United States and twenty-two in Canada. In both countries there were 220 failures last week.

It is thought that the value of the agricultural products of California this year will be \$81,000,000. About \$56,000,000 worth of the product will be exported.

Chicago millers complain of the appearance of "smut" in wheat received from Southern Minnesota and Southern Iowa. The "smut" renders the wheat almost useless for flour purposes.

Grain-Inspector Drake says that after a good deal of scouring in the mills "it may be turned into low grades of flour."

An English railway journal gives facts about the proposed extension of the railways of India which are of interest to the farmers of this country, as the competition of Indian wheat with American wheat is really a competition between Indian and American railways. The Government of India, it says, proposes to construct thirty-four lines belonging to private companies, with a total mileage of 3,432 and a capital of \$121,440,000, and to encourage thirty projects by guarantees extending to 3,896 miles and costing \$140,000,000. These sums are to be raised in part by Government loans and in part by private subscriptions encouraged by Government guarantees. It is believed that capital will also enter without the stimulus of Government guarantees into the work of building roads by private enterprise alone. The total mileage of India when the roads already under consideration are completed will not be much more than 20,000 miles, and the lines will be built slowly. Their usefulness to the Indian competitor of the farmers of the Mississippi Valley will be much impaired by the fact that military and political reasons will influence their routes and operation. The competitive causes that are at work to reduce the railway rates of the United States will be unknown in India, and in that fact exists a great measure of protection for us against our Asiatic rivals.

The financial condition of Mexico is much improved. The banks of the City of Mexico are offering loans freely, and at lower rates than at any time previous this year.

Heavy warm rains fell in Minnesota and Dakota August 23d. The fears of frost which prevailed have passed away. The corn crop will be greatly improved by the rainfall, and grain will not be damaged to any considerable extent. Wheat in Southern and Central Minnesota is in shock.

The Turkish Council of Ministers has approved of the proposed reduction of the petroleum dues.

The *Mark Lane Express* in its weekly review of the corn trade says: Heat and drouth continued throughout the week. The harvest is already finished in the earlier districts. Should the heat continue harvest will be finished this week. Returns so far received show the average yield of various kinds of grain per acre is as follows: Wheat, thirty-three bushels; barley, thirty-three; oats, twenty-nine; beans, twenty-six; peas, twenty-five. Rates for wheat are declining. The finest red wheat commands from thirty-four to thirty-six shillings, and white wheat thirty-eight shillings per quarter. Such prices never occurred before in this country. It is probable they will decline still more. Sales of English wheat the last week 39,993 quarters, at 36 shillings 4 pence, against 37,603 quarters at 43 shillings 8 pence the corresponding week last year. The condition of foreign trade is tangled and indescribable. Cash offers only what values really are. The supply on hand is large. There were eight arrivals off coast. One sold, nine were withdrawn, and four remained, including one American spring wheat. Thirty cargoes are due. Wheat cargoes on passage or for shipment meet with a restricted and cautious demand. Flour is cheaper. It declined during the week 1 shilling a sack all round. Maize is weaker. In barley, beans

and peas nothing is doing. Oats are dull. Linseed is quiet and unchanged.

Reports from the twenty-six leading clearing-houses of the United States for the last week show a decrease of 24.7 per cent in the aggregate clearances. In New York the decrease was 31.6 per cent; in Chicago there was an increase of 2.1 per cent. Outside of New York the decrease was but 5 per cent.

W. R. Penick, wholesale druggist of St. Joseph Mo., failed August 27. His assets are said to be equal to his liabilities—\$75,000.

Frosts the night of August 24th, seriously damaged the corn and buckwheat crops in Northeastern New York and in portions of Vermont, Connecticut, and New Hampshire.

Chicago elevators contained August 23, 3,089,615 bushels of wheat, 1,258,324 bushels of corn, 382,757 bushels of oats, 206,347 bushels of rye, and 22,822 bushels of barley. Total, 4,959,865 bushels of all kinds of grain, against 7,880,840 bushels a year ago. During last week the stock increased 1,061,858 bushels, including an increase of 435,053 bushels of wheat and 297,740 bushels of corn. For the same date the Secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canada is 17,124,541 bushels of wheat, 3,676,074 bushels of corn, 1,821,699 bushels of oats, 551,482 bushels of rye, and 191,316 bushels of barley. These figures are smaller than those of a week ago by 119,314 in wheat and 752,343 in corn.

GIVING WITHOUT MONEY.

The poor give more than the rich. This proposition holds good as a general principle. Money is by no means the only thing to give in this world; neither do large gifts necessarily contribute more to the happiness of the receiver than small gifts.

Go into any country community and converse with the people. Ask who ministers most to their happiness. You will very likely be told of some poor people who go from house to house, wherever sorrow and suffering demand consolation or relief.

It is astonishing how much one without money can give! A kind word, a helping hand—the warm sympathy that rejoices with those that do rejoice and weeps with those who weep!

No man is so poor, no woman is so poor, as not to be able to contribute largely to the happiness of those around them.

Look on the bright side. It is the right side. The times may be hard but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine, and not the cloud, that gives beauty to the flower. There is always before and around us that which should cheer and fill the heart with warmth and gladness. The sky is blue ten times where it is black once. You have troubles it may be. So have others. None are free from them—and perhaps it is as well that none should be. They give sinew and tone to life—fortitude and courage to man. That would be a dull sea and the sailor would never acquire skill, where there was nothing to disturb its surface. It is the duty of every one to extract all the happiness and enjoyment he can from within and without him; and above all he should look on the bright side. What though things do look a little dark? The lane will have a turning, and the night will end in broad day. In the long run the great balance rights itself. What appears ill becomes well—that which appears wrong, right.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

"NON-ESSENTIALS," WHAT ARE THEY?

VERY frequent do we hear the expression, "We agree upon the *essentials* in Christianity, but upon the *non-essentials* we differ." The parties who say this, mean, I suppose, that there are certain matters of faith and practice that are necessary to *Salvation*, and that, upon these they all agree. (that is the various so called Orthodox and Evangelical churches.) And that the matters concerning which they do not see, or understand alike, are not necessary to *Salvation*, and may be believed or practiced, or not, as they may elect, God being indifferent in the case.

As a church we have always met this position of the Sectarian world, by the simple proposition if the so called *non-essentials* is a matter to be believed, or practiced, or both, by virtue of a positive command of God, and applying to the present generation, that, it is essential to *Salvation*, on the ground, that Jesus declared that "Man should not live by bread alone but by every word that proceedeth from the mouth of God," and "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth, the will of my Father which is in heaven."

To these who say a birth of the Holy Spirit is not essential, and to those who affirm that it is not necessary to be born of the water, we always reply, that Jesus saith, "Verily, verily I say unto thee; Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." If they would accept the Inspired Translation, we would quote, "Break not my commandments to save your lives," and "Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven." Men can teach by example as well as by precept, either in obedience to law, or in disobedience. And it is written, "Therefore, to him that knoweth to do good and doeth it not, to him it is sin." And "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law."

Every duty is essential either for our temporal or eternal well-being. It was essential for Noah to build the Ark of the form, size, and material that God commanded; had he deviated in either particular, he would have come under condemnation, and it would never have been written to his glory, that "In all things whatsoever God commanded Noah, so did he." It was essential that Moses should build the Tabernacle according to the "pattern" that God gave him. It was essential that

the people should "look" at the brazen serpent, erected on a pole in the wilderness by Moses, in order that they might "live," or be saved from the effects of the bite of the venomous living serpents. Not merely to believe that they would be healed if they did look; but to *look* was the essential act.

It was essential for Joshua and his fellow Israelites to march round the walls of Jericho seven days, once a day, and seven times on the seventh day; and it was essential that the priests should blow their horns, and for the people to shout, in order to obtain the promised display of divine power in the overthrow of the massive walls of Jericho. It was essential to the healing of Naaman the Assyrian leper, that he should dip himself seven times, and in the river Jordan. It is essential to do as God commands at all times, in order to receive the favor or blessing promised, whether that blessing be a present temporal, physical, or spiritual one, or that which concerns the world to come.

The principle is clearly taught in the revelation of August, 1831.

"But he that doeth not anything until he is commanded, and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not, I revoke, and they receive not the blessing; then they say in their hearts, This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath and not from above."

It seems to be hardly necessary to say to Latter Day Saints, that the promises of God are conditional, or that God is unchangeable; and that in times past failure to keep his commandments brought sore trials, and heavy afflictions upon the disobedient, as Paul said to the Hebrews, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation," &c. If transgression and disobedience, *i. e.*, doing what they ought not, and not doing what they ought to have done, brought punishment or a "just recompense of reward," God, who is no "respector of persons," will surely punish transgression and disobedience to-day as in former times. The church was commanded fifty years ago, to purchase all the land in the region around about the land which was appointed for the beginning of the gathering of the Saints. They were told that if they did not purchase the land, they would be scourged by their enemies, and driven from the land. They failed to obey, and were scattered, and but few remain to receive an inheritance, as the word said should be the case. The church treated lightly the things they had received, and brought upon themselves condemnation. The Lord declared that they would get into bondage, in the statement that he would raise up a man like unto Moses to deliver them from bondage; and that he would lead them like Israel of old. Israel was forty years in the wilderness

before they were permitted to enter Canaan; in the fall of 1833 the Saints were driven out of Jackson county, Missouri, and particularly Independence; and in 1873, or forty years after, a branch of the church was organized in Independence, by Bro. E. C. Brand, (I believe). As Israel of old was in bondage, so is Israel of today, not slaves or bondmen in Egypt, it is true, but a worse bondage if anything, that of the mind, or spirit, as witness the abject fear of the leaders, on the part of the people of Utah, doing as they are told, without questioning the justice or righteousness of the counsel, submission in meekness, and with no courage or apparent desire to assert their right as citizens of this great Republic, to freedom of thought, and speech, and action.

This man to be raised up should lead the people out of bondage, and how? Evidently by leading them back to the old paths, or to return to the "former commandments," "not only to say but to do," and to lead them to remember the Book of Mormon; for it was by treating lightly these commandments, and by forgetting the Book of Mormon, that they went into sin, and darkness, in blindness and unbelief, led captive by Satan at his will. All such pretenders to the presidency of the church as Brigham Young, J. J. Strang, Sidney Rigdon, and others, led those who followed them to disregard the word of the Lord in many respects, notably, however, on the marriage question, on the gathering, and on tithing.

The latest commandments given on the "gathering" through Joseph Smith, were to "gather into the regions round about," a certain particular spot where the "beginning of the gathering," took place. Those regions were designated as Jackson county, and counties round about. These so called leaders, disregarding the command to gather into the "regions round about," went off, with their followers to Utah, Wisconsin, Pennsylvania, and elsewhere. It matters not, if as it is argued, and may safely be admitted, that the Lord revoked the command to gather to Independence, and build a temple, and did not require it at the hands of that people any more; yet the fact remains, that the command to gather into the regions round about was not revoked, but reiterated in the revelation of 1873, given to the church through the present Joseph, and endorsed by General Conference, as being what it purported to be, a "revelation from God." Now the Presidency of the Reorganized Church, have sought to honor the revelation or former commandments, and those which were given after, (except it may be—the "word of wisdom" not fully), and to remember the Book of Mormon. Now as far as the "gathering" is concerned, its essentiality or non-essentiality, depends on these two points. First. Did God command it, and does he now command it? Second. What was its purpose or object? To say that God did not command it, is to deny the revelations given through the former president of the church, and that given through the present president, and to repudiate the voice of the General Con-

ference in its acceptance of the same as a revelation from God. Is the church prepared to take this ground, and to abide the results? Let the Elders ponder this question well, as they may have to take positive ground ere long on the question. If it is the law of God, what will you do in the case of those who reject it? If it is not of God, then what shall be done with the revelations which have been received heretofore as the word of God on the subject? What was the object or purpose of gathering? A temporal or eternal salvation? If the latter, then for reasons that all can see, it must form part of the gospel, and must be preached as such, must be believed, and must be obeyed, or else salvation hereafter can not be assured. If a part of the gospel now, it must have been a part of it in Paul's day, and whenever and wherever the gospel was preached. And if not part of the gospel then, it is not essential to salvation in the world to come. It must therefore be essential for a temporal salvation, as the ark was essential to save from the dangers of the flood. This appears to be its purpose, even to save from various evils, calamities, &c., which were to come upon the world. See sec. 45, par. 12, 14 Doctrine and Covenants; Luke 21: 34-36; Rev. 3: 10; Isa. 26: 20, 21. No issue could justly be taken with any one who does not choose to gather into "the regions round about," or to any particular city or town. If it is a command of God, designed to save the obedient from temporal ills, those who ignore it, must abide the consequences, or in other words suffer with the world. But if the ground is taken that there is no commandment in force requiring gathering anywhere; then issue can be taken. If the doctrine be repudiated as not being of God, or in other words, if the revelations on the subject are denied, then the Church must take issue with any who so deny, if any do. Tithing is essential as a temporal measure, and is also commanded of God. See revelations of July 8th, 1838, and October 6th, 1861; and if not a part of the gospel, it is essential to its promulgation. Steam is not a part of the engine, yet it is very essential to the driving of the machinery; without it it would be of but little practical benefit. Air is not a part of the body, but without it the body would die, would be but lifeless clay. The revelation of 1861 expressly says:

"In order to place the church in a position to carry on the promulgation of the gospel; and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing," &c.

Its essential character is seen, by the words of the 2nd paragraph, "As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment." A most serious admonition. It is essential to the promulgation of the gospel, and that is essential to the salvation of the souls of millions perhaps, for they can not hear without a preacher, and he can not preach except he be sent, and how can he be sent unless the church has the means to send him, and to provide for the family he may leave at

home? Is tithing then a non-essential, and yet God declares, he will hold the Twelve and Bishop responsible for the manner in which they execute this law? If they are to execute this law, (no matter just now, what the term "execute" may mean), and God will judge them at the day of judgment for a non-performance of duty in the matter, how can the Church say that it is not essential for them to obey the law? What does the revelation of February, 1831, say concerning the "law."

"He that receiveth my law, and doeth it, the same is my disciple; and he that saith he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you."

If tithing is the law, or part of the law of God, given for the government of this church, then it is evident that it is not only essential for "the promulgation of the gospel," but for membership in the church also. If it is not binding on the church to observe the "law of tithing," it can not be obligatory upon the Bishop and the Twelve to "execute" the law; and the revelation of 1861 can not apply to the Bishop and Twelve of *this* church. But if it does, and that can not be doubted by those who believe that the revelation of 1861 came from God, then the church is as much under obligation to observe the law, as the Bishop and the Twelve are to *teach, explain, or execute* it. We argue that it was as much the duty of the people to be baptized as it was for the former day apostles to baptise them, as they were commanded to do in Matthew 28: 19. And the Elders are to see that the "law is kept," that is, those Elders whose especial duty is to execute any especial law, or those whose especial duty it is to enforce the law. It makes no difference whether there is any call now or ever will be to build a temple, lay the foundation of Zion, or to pay the debts of the Presidency; the tithing was also "for the priesthood," or as I understand, for the support of their families, and to send them out to preach the gospel; and that there is urgent need of means to this end, no one who understands the necessities of the work in this direction can deny.

Referring to the whole church, and no individual, I would say, that I think the time has come for it to decide what is, and what is not the doctrine, the faith, the order, the law of the church, and then to refuse to recognize as its representatives those who will not teach or obey what it determines as its faith and order.

I am in favor of full latitude for thought and expression on all mere theories or speculations; but I am in favor of authoritative declaration of what is the doctrine of the church as the essentials to salvation; and what are the essentials to the harmonious working of church machinery. It is, however, quite well understood what steps are necessary to a union with the church; it ought to be as clearly understood what faith and works are essential to a retention of the union. If a General Assembly is not practicable at present, at any one time and place, yet it is possible for the several quorums to meet at such time and place as they may agree, and re-

main until every mooted point is understood or settled; and then a general meeting of all could be arranged, and a comparison of notes be made, and the points of disagreement, if any, could be canvassed and understood. To say that a unity of understanding could not be reached, is to say that the church has lost or forfeited the Spirit of God; or if not, that the Spirit will not guide into all truth, and that God refuses to give wisdom to them that ask for it. When the quorums have agreed among themselves, and meet with the others, and should not agree upon a point or so, then after each side shall have presented its reasons, and there is not a unity of understanding reached, then will come the necessity of an appeal to the source of wisdom, and will be followed by a satisfactory answer. However, it is hardly possible that quorums, as such, would differ; but that individuals in each would in all probability take similar grounds on different points, and if one could become unanimous, all could, and likely would, if led by the same spirit. The effort is worth the making at least.

Some such movement doubtless was contemplated in the revelation of 1882; for the Spirit said: "Ye can not now prosecute missions in many foreign lands, nor is it expedient that the Elders of the first quorums be sent out of the land of America, until the work of the reorganization of my church be more fully established, and a greater unity of understanding between them be obtained." There should be first a unity of understanding among the individual members of the several quorums; and to this end they should get together as quorums, and come to an understanding on points of church polity and doctrine, and then compare their findings one with the other, and if there is a disagreement, discuss the subject, quorum with quorum, till all can understand it, and if there should be a failure to reach an understanding between any two or more quorums, then let wisdom from above be sought for and obtained.

Before I close the subject of essentials, I wish to refer to the use of water instead of wine in the Sacrament of the Lord's Supper. It is argued that a revelation was given at one time that it did not matter what was used,—*i. e.*, what kind of bread, and whether water or wine. But if there was such a revelation, and given at the time named, *i. e.*, when the saints were journeying toward the "promised land, and were passing through a country where there was only corn bread to be had, and no wine only that which they would have to buy of their enemies, perhaps, it is no excuse for branches who have abundant time and opportunity to prepare wine from one season till the next. The declaration of the revelation found in section 86, Doctrine and Covenants, is that in the sacraments "that it should be wine, yea pure wine of the grape."

In section 17, par. 22, it says: "It is expedient that the church meet together often, to partake of bread and wine in remembrance of the Lord Jesus." Then follows the command as to how the "wine"

shall be administered. "He shall take the cup also, and say, O God, the Eternal Father; we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this *wine* to the souls of all those who drink of it, that they may do it in remembrance of the *blood* of thy Son which was shed for them," &c. I contend that I have no more right to substitute the word *water* for *wine*, and change the formula given, and say bless this *water*, or as some say bless this "water as wine," than I have to substitute cheese for bread in the paragraph preceding, or to substitute sprinkling instead of baptism, and say I sprinkle you in the name of the Father, &c. I resolved several years ago to not partake of water for wine, nor ask a blessing on it, unless it was not possible to procure wine, and that can hardly be the case in this country; for even if it can not be made by the branch, it can be bought, pure sweet wine, made for sacramental purposes, by those who are not known as enemies, and can be bought in quantities to suit. If it is not essential to do as God has commanded, or to follow the pattern he has given, why in the name of common sense were they given at all? We are expressly told to "Give heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God." If we are honest in our publicly expressed belief in present revelation; and honestly believe that God has spoken in these days, let us decide just how much we believe has come from God, whether every purported revelation, or just certain ones, and then live up to them, or else abandon the doctrine of present revelation, and stand on the New Testament alone. For my part I know that God has revealed light and truth and wisdom in these days, both to myself and through myself, as well as through others; and when I abandon what I have known of this latter-day work, I expect to be consistent, and take the only course left, and that is to disbelieve in Christianity altogether. I am not satisfied with this "daubing with untempered mortar." This "milk and water" policy. I am prepared to learn by the authoritative declaration of a General Assembly of the spiritual authorities of the church, just what the law and order of the church is; and if I do not feel that I can conscientiously and consistently teach and practice it, I propose to step down and out. And if the church does not hold what I believe to be truth, and essential to salvation, and will not consent to my holding and teaching it, I will teach it without its consent, and step outside to do it, as I have done before.

But I consider that this church stands pledged to the reception of truth continually, and has put itself on the platform of progressive thought; yet it must have a positive theology, and in the very nature of its organization, has the right to declare what is truth and what is error; what shall be believed and taught, and what not. Not that it shall say to any one, you must believe this or that, and you must abide with us, whether you will or not; but that you must believe this or that, or you can not abide with us, and you may

depart in peace. We claim that we have apostles like as in days of old; but in practice they are considered as another of the non-essentials. They are treated as mere figure heads, and the fault may be their own, in not occupying ground confessedly their own. But be that as it may, whoever heard of any one quoting the sayings of Apostle Ells, or Briggs, or Gurvey, or Kelley, or Lambert, or A. H. Smith, or Lake, as being of authority, or of equal weight with that of Paul, or Peter, or James, or John. We boast of "signs following the believer," and of possessing "spiritual gifts," and yet say that the devil is ever ready to imitate the genuine, and we must be extremely cautious; and that we do not particularly desire any of the outward gifts; we want wisdom, (and show a lack of wisdom in the very position), and the fruits of the Spirit. Why should we not have wisdom? Yes; those to whom the Spirit wills to give it. "But we all need wisdom." I am strongly inclined to believe it. But must we not "covet earnestly the best gifts," and is not that wisdom? It does not say gift, but gifts. Well, what are the best gifts, for the others may be non-essentials? There are no non-essential gifts. The idea of a gift of God being non-essential is preposterous. One member can not say to another, I have no need of you. If there was one gift better than others, and all shall covet, and possess that one, where would be the body? for it would be but one member only. The best gifts for one may not be the best for another; and so the Spirit divides "severally as he will." Each gift is best for the purpose it was designed. The eye is the best gift to the physical body to see with, but not the best to hear with; nor are the ears the best gift to talk with, nor the tongue to walk with, nor the feet to handle with, nor can the hands do the work of the lungs, nor they the work of the stomach, &c. There are no non-essentials in the body of Christ, as there are none in the human structure. There are no non-essentials anywhere; every thing has a use, is good for some purpose. There is one great essential in spiritual matters, and that is to learn that God says what he means, and means what he says.

T. W. SMITH.

OUR DESTINY.

"FOR I have created him for my glory, I have formed him, yea I have made him."—Isa. 43:7.

If there exists an Intelligence and Power, designing and creative, and sustaining all things toward and for an object, it must be to subserve the interests of man, or a higher grade or order of beings—evidently not a lower. The Psalmist says:

"When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the Son of Man that thou visitest him."

Made a little lower than the angels, crowned with glory and honor, dominion over the beasts of the field, fowls and fishes, &c. "When I consider the heavens," &c. The idea that God has so much to do

and so much importance is attached to this speck in the universe—this planet on which we have a being, an existence, which above, beneath and around us, is so wrapt in mystery that the power of man has never been able to dispel, was a thing which in my early religious experience used to trouble my thought. "When I considered the heavens," the starry hosts, and the fact of innumerable worlds, it exhausted my thought, and blotted out comprehension in the twinkling of an eye; and I said, What is man, and what does he amount to? Certainly in a corporeal or sensual thought, nothing. My heart was faint; here my way was barred, and I could go no farther; but when I turned my thought inward, I said, *What for am I? Why do I exist? My being was not of my own projection; or if being pre-existent, I knew more than I do now. My present ignorance must of necessity render my conclusion, or opinion, faulty, imperfect, insufficient. On the other hand I found myself possessed of aspiration, desire, wants, capacity, which perhaps were boundless, reaching far out, over and beyond the possibilities of this world and life of the senses, into the realm of the unknown, and secured only by the exercise of hope.*

Socrates said that "the power to conceive the idea of immortality, proves man to be immortal." It did not satisfy me. It is an argument, but proof is a strong word. Nothing but immortality can prove man immortal. To-morrow will always be in the future, no matter how reasonable or probable evidence may make it; at any rate the to-morrow which lies beyond the grave is so wrapt in doubt and mystery, and that, too, not among the ignorant so far as the wisdom of this world is concerned; on the contrary, an argument is claimed against the idea of immortality from the fact that so many intellectual people oppose it, and consider all the claims that analogy, or religion, can or has made in its favor, far too weak to justify a belief in its truth. But after all, the faith of the Stoics in all ages has been a negation of the hopes of others, rather than a hearty affirmation of anything; and the Jews required a sign, and the Greeks sought for wisdom, and Jew and Gentile are still unsatisfied, and still continue their search for both.

The quality of this planet, or earth, may be superior in its adaptability to produce the changes which may ultimate in grandeur and glory for man. The interest centered here is abundantly testified by the Scriptures. Paul, in Ephesians, 1:9, 10, says:

"Having made known unto us the mystery of His will, according to the good pleasure which He hath proposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."

When is this gathering to take place?

"And righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth: for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem."

"And the Lord said unto Enoch, Then shall you and all your city meet him there; and it

shall be Zion, which shall come forth out of all the creations which I have made."

"And plagues shall go forth, and they shall not be taken from the earth, until I have completed my work, until all shall know me who remain, even from the least unto the greatest, and shall lift their voice, and with voice together sing this new song, saying, The Lord hath brought again Zion; the Lord hath redeemed his people; the Lord hath gathered all things in one; the Lord hath brought down Zion from above; the Lord hath brought up Zion from beneath."—Doctrine and Covenants, pages 133, 229.

"And I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven; and I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with him."

"Blessed are the pure in heart, for they shall see God."

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Behold, I make all things new. And he said unto me, Write, for these words are true and faithful."

I am glad John did write, and Joseph Smith and Paul; for I believe it. It furnishes the grandest hope that has ever dawned upon this imperfect life. "For I reckon," said Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." It must be so. The present scene is a probation and discipline, which precludes a future life for which it is a preparation. The high law of duty and of sacrifice, can not reasonably be calculated from earthly limitations; and our obedience to the higher law, to duty, demands an eternal existence for completion and justification. "For we know that the whole creation groaneth and travaileth in pain together until now, waiting for the adoption; to wit, the redemption of our body."

When I look backward upon the past, and upon present history of the human race, and see how plentiful sorrow and suffering have been and are; the pangs of hunger of body and of soul that humanity's flood of tears has never ceased to flow, How can I reconcile this all with God's justice and mercy, were it not for the mission of Christ, who said, "I am come, that they might have life, and have it more abundantly." "Brought to light through the gospel," given to us. "Not in word only, but in power and assurance." Humanity, some creature made in God's image is going out of sight, out into the darkness, the great unknown upon a bridge of faith, stolid indifference, ignorance or despair, every second of time; a multitude every day. What provision has God made for us all? The limitless expanse argues room for all. The aspirations of every soul signify its possibilities; and more, the birth of new desires is the promise of greater achievement. This seems to be true, whether in the ascending or descending scale. What is our destiny? "As the stars differ one from the other in glory, so also is the resurrection from the dead." "All that are in their graves shall hear. They that hear shall live." There as here,

there will be blind people that have eyes, deaf ears, hearts that understand not. Like Judas, who after "his transgression went to his own place." God will look after his own vindication of character in justice, mercy and truth. Sin is a transgression of law, known law, else no moral penalty can be justly attached.

Not one person in a hundred ever read the Bible. Fourteen hundred million people in the world to-day, and only one hundred and twenty million have Bibles. How few ever lived who have heard of Christ. God will take care of the sparrows and of them. What is our destiny? Light has come to us, and condemnation will follow its rejection. Paul said to some called to be saints, "Some have not the knowledge of God. I speak this to your shame." And they disputed the truth of the resurrection. To the Ephesians he said, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints; and what is the exceeding greatness of his power to us-ward, who believe according to his mighty power which he wrought in Christ, when he raised him from the dead. "Begotten again unto a lively hope by the resurrection of Jesus Christ from the dead," says Peter. John the Baptist came to prepare the way of the Lord, and to make straight his paths then so crooked, through long years of tradition. The law of God had been made void, ineffectual, laid aside "for the doctrines and commandments of men." Jesus and his disciples presented a religion, by which men could worship profitably, "in Spirit and in truth." It was a light which the learned ignorance of his time, however, could not comprehend, surrounded by thick gloom and spiritual darkness. A system of religion by and through which the righteousness of God was revealed to the individual. I see "the King of Glory" in the Judgment Hall, surrounded by priestly hate and bigotry, that could not brook opposition, crowned with thorns, and in prophetic derision hailed as "King of the Jews." With arms outstretched, with pierced hands and feet, in expiring agony I hear him say, "It is finished;" and the record says there was an earthquake, "and the veil of the temple was rent in twain;" and no intervention of priest, save to teach men "the way," was longer needed. Man himself could enter into the holy of holies. A pilgrimage to the holy mountain to Jerusalem was no longer necessary for the true worshipper; but in spirit through faith and obedience to his name, the true worshipper could come to "know of the doctrine," and worship intelligently and profitably anywhere.

Centuries have rolled away; clouds of apostasy from the faith that once brought salvation to men, have obscured the light of the Sun of Righteousness. "Darkness covers the earth, and gross darkness the minds of the people." Babylon, mystery, which John by the Spirit of God foresaw,

is a matter of history and a fact. Churches, temples, religions, everywhere; blind followers of blind leaders, whose disposition to shut the door of the kingdom of heaven against men, neither going in nor suffering those who would enter," is just as good as it was in Jesus' time, as the Elders of Christ's Church can abundantly and truthfully testify. Paul said, in Acts 17, that "God had made of one blood all nations of men to dwell on all the face of the earth," that they should seek the Lord, if haply they might feel after him, and find him." This feeling process has been going on through the ages, to worship is an instinct of the race that argues God and immortality. The prehistoric ruins of so many temples and symbols of worship on this and the other continents of the globe, prove that it is not education, but a part of the being and nature of man. To "worship in spirit and in truth," is the highest means of moral and spiritual elevation possible to man, bringing him nearer to his Maker, learning of His ways assimilating to his divine character in purity and holiness, through the mediation, atonement and reconciliation of Jesus Christ, our Lord. At the times of the ignorance of men in the past ages of the apostasy from the true worship as instituted by Christ, God is willing to wink; but now commands all men everywhere to repent and obey "the everlasting covenant," which so long and so ruthlessly has been broken, "because he has appointed a day in which he will judge the world in righteousness, not according to the creeds of men; and hath given assurance unto all men by the testimony of prophecy fulfilled, the advent of Christ, the testimony of the apostles of his resurrection, and to make the testimony of God's servants of all ages secure to us in our day, he has also "begotten us again unto a lively hope," from the darkness of doubt, uncertainty and confusion, concerning our future destiny which babilon's confusion had brought mankind unto, by dispelling the darkness of the past. That the angel which John saw has parted the clouds, bearing the message which reveals the righteousness of God to men, is a glorious and accomplished fact in our day; and the hearts of God's Saints rooted and grounded in the faith, are enabled to endure as seeing him who is invisible. Are enabled to stand, rejoicing in the hope of the glory of God, and the promise of the final and incorruptible inheritance. The just shall live by faith. As to Abraham and the Saints of all ages, so the righteousness of God is revealed from faith to faith to us. God said to Abram, "Lift up now thine eyes and look from the place where thou art—northward and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever; and I will make thy seed as the dust of the earth. Yet Abram was one of those who "died in faith, not having received the promise." Scarcely a Jew owns a foot of that land, unless recently purchased. Paul says, "Eye hath not seen, nor ear heard; neither have entered the heart of man the things which God hath prepared;" &c.; but God

bath revealed them unto us by his Spirit. The hand of the Lord was upon Ezekiel, 37th chapter, and carried him away in the Spirit; and he saw the *whole house of Israel* in the resurrection, and brought and "placed in their own land."

Abram was assured of this, because the righteousness and faithfulness of God had already been secured by the birth of Isaac when himself and Sarah were old, and according to reason could not expect the fulfillment of the promise, "Sarah thy wife, shall have a son." Now Abraham and Sarah were old and well stricken in age; therefore Sarah laughed within herself; and the Lord said unto Abraham, "Is any thing too hard for the Lord?" Isaac was born, and although time has not permitted the fulfillment of all the promises made to him, yet his seed through Isaac has become already "as numerous as the sand of the sea shore." The whole creation groaneth and travaileth together in pain," and has while man and beast have existed.

Will the better estate be a reality to us? Not here, certainly. The longer we live, the more certain it is, that our ideal is not possible in this life. Can the power of the grave, the awful fact of the dissolution of all the senses men grasp, be annulled by any hope reasonably grounded? "If a man die, shall he live again?" Who was it that said, "I am he that was dead and am alive forevermore, and have the keys of death and hell?" It was he that said to Mary "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." It was he in the faith of whose gospel and of himself, my mother fell asleep, surrounded by the learned ignorance and skepticism of the world, that by its wisdom knew not God in any age; and with hands folded across her breast, awaits the justification and glorious triumph of her faith in the Son of God. A glorious hope; "but hope which is seen is not hope;" but having seen the promises afar off, then do we with patience wait for it, "likewise the spirit helpeth our infirmities." Yes, this is the key which unlocks the mystery of the ages. "If any man have not the spirit of Christ he is none of his." "Men and brethren what shall we do?" "Repent and be baptized, every one of you, and ye shall receive the gift of the Holy Ghost." "Except a man be born again, he can not enter the kingdom of God; can not know of the doctrine" except he do his will, as expressed in his covenant. The "key of knowledge" has been taken away by priestcraft, restored by the angel with the gospel message, with a knowledge of God and a hope of his calling, and the riches of the glory of his inheritance in the Saints. Job was afflicted in body, forsaken of friends; but he looked for the reward of the inheritance in the latter day upon the earth, when the meek shall inherit it. Jesus says: "In the world ye shall have tribulation." As a discipline and a means, this life and its trials are all right; but as an end I should be entirely dissatisfied, and call it a failure to accomplish anything like that which an eternal life or existence reveals in possibility. What is our destiny? Attainment to the stature of the ful-

ness of Christ in the scale of moral grandeur and spiritual power, will certainly bring us to the opportunities for exercise of those powers—reason and analogy demonstrate this—to this the revealments of God by his Spirit through his servants in all ages abundantly testify. In this hope I shall try to endure and fall asleep in a faith predicated upon evidence that appeals to my reason, my affections, all my heart's wants—in the reception through gospel obedience of the Spirit of God, whose power for searching the deep things of God I have been made the recipient of during the last year. I am not satisfied with present attainment; but with David, "when I awake in his likeness, I shall be satisfied."

M. H. BOND.

PHILADELPHIA, Pa. April 11th, 1884.

Selections.

FARMER GORDON'S ECONOMY.

Stephen Gordon was a rich farmer with broad acres of fertile land and money at interest but with all this, was always talking economy. "We must economize," was always his theme. His family consisted of a wife and three boys, and an uncle of his, an old man of more than seventy years.

One morning he entered the kitchen where his wife had just been working over butter, and had the great balls all ready for market. "My! Hannah! What butter! It makes a fellow's mouth water to look at it, and I've got forty cents a pound all winter; it's so much better'n most folks' butter they are willing to pay a good price for't. How much have you made this month?"

"This makes forty pounds this month."

"Well, that ain't bad this time of the year."

"No, but it's real hard work to work over so much butter by hand this cold weather. If I only had a butterworker, it would be so much easier; it makes me very tired when I work over ten or fifteen pounds. Can't I have a butter-worker, Stephen?"

"Nonsense, wife! Pay five dollars for a butter-worker? Why, my mother had a large dairy, and she never wanted a butter-worker; she preferred to do it with her hands and save the money rather than spend it on every new thing that came along."

"Well, your father had more grass to mow than you ever had, and he never had a mowing machine or a raking machine, and you have both."

"Well, don't you see how much time and labor they save? Why, I should have to hire twice the men I do if it wasn't for them."

"And don't you suppose it would save me the same time and strength too?"

"Well, perhaps you can have one some time; but I have got so many things to buy this spring; I've got to have a new horse and wagon, and several new fences, and I don't know what. I tell you wife, we must economize all we can," said Stephen, as he left the room.

Yes, that was always the way when she wanted anything; perhaps she might have it some time, but now she must economize. This her husband said five years ago, when she wanted a new stove, and she was using the old cracked stove yet. It was just so about everything in the house. Her home was bare and comfortable. Didn't she economize in everything? Wasn't her wardrobe threadbare, and also that of her boys? Didn't she economize in everything but her table? Oh yes?—and she rattled her dishes in a way that surprised Uncle Moses in the corner. She would economize in a way that Mr. Gordon would feel it.

"Hannah, you shall have a butter-worker if you want it," said Uncle Moses.

"No, uncle; I will have one, but you shan't give it to me. Stephen can afford it, or I would not have asked him. I have taken too much from you alreday, but now I am going to economize so I can have all I need. Husband is always talking economy to his family but I can't see any way that he practices it himself;—but he is going to."

The next day at dinner Mr. Gordon said: "I guess you forgot to put cream in the coffee, Hannah."

"No I didn't forget, but I am saving my cream for butter. I must make all I can, for we must economize." And a little later: "I'm ready for a pie now, wife, or perhaps you've one of those nice puddings?"

"No, Stephen, it costs a great deal to make pastry and puddings, and it takes time, too. We must economize, you know."

"Papa, can't I have a sled? You said last winter perhaps I might this winter," said little Willie the six-year-old.

"And can't I have a pair of skates?" said Fred, a boy of ten. It is such good skating, please buy them for me."

"No indeed, boys, we must economize. I never had a sled or skates, and I guess you can do without them."

"You must have lost lots of fun, then. I'm real sorry for you," said Willie, with tears in his eyes. "I shan't let my boys go without when I'm a man."

A week passed by. In that time the Gordon family had no pastry, cakes or puddings. Now Mr. Gordon liked all kinds of sweetmeats, and it was hard for him to do without them. He craved them so much that when he went to the store he bought half a pound of block sugar and filled his pockets. He had never "economized" on his likings, and he prided himself on a good table. On going home one night he found the minister and his wife making a call. He was glad to see them, of course; and now, he thought to himself, Hannah will have a decent supper once more. But what was his consternation to see, as he seated himself at the table, nothing but bread and butter, cold boiled ham and apple sauce.

"Well," said Mr. Gordon to his wife, "I am afraid the pastor will think your supper a scant one."

"I'm sorry, Stephen, but the fact is, we have been economizing lately, and they

came so late I had no time to prepare anything different."

"This delicious bread and butter needs no apology, to say nothing of the other good things," said the clergyman.

Poor Stephen! His pride was deeply hurt as he contrasted his table with others that had been spread.

"Have you met with losses recently?" asked the pastor's wife, with concern.

"Oh no," said Mrs. Gordon; "but in the spring, on a farm, there are a great many things wanted, and we are economizing in order to meet expenses."

The next morning Mr. Gordon called on a neighbor, Mr. Jones, to pay him for a pair of young cattle. "Here is the money for the steers," said Mr. Gordon, handing him a roll of bills.

Mrs. Jones was working over her butter in the kitchen. She had a butter-worker, and it was astonishing how fast she made the butter into cakes and stamped them, draining out every drop of the buttermilk without hardly any exertion, while Mr. Gordon watched her.

"Got a butter-worker, I see."

"Yes; and I don't know how I ever lived without one. It is so easy working butter now compared to what it used to be."

"Here, wife, is twenty dollars you wanted for a cloak. Give Mr. Gordon a receipt for fifty dollars."

Mr. Gordon stared. Twenty dollars for a cloak! When had he given his wife that sum for anything? He looked around the kitchen. Here was a model range, and everything convenient and handy with which the farmer's wife could do her work. What a contrast to Hannah's kitchen! He well knew that he was better able to afford such an outfit than his neighbor was.

On returning, Mr. Gordon first stopped at the barn. Here everything was in order and everything convenient to work with. Was it possible that he had made Hannah do all the economizing? In one corner of the shed was something that looked a little like a sled. His little boy had been trying to make one, and the words of the child rang in his ears, "I shan't let my boys go without when I'm a man." He then went into the house. "Where is Hannah?" he inquired of Uncle Moses.

"She's gone over to see Stiles' sick child."

The farmer sat down and took his paper, but his thoughts were too busy to read. He had never looked so mean in his own eyes before. He was still angry with his wife for humbling him so the night before, by giving the minister and his wife such a supper. Yet now, as he thought it over, he wondered how he could have blamed her.

"Uncle Moses, how much do you think it would cost to clothe a woman for a year?"

"It's never cost much to clothe your'n," said he, his black eyes snapping. "I never thought you could have been so mean and stingy with any one as you have been with her. She's too good for ye, and its time ye found it out. You've got enough to keep her like a lady, but instead of that she can't even have things to work with.

Ye'll never get a cent from me, what I have I'll settle on Hannah and the boys."

"That's all right, but why did you not tell me how selfish I was before?"

"Haven't I been telling ye all the time, and what good did it do? If yer stomach hadn't been pinched a little, yer never would have found out how good it was to follow what yer allers a-preachin' to her, 'We must economize; we must economize!'"

"Well, I did miss the goodies, but that was'n't all the reason, and it's never too late to mend."

After dinner Mrs. Gordon went back to the dying child, and her husband went to town. In about two hours he returned with a tinsmith, a new stove, a new churn and a butter-worker; a new sled for Willie and two pairs of skates for the other boys.

When Mrs. Gordon came home she found the children rejoicing over their presents, and Uncle Moses and Mr. Gordon busy getting tea.

"Why, where did that stove come from?" said the astonished woman, and as her eyes fell upon the new churn and butter-worker, she exclaimed: "Why, what does it mean?"

"It means that we have done 'economizing,' for the present, and that you are to have the money for yourself for all the butter you make. This is your capital to begin on," said her husband, as he handed her twenty-five dollars.

After this Mr. Gordon never told his family again "We must economize," and Hannah never gave him any cause to do so.

Conference Minutes.

NORTH-EAST MISSOURI DISTRICT.

Conference convened at Renick, Missouri, August 3d and 4th, 1884; George Hicklin president, and William Vincent clerk *pro tem*.

Branch Reports.—Bevier 110; 1 received by letter. Renick 16; 1 received by letter; branch in fair condition. Hannibal 25. Salt River 27.

Bro. Robert Thrutchley, Bishop's Agent, reported cash on hand, May 3d, 1884, \$5.95, income since \$56.73, total \$62.68; paid out since last report \$55.23; balance on hand \$7.45. Brethren Richard R. Jones and John J. Jones were chosen auditors to examine the agent's account.

Committee appointed at the previous conference, composed of George Hicklin, Ephraim Rowland and Richard R. Jones, reported visiting Elder William Vaughn, to find out his standing in the church, and recommend Bro. Wm. Vaughn to the conference as worthy of full fellowship in the church. The report was received and committee discharged.

Elders' Reports.—Geo. Hicklin, Robt. Thrutchley, Evan Griffiths, Charles Perry, Wm. Vaughn, also John T. Williams and John Taylor by letter; Priests Richard R. Jones and William Vincent; Teachers James Rice and John J. Jones reported.

Committee on Bishop's Agent's account, reported having found the report correct. Report was received and committee discharged.

Resolved, That the next conference be held at Salt River, on the first Saturday and Sunday in

November, 1884, to commence at two o'clock p.m.

Prayer and testimony meeting was held at Bro. Richard R. Jones' house; a good time was enjoyed. The Spirit was there in power. Sacrament administered by C. Perry and R. Thrutchley. Preaching at the hall Sunday forenoon by R. Thrutchley. In the afternoon Elder G. Hicklin preached. Bro. Hicklin preached again in the evening to a well filled house.

CENTRAL KANSAS DISTRICT.

Conference convened on the 9th and 10th of August, 1884, at Netawaka, Jackson county, Kansas; David Williams president, Griffith George clerk.

Branch Reports.—Good Intent 25. Netawaka 30; 1 removed by letter. Scranton 34. Reports of Elders.—William Hopkins, Henry Green, Joseph Menzies, Griffith George, John D. Jones, Alma Dodd, James Buckley, David Williams, by letter Daniel Munns, James B. Jarvis; Priest Hiram Parker; Teachers Robert Smith, Watson Thatcher; Deacon Walter Menzies, reported.

Preaching Saturday evening by Elder Joseph Menzies. Sunday morning preaching by Elder Henry Green, assisted by James Buckley. In the afternoon sacrament and testimony meeting; David Williams presiding. The spirit of peace prevailed during the session.

Elders present 8, Priest 1, Teachers 2, Deacon 1. The general authorities of the Church were sustained, also David Williams as president of district; Griffith George clerk, brother Hiram Parker Bishop's Agent.

Resolved, That when this conference adjourns it does so to meet at Good Intent, Atchison Co., Kansas, on the 8th and 9th, days of November, 1884. Sunday evening preaching by David Williams, assisted by Hiram Parker. Peace and harmony prevailed throughout the entire session.

INDEPENDENCE DISTRICT.

Conference convened at Independence, Missouri, June 7th, 1884; A. White president, T. E. Lloyd clerk. Branch Reports.—Clintonville 15; 2 baptized, 1 received on evidence of membership in first organization. Armstrong 17. First Kansas City 18. Wyandotte 47. Independence 310; 2 baptized, 16 received by letter, 7 received on evidence of membership.

The district president reported in regard to the Clintonville Branch that the members which composed it at its organization were formerly the Belton Branch, and they had emigrated to Clintonville and organized into what is now known as the Clintonville Branch. Resolved, That we accept the Clintonville Branch as a member of this district.

Ministerial Reports.—A. H. Smith, J. C. Foss, C. St. Clair (baptized 2), F. C. Warny, Wm. Newton, F. G. Pitt, S. Crum, J. Brighthouse, T. E. Lloyd, E. Curtis, A. White, R. Etzenhouser, J. Luff, J. T. Clark, J. J. Kaster, J. W. Brackenbury, R. Praetor, S. Maloney, D. S. Crawley, B. Myer, C. G. Lanphear (by letter), H. Falk (by proxy), S. O. Waddell, W. B. Tignor, A. V. Closson; Priests R. May, A. J. Cox; Teacher W. H. Blatz, reported.

J. J. Kaster, J. Brighthouse and T. E. Lloyd, committee appointed relative to the T. J. Franklin case, reported. Report accepted and committee discharged. D. S. Crawley was elected president of District. T. E. Lloyd was continued as dis-

frict clerk. S. Malony was elected to act as assistant to the presidency of the district.

Resolved, That when this conference adjourns it does so to meet at Independence, Missouri, at ten o'clock, on the first Saturday in September, 1884. That this conference sustains the spiritual authorities of the church in righteousness. That the ministry in this district not under General Conference appointment, be requested to report themselves to the district president for appointment to labor as their circumstances may permit.

Preaching in the evening by D. S. Crawley, assisted by Wm. Newton. J. J. Kaster, Bishop's Agent, reported: On hand at beginning of quarter \$90.16; received during quarter \$219.10; disbursed during quarter \$95; balance on hand \$214.26.

Sunday forenoon, preaching by T. W. Smith. After service two were baptized by F. C. Warnky. Fellowship and sacrament meeting in the afternoon in charge of T. N. Hudson and F. C. Warnky. Preaching at night by R. Etzenhouser.

Miscellaneous.

DANISH PERIODICAL.

The forthcoming periodical will be an exponent of the divine mission of Joseph Smith, and the doctrines and practices of the Reorganized Church of Jesus Christ of Latter Day Saints, in contradistinction to the practices of Utah Mormons. And after mature consideration, the undersigned committee has decided (Providence permitting) to launch the first number on the tempestuous sea of time on October 1st, 1884. But as unforeseen obstacles may beset its first issue, it may be the 15th of the above month ere it will be started, we trust, on its prosperous mission. It will be known as TRUTH'S BANNER, and will be published and issued from the Herald Office. Books under the auspices of the Board of Publication will be opened, and all orders and moneys be sent to Joseph Smith, Box 82, Lamoni, Decatur county, Iowa.

Will those who so kindly promised to donate money to help to start the paper, make a note of this, and as soon as possible forward what they promised, as above directed.

For the present, the issue of TRUTH'S BANNER will be monthly, double the size of the *Advocate*, sixteen pages, at One Dollar per year, and will be reduced to Fifty Cents a year as soon as the increase of subscription will justify.

Bro. P. Anderson has consented to act for the time being as its Editor. All who intend to write for the TRUTH'S BANNER, will please address Mr. P. Anderson, No. 1616, Ninth street, Council Bluffs, Iowa. And we hereby appeal to all the Danish brethren and sisters that can contribute, write, translate, etc., to help in these directions. To make the TRUTH'S BANNER a success, is most desirable. To send out a faultless paper is not our expectation. "Be therefore to its faults a little blind;" come to the rescue, and do your best. That improvement and progress may be made in the new, but most essential enterprise, give the coming child proper support, and it will grow and become a power in the land for good. And as drops of water and grains of sand make the ocean and the land, so will dollars and frequent contributions give stability to and make the mission of the TRUTH'S BANNER a grand success.

Brethren H. Neilson of Omaha, James Thomp-

son of Nebraska City, James Ogard of Fremont, Nebraska; P. N. Brix, Denmark; J. C. Christensen, Richfield, Seveir county, Utah; H. N. Hanson, Weston, Pottawattamie Co., Iowa; and R. Warnock of Salt Lake City, Utah; and presidents of branches and the traveling ministry will please act as agents. This co-operation is absolutely necessary to success. We would respectfully suggest, that in sending names you take time, write distinctly, not only the names you send, but the post office, county and state, or name of street and number of house; and so affording every facility possible to enable the employees of the office to do all business entrusted to them for TRUTH'S BANNER with dispatch.

We want to get a good ready, then a good start, then send this little periodical to every dark corner of the earth. A star of hope to the weary and despondent, pointing them to the old paths; and to show Latter Day Israel the difference between promptness and a godly zeal begotten through a love for truth as it is in Christ, and tyranny and priestcraft, as a result of a departure from the simplicity of the gospel of the Son of God.

Think of our little *Advocate*; how boldly it has marched to the front, how many grand sermons has it preached in thunder tones. Who shall estimate the good it has done? Who has helped to keep that little messenger alive and feels regret, save it be because they haven't done more? The Editor, whom we all know, has spoken approvingly of, and will feel a pleasure in helping the enterprise. He suggests if possible three thousand copies of the first number should be printed and scattered here, there, and everywhere. Thanks to the Editor for suggestions and words of encouragement.

From Bro. P. Anderson we learn that enough money has been promised as a donation, to pay for one issue of a thousand copies. Should others act thus generously, and donate, we might issue two or three thousand copies, as we would like as many to see the new born child as possible. But it has occurred to us that we had better begin at a low stage, and gradually grow, than to cut a big spludge at the start and come down with a crash. It's very old fashioned to be sure; but the safest and best way to reach the topmost round of a ladder, is to place the foot solidly on the first round, then the second, and so on. "We don't want to start a Danish paper and have it fall through," said a brother. Certainly not. And to prevent a failure, let every one send one dollar to Lamoni, just as soon as they read this, for a year's subscription, and induce somebody else to do the same. Beside this, let all that can send articles and letters to the Editor for publication. But let none stagger and fall, if perchance errors or faults should appear; rather move to suggest improvement, etc.

It is but just to say that Bro. P. Anderson has no editorial aspiration. Gladly would he leave the honor and responsibility to another. And we, his fellow committee men, do in his behalf crave from all concerned, respect and indulgence, with the assurance that he may be approached; nay more, he will be glad to hear and accept any suggestions, and correspondingly labor to carry into effect that which will prove most effective to place and keep the paper on a solid basis. Latter Day Saints need not fail in this or any other laudable enterprise. Unanimity of feeling,

with well directed and persistent labor, will insure success. Failures only come to us in the consummation of essential work, through disunion, attendant on mistaking license for liberty. With the most ardent desire for the success of TRUTH'S BANNER, and the highest regards for the household of faith, the above is submitted.

Committee { JAS. CAFFALL,
P. ANDERSON,
H. N. HANSON.

THE SAINTS' ADVOCATE.

The July number contains articles on "Utah Progression," "Temples," "Elder George Reynolds," "The Reorganized Church in England," and "Origin of the Utah Mormon Church." The August number contains "Brighamite sealing," "Republicans on Utah," "Mormons forced to sin," "Apostle W. Woodruff," "Utah Freedom," "The Covenant of Salt," and "The Utah Bill." And the September number contains "The Ordinations of Joseph the Martyr," "Lyman Wight on the Succession," and "John D. Lee on Succession."

Send for the *Advocate* to Joseph Smith, Lamoni, Decatur Co., Iowa. Price per number 5 cents, or twelve numbers—one year—50 cents.

After this date Bro. W. W. Blair's address will be Lamoni, Decatur Co., Iowa.

NORTHERN ILLINOIS DISTRICT.

When the Conference of the above named district adjourned, it did so to meet at Mission Branch, LaSalle Co., Ill., October 4th and 5th, 1884, but was omitted in the minutes through hurry, and therefore did not appear.

W. VICKERY, *Sec. of Dist.*

SOUTHERN INDIANA DISTRICT.

The conference of the above district will convene at Union, Jefferson county, Indiana, on Saturday, November 8th, 1884, instead of November 1st, as reported in the minutes of our last conference. This change is made through council, that all the saints may have a chance to vote at the National election.

HARBERT SCOTT, *President.*

DIED.

JOHNSON.—At Blue Mills, Jackson County, Missouri, August 14th, 1884, of flux, Bro. John Johnson. Was born in Denmark, 1827. He embraced the gospel there; came to this country in 1861. The following year he joined the Reorganization in the state of Illinois. Shortly after he was ordained to the office of Seventy. Since that time has continued in the faith of the latter day work, and died strong in the faith of a glorious resurrection. His desires had been for many years to obtain a home in Jackson County, Missouri, which the Lord granted him. However, before his illness, he was at work in Whitesville Mill, Andrew County, Missouri. He left there feeling unwell, and came to his home above named. And as he continued to grow worse, he caused a telegram to be sent to the oldest and youngest of his sons to come home; but prior to that, he had advised his children to obey the gospel. The two boys promptly obeyed, and arrived home about one hour and a half before his departure. He was conscious to the last, recognized the boys immediately when they entered the door, and put forth his hand to bid them farewell. Thus the Lord sustains the righteous to the last. He had the satisfaction to behold all his family around him before he departed. He calmly fell asleep in Jesus. A wife and six child-

ren are left to mourn his death. Funeral services at the Saints' Chapel, Independence, Missouri, by A. H. Smith.

KAY.—At Council Bluffs, Iowa, August 24th, 1884, Edmund Kay, husband of Sr. Kay. Funeral service at his residence by Elder James Caffall, attended by a goodly number of friends. Deceased was born in Little Colton, Lancashire, England, August 24th, 1826. Came to America in 1850. Has lived in Council Bluffs ever since, and proved a kind husband, indulgent father, an honorable and upright citizen. A wife, two daughters, and one son mourn his loss, with many friends.

WAGNER.—At Benwood, West Virginia, July 17th, 1884, of spinal affliction, daughter of John and Capatola Wagner, aged 4 months and 23 days. Funeral services by Bro. G. T. Griffiths.

WAGNER.—At Benwood, West Virginia, August 12th, 1884, of consumption, Bro. John Wagner, aged 32 years, 4 months, 3 weeks, and 6 days. Bro. Wagner was a very honest and honorable man, and accumulated many friends. He leaves a wife and two children to bear the hardships of this unfriendly world. We, the Benwood Branch, have and express sympathy for them, hoping and trusting in our Father who is in heaven, that the day is not far in the future, when we can take her by the hand and call her sister in the bonds of Christ our Lord. Funeral sermon at church, by G. T. Griffiths. The church was filled to the utmost. A. M. TEAGARDEN.

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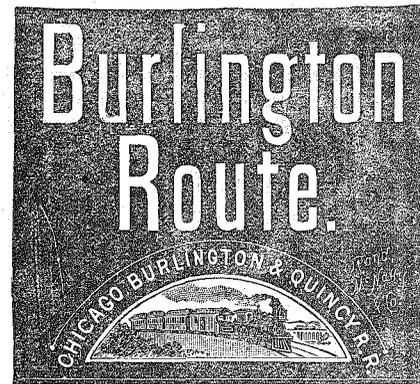
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Farm for Sale. Well improved; 51 acres; all within 1 1/2 miles of Lamoni. Call on or address E. H. GURLEY, Lamoni, Iowa, 2ang6m.

CHICAGO, BURLINGTON & QUINCY R.R. TIME TABLE.

Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p. m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.38 p.m. Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.30 p.m.

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HOME-SEEKERS Should also remember that this line leads direct to the heart of the Government and Railroad Lands in Nebraska, Kansas, Texas, Colorado and Washington Territory. It is known as the great THROUGH CAR LINE of America, and is universally admitted to be the Finest Equipped Railroad in the World for all classes of Travel.

Through Tickets via this line for sale at all Railroad Coupon Ticket Offices in the United States and Canada. T. J. POTTER, Vice-Pres. and Gen. Manager. PERCEVAL LOWELL, Gen. Pass. Ag't Chicago. JNO. Q. A. BEAN, Gen. Eastern Ag't, 47 Broadway, New York, and 306 Washington St., Boston.

JOHNS & ORDWAY, Manufacturers of HOUSEHOLD NECESSITIES, 605 ILLINOIS AVE., PEORIA, ILL.

THIS IS NO HUMBUG, BUT PLAIN FACTS!

Read what the following Brothers say, some of whom have dealt with us for over a year, and if you are out of employment, or wish to better your condition, write to us and tell us exactly how you are situated. If you can not pay all cash down for our goods, send us references, and we will investigate, and if we find you are trustworthy (though poor), we will give you a limited amount of credit. But if you can send the cash with order, we of course can do better by you, as we have to pay large interest on the money we use to enable us to give credit. The credit includes Springs and Portraits, which we know to be the fastest selling agents' goods on the market.

TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883. I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage. Very respectfully, N. N. HAZELTON.

Moscow, Idaho, Jan'y 11th, 1884. JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with. Yours in bonds, J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884. JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love, GEO. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883. JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings. Your brother in Christ, O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884. JOHNS & ORDWAY, Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion. Yours in bonds, WM. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884. Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor. Yours, V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883. MESSRS. JOHNS & ORDWAY, Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours, W. F. CLARK.

MOBILE, Ala., Jan'y 23d, 1883. Bro. Johns & Ordway.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses; so I will not have to call on the church for help, and I am getting along very well. Yours in gospel bonds, E. W. CATO, SEN.

Bro. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our Bed Springs by Express for only 97 cents, (Iron Heater included for \$1.30) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a Picture Outfit, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only 98 cents.

ILLUSTRATED CATALOGUE FREE. In writing, mention this paper. Yours in bonds, JOHNS & ORDWAY.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year.

JOSEPH SMITH, EDITOR. Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed Joseph Smith, box 82, Lamoni, Decatur Co., Iowa.

THE SAINTS' HERALD.

Abram Reese 29

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, September 13th, 1884.

No. 37.

THE SAINTS' HERALD:

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Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Sept. 13th, 1884.

THE Reunion will be held on the premises of Bro. Henry Garner, in Raglan Township, Harrison county, Iowa, and begins October 4th. It is expected that every body will be there. A good corps of elders will be present to fill the appointments for preaching, and to have charge of the prayer meetings. It was rainy and dull a good part of the time last fall and some discomfort was experienced because of it. This year the time is set nearly a month later; and it will be a wise precaution on the part of all who are intending to attend to provide for both rain and cool weather; for it is not improbable that we shall have frost before and during the session. The Lord can and may give us fair and pleasant days; but it becomes wise people to be prepared to endure what may be feared, as well as to enjoy what is hoped for. What is especially essential for the Saints to bring with them is an abundant stock of patience and cheerfulness—anybody can be cheerful on a fine day, when he can see the smiles of heaven and earth all round him; but it takes a hero, or a christian to be cheerful under a wet tent, on a cloudy, drizzly day, when the face of nature wears a scowl, and the skies seem to weep from sympathy.

The first day of the meeting is Saturday, and as it is likely that the session will continue until over the Sunday week following it will give a nine days' meeting. Invite your neighbors, fix things at home, so that you can stay the session out; and so that you won't have to say, "O, I must go home. I left things in such a condition I can not stay."

The Saints will hope to see Bro. William W. Blair's kindly face among them again. It has been a good while now since he has been permitted to greet the saints of the Western Slope in either conference, or general gathering.

Somebody ought to write some suitable songs of greeting and sing them at the meeting. All should come intending to be prudent, both in eating, drinking and

in clothing. Hay should be used carefully with a view to the nine days' stay; and other things accordingly. All should make up their minds to enjoy the Spirit's presence and power, coming in the spirit of peace and contentment in the Holy Ghost, and contribute to the general stock of cheerful and chaste enjoyment. Let care, gloom and despondency keep house alone, but let the tabernacle and tent be filled with the joy of the Lord.

THE warfare of the Saint is not against "flesh and blood but against principalities and powers, and wickedness in high places." Perhaps the statement that one wars not against "flesh and blood" needs qualifying, inasmuch as the besetments of those passions that are of the flesh are to be contended against and overcome. But the warfare referred to by the ancient writer was that in which men fought to shed blood and destroy human life; that was a warfare against flesh and blood, indeed, for which the Saints then, nor Saints now have either warrant, or command. That the army of the Lord is to become very great is very desirable; and we believe that it will so become when the time is ripe for it. But that such army, if composed of Saints, shall become a scourge of conquest, driving people from their homes and lands that themselves may occupy and enjoy, is not compatible with two principles affirmed by the Savior: "He that taketh the sword shall perish by the sword;" and "if by purchase then are ye blessed; but if by blood, as ye are commanded not to shed blood, lo your enemies are upon you and ye shall be scourged from city to city."

The thought that some of the chieftains of Israel are to be great warriors, famed for military skill and prowess, is very attractive to some; but to the Nazarene, war and all its concomitants must have been distasteful; else he would scarcely have said to Peter, "Put up thy sword;" or to Latter Day Israel "I will fight your battles."

It is comforting however, to think that the world's greatest victories have been won upon bloodless fields, where right and truth have met wrong and evil and vanquished them. It is just such a warfare as that last named that the Reorganization is waging. Wrong set up his standard, and round it rallied his subtle courtiers and devotees. Right stood aghast while the people were overcome and led captive. But in due time, Truth, tired by long importunity, rose at last in indignant remonstrance, and the Reorganized Church was the result. The way was for a long time hedged up, but by

perseverance room has been won, and now the road to complete success is open, thanks be to God. Now, if each Saint will see that in his especial field he gains in the conflict, success to him will mean a right to the final triumph of all, when the need of warfare will be past, and the Master reigning gloriously in his completed kingdom.

EDITORIAL ITEMS.

THE authorities of the Utah Church direct and counsel the elders and the people over whom they preside, not to discuss with, or go and hear the Josephite speakers. How can those men who years ago upbraided those who dared not hear the elders sent out by the church, now consistently counsel their people "not to hear."

Bro. Clarence StClair and Daniel Munns are laboring together at Good Intent, Kansas, and propose doing some labor in the district. Bro. StClair reports good hearings, and believes that his faith and trust in God and his work are increasing.

Bro. William H. Kelley, of New Albany, Indiana, is to debate the proposition that the church, reproachfully called Campbellites, is the church of the New Testament Scriptures in doctrine and organization; and that the church known as the Reorganized Church of Jesus Christ of Latter Day Saints is not, in doctrine and organization, in harmony with the New Testament, with Rev. R. A. Owens of the Disciple or Christian Church. Bro. Kelley baptized three last June.

Card from Bro. T. W. Smith, dated at Cheyenne, Wyoming Territory, August 28th, stated that he would leave Cheyenne that evening for Ogden, Utah. He would push on as rapidly as he could. Letter from Bro. A. H. Smith, dated at Pueblo, Colorado, August 30th, stated that he was so far on his way, feeling fairly well. "All's well that ends well," closes his letter.

Bro. Jason W. Briggs has returned to Wheeler's Grove, Iowa, from New York. His address will now be Wheeler, Pottawattamie county, Iowa. Those having correspondence with him will please take notice of this change in his address.

Bro. Wm. H. Kelley baptized one at Clear Lake, Indiana, on Monday, September 1st, a man in middle age and an earnest seeker after truth, who has been corresponding with the Editor and Bro. Kelley for some time. Bro. Kelley will go from Coldwater to Antwerp, Ohio, to answer an inquirer.

Bro. I. N. Roberts has baptized ten in Kansas, and two in Far West District since his last report.

Bro. E. M. Reynolds writes from Cuba, Kansas, that now that the evenings are growing longer, he would be glad to see Brn. I. N. Roberts and A. H. Parsons back there to preach.

Bro. Gordon E. Deuel baptized one at Coldwater, August 31st. It is reported that Bro. Deuel preached an excellent sermon on the same day.

Smith, in his dictionary of the Bible, Article, Church, says: "We must not expect to see the Church of Holy Scripture actually existing in its perfection on earth. It is not to be found thus perfect, either in the collected fragments of Christendom, or still less in any one of these fragments, though it is possible that one of those fragments more than another may approach the scriptural and apostolical ideal."

The Cuban *Conservative*, published at Cuba, Republic county, Kansas, by Bro. John D. Bennett, came to the Editor's table, number one, volume one, bright, cheerful and spicy. It is a purely local paper, the editor reserving the right to conduct his paper in his own way, for the interest of Cuba, Republic county and Kansas; and the benefit of mankind. We extend our  Bro. John, and wish the *Conservative* a long and useful career.

We have received, from James Dove & Co., 528 Eighteenth street, San Francisco, we believe, numbers two and three of the *Olive Branch*. The object of this paper as stated in number three is to devote the paper to the "promulgation of the truths that were revealed through brother Joseph Morris, at Weber, together with any other religious matter which we may deem wise to publish in connection with those truths." No subscription price is asked for the paper; but *donations* are asked for, as it is intended to sustain the paper in that way. Correspondence and communications from all those who were with Joseph Morris in Weber Valley, are requested. Those who were not of the brethren in the valley, who may be "partially interested in the work," will be supplied with the paper upon receipt of address.

BRO. THOMAS MILLARD, of Carson, Nevada, is having a lively theological tilt with some of the Salvation Army in Carson. The local paper, *Morning Appeal*, gives the following notice of one of Bro. Millard's efforts:

"Elder Millard will preach this evening at the old Theater and make it as lively as possible for those who are identified with the Salvation Army. He disapproves of their methods and will give his reasons. He is mighty in the Scriptures and will read from the sacred writings like a thunder storm.

It is understood that on next Tuesday evening he will be replied to by the Holiness Band. We have thus a great excitement in store for the recreation of the Carson public. Elder Millard wishes a large audience for the reason that he has an important message to deliver upon the great apostasy of the Church of Jesus Christ."

The *Index* says:

"Elder Thomas Millard, of the Reorganized Church of Jesus Christ of Latter Day Saints, will preach at the Old Theater Hall Saturday evening, July 26th, at 7:30 p. m. Subject, the Fundamental Principles of the Church of Jesus Christ and the Great Apostasy of the Christian Church. Elder Millard is a forcible speaker, and the Holi-

ness Band and ministers and people of Carson are earnestly invited to attend to hear the other side of the question."

The *Enterprise* says:

"It is said that Elder Millard, of Carson, threw some pretty hot shot into the Holiness Band last Sunday night at the Theater Hall."

Bishop George A. Blakeslee writes from Galien, Michigan, September 3d, 1884:

This writing finds me at home. After leaving your place I arrived in Independence Saturday evening. Met with the Saints on Sunday and in the afternoon talked to them upon the law of tithing; after occupying an hour, opportunity was given for them to ask questions, many were asked and answered. We now think the law is more fully understood by the Saints that were present, for on the day following quite a number came forward and paid their tithes and offerings. We were very sorry that we could not stay longer with the Saints in that part; but the warm weather and frequent showers made it necessary for me to return home on account of my health. I am now suffering very much with the hay fever. Bro. Alexander H. Smith started for California on the 28th, he will stop a few days in Salt Lake City, then proceed to his mission. He seemed to be in good spirits when he left, and I think he will do the Saints good.

ARE THEY GOING TO BUY IT?

"PRESIDENT Joseph F. Smith and Erastus Snow, accompanied by one wife each, will leave to-morrow for Jackson county, Missouri, the object of their trip being to inspect the original manuscript of the Book of Mormon, which is said to be in the possession of a citizen of that county. Whether they will attempt to procure it, or simply wish to make an examination, is not known. They go over the D. & R. G. and will proceed from Jackson county to St. Louis."

The foregoing is cut from the Salt Lake Evening *Chronicle*, of August 29th.

What does it signify? Some are asking this question with feverish impatience. We are not in the Councils of the Utah Polygamic Church; but we would guess, that they, or some of them want to see the Manuscript of the Book of Mormon, for similar reasons that many of the Reorganized Church did. "They want to know," you see, and they have sent two quite competent men, in whom they have confidence to look the matter up; that is, if the above report is correct.

THE Chicago *Tribune* of August 30th says that

"The killing of the Mormon Elders in Tennessee was a brutal murder. The press of the country so pronounces it. But somehow or other all of the papers seem to come to the conclusion, which is very thinly disguised, that while it was a brutal murder it also partook somewhat of the nature of a good scheme."

"A Rev. Mr. Cook—young man—from Rantoul, Ills., performed the pulpit services Sunday at the Congregational Church, Oswego, Illinois. The text of his evening sermon was "The deep things of God." The sermon showed him to be much of a thinker, and while he undertook to make some things more plain—the Trinity for instance—he acknowledged that they must ever remain a mystery (and here it may be said that mysteries are all-essential to religion—without mysteries there could be no religion; God would be taken out of the realm of religion if he could be comprehended by the human mind. Religion is the awe inspired by the incomprehensible, and nothing else could inspire that awe; the incomprehensible therefore is the source of all religion). It is said that the same gentleman will preach here again next Sunday."

It must have been refreshing to hear the learned young man declare with such solemn earnestness that he could not comprehend the trinity of God. Long, long before this young man saw the light, one much wiser than he said, "Thy ways are past finding out."

AN Italian subject, Vincent del Buono by name, a merchant of New Iberia, Louisiana, was lately driven from his home because his political opinions were adverse to those of his neighbors. In the expression of them he gave offence, and he was waited upon by men holding no warrant of authority and compelled to quit business, home and family, or perish.

The unhappy experiences of the Church in the past in States both free and slave at the time, or northern and southern, when those experiences are remembered, give rise to reflections on the political conditions which made such a state of affairs possible.

We are not at liberty to make the HERALD the attempted exponent of our, or, any body else's political faith, or to advocate either side in the present contest between the parties in the field with presidential candidates. We can however, express the conviction that now and for many years back, there has been a necessity for some man of thorough American principles and predilections that has disposition and nerve to enforce the laws international and national, in such ways as to protect men in their rights to "life, liberty, and the pursuit of happiness."

The lack of such a man in the executive office at the head of the American government, facilitated the persecution and final expulsion of the saints from Ohio, Missouri and Illinois. And though it may be urged that it is not the prerogative of the chief Executive of the nation to intermeddle in the affairs of a state; and that the governors are the proper ones who should be looked to, and are the ones upon whom rests the responsibility in cases like those in which the saints suffered, it would be well of the national laws under the constitution were so framed, that the strong arm of the nation's power might be stretched out by the President in behalf of those to whom the protection of the state is denied, either through indifference, venality or studied political design.

The fact that Standing was killed in Georgia, Berry, Condon, and others in Tennessee, Matthews in Mississippi, and others in other States, Vincent del Buono and many others driven from their homes; and men like Col. Cash turned loose without punishment; all done without subsequent inquiry or just enforcement of the law by either county or State officials, argues strongly in favor of investing the Executive in the White House with the powers adequate to proper inquiry and execution of laws for the suppression of evil, the punishment of crime, and the safety of individuals and well being of the Republic.

Only a day or two since we heard the expression, "It does seem that some form of Monarchical government would be better than this loose way in which our Amer-

ican laws are enforced. The ways in which criminals are prosecuted have made the trial by jury a farce; too wicked and sad to be ignored, or laughed at." Tyranny is hardly more dangerous to society than anarchy. The latter is totally ruinous, while the other is partial. There is no mercy in the latter, while the former is at times merciful. Better one despot than many tyrants.

We believe that our country is the best and grandest in the world. We believe in America and her destiny. We love the institutions by which we are free, and in our warmest zeal write AMERICAN NATION with a "big N." But we hope to live to see some of the deplorable things done away. Among those that we most earnestly desire to see put away from the National honor is the insecurity of men's liberties and lives in entertaining and expressing religious and political opinions. We long to see the time when an Italian, an Englishman, or an American will be safe in the enjoyment of his liberty, on any foot of soil over which the American flag shall float in official protection; when an American citizen at home may not be ashamed because of violence done to another for political, or religious opinion, within the borders of his native land; and when the same American citizen being abroad, is put in jeopardy of his life and liberty, he shall be able to say with absolute confidence "I am an American, citizen of the Republic;" and shall not find his confidence in his home government misplaced.

We may not say which of the present candidates for the office of president and vice president we personally prefer, nor attempt to influence any man's vote; but we may express the wish that the good fortunes of the Republic may prevail and those men be chosen who the most fittingly represent the American idea in the politics of the world; who best typify American institutions, and who will best conserve the interests of the American commonwealth.

The HERALD is not a political sheet; is not published in any political interest; but those whom it represents and in whose interest it is published should be intensely American and loyal as American citizens; loyal and law abiding in every land where they sojourn and labor; upright and honest conservators of the "law of the land," because, through serving and abiding the law of God, they "have no need to break the law of the land."

All are Americans, in the sense of citizenship, who seek this country with intention to make homes here. The safer and more securely the stranger may dwell in the nation's midst, the more certainly will he love the land and become American by adoption; but none can love the country, where he may not live in peace and in the enjoyment of the sweets of domestic, social, religious and political liberty.

You can not be buried in obscurity; you are exposed upon a grand theatre to the view of the world. If your actions are upright and benevolent, be assured they will augment your power and happiness.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

Correspondence.

PLATTSMOUTH, Neb.,

August 27th, 1884.

Dear Herald.—Our late conference appointed me to come here and adjust or regulate the affairs of this branch. I do wish that such appointments were not necessary. Strange, that with all the spirit's admonitions, the many plain instructions of holy writ, with the heart burning experience of the past, the same seeds of trouble are the prolific source and cause of much of the mischief in the church; an unwise desire to be "the greatest in the kingdom," which will always breed trouble and displace the unity so essential to our life and success as the people of "His choice." The depth and wisdom of the Master are unsurpassed when he spoke those words of truth concerning those who offend: "It were better for him that a millstone were hanged about his neck and he were drowned in the depth of the sea." These words are worthy of more than a passing consideration, and should be a standing ebenezzer, speaking as the living oracle of God with tongue of inspiration warning all with the firm but positive decree of Heaven. Jesus taught his disciples that they should say unto the people, "Judge not unrighteously, that ye be not judged; but judge righteous judgment. For with what judgment ye shall judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

The carpenter, as is his usual rule, always tests his spirit-level and square, so that his work shall be true, accurate and acceptable. Not only when these tools are first purchased are they thus tested, but frequently does the careful man make such examinations, as we are instructed to do. "Examine yourselves, whether you be in the faith; prove your own selves." This work is not to be done carelessly, and leave us destitute of the fruits of such examination, for there are two purposes or objects in thus testing ourselves by "the law and the testimony." First, that we shall free ourselves from all that is hurtful to our advancing "toward the mark for the prize of the high calling of God in Christ Jesus." That we may ultimately triumph over all the agencies and weapons of our adversary, who caused us "fightings without and fears within." That there may be established in the heart that hope, "as an anchor of the soul, both sure and steadfast," crowning all those who shall abide therein with eternal life, and everlasting peace, in the never ending kingdom composed of those who are redeemed "out of every kindred, and tongue, and people, and nation." Second, that we shall manifest in our walk and conversation that improvement in the knowledge of those duties imposed, and cheerfully complied with, maketh increase in a well begun life, that the grace and peace of the Holy Ghost shall thus strengthen and keep us in humility and meekness, even attracting others to the way of life, and therein blessing them.

I find nothing in this branch that should cause alarm for the good of the cause, nor anything but what might have been easily adjusted among

themselves. Neither are there any clouds so dark that any should become faint-hearted, or discouraged. All that is required by these saints are the duties of those in the covenant of peace, loving righteousness, and being above suspicion. That they will have their faith tried is nothing strange, and will prove for their good. That there may arise misunderstanding on the part of some, would not be a justifiable excuse for any to neglect their duty to God, the church, and themselves. With others' faults and shortcomings be not concerned; leave that for those who have the watchcare of the work. There are too many, on whom the responsibility does not rest, that like "Uzza put forth his hand to hold the ark;" however, with the difference in favor of the present over anxious ones, for the mercy and long suffering of God permits them to stumble on as the "oxen." The saints are renting a comfortable room, in a quiet and good locality, and at an excessive low rent. They should not fail to continue to keep the flag thus floating in the breeze, inviting all to come unto Christ. There is a good prospect for some additions here, unless the unwise actions should drive them elsewhere, for which at present there is an opportunity, as the Adventists and the Christians are both working like beavers. They are holding a debate upon the Sabbath question. Elder Cudney, failed to make a strong showing for the keeping of the Fourth commandment. He is either a weak debater, or the question is a weaker one than I had supposed it was. Elder D. R. Lucas, seemed to carry the idea that the old Sabbath was done away, and the first day of the week had took its place, and was surprised that there was any persons that could not so understand it. They both missed the mark in some things, if I am left to judge in harmony with the evidence.

On duty,

ROBT. M. ELVIN.

CLEAR LAKE MINN.,

August 25th, 1884.

Bro. Joseph:—Bro. Deuel while on his short mission with the Clear Lake Branch, baptized two and blessed eight little ones. I heard him speak five times; and on the Sabbath previous to his departure, he gave us the greatest sermon I ever heard spoken from the Book of Mormon; and proved every word by the Bible. We think him a great speaker and defender of this great and good cause, and hope he or some other Elder will come this way and stay at least a week or two, or all the time, as I think a good work could be done all through this country; as we have received a letter from quite a distance, asking for an Elder in their county; and some would come forty miles if they knew when an Elder would be here amongst us. God is blessing every effort we make when we make it in the right way.

J. T. ENBODY.

PLANO, Ill., Sept. 1st, 1884.

The Saints of Plano Branch are feeling well spiritually, and strong in the faith once delivered to the Saints; though some few are not well in body. One of our brethren, William Harwood, has passed within the veil, gone to his rest. He united with the Church last Spring, baptized by Bro. M. F. Cooper; funeral service by Bro. Whitaker. I have not the items and know not if you have received the notice, or not. Our

Methodist friends of the Aurora District held a Campmeeting of seven days duration, in Mr. Lewis Steward's park. The Saints attended, more or less, and were made stronger in their own faith, and rejoiced that we have the light, and have found that straight gate and narrow way, and seem better prepared and encouraged to walk therein; after seeing how much others miss it.

Yours for truth,
W. VICKERY.

MANCHESTER, Red River Co., Tex.,
August 29th, 1884.

Bro. Joseph:—I went over to Silver Hill, Arkansas, and found some, or several Latter Day Saints. Also found others willing to hear the truth. We preached Sunday, at four o'clock, being the third Sunday in August. The church was held in service by a Christian brother at eleven o'clock. We preached at four o'clock. We delivered five discourses at the church; received good attendance and attention. Baptized three August 25th. We preached our farewell sermon in Polk county, Monday night. August 25th at Bro. James Burk's. Bro. Burk had just lost one of his children, and was sick himself. We found good and clever people who are not afraid to hear the truth. The members numbers fifteen and many others are interested. I think if the members continue in labor, and work humbly and meekly, the Silver Hill will become a large branch. We left many interested in the everlasting gospel.

I have been in the church five months; was called to preach and have been doing so ever since. I expect to continue as long as God will let; being only twenty years old, I feel my weakness, but God being my helper, I apprehend no fears, and know that if I am only humble, meek and prayerful I will be blessed. The Manchester Branch is getting along very well.

Your brother in Christ,
J. D. ERWIN.

OLIVET, Mahaska, C., Iowa,
September 2d, 1884.

Editor Herald:—Left here on the 7th ult. for elsewhere to lecture, and returned on 21st. On the 31st of August I had the privilege of baptizing my two nephews, sons of Sr. Sarah E. Laughlin. The Holy Spirit's presence attended the administration of the sacred rite, as also the confirmation. This completes the family circle; my nieces having been baptized 22d June, 1883, by Bro. J. Roth, at Rhodes, Iowa. Their father, a faithful Elder of the church, entered the shining portals on 21st September, 1869, as he was leaving this dark world he said in a whisper, "All is well."

I preached on last Sunday about "sanctification," to a large audience. I believe it to be a wile of the devil. Those who profess, always have to tell they "are holy;" the perfection never seems to be self-proclaiming! If a man makes no errors, never sins, people would surely discover it; but these imitators of "papal infallibility," pope-like, must tell they are holy, and sanctified. Well, if they didn't it would hardly be thought of!

The word of the decease of our worthy and estimable quorum president, was indeed surprising and sad. As secretary of quorum I express my sympathy and condolence to the sadly bereft family, and know the quorum join me in this ex-

pression of regard. We held him in highest esteem. He was good, Christlike, faithful, blest; and behind the darkened drapery of death has passed a sainted sire!

"How bright the prospects are,"
The golden shore he sees,
Where all the blessed dwell,
In peace and harmony.

"How bright the prospects are,"
The Savior calls him hence,
To dwell at His right hand,
In perfect blessedness.

"How bright the prospects are,"
(The dear ones he must leave—
For Jesus calls him home—
His crown he shall receive.

"How bright the prospects are,"
The dear ones follow him,
And they shall meet again,
Again we'er parted be.

One by one they are called away to join the great host who have traveled the silent way in ages past.

I am glad the work is moving onward, but I sometimes find those who do not seem in perfect accord with the spirit and movement of the cause. We often hear the "old church" quoted on this and that; on things of minor import, as though in the most minute matters she was a model of perfection! These quotations are generally of a disparaging feature, militating against the true genius of the Reorganization. The "old church" was all right when she did right; but it seems to me according to Book of Doctrine and Covenants, she began to get corrupted at a very early date in some respects. The "old church" was born, grew, looked healthy, got sick, grew worse, and gasped in death, but out of the struggling form was born the "new," and although the latter may seem of slow growth, yet it is a comparatively healthy one. She is born of a more liberal spirit; her system, order and ruling are of a higher and better type. Her leaders are diverse from those of the past, yet in harmony with the better movement. The church shall never again give birth to a monster apostacy. She shall never again produce any polygamous "twelve." Never again shall any hand of evil design drag her banner in the dust of treachery and deceit. Never again shall her fair name be blotted, nor her honor trampled on by Asiatic barbarity. She shall evermore be purely christian, and truly loyal. Her walls are strengthened; her towers higher, and her defence mightier.

Her ministry shall yet move, as it were, in solid phalax, empowered of God, against the enemy in all his crafty phases, and going forth conquering and to conquer, with their spiritual weapons, shall move to final victory, accomplishing the designs of Him who has ordained them and their work, and bring honor, glory and power upon His church forever! This shall surely come. Such belongs to this church of Christ. May the church ever move forward; encouraged by the divine benedictions of heaven, make herself worthy the consumating dispensation; which shall be the grandest and the best of all dispensations.

Yours hopefully,
J. FRANK McDOWELL.

UNION, Jefferson Co., Indiana,
September 1st, 1884.

Bro. Joseph:—The Saints of our branch are alive in the good work of the Master, rejoicing in the good Spirit among them; for which we are glad. The truth has some strong opposers here, but is steadily winning its way among the honest ones. We are building a good substantial church house; when done will cost about \$800. We

want to have it done by the first, and have it dedicated on the second Sabbath in November, which will be after the election, when the minds of the people will be more quiet; and those who want to be at home to vote can do so and then come. The Saints of our branch, and the entire district, are anxious to have you visit us at that time. I am sure that a great amount of good would result from your visit to the district; so Bro. Joseph, just make up your mind, if the Lord wills it, so you will come.

I remain yours in the one faith,
S. RECTOR.

KINGSTON, Rhode Island,
August 26th, 1884.

Bro. Joseph:—August 2d, I visited Brockton, Massachusetts, Bro. John Gilbert joining me there. Held services with the church Sunday, and on Monday evening. Tuesday went to Hyde Park, stopping with Bro. Glover. Met with Boston Saints Wednesday evening. Thursday went to Cohasset, but the rain prevented the filling of appointments for meeting that evening. Arrangements were made and meeting held Friday evening, however. Saturday went to Plymouth. Meetings held every evening until Tuesday, Sunday's usual services included. Tuesday I returned to Cohasset, Bro. Gilbert going to Fall River. Preached in the Congregational Church that evening, which had been secured through the kindness of our friends, and with unusual liberty and power, for which I felt to thank God. Both our visits to Cohasset were made interesting, and I believe profitable. The merits of Spiritualism and claims of Infidels were placed side by side with the claims and testimony of the gospel of Christ; and we who believe and know the truth were satisfied and confirmed in the hope which the gospel reveals. When we are careful and wise enough to admit the truth wherever found, make no claims which are not founded in fact, nor insist upon anything more or less as necessary to salvation than that which the gospel of Christ enjoins, our position will be found to be impregnable against the assaults of opposition from every quarter. From Cohasset we returned to Boston, meeting again with the Saints in their usual weekly service. There are noble people here who have long tried to hold up the gospel banner, many times under trying and adverse circumstances, under the presiding care of our faithful brother, E. N. Webster; and their labor and zeal have not been unfruitful. Honest hearted people are dropping in upon them, and all the warnings of priests and bigots and innocent, yet blind followers of blind leaders, can not hush nor still the voice of "the Good Shepherd." From Boston I went to Dennisport. Tried to encourage the Saints, who seem to be to a great extent without a leader, and in a somewhat discouraged condition. I could see no way out of some of their present discouragements, only am comforted to know that there are as good Saints there as anywhere, who love the truth, and have the wisdom and courage to stand for it; and that I also was much blessed in presenting the word. There were urgent requests for a soon return, and we feel that some one ought to go. Our congregation and the attention paid were good. Saturday and Sunday next we expect to meet the Saints and friends at Little Compton, Rhode Island, in their two days' meeting. The following Sunday and longer if neces-

sary, expect to answer Bro. Hoxie's neglected call, to visit Fitchburg, Massachusetts, and aid in opening the gospel door at that place. The harvest is great, laborers few. "To warn the unruly, comfort the feeble minded, support the weak, be patient toward all men, apt to teach, never render railing for railing," etc., is a profitable, though not always pleasant exercise. But we are glad for the hope of the gospel; and whatever doubts may arise as to our ultimate victory, we know that the gospel of Jesus Christ is true, and will ultimate in freedom from the law of sin in our bodily members, and save our bodies from the power of the grave, our spirits disciplined by the spiritual law revealed, we shall reign in a superior and glorified state. The gospel reveals to me in a satisfactory manner the design of God with regard to this planet, and the disposition of its inhabitants. I hope to abide till the end.

In the faith, yours,

M. H. BOND.

WESTFORK, Indiana,

August 29th, 1884.

Bro. J. Smith:—We are not dead, but are trying to do the best we can. We realize what Isaiah says in regard to this latter work when he says, that God will make "a man more precious than gold." It has become so here that nothing short of a knowledge of the work will do us any good; for it seems that our missionaries have come to the conclusion that it is no use to travel to spread the gospel news. We have been here six months and have not heard from them, nor seen them. What is the matter? We are trying to spread the truth, holding meetings, as circumstances and opportunity will permit, with good turnouts and good attention. The Jews had their stumbling stone in Christ; this generation have theirs in Joseph Smith. But like Bro. Derry, we feel that that does not lessen the obligation on our part in the least. It is true that there is, and has been communication between God and man in our generation, and we must tell the people so; or woe, woe, be unto us, whether they believe it or not. May the gracious Lord enable his servants to not "shrink from duty, however unpleasant," but follow their Savior wherever he leads. I see by the *Herald* that Sr. E. Tompkins is dead. That makes two of our little band of Mt. Pleasant gone; but to have the assurance that we will meet again, in the sweet by and by, is glorious hope. To the rest let me say, "Let my end on earth in this state, be like theirs, faithful to the last." What a happy thought.

Yours in hope of the rest that remains for the people of God,

V. D. BAGGERLY.

Neglect of small things is the rock on which the great majority of the human race have split. Human life consists of a succession of small things, each of which is comparatively unimportant, and yet the happiness and success of every man depend on the manner in which these small events are dealt with. Character is built upon little things—little things well and honorably transacted. The success of a man in business depends on his attention to little things. The comfort of a household is the result of small things well arranged and duly provided for. Good government can only be accomplished in the same way—by well regulated provisions for the doing of little things.

Summary of News.

GENERAL NEWS.

Aug. 30.—Hogs are dying around Shoemakersville, Pennsylvania.

A mail pouch filled with letters was stolen from a truck on the platform of the station at Palmer, Massachusetts. When found near the village, where it had been left by the robbers, over one thousand letters had been opened and those containing money robbed. No clue to the robbers.

Henry Graham and John Hall, of Launenburg, N. C., agreed to commit suicide by taking laudanum. Graham kept the agreement and died; Hall's courage failed him and he lives.

Milwaukee, Wisconsin, is to have a splendid Art Museum. Frederick Layton, a man able to gratify the notion, and public spirited enough to do it, proposes to build it and fill it with choice works of art.

The British Scientists meet in Montreal for association and instruction.

O. R. Ellis, of Spirit Lake, Iowa, threshed two hundred and one bushels of barley from nine bushels of seed.

Ten men were burned in a sleeping car attached to the train carrying Miles Orton's Anglo-American Circus, near Greely, on the Salt Lake and Pacific Road. Several others were badly burned. Fire started from an open torch by which the men, employees of the circus company, went to bed. Gasoline stored in the car took fire, and the result was inevitable.

The Chief of the Bureau of Statistics, in his statement of imports and exports of the United States, says the excess of value of exports over imports, or imports over exports of merchandise is as follows: Month ended July 31st, 1884, (excess imports), \$532,646; seven months ended July 31st, 1884, (excess exports), \$10,223,189; twelve months ended July 31st, 1884, (excess exports), \$76,380,116. Total value of imports of merchandise for twelve months ended July 31st, 1884, \$665,830,002; preceding twelve months, \$714,356,966; decrease, \$48,526,964. Value of exports of merchandise for the twelve months ended July 31st, 1884, \$742,210,118; same time, 1883, \$822,125,945; decrease, \$79,895,827. Twelve months ended July 31st, 1884, exports of gold and silver (coin and bullion), \$68,760,088; imports, \$39,367,400; excess of exports, \$29,392,688; preceding twelve months—exports, \$26,802,989; imports, \$29,454,309; excess of imports, \$2,661,311.

One hundred and eighteen new cases of cholera in Italy, 26 deaths.

Frauds amounting to \$40,000 are found in the finance affairs of Egypt.

Wheat is now cheaper in England than for one hundred years. A real or estimated surplus is having a depressing effect upon the prices of that cereal.

There were 4,217 entries at the Iowa State Fair at Des Moines, the largest ever had on an opening day.

Mr. R. Kendal, Chairman of the West Coast of America Telegraph Company, contributes the following story to a London paper: "As a matter of curiosity and unique experience in connection with the working of submarine telegraph cables, I beg leave to hand you some extracts from the letters from our manager on the west

coast of South America, and also from the Captain of our cable-repairing steamer. The extracts go to show that not only is it bad for a whale to attack a cable, but so perfect have the appliances for the repair of cables now become, that, no matter where or in what depth of water they may be broken, they can almost always be repaired as surely and as quickly in mid-ocean as a horse can be shod in a blacksmith's shop. Judging from the extracts it would seem that the whale voluntarily attacked the cable, and, having had a free fight with it, paid for his temerity with his life, for he was held prisoner for seven days and then mangled unto death. The Captain of our repairing steamer writes: 'Having picked up twenty-one knots of cable, and while continuing picking up, an immense whale came up to the bows entangled in the cable. It seemed to be about seventy feet in length. In its struggles to get free the cable cut right into its side, the whole of its entrails coming out and great streams of blood. In its last dying struggle it parted the cable on the bow sheaves and floated to windward of the steamer. The cable was twisted up in the form of a wire rope for about two fathoms, and in six different parts it had the appearance of having been bitten through sufficiently to stop all communication. There is no doubt the whale has been the cause of the interruption.' Our manager also writes: 'The cause of the breakage of the cable, as has been pointed out to you in Capt. Morton's report, was a huge whale which became entangled in the turns of the cable, and was held prisoner for seven days; the interruption was unfortunate, but it is, at least, satisfactory to know that the cable did not give way naturally, and that, where picked up, the sheathing, yarn, and core were found to be in an almost perfect state of preservation—in fact, looked as good as on the day the cable was first laid.'

Aug. 31.—The Packers' and Live-Stock Exchange Joint Executive Committee met at the Stock-Yards, Chicago, August 30th, and adopted rules to regulate the inspection of hogs, which will be posted upon all the scales at the Union Stock-Yards. They are signed by David S. Googin and Joseph Osher, representing the packers, and Samuel Waugh and Eneas A. Ward, representing the Chicago Live-Stock Exchange. The rules take effect September 1st, and are as follows: First—All hogs bought and sold in this market shall be inspected by a public inspector only, except as provided for in Rule 8. Second—The inspectors shall dock all sows that show beyond doubt that the same are pregnant, and all stags that show plainly that they have been used as boars. In no case shall hogs be subject to dockage because the same are rough and coarse. Third—The dockage or shrinkage allowed on hogs shall be forty pounds for each and every piggy sow, and eighty pounds for each and every stag. Fourth—The decision of the inspectors in every case shall be binding on both the buyer and seller thereof, unless such buyer or seller, or both of them, choose to appeal to the referees; and in any case either the buyer or seller or both shall have the right to such an appeal. Fifth—The referees' decision shall in all cases of appeal from inspection be final; and from that there shall be no appeal, but in case they do not agree the said referees shall select a third party who shall decide the case in which he is called, and from his decision there shall be no appeal what-

ever. Sixth—The compensation of the referees shall be \$1.50 in each case in which they shall act; the party calling to pay the referees. Seventh—When a lot of hogs are bought to sort and the buyer does not specify the number he desires to throw out, that particular lot of hogs shall not be subject to dockage. But when in case of such purchase the buyer does specify the number he wants thrown out, then that lot shall be subject to dockage. Eighth—When hogs are sorted before going to the scales, the scale tickets shall be marked "Sorted," but when hogs are bought by agreement without any dockage, the scale-ticket shall be marked "Agreed." Ninth—A record of the dockage shall be kept by the weigh-master, and all weigh-tickets issued by him shall show the dockage as per inspection.

The corner on pork which began to run in May last and continued till August 30th, netted the operators of it \$3,000,000. During that time prices ranged from \$16 to \$23 per barrel. Armour & Co., are the principal ones benefitted by the speculation.

From Aug. 22 to Aug. 29 inclusive the Chicago & Grand Trunk brought from New York twenty-three car-loads of European emigrants, all bound for the West and Northwest.

The school census of Chicago shows 209,631 Germans; 143,000 Americans; 23,509 Poles, 23,755 Swedes; 28,281 Bohemians; 14,005 Irish 20,142 English; 18,292 Norwegians; 8,431 Scotch; 5,971 Danes; 3,466 Canadians; 2,969 Hollanders; 1,506 Russians; 1,118 Welsh; 273 Hungarians; 272 Swiss; 245 Belgians; 107 Spanish; a total of 616,323 white inhabitants. The population of the city according to the census is 629,985, the figures given in the table showing only the white people. There are 5,853 persons in the orphan asylums, hospitals, jails, etc., whose nationalities are unknown, and 7,517 colored people and 292 Mongolians. The Chief census-taker said yesterday that he believed between 10,000 and 15,000 persons had been skipped through the carelessness or negligence of his subordinates. Still, he thought that as many were found as would be by any other set of men. The nationalities of residents were arrived at in this way: Where a family whose heads were Germans, say, were met with, the parents and children, no matter where the latter were born, were called Germans; but if sons or daughters born in this country were married, they were put under the head of Americans. So with the Irish and other nationalities. This, the chief census-taker said, was hardly a fair way, but it was the only way that the nationalities could be arrived at with approximate accuracy.

The popular sentiment in France respecting the attitude of England in regard to the French war against China, is seen by the following from Paris: Never since the battle of Waterloo has public opinion in France been more savagely hostile to England than at the present moment. Papers of all creeds have united in transferring their hatred from Germany to England, and are constantly recalling the fact that when "France has wept or France has bled perfidious Albion has rejoiced." The official *Republique Francaise* is as loud and bitter as the *Cri du Peuple*, while the Bonapartist *Pais* for once gives tongue with the *Bebats* and *Voltaire*. The supercilious hypocrisy and sham high moral tone adopted by the entire English press has fairly exasperated France and rankles in the breast of every

Frenchman. A prominent French statesman remarked to your correspondent last night: "Even supposing that the slanderous comments in the *Times* and *Standard* were true concerning our victory at Foo Chow, yet it does not lie in the mouth of any Englishman to utter one word of disparagement after the bombardment of Copenhagen years ago, and especially after that of Alexandria, where the logical consequences of Admiral Seymour's action was the wanton destruction of a city third in commercial importance in the Mediterranean and handing over an entire civilized community to pillage and fire.

It is now confidently stated that Gen. Millot was recalled in disgrace for his hasty attack on China which has precipitated an "undesirable war." While outwardly belligerent and defiant France is inwardly uneasy and exasperated at her own blunder.

Aug. 30.—The *Pall Mall Gazette*, London, says: "There is not the slightest foundation to the report that China wishes to come to an agreement with France. The Chinese consider the Foo Chow affair as an act of treachery on the part of Admiral Courbet, who took the advantage accorded to war ships to enter Chinese ports. The barbarity of continuing the fire hours after the Chinese vessels had ceased is the cause of intense excitement against the Europeans."

A prominent journal states: "The opium war waged against China began about 1838. A few years previously British subjects had been allowed to trade with China, which heretofore had been monopolized by the British East India Company. The British merchants found that the Chinese had natural opium. Although this article was contraband the British began to smuggle it in. The Chinese Government endeavored by force to stop the business, but it is said that even the women in the Emperor's harem smoked. Finally, in 1833, the importation of opium was nearly \$12,000,000, or more than enough to pay for all the tea sent out of China.

"A riot at last started against the foreigners, and several of them were bamboozed. The Chinese then, by imperial mandate, forbade opium to come in. The Chinese seized 20,000 chests of opium on British ships and destroyed it. It was valued at more than \$20,000,000. In a naval action which followed, the British easily beat the Chinese. They then captured the cities on the Chinese coast. Canton, one of the most important cities in China, was captured. Millions of ransom was paid for the town. The British then opened the opium trade. This was in 1841. The English, assisted by other nations, proceeded toward Peking. The Chinese made peace in 1842, China to pay \$21,000,000, and to open her captured ports to the British trade.

"The English continued to go on making \$23,000,000 a year, and killing Asia with opium; yet, as the darkest hour is just before the dawn, China began to revive and look abroad for the humility and light."

The cholera is still spreading in the Pyrenees villages, but elsewhere in France it has abated its virulence somewhat. The total number of deaths to date is 4,376. Three new departments—Aveyron, which is one of the most mountainous districts in France; Ariège, which also is very mountainous; and Tarn, which is well known for its forests—have reported deaths during the week, while the disease seems to have died out

in Gard and Hautes-Alpes. In a department of the Pyrenees (Mount D'Or District) during the week there has been an awful spread of the disease. The last previous report named fifteen villages which have been visited. Now there are thirty, and there is a daily increase. Reports come that there have been great ravages in the department of Drome, but only forty-two deaths have been circumstantially reported from Drome. In the Bouches du Rhone, in which lie Marseilles and Arles, there have been just 100 deaths during the week. A map of the infected country drawn up a week ago would now be useless because of a vast subsequent spread among the villages in the various departments. There have been about twenty-five deaths in Corsica, and some eighty persons are in the insane asylum at Aix. In Italy the situation is alarming, and it is doubly so by the brutal ignorance of the peasantry, who stone the doctors in the streets, and refuse to go to the hospitals. It seems probable that the epidemic will make terrible havoc in Italy before the year closes.

The British have ordered 250,000 pounds more of Chicago pressed beef for the expedition in the Soudan.

There are five or six firms in the Russian Empire which have the right to deal in books. These firms have a patent to sell from the crown. All other salesmen sell by permits issued, revoked or withheld upon the caprice of the local police. There are two public libraries in the country.

There were 589 emigrants turned loose from the White Star Line steamship *Britannic*, August 30th. They were driven off the docks of the White Star Line, and refused admittance into Castle Garden.

Sept. 2.—The Iron business of Pittsburg is reported in a very unsatisfactory condition. Six furnaces have been idle for six months with no present prospect for resuming work. The daily production is reckoned at 1,200 tons from nine furnaces. Stock on hand rates at about 3,000 tons. Scarcely any sale of pig iron. About 1,000 tons per month of foundry iron are sold.

A company is formed for the exhibition of Sitting Bull through this country and Europe, he to have one fourth the proceeds.

Mrs. Smith of Hunter's Point, L. I., was wakened by the attempt of a burglar to take her diamond ring from her finger while she was sleeping; on awakening she grabbed the revolver from under her pillow and run the robbers off, firing at them twice. Plucky Mrs. Smith.

Bishop G. F. Pierce, senior Bishop of the Methodist Episcopal Church South, who has been lying ill at his home in Sparta, Georgia, for several days, is not expected to live, his physicians having no hopes of recovery. The Bishop has been a sufferer from acute disease of the throat for the last four years. It has gradually grown worse, and now he is unable to swallow enough to keep him alive.

The miners' strike at the Ohio mining centers continues. One guard, Hare by name, has been killed. The strikers are determined that the non-union men shall not work; and the latter are being protected by local police and the militia. Gov. Hoadley is visiting the scenes of the rioting. He was at Logan, and left there for New Straitsville and other points at four o'clock.

The miners in the Ohio Central region along Sunday Creek went out to-day on the pretext of not getting the September advance. They are

expected to join the Hocking Valley strike, being adjacent.

Frank Woody, in jail at Logan, O., who was arrested for participating in the riot Saturday night and for shooting W. Hare, one of the guards, made a full confession this morning, in which he has given the names of five or six leaders in the attack of Saturday night. Sheriff McCarthy will furnish the names of those implicated as soon as the arrests can be made. Woody is in jail, and the presence of the militia about the jail seems to have had the effect to make him weaken.

Sheriff Truss has returned from the Warrior coal mines, Alabama, and states no men were killed Saturday as reported, but that the striking miners maintain a threatening attitude toward the recently imported Italians and will not allow them to work. The mine owners are endeavoring to prevail on the strikers to leave.

The Sheriff did not call at the miners' camp at Coal Center, Pa., to-day, and in consequence the strikers are still on the ground and as determined as ever. Neel's mines were not visited to-day, and the officers on the ground had a quiet time. A call was made at the Empire Works, but the non-unionists, after a peaceful consultation, declined to come out. The event of the day was the arrival at Courtney of a Hungarians for the purpose of going to work at the Garfield mines. No Hungarians have heretofore been employed in the district, and their advent at this time is regarded with concern. A camp will be established at Courtney to-morrow to prevent them from going to work. Operators say that if the strike continues much longer Hungarians will be introduced in all the mines.

At midnight Gov. Hoadley arrived from Cincinnati and shortly after reaching the Executive office he received the following telegram from Sheriff T. F. McCarty of Hocking county: "The Hon. George Hoadley, Governor, Columbus, O.: All means in my power are entirely exhausted to repress disorder and protect life and property. The strikers are cutting all telegraph wires. I am worn out. Have been going day and night for two months. Please send militia immediately and save further bloodshed. The jail is threatened." To the above telegram the Governor replied as follows: "T. F. McCarty, Sheriff, Logan, Hocking county, Ohio: Telegram just received; troops are coming. How many do you want to guard Logan jail? Can send Lancaster company to Logan if thought best ahead of the rest." As soon as this telegram was sent the Governor issued his order for troops, and the riot alarm was sounded. The members of the different companies in this city were soon preparing themselves for the scene of trouble. At this writing the Governor's Guard, the Fourteenth Regiment, and the Circleville and Lancaster Companies of the Sixth Regiment, and the New Lexington Company of the Seventeenth will all concentrate at Lancaster, from which point they will be immediately taken to Sand Run first, and as soon as quiet is restored there the troops will be divided and stationed at other points that are now threatening trouble.

Some miners had been arrested and incarcerated in the Logan jail, and this excited the rioters to renewed energy, and they began to concentrate around the building and prepare to liberate the prisoners. Sheriff McCarty realized that he would be unable to longer preserve the peace, and issued his call for assistance. The excite-

ment is increasing as the riot alarm continues to sound, and the streets are becoming alive with people. The militia are gathering at the armory. A train on the Hocking Valley is ready to convey them to the scene of the riot, and they are expected to move in a short time. At a late hour the last wire was cut so that there is no communication with points below Logan except as carriers reach southern points and send to the city by circuitous routes. This prevents the authorities from knowing what is going on till two or three hours' time has elapsed, and it is believed that a riot prevails since midnight at certain places.

The bank bosses at New Straitsville report that no men are to be found in that town, and the women refuse to tell their whereabouts. They are believed to be out in riot according to a general and preconcerted plan.

At 1:30 Sheriff McCarty, of Hocking County, telegraphed from Logan, that he has five points in his county where the riot is beyond control, and is unable to get at them so as to give definite information as to what is being done. The Governor replied that 350 troops were on the way and more were under marching orders if needed. The military are being held at 2:15 for further orders. The Lancaster company is at Logan guarding the jail. The Circleville and New Lexington companies have been taken by special train to Lancaster, and all the rest of the troops ordered out are being held at Columbus. The Governor has just left on a special train for the scene of the troubles to investigate the matter for himself, and will then order troops if he thinks it necessary. He can reach the point in one hour and thirty minutes.

At midnight Saturday night 300 or 400 masked men heavily armed appeared at Snake Hollow for the purpose of seeking revenge for many insults thrust upon them since the strike began. Their appearance was the signal for firing from the guards, which was promptly and vigorously returned by the attacking party of miners. The firing was very brisk for a few minutes. When the smoke cleared away it was found that O'Hare from Logan, who was acting as captain of the Snake Hollow guards, was lying dead with several bullet holes in his body. Two other guards had received slight flesh wounds. It is not known whether any of the miners were wounded. None were left on the field. It is said the attacking party had ropes with which to hang "black legs" who had been repeatedly warned to desist from working, and that they had actually placed ropes round the necks of two men. This morning David Woody, a miner living at Nelsonville, was arrested on a charge of complicity in Saturday night's attack and sent to Logan on a special car and placed in jail. The body of the dead man was forwarded to Logan to-night.

Elizabeth Cady Stanton cast her first vote at Johoston, N. Y., in the school election, in which a woman was elected trustee.

The monthly debt statement makes a very favorable showing. Since the beginning of the fiscal year—two months—the annual rate of debt reduction has been \$90,000,000. Yet notwithstanding this large debt payment and the ordinary large payments at the end of a fiscal year, including last month \$2,500,000 of the Geneva award, the available cash balance is \$1,000,000 more than it was two months ago. The cash in the Treasury has increased from \$404,000,000 to

\$414,000,000. This is due in a great measure to receipts of silver and gold certificates, which aggregated \$5,000,000. The amount of gold coin and bullion increased from \$119,000,000 to 122,500,000 and it is expected that this increase will continue during the fall months.

The decrease in the public debt for August was \$8,542,852. During July and August \$12,536,141.

Drouths in India are injuring the crops and causing fears of famine.

There were 140 new cases of cholera in Italy and 45 deaths the last twenty-four hours. Panic prevails in some parts.

The Pope has issued an encyclical letter, which enjoins upon the faithful that prayers should be offered against the cholera; also for the freedom of the Holy See and the property of the church.

At Marseilles, France, during the twenty-four hours ending at nine to-night nine persons died from the cholera. The disease is increasing in virulence at Naples.

It is now reported that Gordon has stated by letter that Khartoum can hold out till November 15th.

Public opinion in Cuba strongly favors the project of a commercial treaty between the United States and Spain.

At the request of the Government-General the Board of Trade has formed answers to the questions cabled from Madrid. The three points discussed referred to tobacco, cigars, flour, and petroleum. The conclusions arrived at were: First, to favor the introduction into the United States of the two first-named articles; and if any preference became necessary it should be in favor of cigars. Second, the duty on flour to be such that on its delivery here the cost of the American and Spanish product should be the same. Lastly, to admit crude petroleum free.

Advices from Trebizond state that the Governor of that place arrested six emissaries of the False Prophet Hodsha Hassan. These stated that the Prophet was advancing upon Trebizond with 1,000 men. The Governor went forth to meet them, but Hodsha and his principal followers had already been captured and taken to Keresoon.

FIRES—STORMS—ACCIDENTS.

The steamer City of Merida, from Vera Cruz for New York, took fire in the harbor Aug. 29th, and was completely destroyed, together with her cargo, which consisted of 1,400 bales of hemp, \$15,000 in silver from Vera Cruz, 921 bales of tobacco, and 537 bags of sugar.

The ship Kangaroo, from Baltimore for Liverpool, Aug. 29th was burned to the water's edge in the English Channel and sank. One boat with six men and a boy arrived at Freshwater, Isle of Wight. Another boat, containing the Captain and eight of the crew is missing.

Fire at Marshall, Texas, Loss \$120,000. Muscotah, Kansas, \$20,000; incendiary. Blanchard's Hotel, Blanchard, Michigan; loss unknown.

Heavy fire raging near Sable. A northwest gale started them up today. The flames can be seen for miles at night. The fire has now got in a very valuable tract of cedar.

The village of Delaney, Indiana, and a number of farm houses in its vicinity were burned; loss over \$8,000.

Walter Housman's barn and sheds on his farm near Delphos, Ohio, burned by sparks from tramps smoking in the hay; loss \$4,000. Flouring Mills at Eufaula, Ala., by spontaneous combustion, 2,000 barrels of flour; loss \$90,000.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Selected Poetry.

THE COVERED BRIDGE.

Tell the fainting soul in the weary form,
There's a world of the purest bliss,
That is linked as that soul and form are linked,
By a covered bridge with this.

Yet to reach that realm on the other shore,
We must pass through a transient gloom;
And must walk unseen, unhelped, and alone,
Through that covered bridge—the tomb.

But we all pass over on equal terms;
For the universal toll
Is the outer garb, which the hand of God
Has flung around the soul.

Though the eye is dim and the bridge is dark,
And the river it spans is wide,
Yet faith points through to a shining mount
That looms on the other side.

To enable our feet in the next day's march
To climb up that golden ridge,
We must all lie down for one night's rest
Inside of the Covered Bridge.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE KINGDOM OF CHRIST.

NICHOLAS STAMM, in *Herald* of June 28th, page 411, says that the article written by Bro. Scott on the kingdom of God, is a good one; but there are or "seem to be some that differ upon some points. They say there is no king, and therefore can be no kingdom."

I have nothing to say about Scott's article; it is in harmony with my faith, except that he does not inform us what the church is, a spiritual or a literal, temporal, physical kingdom.

The word of mine, "nor a king," in my letter in the *Herald*, page 339, was not absolutely intended to state that we were without a king; but that our Lord Jesus was not yet in his kingdom, or on his own throne, in his physical or literal kingdom, which is to be on the earth. For he is the "Nobleman which went into a far country to receive a kingdom for himself, and then return;" who told his servants to "occupy till I come." (Luke 19:11-13). For his Father will give him the earth for his kingdom. As soon as he receives it, he will return to it. But as long as he has not come, the church is a spiritual kingdom of Christ, guided by the Holy Ghost, the Comforter, which he sent when he went into that "far country." Which far country? Acts 1:9 will answer, and the next two verses point out when, and in what manner he will come into his kingdom from that far off country. Malachi 1:14 is pointed; "For I am a great king, saith the Lord of Hosts, and my name is dreadful among the heathen. No one will deny that; but this same "great king" was not Jesus, the Christ, but his Father. He is a king, not only of this earth, but of the whole universe, all space.

And to prove that we are in his kingdom without the Church of Christ, see Doctrine and Covenants 85:9:

"All kingdoms have a law given, and there are many kingdoms; for there is no space in the which there is no kingdom, and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every law there are certain bounds also, and conditions."

We are accustomed to say, the animal kingdom, the mineral kingdom, etc.; every species by itself a kingdom, from the smallest atoms to the largest planets in space. Then all space is an empire, or a kingdom; and the "great king" of Malachi 1:14, is the king of them all; and his throne is in the very focus of his kingdom, while our Jesus Christ was only a "morning star," (Rev. 22:16), with Lucifer (Isa. 14:12) in the celestial conference, Job 38:7. A king is a lord paramount, a lord by himself, and is the highest lawgiver in the universe. Hence our Heavenly Father is the highest lord (law giver) in space, and our Redeemer himself admits it. Matt. 5:48; 19:17; John 8:26, 29.

I did say in my letter that Jesus was only a prince. He is "Prince of Peace," "Prince of life." (Peter and Isaiah). But did Isaiah the Hebrew prophet speak Latin? The word prince is from the Latin, *princeps*, a captain or premier. I don't believe it, nor do I believe that Peter knew Latin, a poor Hebrew fisherman.

Our Lord Jesus has many names and titles and characters, which are, the second Adam, the Advocate, Alpha and Omega, High Priest, Word of God, Wonderful Counselor, Bright and Morning Star, the True Deliverer, Day Spring, Branch, Stone, Bridegroom, Son of David, Son of God, Son of Man, Only Begotten, First Begotten, Ruler, Savior, Son of the Highest, Shepherd, God, Faithful, Everlasting Father, Mediator, Prince of Life, Prince of Peace, Prophet, Root and Offspring of David, Redeemer, Lion, Lord of Glory, Lamb of God, King of Kings, Lord of Lords, King of Jews, King of Israel, the Holy One of Israel, the Just One, Mighty God, Image of God, Horn of Salvation, Sun of Righteousness, Captain, Apostle, etc.

Did he occupy or have all the above offices at once? No; nor has he intended to go through them all at once. When he comes he will come as a lion, to finish his conquest. Then he will be the King of Kings and Lord of Lords. After that he will be the Great Judge at the end of the "little season." Then he will give up the kingdom to God, to the same Great King of Mal. 1:14, that God may be God of all, 1 Cor. 15:24-28; or in other words, that the Father may be King of all.

But how is it that the above titles do not harmonize with the titles in 1 Cor. 15:24-28, and some other texts in the Bible. He is called "the Everlasting Father," "The Mighty God," Isaiah 9, and that his kingdom is an everlasting kingdom," and that "of his kingdom there will be no end." Dan. 2:44; Luke 1:33; while he is only to rule as king throughout the thousand years and the Magogic dispensation as revealed in Revelations.

The question was, is the church a spiritual or a literal—temporal kingdom?

The church like Christ, has many names, which are: The church militant, body of Christ, an army, (host), congregation, Lord's house, kingdom, (spiritual), Lamb's wife, woman, net, city, heaven, &c. Then we say the church is feminine, while the kingdom of the future is masculine. The church is the battle field, the kingdom conquered is our peaceable home; hence, as our brother says: "This day the voice of battle," *i. e.*, "this day" is the time till the King comes. "I will be your Ruler when I come." Doctrine and Covenants 11:2. "The next the victor's song," in the kingdom proper. The Lord told his Apostles, that there were some standing with him then that should not "taste of death, until they see the Son of Man come in his kingdom." What kingdom was that? Was that the church? No; for that kingdom was among the Jews already. Was that the kingdom into which he went when he was taken up, and a cloud received him out of their sight? Acts 1:9. No; not that heavenly kingdom; for they all saw him go up, and not "some." He went to sit on the throne of his Father, on the right hand of God; a Mediator, not a king. Thence that was not his kingdom, nor the church. The kingdom he is to come in, is the Kingdom of Israel. The foundation was laid from before the world was, and we are the builders. When completed, finished, ready, the King will come.

J. A. STROMBERG.

GURNEVILLE, Cal.

SECRET COMBINATIONS.

Bro. Joseph:—Your letter of November 1st, was duly received, in which you say you are "seriously in doubt in regard to" publishing the article sent you on secret combinations, or "advertisement of anti-masonic books," as you call it.

You say the matters stated by E. Ronayne in his lectures "were, if true, indicative that Masonry was a thing of profound foolishness, if not of downright wickedness. I doubt the latter, though I may mistake."

Pray tell us what else but foolishness, and even wickedness, can Masonry be? We have plenty of evidence from high Masonic writers, and from other circumstantial and corroborative sources, aside from that given in Ronayne's works, that Masonry, if not a religion, is at least mainly borrowed from a pagan religion—the Baal or Sun—worship of the East, just as Ronayne proves in "The Master's Carpet," from standard Masonic authorities, as he claims to do in its preface sent you; and with such undeniable clearness that we would like to place his "anti-masonic" book by the side of A. Wilford Hall's anti-Darwin book, and have all men know of its claims; for Masons can no more refute it, than Evolutionists and the advocates of the Sound-Wave theory, can meet the logic of the "problem of Human Life."

Masonry, in common with many other modern secret organizations modeled after it, and with the ancient "mysteries," or se-

cret Pagan religion from which it originated, has its farcical and dramatic ceremonies, through which its members have to pass, by which they are *Initiated, passed, and raised* into its different degrees; and which performances, being only of man, have no real virtue, like the divinely appointed initiatory ordinances of the church. Temples and altars were and are for the purpose of, and associated with, religious worship. Why does Masonry build and make use of these, if not a religious philosophy? Ronayne shows from Masonic text books, that Masonry is nothing short of a religion. And if not a religion, what but child's play and foolishness are its initiatory performances, viewed from a sober and sensible stand-point, even if there were no wicked and murderous oath of secrecy in it? But being in texture the system or form at least, of an idolatrous or heretical religion or worship, we know that all such man-made initiation ordinances can be nothing less than "profound foolishness." And connected as they are with murderous oaths, and with a secret combination, which as such is condemned in the Book of Mormon, and in which Moroni says: "The Lord *worketh not*," which alone should be sufficient for any Latter Day Saint to know, to keep him also from taking part in the "Lodge work of any such; for where the Lord does not work the devil *will*,—it must be even more, an abomination, if not "down-right wickedness. The observance of man-made church sacraments, instead of those that the Lord has appointed, is solemn mockery, and blasphemy. Baptism, and the other initiatory performances of the church, would be nothing *less* than profound foolishness in the sight of God, and their observance by man mere nonsense and useless, only for the fact that he has instituted these ordinances, and the faith and doctrines connected with them, as the straight and narrow way to the Tree and River of Life. In God's command, and in our obeying in spirit and in truth, and in the fact that it is his appointed way, consists their only virtue.

"Unto Cain,"—(the first Freemason, duly initiated in secret into ancient craft Masonry by its founder, and taking upon himself the usual oath of secrecy and death penalty having reference to his throat, See Gen. 5: 14, I. T.), "as all true Masons have done from the beginning of the world," (see "by-laws," etc., of Magnolia Lodge, No. 126, P. 30), "and to his offering" the Lord "had not respect," because he "loved Satan more than God," and offered by Satan's command,—did not come in the right spirit. So also with one who in the "lodge work" of any secret combination, in official capacity or that of a candidate to membership, prays, not to God in and through the name of Christ, as by him commanded, but to T. G. A. O. T. U., being careful not to mention the name of Jesus in any prayer in the lodge (which marks such institution as "anti"—Christ, since it has the nature of a religion); and he that thus prays not necessarily a believer, but perhaps—which to the knowledge of one of the undersigned

sometimes happens—a scoffer at christianity and a spiritualist. And when he or they, officiating in an initiation, prays that a live man who is shamming death, may be raised to life, it can be nothing less than "down-right wickedness." For even "prayer, without faith, is sin." Robert Morris, Masonic author, etc., in one of his poetic outbursts, says, "Bring prayer, the watcher in the heavens will heed." Does Mr. Morris believe that the "watcher in the heavens" would heed, or be pleased with such a mockery as either of the cases mentioned above?

Some individuals outside of the church who had read the Book of Mormon, (one a believer therein, another an intelligent Roman Catholic, who had also read the inspired translation of the Bible), seeing that it without reserve discountenanced and condemned secret combinations, have asked me if our church allowed its members to join secret orders, or if any in the church belonged to such. What could I say? I was forced in shame and humility to reply, "I am sorry to inform you that such is the case." The answer was received with "profound" astonishment. And no wonder, after all that they had read against such things in the acknowledged standards of the church! Yet there are elders in the church who advocate and defend secret combinations?

We see no occasion, when any one contends lawfully against polygamy, for calling it a wanton charge and arraignment, and for the simple and all sufficient reason that the acknowledged standard books of the church condemn it. This at least should be sufficient reason, though to be sure, polygamy is mentioned in the epitome of doctrines of the church, while secret combinations are not. Yet there is much more in the Bible and Book of Mormon condemnatory of the latter than there is against polygamy, and just as plain and positive in its nature, it seems to us. Masonry is a secret combination. Yet a number of the Saints and some of the elders, as before remarked, "have gone in the way of Cain, and ran greedily after" this error. And even the president of his church whose name (Christ's) is left out of the lodge, is "seriously in doubt in regard to" assisting in making known by way of the pages of the *Herald*, a bit of legally sworn testimony, and positive evidence drawn from Masonry itself, against a secret combination, when requested to do so, that those who are interested, or wish to obey Paul's injunction to "prove all things" that they may hold fast only "that which is good," may see or know where to find the evidence against, as well as for, this thing.

We do not doubt the propriety of speaking out against polygamy, or of bringing to the notice of parties likely to be interested or liable to be misled by the fallacious reasoning of its advocates, any book that will show the shallowness of such sophistry, because it might be in one sense an advertisement of such book; but against secret combinations, against which there is much more to be found in scripture, "a wanton charge and arraignment might not be cor-

rect!" Not us, but Ronayne, has made the charge and arraignment in that article. If the charge is not true, the first thing to be done by the advocates of Masonry is to "enter proceedings in a court of competent jurisdiction for the purpose of convicting the said Edmond Ronayne of perjury," as there requested, and thus "protect the public against imposition and fraud." They have had plenty of time since that charge was made to do so, if they would. If the charge had been false, this could easily have been done, and should have been done; yes, and it would have been done long ago, and his mouth stopped. But this they have not done, and we venture they never will. That they have not done this is sufficient evidence, all things considered, if there was no other, that the charge is true and the arraignment correct. If true and correct from Ronayne's stand-point, who has not half the scripture evidence against secret works that we possess, then that charge and arraignment should not be called wanton by us; and as fast as this is found to be the case, that it is true, it should be summarily followed up by us, by a decisive condemnatory judgment, and secret combinations one and all shunned, as we would shun the gates of hell. For we have the inspired translation of the Bible, showing that Satan is the author and founder of secret combinations and their attendant evils, and makes them his engine of evil and his stronghold; and that it was for these things that the Canaanite nations, or those dispossessed by Israel were judged ready and fit to be destroyed root and branch, old and young, by the armies of Israel; and that these things were also the cause why the Lord finally dispossessed Israel of their own land, and scattered them and made them a hiss and a by-word. We have also the Book of Mormon, showing the Satanic origin as well as purposes and evils of secret oath-bound orders; and how republican governments were overturned, and wicked and tyrannical powers established, oppressing the good and the poor; and how nations were finally brought to destruction, all by means of the power and evils of secret combinations; and expressly and earnestly warning the Gentile world of to-day that these secret societies with their oaths and death penalties that "are had among all nations," will be among us, and work our ruin and destruction when they shall become sufficiently strong, if we do not awaken from our lethargy and watch and labor against them. Yes, and we are there commanded of God to strive to keep these things down! And we have also the revelation of St. John, foretelling a tyrannical power, the "beast," that appears to adopt spiritualism as its religion, and compels all to unite with it, (as the Gaddianton "society" sought to do; see Gaddianhi's letter, Nephi 2: 1), and persecute unto death all who will not, and who have not the mark, or grip, or password or "name of the beast," or the "number of his name." Each lodge of a secret combination is named and also numbered, and therefore has a number to its name; and it seems to us that an evil secret combina-

tion that will get into power might come nearer to fulfilling this prophecy of the beast that "came up out of the earth," than anything else; and which united, or will unite, church and state, doubtless, and will have connected with its religion, a miraculous demoniac power. Just as such a miraculous power was had by the priests in the old Greek temples, in connection with the "mysteries"—the masonry of the ancient Greek religion,—a sun and nature worship. And we have the latter day revelations, telling of the "enemy in the secret chambers;" the lodge room is emphatically a secret chamber, always secret and always a chamber; and also telling of a tyrannical power like John's "beast," and of governmental ruin, when all who will not take up the sword, must "flee to Zion for safety."

You "doubt" that Masonry is a thing of foolishness and wickedness! And yet you know it to be a secret combination, and that "all these things" are contrary to the spirit and teaching of the Book of Mormon and Inspired Translation of the Bible. Do you doubt that it is a secret combination? You can not. Then you know that it is contrary to the will of God that any should unite themselves with such; for you must have read in the Book of Mormon what I have already quoted, but which will bear repetition, that "the Lord worketh not in secret combinations, and also that the devil "is the foundation of all these things;" yes, and you have read in the Bible, (Inspired Translation), as also in the Book of Mormon, that Satan and Cain were the authors and institutors of the first of all secret societies, and that the polygamist Lamech was the first to slay a Morgan (Irak), "for the oath's sake," who revealed the secret. If the plain pointing out in our acknowledged standards, that these things are works of darkness and from beneath, and their condemnation there is not to be recognized as of any weight, simply because they are not mentioned in the Epitome, then of what use are our scripture standards, more than such things are to the Brighamite? Have we, also, outgrown them, so that to us also they are not worth "the ashes of a rye straw?" Do you doubt Masonry's secret oaths and death penalties? I think you can not. Then by exercising a little thought and reason, you must know that these death penalties to which they are sworn, are "contrary to the laws of their God, and also the laws of their land;" it is both unscriptural and illegal; it is (or would be, and they swear to have it done) the taking of human life for no cause recognized as just or legal by God or the government; and would be nothing less than murder, by the laws of God or the land. Therefore such secret orders should be classed with the "murderous combinations" of the Book of Mormon, and also be put down by the Government. Why not? Are they not illegal?

Do you "doubt" that the candidate is blindfolded, and led around, and taken through all the farces, tomfoolery and child's-play, stated and illustrated in Ronayne's book and lectures? Then if you

will let us know what it is of these that you doubt, we think we shall be able to prove to your satisfaction from very high Masonic authority—Robert Morris, himself, "L. D., Masonic Author and Lecturer, Past Grand Master of Kentucky, First Master of the Royal Solomon Mother Lodge, Jerusalem, &c., &c., aside from, and additional to, the evidence given in the exposes mentioned above, that Ronayne has told nothing but the truth on these subjects. Besides this, one of the undersigned has some *knowledge* of Masonry, confirmatory of some of Ronayne's statements, from other sources: From having been inside of a Masonic lodge, and knowing that his representations and illustrations thereof are true, and from this fact having presumptive evidence of the truths of his other statements; many of which are also confirmed by our Masonic pamphlet of "By Laws" of the lodge, and "Manual" of the Grange. There in the ante-room hung the *sword*, used by the Tyler, who stands outside of the lodge-room door with a drawn sword while the lodge is in "communication," or at "work." An acacia bush is represented as placed at the head of the candidate to the mysteries of the third degree of Masonry, while he is shamming death and being prayed to life again, in personating Hiram Abiff, "the widow's son of Tyre," who *traditionally* "martyred" at Jerusalem, was *fictitiously* found buried beneath an acacia tree. And there in the lodge-room, hung the "acacia twig." There were the raised "stations" for the various lodge officials, located severally as represented. In the east end of the hall was the Worshipful Master's station, with the "emblem of Deity"—G—"o'er the Master's chair,"—the "Name" of T. G. A. O. T. U., (the Grand Architect of the Universe); while in front of this and the W. Master's station stood an altar, as for sacrificial purposes stood before the idols worshiped in Pagan lands. When any rise to speak or minister in the lodge service, they approach this "altar of Freemasonry,"—on which "they have fore-sworn themselves," and sacrificed their just rights and liberty, when kneeling by it in the initiation,—and give the sign of the degree, and address the W. M., *with their faces toward the east*. Now read the following description of the ancient Masonry or secret Sun or Baal-worship into which Israel had fallen, and which Masonic writers acknowledge as the origin of modern speculative Masonry:

"And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."—Ezek. 8: 16.

In the fourteenth verse Ezekiel tells of seeing "women weeping for Tammuz"—(Adonis). And this Tammuz or Adonis was but a mythical personification of the sun, or connected with this idolatry. In verses seven to twelve, Ezekiel gives us another glimpse inside a secret lodge. Then read in the ninth, eleventh and twelfth chapters, of the severe punishment brought on them because they "did after

the manner of the heathen round about them." Now read what Robert Morris says of the origin of Masonry:

"It is but a brief seven miles east of this place (Gebal) that Aphaca, the principal seat of the worship of Adonis, or Tammuz, stood. This worship was the Freemasonry of the heathen, and the system upon which King Solomon engraffed the revealed precepts given his fathers upon Sinai. As the wild stock into which the inspired word was engraffed, the Rites of Tammuz deserve the attention of Masonic writers. This is not the place to enlarge upon the theme; but I might be permitted to say, that a system which had the favor and support of the wisest and best cultivated of the human race for two thousand years; * * and that was thought worthy, by so far reaching a mind as King Solomon's, of adoption and incorporation into the inspired theology, can not have been altogether vile. * * They (the Rites of Adonis) must have presented many innocent and pure traits to attract the admiration of Solomon."—*Freemasonry in the Holy Land*, pages 137-8.

Even the time and place of Solomon's mythical initiation into the Pagan "mysteries"—this "worship of Adonis" or Rites of Tammuz"—this *secret Sun-worship* and *idolatry* that "was the Freemasonry of the heathen," is "elegantly" pointed out:

"There is an *elegant myth* connected with the literature of Masonry, to the effect that upon the arrival of Hiram Abiff at Jerusalem, King Solomon conducted him to a point near the junction of the mountains now termed Olivet and Olfence, and showed him the range entitled Moriah, which he had selected as the site of his projected temple. * * Our story goes on to say that it was in that conference that Hiram initiated King Solomon into the mysteries of Adonis, as practiced for so many centuries in Phoenicia."—*Freemasonry in the Holy Land*, p. 379.

Suppose that Solomon, or any other man, *fall* into this idolatry that was the "Freemasonry of the heathen," for conscience sake, what of it? Polygamy also "attracted the admiration of Solomon," and consequently "must have presented many innocent and pure traits," and therefore, according to the drift of the above logic, should also be practiced by Freemasons. He "adopted" heathen polygamy, as well as the heathen religion. Does that make either of these evils or errors a good or divine institution? No; but men "seek to excuse themselves because of that which is written concerning David and Solomon," or to make these great names a breastwork behind which to hide, or defend their evil deeds and indulgencies. Now let us see what is "written" on this subject concerning Solomon:

"But if ye shall at all turn from following me, * * and serve other Gods and worship them; then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people: * * And they shall say, Why hath the Lord done thus unto this land, and to this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them; therefore hath the Lord brought upon them all this evil."—1 Kings 9: 6-9.

"But King Solomon loved many strange women, * * of the nations concerning which the Lord said unto the children of Israel, ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. * * And his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after their gods. * * And Solomon *did evil* in the sight of the

Lord. * * And the Lord was *angry with Solomon*, because his heart was turned from the Lord God of Israel, which had appeared unto him twice and had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded.—1 Kings 11: 1-10.

Now let us see what was one of the "*revealed precepts*" given Solomon's "fathers upon Sinai," into which he "engrafted the Rites of Tammuz"—the "worship of Adonis—this feature of secret and condemned worship of the Sun—this "Freemasonry of the heathen," from which modern Freemasonry unblushingly claims its origin:

"Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee; but ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other God: for the Lord whose name is Jealous, is a jealous God."—Ex. 34: 12-14.

Again:

"If there be found among you, * * man or woman that hath * * gone and *serv'd other Gods*, and worshiped them, either the *sun*, or the *moon*, or any of the hosts of heaven, * * then shalt thou bring forth that man or that woman, which have committed that *wicked thing*, unto thy gates, * * and shalt stone them with stones, till they die."—Deut. 17: 2-5.

Yet, in the face of all this plain Scripture testimony, condemning this Pagan "worship of Adonis," with its secret and murderous oaths, and horrid divination rites practiced by its priests in its temples, and of Solomon's doings in connection therewith, Freemasonry has the presumption, in this "enlightened age," to come smiling and confidently forward with the claim of this secret idolatry as its origin in one hand, and that of being the most respectable, righteous, and "sublime institution" on earth, in the other! And, stranger still, the slimy thing is not only tolerated and has plenty of followers generally, but is even fondled in the very lap of the church! For its stealth and presumption, and its halo of mystery, and its claims of sanctity, and its public grand displays and high-sounding titles, have procured for it a great popularity; and the consequent familiarity with it has sealed the eyes of all to its natural hideousness. And few are found that care to enquire what parentage, source, tendencies, or ownership, is indicated by its ear-marks and brands, or to hear and credit their report or testimony.

In the Library of Universal Knowledge—(Chamber's Cyclopaedia with American additions), under the head of "Adonis," we read:

"A yearly festival was celebrated in honor of Adonis, and consisted of two parts—a mourning for his departure to the under world, (see Ezek. 3: 14), and a rejoicing for his return to Venus. * * The myths connected with Adonis belong originally to the east. They display worship of the powers of nature conjoined with that of the heavenly bodies, and Adonis himself appears to be the *god of the solar year*. The similarity of the name to the Phœnician *Adon*, which signifies "lords," is unmistakable; and this word Adon was specially applied to the king of heaven, the Sun."

From the same source, under head of "mysteries" let us learn something more of the "Freemasonry of the heathen."

"Mysteries, * * designated certain rites and ceremonies in ancient, chiefly Greek and Roman religions, only known to, and practiced by congregations of certain initiated men and women, at appointed seasons, and in *strict seclusion*. * * The hold which the nightly secrecy of these meetings, together with their extraordinary worship, must naturally have taken upon minds more fresh and childlike than our advanced ages can boast, (?) was increased by all the mechanical contrivances of the effects of light and sound which the priests could command. * * As far as we have any knowledge of the plots of these mysteries, as scenic representations, they generally brought the stories of the special god and goddesses before the spectators—their births, sufferings, deaths, and resurrections. Many were the outward symbols used, of which such as the Phallus, * * told more or less their own tale. * * The most important mysteries were, in historical times, those of Eleusis, and the Thesmophoron, both representing—each from a different point of view—the rape of Proserpine, and Ceres' search for her: the Thesmophoron mysteries being also in a manner connected with the Dionisian worship. There were further, those of Zeus of Crete—derived from a very remote period—of Bacchus himself, Cybele, and Aphrodite—the two latter with reference to the mysteries of propagation, but celebrated in diametrically opposed ways, the former culminating in the self-mutilation of the worshiper, the latter in prostitution. Further, the mysteries of Orpheus. * * Nor were the other gods and goddesses forgotten: Hera, Minerva, Diana, Hecate, nay, foreign gods like Mithras, and the like, had their due *secret solemnities* all over the classical soil, and whithersoever Greek (and partly Roman) colonists took their Lares and Penates all over the antique world. The beginning of the reaction in the minds of thinking men, against this most gross and degenerated kind of veneration of the natural powers and instincts is marked by the period of the Hesiodic Poems; and when, toward the end of the classical periods, the mysteries were no longer secret, but public orgies of the most shameless kind, their days were numbered."

They were put down in Rome itself—the rites of Tammuz or Adonis with the rest. Under head of "Eleusinian Mysteries, the sacred rites with which the annual festival of Ceres was celebrated at Eleusis," we read in the above mentioned Library of Universal Knowledge:

"The ancients themselves generally believed that the doctrines revealed to the initiated gave them better hopes than other men enjoyed, both as to the present life and as to a future state of existence. * * The festival itself consisted of two parts, the greater and the lesser mysteries. The celebration of the great mysteries * * lasted nine days. * * The sixth day, * * was the great day of the feast. On that day the statue of Iocchus was borne in pomp along the sacred way from the Ceranicus at Athens to Eleusis, where the votaries spent the night, and were initiated in the last mysteries. * * On the night of the sixth day they were admitted into the innermost sanctuary of the temple. * * They were once more purified, and repeated their original oath of secrecy with an imposing and awful ceremonial, somewhat resembling, it is believed, the forms of modern freemasonry. * * The mysteries were celebrated with the most scrupulous secrecy. No initiated person might reveal what he had seen *under pain of death*, and no uninitiated person could take part in the ceremonies under the same penalty. . . . The chief priest (answering to the Worshipful Master of modern Masonry) was called the "Hierophant," or Mystagogue; next in rank to him was the Daduchus, or Torch-bearer; after them came the Hieroceryx, or sacred herald, and the priest of the altar."

"The father of Adonis had a place here (at Gebal). The worship of the sun constituted the religion of all the neighboring countries of Tyre."—Lamartine.

Do you "doubt" that masonry borrowed the idea of its forms and initiation ceremonies, oaths and death penalties from,

and claims to have come down from the Tyrian or Phœnician secret Baal (sun) worship, by way of Hiram "Abiff,—the widow's son"—"the martyred Hiram," "called from Gebal by King Hiram of Tyre"—"Mason's lord"—"wisest son of Light"—"the Master of the widow's son, whose tragic history seasons every instruction of the Freemasons' lodge?"—(Rob. Morris).

If you still doubt, there is plenty more evidence from standard masonic authority, that can be adduced, showing that Ronayne's "charge and arraignment" on this score is quite true and "correct;" and therefore that "masonry divine," in its very fountain-head, is a thing of not only "profound foolishness," but also of "downright wickedness;" and consequently that when you "doubt the latter," you do "mistake."

One of the undersigned also has some knowledge of Masonry from having once belonged to a secret order which, we can see from Ronayne's description of masonry, and from our other available sources of information, was modeled after that institution in general and in many particulars; and which, its history (written by one high up in the order) states, was originated by men who "were all members of high rank in secret, social and benevolent societies, and therefore proficient in ritualism;" and who sought to produce an order whose members should be united "in the same manner as the Masons and Odd-fellows." This combination, as well as most secret orders that have sprung up since 1717, according to our reading and observation, is a child of "Ancient Craft Masonry," which, with many evils in Romanism, came out of the old idolatrous religions of Egypt, Phœnicia, Greece, and Pagan Rome.

In view of the strong condemnation of secret combinations in the text books of the church, we wish to see something corresponding thereto in the church organ, and feel sorry to see any of the Saints going into any of these things, that have the appearance of evil, at the very least; and we still feel to request that the former communication, alluded to in your letter, may be inserted in the *Herald*, as an introduction or opening wedge for other thoughts that we would like to offer, which would not otherwise be so well understood. We would also like to see the present letter in the *Herald*, as it covers much of the ground that we designed to go over in the second part of Secret Combinations No. 2, with which we designed to follow up "Secret Combinations No. 1," already sent you. In order to free that manuscript of some of its objectionable features as an advertisement, you may leave off the anti-masonic books and their prices given at the end; and also be careful not to give price nor publisher's address of the books from which the sworn statement and prefaces are copied; because the knowledge thereof might enable some misguided ones to investigate and "prove all things;" and having learned the true nature, origin and history of masonry, (of which the great mass of Freemasons know but little,

for the possession of a few signs, grips, and passwords and displaying some masonic emblem on their vest collars, constitutes about all they know or care to learn of the institution), hold fast only "that which is good," and shun that sink of iniquity; and Satan, "the foundation of all these things," would be angry, and "all men would be offended because of the *Saints' Herald*, who "love darkness rather than light." And though it may not thus be an article, or an advertisement, it will be quotations from truthful and standard works, which will "stand the storm" and "conquer by and by," if all who should, will assist in bringing them to public notice.

We have been unsparing, plain and pointed in our remarks and criticisms, believing that the case called for and justified a little jogging as a sort of "wake up," and hope no personal offense will be taken by any one. When once we have decided to go about doing any thing that should or must be done, we have not the patience to dally and trifle about it (unless it is the casting off of the shackles of our evil and useless habits and propensities, in which case—well, never mind that now);

For he that would succeed in bringing down the game,
Must not fire at random, but first take good aim.

We are inclined to use such means, and go to work in such a way, as seems most likely to effect the object aimed at.

For a thing that's worth doing, as sages oft tell,
Is generally worth doing quite thorough and well.

Possibly we have not been sufficiently regardful of the feelings and position of one whom we have both received sufficient evidence was divinely called to the high and responsible station he has so long filled, as perhaps no other could so well and wisely have done. It may be that the large size and strength of the doses that we are inclined to administer generally, make them nauseating and justly objectionable. It may be that we occasionally give a purgative, when the case only calls for a mild physic, or a mere laxative; or that the lack of a sufficiently heavy coat of sugar on our pills, is a fault. For what the editor of the *Herald* once said about sugar coated pills, is very true. It was at the Semi-Annual Conference of 1875. Bro. Blair and the editor of the *Saints' Herald* had been appointed to draft a petition, or a remonstrance—do not remember just what, that one of the Elders present thought should be couched in stronger terms than the two appointed were likely to use. He therefore arose and proposed that some one else should be appointed to do the work; for, said he, in winding up his speech, "We don't expect anything but sugar-coated pills from these two gentlemen." At this the editor, who had remained standing on the speaker's stand, turned to the audience and good humoredly remarked that, "Sugar-coated pills are more palatable, and just as effective as any other."

Wishing that that which is in accordance with the "Scriptures of truth," and pleasing in the sight of heaven, may become manifest, and prevail, we remain,

Your brothers in the true faith,

CHAS. W. LAMB.
O. W. LOCKLING.

MAGNOLIA, Ia., Dec. 1st, 1883.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Selections.

By request of Bro. A. J. Hinkle, son of Elder George M. Hinkle, we print the following letter, first printed in the *Ensign*, a paper published at West Buffalo, Scott county, Iowa, by Elder Hinkle and W. E. McLellan, and printed by Isaiah Matteson for them.

G. M. HINKLE TO W. W. PHELPS.

BUFFALO, Scott Co., Iowa Ter.,
August 14th, 1844.

To W. W. PHELPS, Esq., Nauvoo, Ill.,

My Dear Sir:—After so long a time, I take up my pen to address a few lines to you, and thus break that perfect silence which has existed between us ever since we parted in Far West, Missouri, in the Fall of 1838. Then you and I were both dissenters from the church of "Latter Day Saints," though we did not dissent upon exactly the same principles—for I only dissented from the unwise, unhallowed management of the heads or authorities of the church, and not from any true points of doctrine which I ever had believed.—But you said to me that you dissented from the whole Mormon system.

Since then I have been told by good authority, such as Hyrum Smith and others, that you have returned to the bosom of the church, and been received again to fellowship, and all seems to be well with you—if you are happy in the course you are now taking, all I have now to say to you is, at the tribunal of heaven you will have to answer for all your deeds done in the body.

But Sir, there is one point upon which I wish to address the Latter Day Saints through you, in order that the honest hearted and ignorant minded may be corrected, and the malicious hearted slanderers put to shame. It has been the theme of many ever since I left Missouri, to calumniate and vilify me for the course which I, as the acting Colonel of the Militia of Caldwell, pursued in the surrender of the citizens of Far West, Caldwell, &c., to the authorities of Missouri. Those vilifiers have stated it, and vociferated its repetition throughout the length and breadth of our happy land—and the newspapers of the day have thrown it upon the wings of the wind, and no doubt it has gone to the old world, and there been listened to and credited—especially by those of your faith—that I, as a base wretch, after having the confidence of the church—yet in that critical moment of their perils in Missouri, when they in and of Far West were besieged by between three and four thousand men—the story is, that I, there and then, betrayed the Heads of the Church into the hands of the Military authorities of Missouri, and that too, for a large sum of money! And then, as if they intended to heap disgrace upon me, after insult and injury, they said I turned State's evidence against them;—also, that I informed on many of the citizens of Far West, had

them arrested and delivered up to the court of inquiry, to be punished. And many such like reports have been put in circulation by my enemies to do me injury; all of which, before God, I declare to be as false as Satan himself.

Now Sir, you are the man who knows more about it than any other man belonging to your church. You know that you, John Corrill, A. Morrison, and myself, were appointed by Joseph Smith to go and confer with the commanding officers of the Missouri Militia, and effect a treaty if possible, on any terms short of a battle.—You know that we went and risked our lives with a white flag, when only a few hours previous, the bearer of one (Charles Rich,) had been fired at on the same field; and we did this to obey the order or request of Joseph Smith. Our object was (at least I felt so), to prevent the effusion of blood, which we all saw must inevitably soon take place, unless something could be immediately done. Were you not present, Sir, at that trying scene? when the eyes of our enemies seemed almost to flash fire when we approached, and I received from the hand of Major General Lucas that unhallowed paper, narrating to us the terms upon which the lives of our families and friends could be saved—viz: "Give up your leaders—your principal men, as hostages to be tried by civil law. Give up all your arms of defence, and ALL leave the State forthwith." He also read to us that generous—no—that execrable order of Governor Boggs, authorizing him to exterminate us, or drive us from the State.—Now Sir, I appeal to your candor; did I at this critical moment, say to General Lucas, or to any of those with him, Give me a sum of money, Judas like, and I will comply? If you answer in the affirmative, then query, were you and the others of the delegation to go partners with me in such an unhallowed speculation? What! thus to betray our friends—our brethren, into the hands of their implacable enemies in the hour of peril—and that too for Missouri gold!!! Or if I did, as has been reported by men high in authority among you, winked at by all, and not contradicted by any—at least so far as I know—did I take the price and snugly lodge it all in my own pocket, without dividing with any of you? You know I did not make that treaty alone. Nay, you well remember that yourself and the others with us, by authority, or request of Joseph Smith himself, agreed to the disgraceful terms. We then urged all to submit. But did I not then and there oppose that part of the order requiring us to give up our arms and immediately leave the State, urging that if any had offended by breaking the law, we were willing and even anxious that such should be punished to the extent of justice, or the magnitude of the crime—but to give up our arms and leave the State, would be virtually throwing away our most sacred rites as citizens of a republican state; and that we would about as soon give up our lives? Did he not become enraged and say that Joseph Smith, Sidney Rigdon, Lyman Wight, P. P. Pratt, and G. W. Robinson must be given

up; and no other terms would do? Did he not give us half an hour to consult our friends? When the facts were laid before Joseph, did he not say, "I will go;" and did not the others go with him, and that too voluntarily, so far as you and I were concerned? My understanding was, that those men were to be taken and kept till next morning as hostages. And if they did not, upon reflection and consultation with the officers in the camp of the enemy, during the night, conclude to accept of the terms proposed to us, but chose to fight, then they were to be kept safely, and returned to us in the city next morning, unharmed; and time given us to prepare for an attack by the Militia. During this whole interview and transaction, were not thousands of troops drawn up near the city, ready to fall upon us, provided those demanded as hostages refused to go? And when Smith and the others had given up, without any compulsory measures from us, did not General Lucas demand our arms; but on reflection he agreed to let us retain them till next day, inasmuch as it was then about sunset? Were we not advised next day, by word sent expressly from Joseph Smith to us, to surrender?—When that intelligence was received, did I not draw up the forces under my command, and explain to them the nature of the whole affair, and then request all who were in favor of surrendering, to make it known by marching three paces forward? They made a very slow start, but finally all came forward. We then marched out with slow and solemn step, into a partial hollow square of the enemy, faced inward, grounded arms, and marched away and left them. The town was laid under Martial law and guarded. Then the authorities commenced taking others as prisoners, and kept them under guard to be tried, as they said, by civil law.

No man ever knew me to complain of, or inform on any one. Uniformly when questioned by those seeking victims, I told them that all I knew to be guilty of breaking the law, had fled from the city the night before the surrender. When the Court of Enquiry held its session in Richmond, I did not turn State's evidence, but was legally subpoenaed, as you know.

Therefore, as to my course of conduct there, even under trying circumstances, while retrospecting it, I have no cause of regret. And during the time I was a member of the church, before God and all men, I have a clear conscience; and am willing to give an account of my course at any time.

While I lived in that church I tried to live in peace; and when I left it, I did not leave in order to persecute it, but to get from under the priestly influence of those men who bore down upon those who opposed their views, with an iron rule; with a yoke too intolerable for a high minded man, or an humble Christian spirit to bear. Past experiences had already shown me, that as soon as any one, but especially those of note among them, would leave them, he must suffer all kinds of abuse.—The motto was, "His character must be ruined, or he will injure us." And in re-

turn, the Dissenters have said, "Down with the heads of the church; down with the church." And I know that they have sometimes used base means, and published many falsehoods, and brought much persecution on you. This has not been my course. I despise the course which both parties have pursued. I am for peace and for truth, and truth only on all subjects.—Notwithstanding the many slanders that have been set afloat about me, in order to injure and ruin me, this is the first scrap that I have ever published on the subject: and I have written and published this out of mere necessity, in self-defence. I have hitherto been determined, let them say what they would or could, I would bear it, and leave the event with God. Almost six years have rolled away since I withdrew my labors and influence from among that people; and notwithstanding my reserve, some of them still continue to roll down their satanic falsehoods upon me.—I have been informed that one of your number is now in an adjoining neighborhood to this, asserting that I sold the heads of the church, in Missouri, for \$700,00. Now Sir, as you are the man who was engaged in the whole affair with me, I request that you write a letter for publication, and either put it in the *Times and Seasons*, or send it to me; and in it exempt me from those charges, and correct the minds of that people and the public on this subject—for you know that they are as base as the blackness of darkness, and as false as Satan himself. If I felt to retaliate, or to do as other dissenters have done, I might publish much, and do it in truth, about the wickedness of that people; and it might add to the already exasperated state of feeling now existing against them; but, Sir, that is not my purpose. I feel, and always have, to leave them in the hands of God, and to mind my own business;—and I assure you I find enough to do to attend strictly to *my own duty*;—therefore, write and exhort your brethren "*to go and do likewise.*"

Very respectfully, your friend and well wisher,

G. M. HINKLE.

EVILS OF GOSSIP.

WE have known a country society which withered away to nothing under the dry rot of gossip only. Friendships, once as firm as granite, dissolved to jelly, and then ran away to water, only because of this; love that promised a future as enduring and as stable as truth, evaporated into a morning mist that turned to a day's long tears, only because of this; a father and a son were set foot to foot with the fiery breath of an anger that would never cool again between them; and a husband and a young wife, each straining at the hated lash which in the beginning had been the promise of a God-blessed love, sat mournfully by the side of the grave where all their love and all their joy lay buried, and all because of this. We have seen faith transformed to mean doubt, joy give place to grim despair, and charity take on itself the features of black malevolence, all because of the fell works of scandal, and the magic mutterings of gossip. Great crimes

work great wrongs, and the deeper tragedies of human life spring from the larger passions; but woeful and most mournful are the meatalogued tragedies that issue from gossip and detraction; most mournful the shipwreck often made of noble natures and lovely lives by the bitter winds and dead salt-waters of slander. So easy to say, yet so hard to disprove—throwing on the innocent all the burden and the strain of demonstrating their innocence, and punishing them as guilty if unable to pluck out the stings they never see, and to silence words they never hear—gossip and slander are the deadliest and cruelest weapons man has ever forged for his brother's heart.

WHO WOULD BE LEFT.

WHEN the following classes are taken out of our churches, how many would be left?

All who will not pay their just debts? All who are hypocritical? All who are deceitful, and talk about others behind their backs? All who go in debt without the prospect of paying the same? All who are proud and scornful, holding themselves above their fellow-men and shunning those less fortunate than themselves? All who worship money more than they do their Creator? All who speculate off of the ignorance of others? All who are tattlers? All who sell intoxicating liquors to make money? All who think more of a wicked rich man than they do of a pious poor one? All who oppress the poor? All who are vain and self-conceited? All who make long prayers for the sake of being seen and heard of men? When these, and a good many others that could be mentioned, are taken out, some bodies that call themselves churches would probably be left with few members; and yet the Lord would have his hidden ones, his seven thousand that have not bowed the knee to Baal.

ANSWERING A FOOL ACCORDING TO HIS FOLLY.

LET me tell a Dutch story right here, because it comes from a Dutchman in the eastern part of Pennsylvania, and must be a true story. This Dutchman was never ashamed of his religion. In his neighborhood there was a skeptic who said, "You can't believe anything you can't understand," and so some of the better class of people asked the Dutchman if he would not have a conversation with him. He said, "Yes, if you tink best." "Have you any objections to the neighbors coming in?" "No, shust as you tink best." So they made an appointment, and everybody was there. The old gentleman came in and laid by his hat, and was introduced to the skeptic, and he began suddenly by saying: "Vell, now, look here, I pleefs the Bible—what you pleefs?" Said he: "I don't believe anything I can't understand." "O, you must be one very smart man. I was mighty glad I meet you. I ask you some questions. The odder day I was riding along the road and I meet von dog, and that dog he had von of his ears stand up in this way and the odder von he stand

down so. Now, vy was dat?" Now, that was very unhandy just then, very unhandy. He either had to prove that the dog did not have one ear standing up and the other slanting down, or else say he did not believe it. So he said, "I don't know." "O, then you are not so very smart, after all. I ask you anoder question. I saw in John Smith's clover patch the clover come up so nice, and I looked over into the field and dere was John Smith's pigs; and dere come out hair on dere packs; and in the very same clover patch was his sheep, and dere came out wool on dere packs. Now, vy was dat?" Now that was as bad as the other, because the same perplexity arose. He had to prove there was wool on the pig, or hair on the back of the sheep; and he couldn't tell why, and therefore he had no business to believe it. Finally he said: "I don't know." "Vell," he said, "you are not half so smart as you tink you are. Now I asks you anoder question. Do you pleeve dere is a God?" "No, I don't believe any such nonsense." "O yes, I hear about you long ago. I know all about you. My Bible knows about you, for in my Bible he says: 'The fool says in his heart there is no God,' but you big fool, you blab it right out."

MAN RESPONSIBLE FOR SECRET THOUGHTS.

"A GOOD man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh."

The text teacheth that man is swayed to do what is good or what is evil, by the quality of his preponderating thoughts. Because "as a man thinketh in his heart, so he is," Christianity extends its dominion over the secrets of the heart, and aims to purify its concealed currents of thought. The quality of right or wrong pertains to the invisible thoughts as well as to the manifested actions. To God all hearts are open, and he searcheth the heart. From him no secrets are hid, and not one can escape his all-seeing eye. The preacher, therefore, shows: First, that cherished thoughts exert a controlling influence in the formation of moral character, and in shaping the outward actions. No passion of our nature can be brought into activity till after the mind has thought of the object of that passion, formed conceptions concerning it, and dwelt on exaggerated views of the pleasures of indulgence. In the curtained theatre of the heart, passions enact their secret sins of lawless violence on our moral nature. Those that do not blaze forth and blacken the outer man, often burn and scar the hidden man of the heart. Vile literature incite the evil thoughts that supply the fuel to the passion fires that rage within the heart, and which are more consuming because they are concealed and burn virtue in the dark.

Mental revelling in sin is known to God. He understandeth the thoughts afar off.

Hatred is the spirit of murder. Covetousness is mental idolatry. Lustful

thought is the essence of adultery. Meditated sin is actual in God's sight. He knoweth the thoughts of the heart. To him we must answer for their character. We must all appear, or be manifested, before the judgment seat of Christ. All secret sins will burst forth into vivid form by the revealing brightness of the great white throne. We can not escape the guilt of cherished evil passions because concealed from mortal eye. Hark! the trumpet's awful sound?

Oh, what fear it shall engender
When the Judge shall come in splendor,
Strict to mark and just to render!
Book where every thought's recorded,
All events all time afforded,
Shall be brought and dooms awarded!

In solemn words, with tremulous tones, the preacher looks at us and closes, saying, "The formation of your religious character—your course of action and kind of influence in the world—your success and triumph in the great battle with foes within—your peace and joy in the Holy Ghost—your steady progress in the divine life—your preparation for all that heaven is and will be to a redeemed soul, and the condition of your final entrance into that glorious, eternal state—all the mighty interests of your being for immortality are to be won or lost in your victory or defeat in that tremendous conflict by which every thought is to be brought into captivity unto the obedience of Christ. Let each soul pray: Cleanse thou me from secret faults. Create in me a clean heart, O! God, and renew a right spirit within me."

LET THEM ALONE.

NEVER try to rob any one of his good opinion of himself. It is the most cruel thing you can do. Moreover, it is by no means doing what you would be done by. Crush a woman's self-esteem, and you make her cross-grained and snappish. Do the same with a man, and you only make him morose. You may mean to create a sweet, humble creature, but you'll never do it. The people who think best of themselves are apt to be best. Women grow pretty in believing they are so, and fine qualities often crop out after one has been told one has them.

It only gratifies a momentary spite to force your own unfavorable opinion of him deep into another's mind. It never, never, never did any good. Ah! if this world, full of ugly people and awkward people, of silly people and vain people, knew their own deficiencies, what a sitting in sackcloth and ashes we should have?

The greatest of all things that a man can possess is a satisfactory identity. If that which he calls *I* pleases him, it is well with him; otherwise, he is utterly wretched. Let your fellow-beings alone, hold no truthful mirrors before their eyes, unless with a pure intention to uproot sin. So may a mirror without a flaw never be prepared for you. In those things which we can not help, may we ever be blind to our own short-comings. We are neither ugly, nor awkward, nor uninteresting to ourselves, if we do not know it. A fool may have the wisdom of Solomon in his own conceit. Let him be, and the path to

the grave will will be easier for him to tread; you will be no worse, he much better.

Leave every man as much self-esteem as his conscience will allow him to cherish. It may be pleasure to enlighten people as to their faults of mind and person, but it is certainly not a duty.

Conference Minutes.

SOUTH-EASTERN OHIO AND WEST VIRGINIA DISTRICT.

Conference was held at Liberty Branch, August 9th and 10th, 1884. Branch Reports.—Liberty, last report 24, present 38; 5 baptized, 9 received by letter. Wayne, last report 20, present 19; one death. Morgan, no change. Syracuse, last report 52, present 51; 1 baptized, 1 removed, 1 dropped. Buchtel (new), present number 10. Union Grove and Lebanon, no report. Elders L. R. Devore, James Moler, T. J. Beatty, A. B. Ervin, J. L. Goodrich and J. W. Trout, reported in person. J. L. Williams, Joel Allen, L. W. Torrence, Thomas Matthews, D. Thomas and D. Hopkins, by letter. Priests, G. Roushe, in person; Robert Wiper and S. D. Hannah, by letter. Teachers, O. Wildman, G. W. King, R. H. Kirkendall and J. E. Spann, in person.

J. Moler and T. Matthews were appointed by the president to visit and labor in the Morgan Branch. During this session Apostle Josiah Ells bore a strong testimony to the truth of the latter day work, which strengthened the saints, and removed much prejudice. Preaching Saturday night by J. Moler, assisted by J. L. Goodrich. Sunday morning preaching by Josiah Ells, assisted by L. R. Devore. Sunday afternoon, testimony and sacrament meeting, in charge of L. R. Devore. Robert Wiper's Teacher's license was renewed. L. R. Devore sustained as president, T. J. Beatty as vice-president, T. Matthews Bishop's Agent, and A. B. Kirkendall continued as clerk. Bro. D. L. Allen was baptized by T. J. Beatty.

Adjourned to meet December 27th and 28th, 1884, at Centerville, Wayne county, W. Va.

FAR WEST DISTRICT.

Conference convened at Stewartsville Branch—August 30th and 31st, 1884. J. T. Kinnaman, president; J. M. Terry, secretary *pro tem*.

Branch Reports.—Delana at last report 75, present 73, 4 baptized, 6 removed. Starfield, at last report 37, present 31, 4 removed, 2 died. Stewartsville City, at last report 66, present 75, 4 baptized, 7 received by letter, 1 removed, 1 died. Center Prairie, at last report 31, present 33, 3 received by letter, 1 died. Stewartsville Branch, at last report 78, present 76, 2 removed by letter. Pleasant Grove, at last 48, present 51, 1 received by certificate, 2 by letter. German Stewartsville, at last report 60, present 59, 1 expelled.

Official Report.—Elders J. D. Craven, S. Butler, J. M. Terry, (baptized 4), Wm. Summerfield, L. L. Babbitt, Wm. Lewis, T. T. Hinderks, J. D. Flanders, J. H. Meriam, Thos. Worrel, R. N. Ware, (by proxy), I. N. Roberts, (baptized 2 in district, 10 in Kansas), J. H. Snyder, J. T. Kinnaman; Priests C. P. Faul, Jacob Smith, John Hardaker; Teachers Thos. McKee, Willard Wells, reported.

Bishop's Agent reported, which was received. A committee was appointed to audit books.

It was moved that the conference constitute all holding the priesthood as members thereof, which motion prevailed.

The business referring to a missionary for this district was taken from the table, when it was moved and ordered that the money raised for that purpose be refunded, and that the presidents of branches present the matter to their respective branches for them to decide what disposition be made of it.

Brn. Wm. Lewis, Wm. Summerfield and J. D. Craven were appointed to arrange for grove meetings. Bro. J. H. Meriam and T. T. Hinderks were appointed to arrange for missionary work. The same district officers were sustained.

Preaching Saturday night by Elder J. H. Snyder; Sunday morning by Elder Wm. Lewis; Sunday night by Elder J. C. Foss and A. White. Testimony meeting at 2:30 p. m.

Adjourned to meet at Stewartsville City Branch, November 29th and 30th, 1884.

Miscellaneous.

BISHOP'S APPOINTMENT.

Having been notified of the resignation of Bro. H. L. Thompson, my agent of the Texas Central District, I hereby appoint Bro. Heman C. Smith to act as my agent in said district while he shall remain in that mission. I hope the saints and friends will aid him financially in the prosecution of the work in that mission.

G. A. BLAKESLEE, *Presiding Bishop.*

MICHIGAN AND NORTHERN INDIANA CONFERENCE.

Please announce that the conference for the Michigan and Northern Indiana District is appointed to convene at Galien, Berrien county, Michigan, November 1st, 1884, at 10 o'clock a. m. Galien is on the Michigan Central Railroad, and of easy access. It is hoped that this appointment will just suit all of the Saints, and that the weather will be good and a large number in attendance. The prospect is fair for a number of stirring preachers to be present. Come to the feast.

WM. H. KELLEY,

Pres. of District.

ADDRESSES.

W. W. Blair, Lamoni, Decatur Co., Iowa.
Jason W. Briggs, Wheeler, Pottawattamie Co., Iowa.
Frank P. Scarcliff, Lamberta, Baldwin Co., Alabama.
Thomas Nutt, Detroit City, Becker Co., Minnesota.

BORN.

COTCHERN.—At Independence, Missouri, June 22d, 1884, to Bro. and Sr. Cotchern, a daughter: blessed August 10th, by Bro. F. G. Pitt; named Minnie Mabel.

TURNER.—At Chicago, Illinois, June 10th, 1883, Bennetta Francesca.

TURNER.—At Denver, Colorado, about November 17th, 1883, Beulah Etheline Hutchings, adopted daughter of Mr. Benjamin F. and Sister Claire W. L. Turner; blessed at Plattsmouth, Nebraska, August 26th, 1884, by Elder Robert M. Elvin.

DIED.

DEMPESEY.—At St. Joseph, Missouri, August 24th, 1884, after an illness of four days of brain fever, Moroni, M., eldest son of Bro. Albert C. and sister Anna Dempsey; aged 2 years and 10 months. He was a child that was much beloved

and is greatly missed by all. He was very patient through his sufferings, which were very great. Funeral services were conducted by Elder George C Smith, August 25th.

MACAULEY.—At Dunnville, Dunn county, Wisconsin, April 14th, 1884, of old age, Bro. John Macauley, in his 86th year. He was born June 11th, 1798, in Tyrone, Ireland, though of Scotch descent. He obeyed the gospel in 1840, being among the first of those at Glasgow, Scotland. He was ordained a High Priest in 1842, when the most of the Twelve were in Great Britain, and was placed in charge of the Glasgow and Paisley Conference. Early in 1844 he emigrated to Nauvoo, and in the time of scattering he joined no faction, but went up the Mississippi east of Lake Pepin, Wisconsin, where the writer found him in October, 1869. He and his wife and sister-in-law all accepted the Reorganized Church, and at their request were baptized at that time. An implicit faith in and a child-like love for God and his brethren marked his whole life, and with good powers of mind he labored unto the very end of his days, striving to enlighten those around him, and in such a good and gentle spirit, that none could be offended. Few if any could excel him in humility and patience, or in kindly acts to his fellow men, and as for the Lord's work his heart and mind were ever upon it, anticipating its success, and the coming of the Lord. Sr. Macauley survives him, but as one who feels that the separation will be but brief, and the re-union an eternal one.

H. A. STEBBINS.

SWINGLEHURST.—At Mokolumne Hill, California, July 21st, 1884, Belle Swinglehurst, aged 27 years, after a long, lingering sickness. This sister had been bed-ridden for nearly two years, when through a visiting friend she heard of the saints in San Francisco, to whom she wrote requesting a special meeting for prayers in her behalf. On the occasion the blessed Spirit was given abundantly to a number especially and repeatedly. From that time she much improved in health, and grew in faith of the work; and finally concluded to visit San Francisco, involving a long stage and steamboat journey, to be baptized into the church. She bore the fatigue of the journey, reaching this city in safety, and was baptized in Oakland, August 26th, 1883. Before returning home, she expressed herself as fully assured of the divinity of the work, and whether it was in the Divine economy that she should be restored to health or taken away, she was reconciled to the will of God. So much Divine manifestation to the saints encouraged them to hope for ultimate recovery; but God's inscrutable providence even saints can not read. We now feel reconciled to His will and our loss, and respectfully tender to the bereaved family our heartfelt sympathies; and may the peace and hope which the gospel gives, be with you and comfort you as it comforted Belle to the last, when like her you are called away to the realities of a better life to come.

BIRD.—At her home, near Weir, Cherokee County, Kansas, August 9th, 1884, Lydia C. Bird, wife of Bro. Charles Bird. She was born January 17th, 1859, in McDonough County, Illinois. Funeral sermon was preached by Elder Evan Davies, to a large concourse of people. She was a sceptic in belief; but before her death she was shown in vision the divinity of the Book of Mormon.

SMITH.—At his home, seven miles north-west of Thayer, Oregon County, Missouri, of pulmonary consumption, Bro. Hezekiah Smith. He was born in Graves County, Kentucky, in 1846; joined the Reorganized Church of Jesus Christ of Latter Day Saints, April 11th, 1874; moved to Randolph County, Arkansas, in 1877; from thence to Oregon County, Missouri, in 1881. His faith in the gospel was unshaken to the last; he said that he was perfectly resigned to the Father's will. He was baptized by Elder John H. Hansen. He leaves a wife, eight children, and many warm friends to mourn his departure. [Date of death not given.—Ed.]

BROOMELL.—At New Canton, New Jersey, after a very brief illness, Sr. Margaret R., wife of Bro. James Broomell. Deceased was born June 17th, 1821, in Monmouth, Monmouth county, New Jersey. She first united with the church in, or about the year 1840; she was baptized into the Reorganization on September 6th, 1875, by Elder John Stone. For a number of years she lived the life of a Christian, and in her domestic relations she was ever a kind wife and a loving mother. She leaves a husband and four children, two sons and two daughters, to mourn her loss. May they not mourn as those who are without hope, but may they look forward with confidence and with full assurance to the time when they shall meet their loved and lost one and with her be redeemed and glorified in the celestial city not made with hands, where death and sorrow shall be known no more. Funeral sermon by W. O. Owen, from Matthew 24:44; "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

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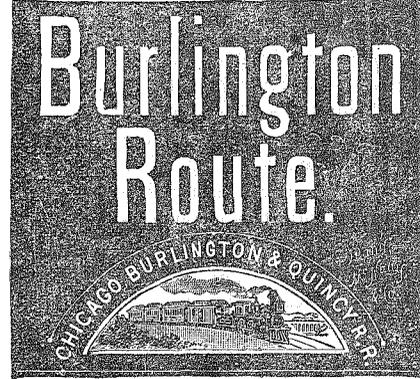
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Very respectfully,
N. N. HAZELTON.

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GEO. MONTAGU.

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JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
Your brother in Christ,
O. WILDMAN.

Heber City, Utah, Jan'y 7th, 1884.
JOHNS & ORDWAY: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
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THE SAINTS' HERALD.

29883
Chas. Paul

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 593.

Lamoni, Iowa, September 20th, 1884.

No. 38.

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JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Sept. 20th, 1884.

"THE appearance of this volume now, with the prominence which the Mormon problem has in the public mind, is very opportune, and the book can hardly fail to have a wide reading. Ten sessions were devoted to the first proposition—the one which will excite the most general interest—and it has a most thorough treatment from both sides. Mr. Kelley seems to be a man of ability, of apparent sincerity, and withal, no laggard in debate. We take it that he would be readily accepted by the officials of the Mormon Church to be their champion in a public discussion involving issues fundamental to the existence of that church. The reader will be curious to know what line of argument he would adopt to prove to the people of this age the divine authority of the Book of Mormon. We will not disclose the secret, but leave the reader to see for himself.

As to Mr. Braden—his ability to sift the evidence that would be adduced in support of such a proposition, will not be questioned by any one. His mental characteristic of thoroughness and analysis fit him, in a marked degree, for the work which he has so well done in this volume. Without taking space here to notice the contents of this volume, further than to say it is perhaps the most exhaustive investigation extant of the real nature, spirit and methods of the modern abomination known as Mormonism, we can but urge the importance of knowing more of this iniquity which we are compelled to deal with soon, as a nation, and for this purpose we hope to see this debate meet with a large sale. When we shall have time to examine the book more thoroughly we may give further and fuller notice of it. Price \$2.00 in cloth, or \$1.25 in paper. It can be had by addressing Clark Braden or Christian Pub. Co."

We quote the above from an advertisement of the Braden-Kelley debate in the *Christian Evangelist*, of August 28th, 1884. It is a little strange that the publishers of a paper published in the avowed interest of a church called the Church of Christ, should claim that there would be a more general interest in the question whether the Book of Mormon is a revelation from God than that the said Church of Christ, as established by Alexander Campbell and others, or the Church of Jesus Christ as established by Joseph Smith and others, is *The Church of Christ* as recognized by the characteristics of the church established by Jesus Christ as those characteristics are found stated in the New

Testament scriptures. Or as it might be stated in this form. It is of more importance to the general reader to know that the Book of Mormon is or is not of divine origin, than to know that there is now a church on the earth which in the Day of Judgment will be recognized by Jesus Christ and the Father as the only Church of Christ.

We hold quite differently to that. For to us it is of infinitely greater importance to know that there is a church on the earth known and recognized of Christ Jesus, now in the heavens, than that the Book of Mormon should be proved to be either true or false. We think this ought to be apparent to the publishers of the *Christian Evangelist*, and to those whose representative organ it is. For if there is no church identified of Christ among men, the tenets of which are taught by faithful ambassadors authorized to administer in the ordinances of that church, it is of really small matter whether the Book of Mormon be, or be not of divine origin, or whether Joseph Smith was or was not a prophet; or whether Alexander Campbell was, or was not a great and good reformer. No matter how much the *Evangelist*, and all its co-workers may seek to mystify the word of God, and disguise the real issue between the Reorganized Church, on the one part, and the Campbellite, or Christian, Methodist, Presbyterian and Baptist churches, on the other part, the time must inevitably come when that most vital issue, which is the Church of Christ, must be met and determined.

If any one should succeed in proving that the Book of Mormon was a fraud, Joseph Smith an impostor, so far as claim to receiving an angelic messenger with a commission to declare the gospel is concerned, it would not prove that the principles enunciated by him and others from 1830 to 1844, as the New Testament plan of redemption and salvation, are either untrue or falsely claimed as the gospel. Those facts would still remain; and the question of right to administer as ambassadors for the Christ in promulgating that gospel, would be left open for inquiry, with the odds in favor of the Reorganized Church. For, upon the hypothesis assumed by the church for which the *Christian Evangelist* is published, (a claim made by other denominations as well), that there is and has been no direct revelation since the apostles' day; and that those organizations known as churches, contradistinguished as Protestant rather than Catholic, are but the outgrowth of the spirit of reformation, and therefore, legitimately of Christ's body, the church; the Church of Jesus Christ of Latter Day Saints, the reorganized church, bearing more specifically the characteristics

of the church of the New Testament, will be found to be much nearer the definition given by Mr. Smith (not Joseph Smith) in his Bible Dictionary; that is: "We must not expect to see the church of the Holy Scripture actually existing in its perfection on earth. It is not to be found, thus perfect, either in the collected fragments of Christendom, or still less in any one of those fragments; though it is possible that one of those fragments more than another may approach the scriptural and apostolic ideal."

If the claim that the evils into which the primitive church as instituted by Jesus had fallen, were to be eliminated by reformatory processes only, equal honor and authority must be conceded to Luther, Calvin, Knox, Zuinglius, Wesley, Rogers, and Campbell. And if the latter in his zeal for a reformation had a better understanding of the word, and in his process of development out from the cloud of the apostasy of the dark ages, brought the Christian, or Disciple Church nearer to the New Testament examples and standard; then, as a consequence, any who might come out of that reformed church as partially perfected by Mr. Campbell and his associates, would necessarily have all the prestige that had been given by any possible combination of human authority, wisdom, opportunity and circumstance to that reformation, with which to further perfect and draw near to the standard of the word. Hence, if, as these disciples of Mr. Campbell, the *Evangelist*, Rev. Clark Braden and others included claim Sidney Rigdon was the Black Pope of the Jesuitism of Mormonism, it must follow that Mr. Rigdon had as good right and authority to reform the Christian Church, he being a member of it, as Mr. Campbell had to reform the Baptist Church, of which he was a member, or the Presbyterian Church out of which his father, himself and his sister came.

Campbell disturbed the Baptist Church with his reformatory notions, and declamations against its errors of faith and practice, until that church either forced him out, or he took himself out because they could not abide peaceably together. What authority they gave him he took with him; a part of the same authority, and that part equally as good, Elder Rigdon had received, for he was a joint worker with Mr. Campbell. What authority Mr. Rigdon held in the Baptist and reformed Baptist, Christian or Disciple Church while acting in that church, he as much took out with him, as Mr. Campbell took his authority out of the Baptist and Presbyterian churches when he went out of those churches under a spirit of reformation; and by virtue of such authority so

taken out, Mr. Rigdon had as good right to eliminate errors in faith, doctrine and practice from the Christian Church as Luther, Wesley, or Campbell. On this hypothesis the Mormon Church, as the *Evangelist* calls it, the Church of Jesus Christ as it styles itself, has as legal existence as the Campbellite, or Disciple Church. And it would be just as well for the publishers and writers of that journal to remember this.

The elders of the Disciple, or Christian Church know that the foundations of fact upon which it rests are sandy. They have hitherto relied upon the theory that the other denominations were in the same fix; and have laid immense stress on the argument that the church which they represented was "in faith, doctrine, organization and practice" more nearly in conformity to the New Testament standard than all others. This latter plea they can no longer maintain successfully. So they artfully attempt to cover this issue by assuming some other to be of more vital consequence.

Rev. R. Richardson in his history of the rise of the church called "Disciples of Christ," published in a work by I. Daniel Rupp, of Pennsylvania, in 1844, says on page two hundred and fifty-six of that work, that the Redstone Association, jealous of the "popularity and commanding talents" of Mr. Campbell "dismissed about thirty members, including Alexander Campbell, to Wellsburg, Virginia," where as a new church they "were admitted into the Mahoning Association of Ohio."

Mr. Campbell's views were widely disseminated and finally resulted as stated by Mr. Richardson: "The schism thus produced, was soon extended to Kentucky, to eastern Virginia, and in short to all those Baptist churches and associations into which the views of Mr. Campbell had been introduced by his debates and writings; the Baptists, in all cases, separating from their communion all who favored the sentiments of the Disciples, being unwilling to concede even permission to believe the plain dictates of the Scriptures to those who freely granted to them, without a breach of fellowship, unrestricted liberty of opinion." These recalcitrant Baptists being thus ousted as heretics, proceeded to co-operate together for "the restoration of pure, primitive, apostolic christianity, in letter and spirit; in principle and practice."

Another writer urges that the "Christians, or Christian connexion," had its rise as a church from a nearly simultaneous movement, in which Dr. Abner Jones, of Hartland, Vermont, a Baptist; Elias Smith of Portsmouth, New Hampshire, also a Baptist; Barton W. Stone, of Kentucky, a Presbyterian; and James O'Kelley, of North Carolina, a Methodist, were prime movers.

Of this movement Dr. Millard writes: "As they had taken the scriptures for their guide, pedo baptism was renounced, and believers' baptism by immersion, substituted in its room. On a certain occasion one minister baptized another minister, and then he who had been baptized immersed

the others." Now which ever of these horns of dilemma, these christians of the Evangelist may take respecting the validity of their church organization and claim to authoritative action, it originated in the assumed right to reform the church to eliminate its errors and approximate to the standard. The right to reform did not die with Alexander Campbell, Dr. Jones, nor Barton W. Stone; hence, existing in the Disciple Church, it existed with Sidney Rigdon as a Disciple preacher, and was exercised by him upon the principle stated by Thomas Campbell, "the restoration of pure, primitive, apostolic christianity, in principle and practice."

The Disciples having inherited it from their Presbyterian-Baptist progenitors, and true to their instincts, as soon as Sidney Rigdon began to assert this right to advance and maintain reformatory processes, began the crowding out business; and just as they, Mr. Campbell and others, could not find acceptance and room in the Baptist Church for principles more nearly in harmony with New Testament philosophy and truths, and had to go out of said church with their advanced views; so did Sidney Rigdon fail to find room in the Disciple Church and have to go out of it, to find a church and people who would hear and abide more scriptural light. And just as Mr. Campbell and "all who held to his view" were denounced as heretics because of their advanced ideas, by their illiberal Baptist brethren; so did they in turn assail and denounce Sidney Rigdon. It will be discovered that we have argued this question from the basis offered us in the hypothesis that the Church of Jesus Christ of Latter Day Saints, as established in 1830, and reorganized, or continued, is of human origin only, and that the astute but unscrupulous, whilom Disciple, Sidney Rigdon, and not the ignorant, but vicious and unscrupulous Joseph Smith was its real originator. This hypothesis is the back bone of Rev. Braden's effort in his debate with Elder E. L. Kelley, and is the staple idea in the hostile criticism of the *Christian Evangelist*, and is offered to us of the Reorganized Church, as the basis of our faith and hope. Assuming this hypothesis so unblushingly offered to us, as the basis of argument, if it can be shown, as it most assuredly can be, that the Reorganized Church is approximately nearer to the Church of the New Testament Scriptures; it is more completely a "restoration of pure primitive apostolic christianity; in principle and practice;" than is the Church of Christ, Christian, or Disciple Church represented by the *Evangelist*; and as such we commend it to the consideration of that body and the "rest of mankind."

In conclusion; if the human founders of the Disciple or Christian Churches, (or any other) can of right claim the authority to create, organize and maintain churches not in harmony with the teachings of the New Testament, without the claim to aid from divine direction; how much more readily should the right be conceded to the Latter Day Saints to institute and maintain a church that is in

accord with New Testament teachings and practice.

THE Elders of the Church, who may be called upon in the course of their ministry at home or abroad, to meet the sum and substance of the Braden attack upon Mormonism, should remember that very bad conduct is charged on the part of the leading men of the Church while they were yet at Kirtland, Ohio; but when the witnesses relied on to prove those accusations are put to the test, they testify that they "knew nothing against the men," that they "heard nothing against them as charged," the witnesses thus defeating the object for which they were introduced.

Mr. Braden in his next to the last speech repeated as many of the scandalous tales against the character of Joseph and Hyrum Smith, Sidney Rigdon and other leading men of those early days, as his time permitted, but when proof was demanded, proof was not presented. The moral of the testimony offered as it appears at the close of the debate, is decidedly in favor of the Saints.

Wild vagaries, excesses of zeal, extravagant expressions of religious fervor, indecencies of gesture and personal abandon in prayer meetings and love feasts, are charged as accompanying the services held by the new converts to Mormonism at Kirtland as the result of the gospel or doctrine taught by Joseph Smith. The witnesses who testify, exonerate Joseph and Hyrum and the leaders from any complicity with such irregular and improper proceedings. They neither heard them teach such things, or knew them to be present, or to partake in them when going on. On the contrary they knew these men both to denounce such conduct as being out of place and improper.

Mr. Braden need not have sought outside testimony to show that scenes of confusion and strange manifestations among devotees took place at Kirtland. Joseph Smith relates the story of such things himself. So does Mother Lucy Smith tell of such things. Joseph states that he had to reprove some very sharply for permitting such things to go on in the meetings.

It is comparatively well known that in many revivals held by various denominations, exhibitions of what is called "the power," have occurred. In these persons would fall, either in strong convulsions, or seemingly unconcious. Sometimes, when the services would be more than usually impressive, numbers would be prostrate at once; and it was customary to spread clean straw in the prayer circles, where those seeking conversion were collected, and where the "power" was usually exhibited, so that those who fell under its influence should neither be hurt nor have their clothing soiled.

It will also be remembered by some who have witnessed those strange manifestations that in cases where the convert, or converts were more than commonly interesting by reason of social rank, or importance, or personal attractiveness, it was usual for the preachers, few or many to gather around the fallen ones and shout

and sing and pray that the Lord would perfect what his spirit had begun. Sometimes fervor amounted to frenzy, and the instances are not few where insanity, or dementia followed. It is indeed but a few short months since in a similar revival held at Lake Bluffs, out from Chicago, a young man became so affected by this power, that he seriously injured several persons in a wild, frenzied attack upon them. The course of one minister who had encouraged such exhibitions was seriously condemned, and a sharp controversy was had in regard to the entire revival methods.

It was not strange that in so rapid and striking increase as that which followed the preaching of the ministry of the early Elders, just such extravagancies should have followed. Coming as the converts did out of the several denominations, including the Disciples and Methodists they brought with them more or less of their sectarian leaven. This under the new fervor was calculated to stimulate the nervous and exuberant in temperament; and that no more serious departures from sober-minded conduct are recorded against the Saints of these early days than are, must be attributed to the conservative steadiness of the leading minds of the Church.

History records that the disciples of Luther were prone to strange and grievous excesses in their devotion, and that had it not been for the calmer counsels of Melancthon, who wisely restrained the turbulent, the reform, afterward so widely spread, would at an early date have fallen to pieces, because of those outrageous extravagancies of conduct.

No one, not even Mr. Braden, would insist that the Lutheran reform was to be condemned because of the over zealous conduct of some of its adherents in the streets of Wurtemberg, or elsewhere in Germany; or the doubtful policy pursued by Luther and Melancthon in granting a dispensation permitting a certain royal officer to marry two wives and live in polygamy with them both, on the plea that he could not keep from sinning unless he did so marry. Nor, would the gentleman who charges departures from decorum upon the early Saints in Kirtland, for one moment admit as a good argument against the reform of Mr. Campbell, all the vagaries in hope, theory and practice, that have followed in the wake of the Disciple Church, among the Adventists, Age to Come, Ascensionists, and Holiness people. Why then should we be condemned as believers in heresy, because in disregard of the principles of the gospel as taught by the early leading elders, and despite their protest and without countenance or sanction from them, some of the adherents of the faith did run into wild and extravagant ideas, and exhibit their devotion in an erratic and unbecoming way.

BRADFORD SPRINGER, of Iowa, is visiting his mother, Grandma Springer, at Burnside, Hancock county, Illinois. He also preached four interesting discourses, closing Sunday evening. The house was well filled with an appreciative audience. We hope we may have the pleasure of listening to him again soon.

The foregoing will tell the Saints

where brother B. V. Springer is, and what he is doing. The date is September 1st.

EDITORIAL ITEMS.

THE much talked of, and much desired "lesson leaves" service for the HOPE will begin with the HOPE for September 27th. Bro. W. C. Cadwell of the committee appointed last Spring Conference having placed the copy for the first two in the series in our hands. Those interested and active in the Sunday School work, will please take note of these articles; and if they have any suggestions likely to be of service to Bro. Cadwell, address him at Logan, Harrison county, Iowa. Criticism from croakers, lookers on, and those who may be opposed to Sunday School service, is not invited; but notes of suggestion and advice from live co-workers are solicited.

We have quite a number of newspapers sent us by Bro. Wm. Street from Chester, Pennsylvania; for all of which we thank Bro. William.

Bishop W. H. Dame, of Parowan, Iron county, Utah, whose name is connected with that of John D. Lee in the Mountain Meadows Massacre, died at his home on August 16th.

ONE of the brethren writing from his locality gives the readers of the HERALD to understand that the elders and Saints of the branch, or branches of the district, are greatly in need that the traveling ministry should come among them and revive them, as they are about all ready to perish. And also that they, the members and officers of the branch or branches, are holding meetings, have reasonably good times, and are "doing what they can to spread the knowledge of the word of God among the people."

Not long since we published a letter from a member of the "traveling ministry," in which he very pointedly showed that there was a great necessity for more diligence, perseverance, fidelity and assiduity in the performance of branch official duty, and attendance at the meetings; arguing that were the members as self-sacrificing and faithful in these things as they assumed to expect the ministry to be, a very great bar to the effectual preaching of the word by the traveling elders would be removed.

Which of these classes is correct, we wonder. Is it a fact that the life of a branch depends on the labors of the traveling elders. What then becomes of the argument that the field of the traveling ministry is properly the world, or "new ground," and that the practice of the elders in "visiting from branch to branch," is a reprehensible one. And what chance is there for the employment and improvement of the local staff, the "standing ministers to the church." And are the branches deficient in spiritual life and strength because the traveling elders are neglectful and careless in not visiting the branches. On the other hand, can it be true that the careless and indifferent way in which the Saints and local ministry attend meetings

and conduct themselves in business and daily life, checks the ardor, dampens the spirits and injures the spiritual prestige and effectiveness of the traveling eldership.

It seems a curious muddle, but we fancy both classes are right, and both are wrong. Each is right as to the effect; both err in laying the blame the one upon the other. Both are in fault. The traveling elder is wrong when he confines himself to the field afforded him in the branches. While he ought not to neglect the Saints in their branches, he ought to venture continually and persistently into new fields; nor should he lay the blame for his own lack of spirituality on the branches, if perchance he may be lacking. They expect him to have both life and light, and he expects them to have force and abiding, faithful lives, consistent with the greatness of their hope.

We suggest that the branches make up their minds to so live and work that whether they ever see a traveling elder or not, the Master will have reason to bless them by his acceptance and his appearing. And that the elders (travelers) shall so labor as to be free from blame, either now, or when the Master comes. And that each class ceases to find fault with the other.

It is reported from Salt Lake City, that a late effort of the leading authorities of the Polygamic Church, to compel certain ones of their bishops to take unto themselves wives, has been stoutly resisted. The parties are Bishop W. W. Cluff, of Coalville, president of the last Legislative Council, and Bishop Abe Hatch, of Wasatch county, who was for a number of years a member of the Legislative Assembly.

It appears that the effort to have these men assume polygamic honors, has been made before, but failed because Mesdames Hatch and Cluff would not consent. Heretofore the attempt was advisory. Now it seems that the refusal, or neglect of these Bishops to "live up to their privileges," has been taken note of; and they have been served with notice to "obey counsel," or take the consequences of defection.

Mr. Cluff has replied to the notice, by sending his resignation of all the offices that he holds in the church. In connection he states to Pres. John Taylor that he has served the church faithfully for thirty years; and has not during that time "understood that polygamy was a compulsory doctrine; that if it had been made a matter of choice of family and citizenship on one side, and preferment in the church on the other, he would forego the latter, and remain true to his family and the laws of his country."

What the result will be is not yet transpired as the reply that Pres. Taylor will make to Mr. Cluff's resignation is not known.

Bishop Hatch's first wife is dead, and his second is much younger than he. The influence of his first wife tended to keep her home uncontaminated from polygamy; how far the second may follow the inclination of the first, and what her influence

may be over her husband is now to be tried. Bishop has a good position as bishop; and if he resists the counsel of Pres. Taylor, he will do so at the cost to him of place and lucre consequent to his office; besides resisting the desire to enlarge the borders of his harem here, and his kingdom hereafter; according to the celestial theory.

For the sake of decent humanity and the sacredness of the true home and sphere of woman, it is to be hoped that both of these bishops will resist the application of the priestly lash, and refuse outright to surrender their manhood and citizenship to become breakers of the law of the land and desecrators of God's decrees to the church.

If the freedom of these two men from polygamic contamination, heretofore, is due to the position and voice of the women they were first married to, all true men should delight to honor them with their respect, and give the husbands credit for listening to the pleading of the "wives of their youth," rather than to the counsel of those who sought to enslave them.

QUESTIONS AND ANSWERS.

Ques.—Are we to understand from Book of Rules, an Elders' court consists of two or more Elders and one of the two to preside, or do two Elders constitute a court?

Ans.—Two, or more Elders may constitute a court, and one of the two, three or more, may by agreement preside; or if only two, they may preside jointly.

2.—If two Elders (beside the President) constitute a court—can either of the two Elders (if desired) by the accused, or the accuser, act as counsel for either of them?

A.—It is not strictly proper for either one of the court to act as counsel, in the ordinary sense of that term. Any one and all of the court should see that the proceedings should be fairly and impartially conducted.

EXTRACTS FROM LETTERS.

Bro. Elihu T. Dobson, who left Lamoni last spring, wrote from Currinsville, Oregon, August 8th, 1884:

We are quite well, hope these few lines will find you and family the same. I received a letter from an Elder in Texas by the name of J. D. Irwin in answer to that call in *Herald*. I wrote him to come I would hold his hat. I have been spotted already by M. E. preacher that I might be a Brigamite, if not am no better.

Bro. Ethan Barrows, of Salt Lake City, Utah, adds a postscript to a late business letter, in which he says:

Elder T. W. Smith came in Friday evening and preached twice Sunday in the chapel: Elder A. H. Smith came in Sunday evening. Probably there will be preaching every evening this week, commencing to-night. A. H. S. is afflicted with a cold and his lungs are affected and sore, but is hopeful that it will pass off without injury.

A noble and attractive every-day bearing comes of goodness, of sincerity, of refinement; and these are bred in years, not in moments.

Call to mind the heavier sufferings of others; so may you better bear your own small troubles.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Correspondence.

LYONS, Walworth Co., Wisconsin,
September 2d, 1884.

Bro. Joseph Smith:—Since I wrote you last, I have been doing what I could in the interest of the cause. For a time I labored locally in Sandwich and Plano; and on July 9th I made a visit to Kewanee, my old home, on business, and spent a few days pleasantly with the Saints there, and on the evening of the 13th spoke in the Saints' new meeting house. Their wisdom in obtaining their present place of worship in preference to the old one, is commendable. The latter part of July I started out on my present tour. Passing through Chicago I made a short visit among the Saints there, and in company of Bro. I. L. Rogers attended prayer meeting at the house of Bro. Goode, on the evening of July 30th, Bro. E. C. Briggs presiding, who is making an effort to have things move harmoniously there. August 7th left Chicago for Cortland, Ill., Bro. Wm. Calhoun having succeeded in obtaining the Advent Church in DeKalb for meetings on Sunday, 3d, when I preached twice. I was shown in a dream what would transpire at those meetings, and related it to the Saints at Cortland. The dream was literally fulfilled. On the 7th, Bro. Cherry kindly conveyed me across the country to Marengo. I preached twice while there, near the residence of Bro. David Brand; who with his wife are zealous for the cause. From there he conveyed me to Poplar Grove, Boone county, where I baptized four members of the Marshall family. A year ago they were anxious that some preaching should be done, we got the consent of two of the trustees of the Congregational Church, which was not in use; but after going six miles to obtain the consent of the third, who told us to get the keys, the person holding them refused to give them up. So we had to secure the use of a school house south of town, where I preached three times with good liberty, good attention and fair audiences. One man who had asked questions about the Book of Mormon, after explaining to him and reading out of the Book against polygamy, wanted to know how Brigham Young and his followers could claim to believe that book, and still advocate polygamy. I replied that we had been asking them that question for over thirty years. The folks at Poplar Grove where we were refused the church, suggested the propriety of giving me a coat of tar and feathers, if I preached in their town, supposing me to represent the apostasy in the west. I told the friends there that I thought a broad cloth coat would give me a more respectable appearance before an audience; but up to the time of my leaving neither coat put in an appearance. From there on the 18th, by the kindness of Bro. Joseph Marshall, I was enabled to reach Marengo from which place on the 19th, I proceeded by rail to Lake Geneva, Wisconsin, where I was met by Bro. Henry Southwick, and taken to his hospitable home. Much opposition and prejudice existed at this place, but Bro. Henry succeeded in getting an opening in the school house, at East Delavan, and he and Bro. Anthony Delap put up posters all over the country for miles. I delivered four discourses

there to fair audiences, who gave me the best of attention, the Baptist minister among others being present. All spoke well of our efforts, and the brethren and sisters felt encouraged. One lady, daughter-in-law to Bro. Delap, gave her name for baptism. September 2d I left the above place for Lyons, having previously arranged with the Saints at Delavan to meet me the following Sunday, which they did, coming twelve miles across the country. Notices were out that I would preach at the house of Sr. Ann Davis on the morning of Sunday, the 31st. Quite a respectable audience assembled; among others the post master of the village, half a mile distant, and a gentleman who was recently a member of the State Legislature; together with most of the members that remain of the Burlington Branch. The discourse was well received. In the afternoon sacrament was administered, the branch reorganized, Bro. Henry Southwick called to the office of an Elder and made president of the branch. Arrangements were also made for holding meetings in the future, the lady mentioned above was baptized and confirmed.

I feel well, and am blessed in laboring. Shall continue my labors as the Spirit directs.

Yours, &c.,

J. S. PATTERSON.

CLEAR WATER, Neb.,

September 3d, 1884.

Readers of Herald: Along life's journey we are passing. By the roadside are flowers, grasses, thorns and thistles; and each in turn attracts our attention, and imparts its distinctive sense of pain or pleasure. It mattereth not whether joy or sadness greet us on our way, each contains its element of instruction, and is necessary in the great school of life and progress. Our chief anxiety should be to know we are on the right way, the "narrow way" that leadeth to the land of unceasing bliss. Jesus our mediator, our king and our friend, was a "man of sorrows," and well "acquainted with grief." His was a life of sadness and of weary toil, that others might learn duty, and be saved in the kingdom of God. When I think of him as one who has suffered patiently, and endured to the bitter end, that I with others might be blessed, my heart turns toward him with earnest longing—longing to see and embrace him, who by his deeds has shown himself to be my friend and worthy of my trust and confidence. One who does for me what I can not do for myself, is indeed my helper in time of need, and worthy of the highest meed of praise I am capable of offering. The offering of my heart I bring, and cast it at the feet of Jesus, my dear Redeemer. My humble service I offer to bring glad tidings of joy and peace to a benighted world; that, without the knowledge of God, know not from whence they came, nor whither they are tending. By this I pledge myself to be the friend of my race. What else have I to live for. Should I succeed to gain the whole world and lose my own soul, or fail to be instrumental in saving others, has not my life been a failure—complete or partial. The obligations of one man to another are, by reason of circumstances, great. Every useful act we perform in life obligates the world of mankind to us. On the other hand, how much could we accomplish or enjoy without the aid and association of others.

The work in this part is moving steadily onward. Trials and vicissitudes such as are com-

mon to the work of God in all ages of the world, characterize our efforts here. I don't see how the Saints can "come up through great tribulation" without some spiritual affliction to wade through. Bro. Wight and myself contemplate going to David City ere long. We are hopeful that some good may be done there. We are also desirous of attending the Reunion, with the view and hope of getting the inward man fortified. So far we "keep the munition and watch the way."

In bonds, yours,
GEO. S. HYDE.

SALT LAKE CITY, Utah,
September 1st, 1884.

Bro. Joseph:—I arrived safe last eve, 5:30 p. m., after a tedious, dusty, heated by day and cold at night ride; a disagreeable journey most of the way, but relieved occasionally by some of the finest scenery in the world. I contracted a severe cold a couple of days before I left home that hung to me in the shape of a hard cough, which made my lungs very sore; and in climbing to those heights obtained by the Denver and Rio Grande Railroad, I suffered severely for breath, and was made painfully aware of the lightness of the atmosphere, and what with coughing, headache, and bleeding at the nose, I was made very uncomfortable, and was glad to get a rest.

On my arrival, made my way to Bro. Robert Warnock's, and cleaned up a little, repaired to the chapel, taking them all by surprise. I found Bro. E. C. Brand and T. W. Smith to the front. My throat, lungs, and voice were in such a condition I could not speak, and was forced to remain a listener to one of T. W. S.'s logical gospel sermons. Rather mild for old Latter Day Saints, who are used to strong meat. I have not seen Bro. Chambers, nor any of our relatives. Have made arrangements to hold meetings Tuesday and following evenings of this week. Bro. T. W. and I alternating. Bro. Warnock tells me prospects for the good of the cause are better now than for a long time before. I can tell better a week hence. It is possible I shall remain ten days or two weeks. Should you have any word for me direct in care Robert Warnock.

In bonds I remain your brother,
ALEXANDER H. SMITH.

FAIRFIELD, Nebraska,
September 8th, 1884.

Dear Herald:—We, that is my family and myself, are still holding fast to the gospel, although for the last twelve years we have been alone, except a short time that Bro. N. W. Smith was with us. At times we were cold and had many temptations around us, but in all these years we clung to the faith that was once delivered to the Saints. Thank God for that. We were made glad yesterday to see our second daughter Minnie, age fourteen, go down into the waters of baptism with Elder T. W. Chatburn. Bro. Chatburn lives at Hastings, eighteen miles farther out on what use to be the great American Desert. He has been preaching every other Sunday, morning and evening, all summer. At first our meetings were poorly attended, and I felt at times in despair. But the interest grew, and yesterday the hall was full, and deep interest was manifested. But now just as the people are beginning to wake up, Bro. Chatburn has to leave for his new home at Independence. But I have confidence

that the good seed so nobly sown will not die. We very much regret to have our dear brother and his family leave us, but God's will be done, and may heaven bestow its choice blessings on them is our prayer.

Yours in bonds,
J. E. HOPPER.

No. 1445, Madison street,
St. Louis, Missouri,
September 9th, 1884.

Bro. Joseph:—The Saints here are trying to do the Master's will. We find some snares, however; but are praying our Heavenly Father to assist us to overcome temptations. Our late district conference has chosen a committee of three, consisting of Bro. John Beard, Bro. Thomas E. Taylor, and myself, whose duty it is to collect moneys, donations, to build a meeting house in St. Louis for the use of the church. We have entered upon our laborious work, and are pushing it vigorously. I submit below the full list of subscribers who have up to date signed.

Sr. Kate Johnson...\$1 00	Sr. M. A. Swift.....\$1 00
Sadie Bradshaw...5 00	Belle Molyneaux...5 00
Nellie Forbes.....1 00	Ruby Forbes.....1 00
Rebecca Forbes...5 00	Sarah Molyneaux...5 00
Mary Remington...2 00	E. Remington...3 00
Grace Remington...5 00	Mary Peat.....2 00
Lillian I. Parrish...25 00	Esther Cowlishaw...1 00
Sarah Cooke.....1 00	Esther Cooke.....1 00
Mary May.....1 00	Margaret D. Davis...5 00
Mrs. Probst.....10	Bro. N. J. C. Olson...1 00
Bro. George Elliot...10 00	W. Smith, 5 days work
George Forbes.....5 00	W. Jennett 4 days work
Jos. Remington...1 00	John Molyneaux...5 00
Wm. Banner.....5 00	Chas. Remington...1 00
Mr. A. Lassman.....25	Charles J. Peat...2 00
.....1 00	Mr. Geo. Etzkorn...1 00
Bro. John S. Parrish...25 00	Bro. Wm. May.....1 00
Mr. Chas. Wagner...1 00	Wm. Ashton.....75
Bro. D. Donovan...100 00	John Beard.....20 00
	Do. material 20 00

I have no doubt the Saints everywhere will read this list with pleasure. We have only begun the work of taking subscriptions. The faith and prayers of the Saints generally are asked towards this undertaking. We also will thankfully receive any donations, however small, from any sister, brother, or friend. Praying for you all, and for the general welfare of the work,

I am your brother in Christ,
JOHN S. PARRISH, Sec. of Com.

FONTANELLE, Adair Co., Iowa,
September 8th, 1884.

Brother Joseph:—I have something on my mind this morning, (as I often do), that I want to say to you and to some others whose names I have seen in the *Herald*, not with a design to reproach, but that you may see what is in my heart, as well as in some others. The Master has said in the records of his life when here on earth many things that to me are very precious, and I believe they are so to all wise Saints.

"A good man from the good treasures of his heart, bringeth forth good things; but an evil man from the evil treasure of his heart, bringeth forth evil things." This principle or doctrine being true, when it was spoken, is it not so to-day. Again the Lord said, "For every idle word that men shall speak, they shall give an account in the day of judgment." If this was good when it was spoken, and worthy to be noticed, is it not so to-day. To my mind it is easy to see what is in the hearts of men, when I hear them talk and goss as they do in this generation. Is it the wise Saints in this dispensation that ask questions,

or unwise? I was pleased when I read your note on questions. Here let me say to all who love knowledge from God, believe in him, obey him, keep his law, and love and serve him, as your calling requires you to do, day after day, and year after year, preach and practice that which the Spirit of God requires all faithful servants to do, and you will have but little need to ask questions about this or that. If you do not believe what I say, turn to the 83 section of Book of Covenants, (in my book). Here you can see if you are counted worthy in the sight of the Master, to understand these things; and if you are not, keep up good courage, and work on as our Lord did, till he got the victory over death, hell and the grave. The Lord reveals sacred truths to his servants just in proportion to our calling, our righteousness, or what is needed to fit us for the station he has called us to fill. All who read this section, and can see its force and its value, and its application to the three first named, can learn if they choose, how to perfect themselves in the ways of righteousness. And if they do not succeed in reading the 83d section, let them turn to the 7th section and read to the end of the 8th paragraph. Then all can see what is required of all of us to do to secure salvation, eternal life. "Work out your own salvation with fear and trembling," not by questioning the prophet. Still a lover of Zion and those who labor to build it up by faith,

BRIGGS ALDEN.

GRAYSVILLE, Ohio,
September 6th, 1884.

Bro. Joseph:—We left home on the 4th inst., for this place. Expect to labor in and around this region for some time to come. The outlooks are grand. Would not be surprised if many would unite with the church before we left. Have enjoyed great liberty in preaching. I was here last winter and preached ten sermons, but had to leave on account of the flood. Baptized one then. It is my opinion that there are many who are seeking after truth. Bro. J. Ells arrived in Wheeling a few days before we left. He had been very sick, but is almost well again. Since I wrote to the *Herald* last, I baptized Bro. John Wagner, who died on the 12th of August.

I was very, very sorry to learn of the death of our worthy president and brother, Glauod Rodger. Truly he was a noble man, and a true Latter Day Saint. His example in life was worthy of imitation.

Our health is good, for which we feel thankful to God; and we feel stronger than ever in the glorious work.

Yours in bonds,
G. T. GRIFFITHS.

NEBRASKA CITY, Nebraska,
September 6th, 1884.

Beloved Brothers and Sisters:—While we are scattered, let us bear each other's burdens. Let our hearts be full of the love wherewith we were bought, and let us remember one another before the throne of mercy often, knowing that we are but little in our own strength. Let us continually strive for the spirit of love and peace, and be united as one in Christ. Bless others whenever we may, and thus bless ourselves; for when we can help or comfort, or make any one happy, it is happiness and bliss to ourselves. At such a time as this, when all nature rests in peace, I have often been blessed in communion with my God.

Come, oh come, all ye who have received the promised Spirit of peace, praise him in heart and soul, bless his holy name by night and by day. The riches of heaven he has given unto us. We are blessed like unto the Saints anciently with power and influence from God. We have more than all the world can give, through this blessed spirit of love and peace. The Lord will keep him in perfect peace, who trusts in Him, whose mind is stayed on Him, who shall separate him from the love of Christ.

Our branch is in a good condition, with Bro. Waldsmith still president, who with the rest of the officers, has the confidence, love and good will of the Saints in general. Bro. Mark H. Forscutt was with us quite a number of months, and we miss him the more because he stayed with us so long. He took in hand, while here, to help us get an organ to place in our church. You may tell him, dear *Herald*, the wooden brother is first rate. He reminds us of Uncle Mark, but does not like him, give sound of himself; but when Sr. Ruby Forscutt, or Sr. Gertie Briggs touches him, he is quite obedient, like he was to Uncle Mark. Our last conference was well attended, and we had a good time.

Yours in the hope of salvation,
NICOLINE THOMSON.

PEORIA, Ill., Sept. 6th, 1884.

Bro. Joseph:—I have just finished the Braden-Kelley debate. I feel proud of the gentlemanly, Christ-like Spirit of Bro. Kelley's side. Not a single argument did Mr. Braden overthrow. Nothing offered on his side but a pile of repeated, and re-repeated slanders and assertions. To all that have the powers of discrimination between impudent assertions, or reckless statements, and the facts of history, or force of argument, Bro. Kelley's side will be refreshing. Mr. Braden's side is well represented, as a turkey buzzard seeking to meet argument with slanders, stories and scandal, unfit for a fish monger of the port of Ballyshannon, Ireland; and I guess they are downed by Braden. In fact his whole course is contemptible in the extreme. I am still in the faith.

Yours,

J. A. ROBINSON.

DOW CITY, Iowa, Sep. 9th, 1884.

Bro. Joseph:—I wish to give you the sentiments expressed in words, of my brother in Utah, concerning his (their) opinion of the Josephites. The following I received a short time ago: "I bear record before God that you have labored hard to turn me away from the truth, when had you gained your point, to-day we would be 'hale fellows well met,' the devil well pleased. But I have received strength to resist your dark influences. I say you and the rest of you apostates have tried to turn me away from Mormonism, into the hell-bound slough of apostasy. You are so far gone in apostasy, Frank, with the rest, [that is my name] that there is no repentance to be found in this life for you. Delivered over to the buffeting of Satan. We might pray for those old apostate Mormons until their death, what would it amount to? Simply nothing; tears will not wash it out. Hence, knowing these things, I have no faith in my brothers. They have procrastinated the day too long already. They want to make us responsible for those elders' death down in Tennessee not long ago. I expect you will rejoice and send gifts to one another, for the

horrible murder of those elders. But remember the elders will soon be called home. Then look out; God will speak in his power. Why, the publicans and sinners will shine brighter than those damned, you understand, those damned, do you hear, those infernal, damned, pious Pharisees. I say, when you pray have you learned to turn up your eyes like a dying duck? Still further, that I did, on the 13th of August, 1884, state in a letter to you that your Josephite God was a liar, and I did not fear him, &c., and that he may kiss my foot. I command you to repent in the name of the holy priesthood. This is sufficient, the Lord knows."

I want you to publish the above lines, that all may see the spirit they are of. I apprehend he is not the only one that is possessed of this spirit. He is continually telling me that I am persuading him to turn away from Mormonism. I have taken their own standard books and tried to reason with him from the law and testimony. But it is impossible. They are so self righteous it has blinded all their reasoning faculties. It is entirely wrong with them for a person to express an opinion contrary to their own. I can remember a time when a person in the church would not be allowed to utter such language as is used in Utah. There are many causes that produce these bad effects. One we will find in their polygamic revelation. "If he or she shall commit any sin or transgression of the new and everlasting covenant whatever, or all manner of blasphemies, yet they shall come forth in the first resurrection, and enter into their exaltation." Such teaching as that is enough to discourage people from becoming Christians, if it was true; and my brother calls me bad names, because I won't swallow down such nonsense. I have heard intelligent men say they never expected to see any other God but Brigham Young. How is it possible men and women that have once been enlightened, and understood the peaceable things of the kingdom of God, could turn away into such gross darkness. I told him I would rather see my daughters laid in the silent tomb, than be polygamous wives or slaves. As soon as that barrier was broken down, then the whole plan or order of God's kingdom began to be changed. The rights that belonged to the promised seed were to hold the keys of the dispensation of the fulness of times, until God's work was finished. Take this right away, and confusion begins. Hence we see the number of aspirants soon after Joseph Smith's death. As I told James Taylor this Summer, a nephew of John Taylor, on his way home from Tennessee, whenever he broke down that barrier, we are no better than the sectarians. Man has changed the order of God; hence confusion. All such sophistry will not move me from the sure foundation that I have taken.

Bro. Kelley's argument in Kirtland, stands out clear as the sun at noonday. But on the other hand, Braden's argument on the Bible question is nothing but a mystery of darkness. How could it be otherwise. Thank the Lord for the light of truth that he has revealed in this our day. But the Gentiles are much more our friends than the Utah people. I am satisfied from what I can learn, if they had the liberty they would destroy all the leaders of the Reorganization, and force the rest into their church, or destroy them. The same spirit prevails with them, as did in the

sixteenth and seventeenth centuries. God bless his church as long as they will hold fast to the truth.

Your brother in the kingdom of God,
A. F. RUDD.

Summary of News.

GENERAL NEWS.

September 5th.—It is said that the French have obtained no advantage from taking possession of the Kelung coal-mines, as the Chinese, before they surrendered the region, flooded the mines and destroyed the pumping machinery.

During the last twenty-four hours there have been 122 fresh cases and thirty-seven deaths at Naples, Italy. At Spezia during the last twenty-four hours there were twenty-seven fresh cases and seven deaths. A royal decree has been issued suspending from official duties all the Prefects and Syndics who instituted arbitrary local measures against the cholera, or permitted such measures to be instituted. The Pope has sent \$2,000 to Naples to be distributed among the sufferers from the cholera. The populace at Naples are now exciting themselves with the absurd suspicion that the Archbishop is in complicity with the physicians to poison them. The official bulletin shows the ravages of the cholera during the last twenty-four hours to be as follows: New cases, 144; deaths, 125. Six cases of cholera and four deaths are reported from Monforte, Spain, and two deaths from Villna.

Sixty-four persons suspected of plotting against the Czar have been arrested at Warsaw, Poland. A number of women were included.

The rebels attacked Kasalas, Egypt, last night, and were repulsed with great loss.

The irritation of the French press against England is spreading to the public, and the anti-English journals are selling by the thousands on the boulevards.

Advices from New Zealand state that a large emigrant ship, the *Lastingham*, from London for Wellington, New Zealand, was wrecked in Cook Strait, (an island on which Wellington is situated.) All on board except fourteen of the crew were drowned.

Typhoid fever has broken out at Bellevue Hospital, New York, on account of the defective sanitary arrangements of that institution.

September 6th.—It is reported that China has called for 25,000 men to defend Peking, and granted the Minister of War 12,000,000 francs to purchase munitions of war.

A Hong Kong dispatch to the *Times* says the British Government at that place has received orders to enforce the provisions of the Foreign Enlistment act, which prohibits the enlistment of recruits by any foreign nation in British ports or on territory under British control. The Governor has notified the French Admiral of these orders, and the latter will respect the measure.

The Cabinet Ministers visiting the cholera-stricken quarters of Naples, Italy, have returned to Rome. They are impressed with the belief that the rapid spread of cholera in Naples is due to the bad sanitary condition of the city. The Sanitary Council has decided that a quarantine at the frontier is groundless. During the last twenty-four hours in Italy the new cases of cholera number 293, deaths 158. The epidemic in the Province of Genoa is confined to Spezia and

vicinity. One hundred and sixty-eight of the fresh cases, and sixty-nine of the deaths reported above were in the City of Naples alone. The Prefect of Reggio is summoned to Rome in consequence of the demonstrations at that place.

The bulletin of the progress of cholera in Spain for the last twenty-four hours shows twelve new cases and six deaths. A child from Alicante is down with suspicious sickness.

Investigation of the report of cholera at Bordeaux, France, shows that the few cases there a fortnight ago were isolated and not of an epidemic character.

During the last twenty-four hours there have been five deaths from cholera at Marseilles.

Two hundred fresh cases of cholera are reported at Naples, Italy, the last twenty four hours. The number of deaths today shows a decrease compared with the previous day.

A Danish polar expedition under the direction of Messers. Hoovjaard and Gamel will start from Copenhagen for Franz Josef Land during the next summer.

Dr. Yost, a veterinary surgeon of some eminence, says the death of cattle in the vicinity of Mitchell, Ind., has not been caused by pleuropneumonia, but by the scarcity of pure water. The blood of the animals when placed under a microscope showed the existence of several bacilli. Had the cattle been supplied with pure water this could not be.

September 7th.—Clericals from all the provinces and numbering many thousands paraded at Brussels today amid the vehement hissing and howling of dense crowds of lookers-on, who soon became more demonstrative, blocked the passage of the procession, and tore down banners; fierce scuffles ensued, and many persons, including several policemen, were injured. The police were powerless to stop the disorder, and the gendarmes and civil guards were called out and attempted to reorganize the procession. Their efforts were futile, however, and the confusion became general. The mob stopped the procession at various places. The Clericals, finally finding themselves unable to advance, slowly dispersed. The melee gradually subsided, but great excitement prevailed the whole evening. One hundred and eighty-five arrests were made. It is reported that three of the injured have died. Troops are stationed at various points to preserve order.

There was great excitement at Antwerp today, and many riots in sympathy with the outbreak at Brussels against the Clericals. Gendarmes dispersed the mob. There were a number of arrests.

A large number of young cattle have died recently in the south-west part of Champaign Co., Ill., of blackleg.

September 8th.—Reports have been received in Germany that two of the flagstaffs erected by Dr. Nachtigal, the German Commissioner on the African coast, have been cut down. One was thrown down by English officials and another by the negroes of the Tago tribe. It is also reported that Gen. Buchner, the Provisional Governor of the Cameroons, was insulted by negroes and had to seek refuge in a German factory.

The moral and sanitary condition of the city of Naples, Italy, in the presence of the cholera scourge is terrible in the extreme. The people have lost all self-control and given themselves

up to the wildest superstition. It is impossible to take proper precautions to prevent the spread of the disease, as families and friends unite to frustrate the regulations of the authorities. Deaths are concealed and corpses retained in the house until privately buried, from a superstitious dread that a burial in a common grave without religious rites imperils the deceased's hopes of resurrection.

There were four deaths from cholera in Marseilles the last twenty-four hours. At Novelda, Spain, there were six fresh cases and five deaths in the same period, and at Montfort five fresh cases and two deaths. A child from Alcante taken to a lazarette, near Madrid, is recovering. Four other persons exhibit suspicious symptoms. At Anglesola and Balguera there have been several suspicious deaths. A lazarette has been established at Lerida for the reception of persons from these places.

The situation at Naples, Italy, is serious. During the last twenty-four hours nearly 300 fresh cases of cholera have been reported, but the mortality is only 30 per cent of those attacked. A Swede who withholds his name offered 70,000 lire in aid of victims. A Minister of Agriculture and Commerce has requested the bank of Naples to advance the municipality 250,000 lire for the relief of the poor. King Humbert starts for Naples tomorrow. The fete at Turin in aid of cholera sufferers was a great success. The daily bulletin of the progress of cholera the last twenty-four hours in various provinces shows 348 fresh cases and 117 deaths. In the Province of Genoa thirty-two of the fresh cases and eighteen of the deaths were at Spezia. The majority of the fresh cases and deaths in the Provinces of Naples were in the City of Naples.

Col. Colville telegraphs from Dongola that the Harasni tribes have surrendered, thus opening up the whole route from Weriwi to Dongola.

The *Pall Mall Gazette* states that China has declared war against France. The declaration takes the form of a manifesto by the Emperor to his subjects, calling on them to repel the foreign foe. The same journal asserts that the Chinese forts on the Min River were not badly damaged by the fire from the French fleet. It admits, however, that the naval loss was serious.

The German Consul at Canton has telegraphed to his Government that the Chinese have closed the mouth of the Canton River to steamers.

Diphtheria of a malignant kind has broken out in the Italian quarter of Trenton, N. J. There have been some deaths. It is feared the disease will spread.

A disease, the nature of which is not known, has broken out among the cattle of Uriah Blue, near Clinton, Ill. Some deaths have resulted. It is thought by many that the cattle have eaten poisonous weeds.

During the last eight months of this year 18,263 immigrants settled in Wisconsin.

Vermont and Maine have gone Republican, and Arkansas Democratic, in the late state elections.

A great famine is threatened in Labrador and the northeast coast of Newfoundland owing to the failure of the codfishing this season. The catch will be 500,000 quintals short. About 800 families are reported to be starving already. To add to the horrors the coasts of both Labrador and Newfoundland are surrounded by

icebergs. One Captain reports having seen 253

September 9th.—The Trades-Union Congress at Aberdeen, Scotland, adopted resolutions regretting the rejection of the Franchise Bill by the House of Lords. The vote on the resolution was unanimous.

Paris is tonight seething with excitement over the prospect of real war with China. The scenes along the boulevards are comparable to nothing that has been seen in Paris since the days of July, 1870, when the war spirit against Germany was at its highest pitch, and imprecations against the Prussian formed the patriotic shibboleth. The spirit of Chauvin again infests all Paris, with only this difference: that now the cry is "A bas les Chinois!" and that the Chauvinists out-Chauvin their burlesque prototype with swaggering talk about foes who, apparently, are deemed contemptible only because they are distant. The special impetus which the war spirit has received today has been given by a widely circulated report that Premier Ferry has determined to force a declaration of war by France.

The Chinese wish to bar the entrance to the river at Shanghai. The Consuls of the different Powers earnestly protest against the action.

The official bulletin showing the ravages of the cholera in various portions of Italy the last twenty-four hours is 628 fresh cases and 275 deaths. The cases in Benevento and Salerno were refugees from Naples. In Naples the condition is most harrowing. Scenes of misery and wretchedness of the most pitiable character occur on every side. King Humbert has been profoundly affected by the sufferings he witnessed. He has made the first donation to the relief fund. King Humbert gave an audience last evening to the Naples municipal authorities. Orders have been issued for troops to leave the Maddalena barracks and encamp outside. The barracks will be converted into a cholera hospital. The royal party is visiting the poorer quarters of the city today. There was a riot yesterday among the sellers of mineral waters because their traffic was restricted. The epidemic continues to make great ravages. No fresh cases of cholera have occurred in Rome.

Vessels arriving at English ports from Spain which left after the 28th of August are ordered quarantined three days. Vessels arriving from the Mediterranean are subject to a quarantine of ten days with or without clean bill of health. At Marseilles during the twenty-four hours ending at nine tonight there were two deaths from cholera. In the Department of the Pyrenees Orientales there were six deaths from the disease today. At Sterimeze in the Ardeche fourteen persons died suddenly yesterday.

Alicante, Spain is declared infected with cholera. The Government has forbidden the local authorities from quarantining against other places and from establishing lazarettos. These orders are often disregarded on the borders. At Malaga persons even from Madrid with certified bills of health are subjected to seven days' quarantine. There were five deaths from cholera at Novelda today.

During the twenty-four hours ending tonight there were 451 fresh cases and 154 deaths from cholera at Naples, Italy. Many patients were taken to the Fuongratta Hospital, but the populace prevented their admittance. Crowds welcomed King Humbert at Venice today as the second father of his country. He was invited to

attend the races. The King replied that he would go to Naples, where the people were dying, not to a place of amusement. The official bulletin of the ravages of cholera in the various provinces of Italy the last twenty-four hours shows 471 fresh cases and 161 deaths. Of these numbers 353 new cases and 116 deaths are in Naples. Twenty-four fresh cases and all the deaths in the Province of Genoa were at Spezia. The physicians of Spezia believe the flies spread cholera.

September 10th.—By a vote of 42 to 25 the Belgian Senate adopted the Clerical Primary Education bill yesterday.

The Movements of the Russian fleet in Chinese waters are taken as an indication that Russia meditates a hostile movement against China while the latter Power is settling her difficulties with France.

The resignation of the Marquis of Ripon as Viceroy of India and the promotion of the Earl of Dufferin to that post were simultaneously announced by the British Government today.

The conduct of France in beginning hostilities against the Chinese without a formal declaration of war has already raised several nice questions as to the rights and duties of neutrals. Three swift ironclads, just built in Germany for the Chinese navy, are now lying at Kiel, and the Pekin authorities have repeatedly solicited the German Government to allow these vessels to sail under the care of the German engineers and sailors by whom they are manned. The German Government has refused, fearing that China's intention was to make use of the vessels as privateers to harass the maritime commerce of France, which might involve Germany in international complications. Learning that the vessels were not to be allowed to leave, China has now offered to sell them to the German Government, and the offer is very likely to be accepted.

It is officially announced that during the twenty-four hours ending last night there were 721 fresh cases of cholera in the City of Naples, and 250 deaths. Since the beginning of the cholera outbreak in Naples there have been 1,100 interments in the cholera section of the cemetery. The official cholera bulletin gives for Italy, during the last twenty-four hours, ninety-five fresh cases and sixty deaths. All vessels from Spanish, French, and Italian Mediterranean ports are prohibited from entering the Harbor of Malta. Advices from the Pyrenees, report seven deaths from cholera.

Six thousand additional troops have been ordered to Yemen, Western Arabia, to suppress the rebellion in that district and be ready for any emergency in Egypt.

To-day was the hottest day of the season in the Atlantic States. There were about fifteen deaths from sunstroke at New York, and seven at Philadelphia. The animals at the State Fair in the latter city suffered terribly.

Five hundred Mormon immigrants were brought to New York by the steamer Wyoming from Liverpool. The immigrants are of the agricultural and mechanical classes.

FIRES—STORMS—ACCIDENTS.

Sept. 5.—Loss by fire at Chicago, Ill., \$1,000. Durham, N. C., \$25,000. Newburn, N. C., \$60,000. Dundee, Ill., \$2,800. Near Fort Wayne, Ind., \$4,000. Pittsfield, Mass., \$15,000.

The roof of the Enterprise Mine at Port Bowk-

ley, near Wilkesbarre, Pa., caved in. Nearly one hundred acres settled from four to six feet. The tracks of the Lehigh Valley Railroad over the mine sank four feet, and traffic was stopped. The mine will probably have to be abandoned. The loss to the owners will be \$500,000. Five hundred persons are thrown out of employment.

Sept. 7.—The Molin lumber mills, about twenty-three miles from Pensacola, Fla., belonging to the estate of D. F. Sullivan, were destroyed by fire. The loss is \$100,000.

J. C. Smith & Co.'s ice-house at Richmond, Va., a cooper factory, and a large quantity of coal and wood in the adjoining yard were destroyed by fire. The loss is \$30,000.

Ten acres of lumber and frame buildings are on fire near Cleveland, O. It is an awful sight. The whole town is red with the glow of sky and flames. Five acres of lurid, blinding light are spread to the view, the river, running the gauntlet of the flames, looks like a stream of boiling metal. Fully 50,000 people line the roofs and hills adjacent. The loss will be millions. The mayor is begging assistance from other towns, in order to save any part of Cleveland.

Loss by fire at Quincy, Illinois, \$16,000. Richmond, Va., \$30,000. Near Scranton, Pa., \$70,000. Vincennes, Ind., \$2,500.

Sept. 8.—The losses by fire at Cleveland, O., Sunday night will be about \$2,000,000. The insurance will cover about half the loss. Had an engine been located in the district the flames could have been checked five minutes after they broke out. A request for the location of an engine there had been frequently made by the property owners, but was always refused by the Common Council. Six firemen were badly scorched. The loss of the railroad companies is about \$250,000, of the City of Cleveland \$200,000, and of Woods, Perry & Co., lumber dealers, \$450,000. The fire is out, and to-day there remains, instead of thousands of piles of white lumber, fifty acres of black and smoking ruins lit by piles of fire. It is a strange mass of freight cars, charred lumber and logs, and brick and wooden walls that have toppled over.

September 10.—Stocks & Co.'s leather-works at Leeds, England, have been destroyed by fire. The loss is placed at £80,000.

One of the most destructive tornadoes that ever visited that part of the State passed over the country immediately north of Stillwater, Minn., Tuesday evening about 5:30 o'clock, embracing in its course a belt about twelve miles in width. The track of the storm was from northwest to southeast, and swept trees, houses, barns, cattle, and horses almost out of sight. The suffering and loss of property caused by this storm are very great, but owing to the vast extent of country over which it spread no reliable estimate can be made of the value of property destroyed. The principal towns thus far reported where the storm raged in its great fury are Marine, Onoka, Scandia, and the farm region between these places and Stillwater. Three persons were killed at Clear Lake, and the town nearly wiped out. Mills, bridges, dams and buildings were carried away by the floods.

Through the heavy rains at the head-waters of the Chippewa River, Wis., that river was swollen twenty-three feet above low water mark, and caused great damage at Chippewa Falls. Several large buildings and four bridges were swept away. The State Lumber Company's boom was

carried away by the flood. The loss at Chippewa Falls and vicinity was about \$200,000. The river is still rising and the end is not yet. Railroad travel and traffic in the vicinity are entirely suspended. Only one person is reported to have been drowned.

By the explosion of the cookers in Doheny & Spellman's distillery at Pekin, Ill., the whole building was wrecked. Three men were killed outright and a fourth was fatally injured.

FINANCIAL AND CROP REPORTS.

There were 199 failures in the United States during the week ending yesterday, and thirteen in Canada.

A strata of gas was struck recently near Tolono, Ill., at a depth of ninety-three feet. It is proposed to use it for illuminating and heating purposes and to furnish motive power for stationary engines.

Very encouraging reports concerning the corn crop continue to be received from Illinois, Iowa, and the Northwest. A few days more of warm weather will place the crop beyond all danger from frosts. The yield will be immense. The potato crop is also reported to be first class.

Mahlon Runyon, President of the New Brunswick (N. J.) National Bank, committed suicide September 8, by cutting his throat. He was implicated in the thievery of Cashier Hill, who committed suicide a few days ago. Runyon was a farmer, and had been for five years President of the bank. He was 60 years old. A great mob surrounded the bank and threatened the other officers. The city was wild with excitement. A deficit of \$1,000,000 has been discovered by Bank-Examiner Shelley.

The United States Consul at Lyons reports to the State Department at Washington that the French wheat crop of this year will exceed that of 1883 by 30,000,000 bushels, and that the crop is excellent. The wheat yield of England will also be abundant. In consequence of the abundance the price of grain is declining rapidly.

The *Mark Lane Express*, in its weekly review of the English corn trade, says: The weather has been stormy, with some slight frosts during the nights which were cold. Rains would greatly benefit the stand. In English wheat values lost their hardening tendency, and the crop proving of unusual weight makes the present values unequal. Sales of English wheat for the week, 62,564 quarters at 34s 3d the quarter, against 54,148 quarters at 41s 8d the quarter the corresponding week last year. In the market for foreign wheat the trade lost its steadiness, and values are somewhat nominal and in buyers' favor. Heavy shipments from the United States show the Americans to be free sellers at current rates. The imports of flour were double those for the same period last year.

Official reports of the state of crops in Nebraska are encouraging. The condition of corn is placed at 106 per cent, wheat 100, rye 100, oats 93, barley 96½, Irish potatoes 104¼, tobacco 100, apples 109½. This is a splendid showing.

In both Iowa and Illinois the corn crop is abundant, and a continuance of the present warm weather will soon place it beyond the reach of frost. In Decatur county the corn is exceptionally good, and much of it now out of danger from slight frosts.

Last week 2,741 packages of cotton goods were exported from the United States. During the year thus far there were 115,159 packages exported, against 115,181 for the corresponding period of last year.

The value of the exports from New York for the week ending yesterday was \$6,683,287, against \$6,107,107 for the corresponding week of last year. The total exports thus far this year were \$222,143,409, against \$247,106,107 for the same period last year.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Selected Poetry.

THY KINGDOM COME.

Thy kingdom come.
I heard a Scer cry: "The wilderness,
The solitary place,
Shall yet be glad for Him, and He shall bless
(Thy kingdom come) with his revealed face
The forests; they shall drop their precious gum,
And shed for Him their balm: and He shall yield
The grandeur of His speech to charm the field.
"Then all the soothed winds shall drop to listen,
(Thy kingdom come,)
Comforted waters waxen calm shall glisten
With bashful trembling beneath His smile:
And echo ever the while
Shall take, and in her awful joy repeat,
The laughter of His lips—(Thy kingdom come:)
And hills that sit apart shall be no longer dumb,
No, they shall shout and shout,
Raining their lovely royalty along the dewy plain:
And valleys round about.
"And all the well-contented land, made sweet
With flowers she opened at His feet,
Shall answer; shout and make the welkin ring,
And tell it to the stars, shout, shout, and sing;
Her cup being full to the brim,
Her poverty made rich with Him,
Her yearning satisfied to its utmost sum—
Lift up thy voice, O Earth, prepare thy song,
It shall not yet be long,
Lift up, O Earth, for He shall come again,
Thy Lord; and He shall reign, and He shall reign—
Thy kingdom come."

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

INDIAN EDUCATION.

THE vigorous and persistent efforts during the past few years on the part of certain officers of the United States Government towards the lifting up and advancement of the Indians by educating them, should not be passed by unnoted in the *Herald*. It is a subject that ought to be of interest to every Latter Day Saint; for the success that has been met with has largely demonstrated the Book of Mormon prophecy regarding their ultimate redemption from the curse of darkness of skin, ignorance of mind and filthiness of person. In recent times the majority of people seemed to think that the red man was only fit to be shoved off into the Pacific, as an interloper and vagabond who interfered with the rights and God-given supremacy of the noble white man. Educating him seemed indeed to be the last thing thought of. It was considered as neither possible nor advisable; and as for duty to him, he had no rights that either christianity or humanity had any call or obligation to respect. The best and quickest way to civilize him was to shoot him, on the general principle expressed by one writer that the "only good Indian is the dead one."

But, as by divine ruling, and often the object and purpose unknown to them, many men have been set to work in As-

syria, Babylonia, Egypt, Peru, Central America and elsewhere, to prove the words of prophecy by bringing to light the relics and writings of ancient nations, so in other ways, scientific and educational, are men being put to work to bring about the purposes of God. Humanity can still be moved upon, and the great objects of the Almighty be accomplished, "in his own time, in his own way, and according to his own will," though men see and know it not. So, in this case, the results reached have, year by year, proved that the Indian can be largely helped towards civilization even in a few months or years, from the time he is brought under this best of all reformatory influences. Thus the Lord has brought to pass one of the means of staying the destruction of the "remnant," whose numbers at this time are given as being about three hundred thousand in the United States, old and young being counted.

From newspaper clippings made by me during the past year I condense the following facts concerning the present situation and the progress being made in this educational experiment on the part of the Government. During May, 1884, the Secretary of the Interior, Mr. Teller, visited the Indian School at Carlisle, Pennsylvania, and on his return to Washington reported that he was much pleased with the progress being made in the school. He was asked if he thought that these schools would solve the Indian problem, and he replied that it was not an open question any longer; for, if even one-half of the Indian children in the United States were placed in such schools, the question would be settled forever; and that the money expended in one year in fighting the Indians and keeping them in subjection, if used to educate their children would go largely towards putting an end to Indian "wars and rumors of wars" forever.

As for what is being done and the progress made the facts are as follows: Four hundred thousand dollars were appropriated this year by the government towards Indian Education, being a greater amount than any previous year. The training school at Carlisle has been in operation over five years, and in May last there were four hundred and fifty-five Indian pupils there, representatives from thirty-seven tribes. It is stated that "the ease with which they acquire not only the knowledge of books, but also of the various branches of industry, shows that the key to the Indian problem has at last been found." They are taught reading, writing, spelling, geography and arithmetic. One part of each day is spent in the workshops, where the mechanical arts are taught, and in the gardens and fields where they are instructed in agriculture. They build wagons, make plows, shoe horses, manufacture their own shoes, etc., while the products of the farm bring in a good revenue. The girls cook and sew and do the light work in the making of shoes, are said to do good work with the needle. Secretary Teller says that he believes all things considered, that the capacity and ability of the Indian youth

to profit by the instruction given at Carlisle in the above named elementary branches is "fully equal to that of the whites." He states that they are remarkably apt in the mechanical arts, such as the manufacture of horse-shoes and other articles, while in agriculture they are not at all behind the whites in learning to do skilfully and well the practical and necessary things in farming.

He reports that the training schools at Hampton, Virginia, and Forest Grove, Oregon, are also doing a good work, while the one at Albuquerque, New Mexico and others in Nebraska, Kansas and Indian Territory, though not so fully equipped as the first three before named, are making good progress. As the settlement of the country by the whites has taken from the Indians their old manner of living, by making it an impossibility, he believes it is therefore but just that the Government should teach them other ways of earning a living, and that it is far more economical to teach them how to support themselves than it is either to fight them or to support them at the Nation's expense; and that the first step towards it is to teach them the English language and the elementary branches of an education. They must live, and it is now demonstrated that they can learn and will labor when rightly put at it and instructed how to learn and how to labor.

In answer to questions about whether the effect of this training remains with them after they return to their tribes, Captain Pratt, who has charge of the school at Carlisle, says that close observation has shown that less than ten per cent of them return to their aboriginal habits after leaving the school, while, on the other hand, the effect of distributing hundreds of educated ones among the various tribes has had a great influence for good, and has stimulated other young Indians to seek for a like knowledge of books and the ways of civilization. Hence, instead of great inducements having to be offered to get them away from their tribes for this purpose as formerly the case, the Government is now unable to make room for all who wish to attend school. More space and greater facilities are needed. If these were had it is believed that nine thousand Indians would soon be attending the training schools instead of nine hundred as at present. Captain Pratt thinks that the education of the rising generation of Indians, would solve the Indian question in due time. Ten dollars invested now in the educating of one may save one thousand dollars in fighting or supporting him by and by.

A correspondent at Albuquerque, New Mexico, reports the school there as increasing, and a greater number of tribes being represented at the school. Also that Indian parents are showing more interest in the school, and some are urging that their children be provided for and educated. The Pueblo children spent their two months' vacation among their people, and consequently returned to the school somewhat dirty and ragged, but it was found that they had forgotten very little, in fact

reciting at once in the class room as readily as though they had not been away. Some showed an improvement, as instance one boy who had learned and could repeat the names of all the States and Territories, and had refused to join in the dances and plays of his fellows while at home. A Navajoe father brought his seven year old boy to the school because he said that the boy would not give him any peace till he did so, and after that the boy refused to answer except in English. Two boys from Pueblo who were at Carlisle three years and learned the carpenter and blacksmith trades were going to work in Albuquerque and to attend the school evenings.

New buildings were to be erected there that would accommodate one hundred and fifty pupils, to serve as the beginning of a permanent school, a larger establishment, wherein by and by to educate all the Indian youth of Arizona and New Mexico who shall wish to attend. Another year it is hoped that place for three hundred will be had. Thus the Government seems to be in earnest in this matter, and determined to try what effect a good practical education in books and in trades will have upon the aborigines of the land.

The experiments at Carlisle, Hampton and Albuquerque have certainly demonstrated both the wisdom on the part of the officials in charge and the lasting benefit accruing to the Indians from such a movement. And, aside from the philanthropy and justice of such an act, it is the very best thing that the government can do on the score of economy. Teach the Indians to support themselves and they will no longer be a burden; then also will they know how to take care of their own interests and no longer fall an easy prey to designing and swindling Indian contractors and agents, and the still worse post trader, who now take such remorseless advantage of the ignorance of the Indian and cheat him out of his choicest robes and his government annuities for a few glittering trinkets and a little vile whisky, properly called fire-water.

The Pueblos of New Mexico are a half civilized people, who have never received support from the government because they support themselves. The most they need is an education to advance them still more towards civilization. There are said to be among them two thousand, five hundred children of school age, and all live near Albuquerque, hence the present and probable superior benefit of a school at that place. The parents can see their children frequently in case of need, and can witness their advantages and progress, while also the change will not seem so severe to the children, yet they will be far enough removed to be away from the influences of their former ways of life. The hitherto untamable Southern Utes have during the past year allowed twenty-seven of their number to attend the school at Albuquerque. Previous to this not one of the tribe ever attended any school of any kind.

The training in the industrial arts is shown by the report of the Indian Commissioner, in which it was last year stated

that the Carlisle and Hampton schools proposed to furnish the Indian agencies this year with two thousand pairs of shoes, four hundred and fifty set of harness, three thousand three hundred and fifty dozen articles of tin ware, and twenty-two dozen halters and bridles. Last year the Carlisle school sent out ten spring wagons. It was expected that during the past year three new training schools would be organized.

The Commissioner also reported last October that on the reservations were seventy-eight boarding schools at which four thousand, three hundred and ninety-six Indians received instruction. Besides these, and those at the training schools, there were five thousand and fourteen at the ordinary day schools established for them, or over ten thousand at all the day, boarding and training schools, or over fourteen hundred more than attended school the previous year. Seven boarding schools were added last year, and ten more were anticipated this year.

At the seventy-eight schools reported upon last October the pupils cultivated one thousand, five hundred and twenty-six acres of land, raising thereon over eighteen thousand bushels of corn, nearly five thousand bushels of oats, over nineteen thousand bushels of vegetables, and made nearly twelve hundred tons of hay, and over four thousand pounds of butter. This shows something of what the Indian is able to accomplish when he is properly instructed and directed how to do, in an organized and systematic manner.

During the five years of the Hampton training school eighty-one thousand dollars were contributed by individuals or societies, and fifty-two thousand dollars by the government. The average cost per pupil each year was \$244 at the above school. To aid the government in carrying on its day, boarding and training schools, and to prosecute their own religious, educational and missionary work among the Indians, the religious societies of the United States expended last year two hundred and thirty thousand dollars. This includes their work among the five civilized tribes also.

Last January the Congressional subcommittee on the grievances of the Indians on the Montana reservation reported that the Flatheads on their portion were making rapid advancement in agricultural and mechanical pursuits, and in the education of their children. Many of them have farms well improved and well fenced, and their pastures are well filled with good cattle and horses. More than fifty years ago these Indians sent to the whites at St. Louis and asked that missionaries be sent among them, and much of their progress now is ascribed to the patient and unselfish labors of the Jesuits who went out and established a mission among them on their call.

The committee also reported that the chiefs made an earnest appeal for steps to be taken to keep out whisky and playing cards from the reservation, because of the evils resulting, but, as the Northern Pacific Railroad passes through there, it was feared that little could be done, though Major

Ronan, the agent, had broken up several places where liquor had been sold. The committee further report that Charlot, the chief of the Flatheads is an Indian of fine appearance, and he impressed them "as being a brave and honest man." Also they say: "The general condition of these Indians is so good that the committee feel justified in reporting that their belief is that in a few years the tribe will be as useful and prosperous a community as any in the Far West. They are kind, intelligent, and anxious to learn."

In conclusion I have just obtained information that shows that the number of Indians holding lands and other property individually, the same as do other citizens, is all the time increasing, and that there are now twice as many Indians who pay taxes as there were ten years ago. The most of the Indian lands are yet held in common among the tribes, not in severalty, but the wish among them to hold in severalty is increasing.

How much may be accomplished by the Government and by official and private philanthropists, we do not know, but individually I am glad to see that the hearts and hands of men are being moved upon to accomplish a work that God designs to be brought about in a not far distant time; hence I believe that he will bless every effort to this end, and that he does and will inspire for that purpose. And whatever men or nations will do at his call is so much of progress made, and to their honor and reward. I hope also that the Saints will welcome these evidences that the directing hand of God is moving to accomplish the fulfillment of his word, after men have said that destruction and annihilation were the only portion of the Indian and would be his fate, as one of the doomed races of the earth.

HENRY A. STEBBINS.
ZERO, Iowa, August 16th, 1884.

WHO IS ELIAS?

I WILL give the *Herald* readers a few reasons, with proof texts, for believing that Christ is not the Elias. First we notice John's testimony. John 1:19, 20:

"And he [John] confessed and denied not, but confessed I am not the Christ. And they asked him [John], What then art thou Elias? And he [John] said I am not. Art thou that prophet? And he [John] answered no."

I can not see how John 1:28, has any reference to this subject; but from the 27th to the 33d verses it gives John's testimony, that he [Christ] was not the Elias, but the Son of God.

We next notice the text found and referred to by Bro. Norton, in Luke 1:17: "He [John] is to go before Christ to prepare a people, or make ready a people for the Lord." (Christ). This he is to do in the spirit and power of Elias. This does not make John the Elijah or Elias, or Christ, by any means. Here he asks, "Did Elisha do such a work for the Lord?" And then answers, "No." The text does not say Elijah was to do such a work for the Lord; but it does say that John was to do the work in the spirit and power of Elijah, which he, John, did do. Here the brother

makes a point, as though the Church could not accept any thing that savored of Spiritualism. How about Peter, James and John, coming back and doing "a certain work." Please tell us.

In regard to James 5:17, "Elias was a man of like passions as we are, and he prayed," etc.; and first, here is a plain statement that Elias was a man, which Bro. Norton denies; and secondly, that he Elias, was subject to like passions as we are. This shows that Elias possessed the same organism that we do, and was under the same conditions that we are, else the reference to him by James to stimulate our faith would be out of place; and this shows that Elias was not the Christ, for Christ was and is a divine being, the Son of God. John 1:34.

James states that Elias prayed that it might not rain, and it did not for three years and six months. To confirm this statement of James, we refer the reader to 1st Kings 17:1. Here Elijah says to Ahab, "there shall be no rain." That it actually did not rain, we refer you to the thirteenth and fourteenth verses, where Elijah says to the widow, that the barrel of meal shall not waste, nor the cruse of oil fail until the Lord send rain on the earth. In the seventeenth verse Ahab blames Elijah for the drouth. And that it rained in answer to Elijah's prayers, we refer you to 1st Kings 18:40-46. All through this transaction this spirit of power is manifestly present, and James in quoting the event calls him Elias; and in the Emphatic Diaglotte he is rendered Elija. Doctor Cumming of England, one of the greatest scholars and best linguists of the present day, tells us that Elijah in the Hebrew is Elias in the Greek language, and this seems to settle the whole difficulty in this matter. And Elias is yet to come. Who is that other prophet mentioned in John 1:21, 25? Bro. Norton or any one else please answer. GUY.

SPIRITS IN PRISON.

"THE wicked is driven away in his wickedness; but the righteous hath hope in his death."—Proverbs 14:32.

It is a subject of deep thought for the candid mind, as to how the righteous hath hope in the death of the wicked; as the prevalent idea existing among modern Christians is, that there is no chance for a reform, or repentance after death. Some claim that any change is impossible, as the spirit of man after death is in an unconscious condition, until the resurrection morning. Others, however, do not agree with this, but assert that the spirit is a conscious entity; while nearly all agree that there is no promise of mortals having any chance for repentance after death. This doctrine to my mind is an unscriptural one. I believe that there is a possibility that a certain class of people may hear and receive the gospel in the spirit-land, while the body may be clasped in the cold embrace of death! This to my mind is but reasonable; neither do I think it unfounded in the word of God.

Dear reader, if you will start out with

me upon the broad field of arguments which lie before us, we will spend a little while in considering this matter, and see if we can find anything in the word of God to support the idea of repentance after death. Let us first consider the language of our text. Does it not state that the righteous hath hope in the death of the wicked? If so, and the spirit is unconscious between death and the resurrection, in what way can the righteous have hope in the death of him that dieth in his sins? Then let us first consider the question, Is the spirit of man unconscious between death and the resurrection? If so, I am at a loss to know what grounds the righteous would have for any hope in the death of the wicked. If you will turn with me to the Book of Revelations 4:1, we will read that a voice said to the revelator, "Come up hither, and I will show thee things which must be hereafter." Remember the things he was to see were things which should come to pass, or future events; and here, while in the spirit, and looking down through the vista of unborn time, he sees after the opening of the fifth seal, the souls of men under the altar, crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. We here see that those souls were in a conscious condition; and while waiting there for their reward, they cried, "How long, O Lord," &c. Says one, But are not those who thus cried they who arose at the resurrection of Christ? No! because they who were resurrected at that time came up out of their graves;" (see Matt. 27:52, 53), hence were resurrected bodies, or men; but those under the altar were "the souls of men," not the men themselves, but the souls or spirits of them that had been slain; hence we have found one testimony, showing that the spirit is conscious between death and the resurrection. Again, please turn to Proverbs 5:8-11, and read Solomon's instruction, which says: "Remove thy way far from her, [a strange woman], and come not nigh the door of her house, lest thou give thine honor unto others, and thy years unto the cruel. * * * And thou mourn at the last, when thy flesh and thy body are consumed." Here we find there is a part of man that survives the death of the body, and is capable of mourning, when the flesh and body are consumed. But we have not time to consider the many passages that might be brought to bear on this subject, hence will content ourselves with the testimony given, which shows that the spirit of man survives the death of the body. Hence, by investigation, we may be led to ascertain why the righteous have hope in the death of the wicked.

But, says one, Do we not read in the Good Book, that as the tree falleth, so it lieth, and as death leaves us, judgment finds us? No, we don't find any such passage. I am aware that this is often quoted as scripture, but it certainly can not be found in the word of God. We read in Ecclesiastes 11:3, that "If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the south, or toward the north, in

the place where the tree falleth, there it shall be." Not a word about as death leaves us judgment finds us. But says one, Is not that the conclusion we must draw from the verse? I think not; for in speaking of the tree, it can in no wise be applied to the spirit, but to the body, or that part that is cut down by death, or falls. "The spirit of man goeth upward." (Eccl. 3:21). And again, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." (Eccl. 12:7). For further proof of the correctness of this position, please turn to Job 14, where a similar phrase is used; and beginning at the 7th verse, we read:

"For there is hope of a tree [or the body] if it be cut down, [by death], that it will sprout again, [or live again, be resurrected], and that the tender branch thereof [or the spirit] will not cease, [or die]. Though the root thereof wax old in the earth, and the stock thereof [or the body] die in the ground; yet through the scent of water [the gospel] it will bud, and bring forth boughs like a plant."

From this is drawn quite a different picture from the one generally drawn from Eccl. 11:3; but when we compare the two passages together, we readily see that there is no disagreement between them and although the tree falls (or the body dies) yet the spirit does not cease, but through the scent of water, (or gospel means), it will bring forth buds and boughs, like a plant.

Having endeavored to remove a few seeming difficulties, let us look at some of the predictions of the prophets and see if they had any idea of the spirits of men having the privilege of hearing the gospel in the spirit land. I will first call attention to Paul's sayings, in Phil. 2:9-11, which reads:

"Wherefore God also hath highly exalted him, [Christ], and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Now it is a fact well known that many of the heathen people have died, who never heard the gospel, or never heard the name of Jesus Christ. Yet we read that "every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." The question arises, How can those people confess that he is Lord, when they never knew or even heard anything about him; or as Paul says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher."—Rom. 10:14. It is this class of people, (also all those who never heard the gospel in its fullness), who will have a privilege of hearing it in the spirit land; for it would be unjust to condemn them and punish them for not obeying the gospel when they never heard it; while on the other hand, it would also be unjust to save them in the kingdom without their rendering obedience to the gospel plan; but if this is the way, as some affirm, why not keep us all in ignorance of God's will, and then we would all share alike; would all be saved.

But no, dear friends, the gospel is to all people; and those who do not have the privilege of hearing it here, will have a privilege of hearing, with an opportunity of embracing it, in the spirit land. Hence Isaiah says speaking of these:

"They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."—Isaiah 24: 22.

Please notice that they are to be visited *after many days*. Again in Isaiah:

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isaiah 42: 6, 7.

Again:

"Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages, that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves." &c.—Isaiah 49: 8, 9.

Again:

"The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isaiah 61: 1.

From these scriptures we ascertain, that there was a certain class of people to be shut up in the prison; (or place of departed spirits), and after many days they should be visited. Christ's mission was to preach good tidings unto the meek, to bind up the broken-hearted. To be a light to the Gentiles, and to visit the prison house and proclaim liberty to the captives, and set the prisoners free. We think Christ filled this mission. That he went and preached to the spirits in prison, after he was crucified; hence, Zechariah, 9: 11, 12, prophetically describing it, says:

As for thee [Christ] also, by the blood of thy covenant I have sent forth thy prisoners out of the pit, wherein is no water."

They could not have been sent forth by the blood of the covenant, until after Jesus had shed his blood on Calvary; hence, after his crucifixion, he went and preached to the spirits in prison, that had been "shut up for many days." Now hear the language of Jesus, while conversing with his apostles, just prior to his crucifixion:

"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John 5: 25.

And now, while they marveled at those words, lest they might construe them in some other way than what he intended, or lest they might think he had reference to the resurrection, he says in the 28th and 29th verses:

"Marvel not at this; [that the hour had come to visit the prisoners]; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth," &c.

Here then we find Jesus' testimony is, that "the hour is coming and now is," for the dead to hear the voice of the Son of God; or for him to go and preach to the spirits that had been shut up in prison; that

they might be liberated, or set free. About twenty-nine years after this statement of Jesus, Peter is writing concerning it; and says:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also [Spirit] he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is eight souls were saved by water."—1 Peter 3: 18-20.

Here we find what Spirits were shut up in prison, and were to be visited after many days. The disobedient ones in the days of Noah. Although Noah was a preacher of righteousness, and did not cease to lift a warning voice to the Antediluvians, yet it is not reasonable to suppose, that every individual heard the preaching of Noah. And during the one hundred and twenty years, while the ark was preparing, many of them passed off from this life, not hearing the testimony of Noah, yet being disobedient; hence were shut up in prison, until Christ should come, who would then teach them the fulness of the gospel, and "send them forth by the blood of the covenant, out of the pit, wherein is no water." And by thus hearing the gospel in the spirit land, they could at the judgment day, testify that Jesus Christ was Lord, to the glory of God the Father." Peter speaking of them again says:

"For, for this cause [the coming judgment] was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, and live according to God in the spirit."

The words "That they might be judged according to men in the flesh," clearly show that they were existing out of the flesh; or were disembodied spirits. Hence the goodness of God, in giving all an equal privilege; thus we see, that he is not willing that any should perish, but desires that all might come unto repentance. But says one, Do we not read that "Baptism is a principle of the doctrine of Christ?" and except we obey that principle we can not see the kingdom? And if so, does it not necessarily shut those prisoners out of the kingdom, seeing they are shut up in the pit, or prison, wherein is no water? No, we think not; as God has provided a way for them, viz: that the *living* should be *baptized for the dead*. Baptism by proxy, was clearly taught by the Saints, and also practiced by them, in the days of the apostles. Hence, Paul asked the Corinthians, (after some of them had said there was no resurrection of the dead) "What shall they do which are baptized for the dead, if the dead rise not at all, why are they then baptized for the dead?"—1 Cor. 15: 29. Also, Paul in the eleventh chapter of Hebrews, makes mention of a number of the ancients, who, through faith subdued kingdoms, wrought righteousness, quenched the violence of fire; &c. Yet he says in the twenty-ninth verse: "God has provided better things for us, that they [the dead] without us should not be made perfect."

Thus viewing the gospel plan, we find

a beautiful and a harmonious system, wherein God's mercies are meted out to all; and inasmuch as he has provided a way, whereby all may be saved, so also has he provided a way, whereby all men may hear and obey the same.

WILLARD J. SMITH.
EAST TAWAS, Mich., Jan. 1st, 1884.

CALLED GOD.

IN the ordination prayer, of Brigham Young to the apostleship, February 14th, 1835, occurs these words: "And that heathen nations shall even call him God himself, if he do not rebuke them."—*Millennial Star*, vol. 15, page 206.

When I read this strange expression, I meditated upon it; was it a prophetic admonition to the man, foreshadowing his apostasy. We have no account of any people, save the church, ever fulfilling this prophecy of idolatry, and the church evidently became heathen, when they called man God, and the only God with whom they had to do. A heathen is one that departs from the worship of God, and no mistake need be made by Latter Day Saints, as to what constitutes the true worship required at their hands, which is contained in the fulness of the gospel. In this relation God tells the Church in the revelation of June, 1829, upon church government, that he gave power unto Joseph, "to translate the Book of Mormon, which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles, and to the Jews also." The same truth is again proclaimed in the revelation of September, 1830:

"Behold, this is wisdom in me; therefore marvel not; for the hour cometh that I will drink of the fruit of the vine with you on the earth with Moroni, whom I sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel."

And once more the Lord in much plainness and kindness, speaks in the law, that was to "govern my church," in the revelation of February 9th, 1831:

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon in the which is the fulness of the gospel."

Thus we have it plainly told us in the revelations of God, three separate times that the Book of Mormon, contains the "fulness of the gospel," and nowhere within the lids of that book, are we taught to pay worship to Adam, nor yet B. Young; and as is clearly implied in his ordination, that when the heathen made such a departure, he was to rebuke them; and like illustrious and faithful Paul, "Run in among the people, crying out and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." B. Young, in failing to follow this noble example in rebuking the heathen, thereby became a party to their idolatry, and dishonored his apostleship.

In the Lord's preface to the Doctrine and Covenants, the object of these revelations is stated to be, "that faith also

THE DIFFERENCE.

might increase in the earth; that mine everlasting covenant might be established; that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world and before kings and rulers." Whenever we can fix the date of the commitment of the everlasting gospel to the church, we find the time that the Lord has set prohibiting any additional items of doctrine, for the clear reason that that which is already full, can not be improved upon. In the revelation of December, 1830, we find this statement:

"And there are none that doeth good except those who are ready to receive the fulness of my gospel, which I have sent forth unto this generation."

Here the language positively indicates that prior to December, 1830, God had sent this everlasting gospel into the world. January 5th, 1831:

"Thou shalt preach the fulness of my gospel which I have sent forth in these last days."

And in the same revelation protection is promised upon the following condition:

"And inasmuch as they do repent and receive the fulness of my gospel, and become sanctified, I will stay my hand in judgment."

Should we obtain sanctification and escape God's judgments, it will be by our abiding faithfully in the revealed principles of the "fulness of the gospel." March 7th, 1831:

"And even so I have sent mine everlasting covenant into the world."

This "everlasting covenant," is the fulness of the gospel, in proof of which I quote, revelation of October 1831:

"Verily I say unto you, blessed are you for receiving mine everlasting covenant, even the fulness of my gospel sent forth unto the children of men, that they might have life."

I make one more quotation from the revelations; viz., November 3d, 1831:

"And for this cause, that men might be made partakers of the glories which were to be revealed; the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity, to prepare the weak for those things which are coming on the earth."

Had the church paid more strict attention to the things contained in the revelations, it never would have been cried from the house-tops, in all the broad land, The people of Utah are heathens and idolators worshipping a wicked man, who like Solomon "loved many strange women;" and the same result, "and his wives turned away his heart, for it came to pass when Solomon was old, his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God." The same sin caused B. Young to deny the faith, neglect his duty, and allowed the heathen to call him God. I earnestly pray that the Father will ere long, give eyesight unto those who sit in darkness, that they may, like the prodigal, arise and confess, "Father, I have sinned against heaven and in thy sight;" and thus be a means in saving themselves, and helping to wipe out the shame and disgrace brought on the church by B. Young, by not rebuking the heathen, and suffering himself to be called God. I believe the message of the angel, "Fear God, and give glory to him."

ROBT. M. ELVIN.

I HAVE seen a man who refused to believe the Bible yet would accept Darwin's theory of evolution, in which there are more missing links than certain facts. I know plenty of people who have not faith in God and his word, but have so much faith in the Canada prophet, that they moved and kept away from the sea coast, when the storm that was predicted did not come. I have conversed with a man in Missouri, who did not believe a word in the Bible; yet he would exalt the works of Shakespeare and Tom Paine.

An officer of the law arrested a hungry little boy for stealing an apple and an orange, in New York; yet the same officer would not arrest a man who sold liquor without a license, and violated the law more ways than one. It is free drinks and silence to those who ought to protect our country and property. Drink! Drink! Drink! How I hate it; hate the seller of it; hate the maker of it, and pity the poor, human victim of the cup, time, money, body, all wasted for rum; beer, whisky. Horrible! To repent is good after a wasted life; but better if there had never been need of repentance, by non-indulgence. I want every reader of the *Herald* and the *Hope* to know where I stand on this question. I am a total abstainer from all that will intoxicate. Upwards of ten years since I touched, tasted, or handled.

Oscar Wilde, it is reported, when he saw Niagara Falls exclaimed, "Bulk, but no beauty." A little child soon after cried, "Mamma, I feel like taking off my hat and thanking God for so grand a scene." In this country, where freedom and liberty reign supreme, men are concocting evil against foreign governments and people, and are the instigators of crimes that are sending men three thousand miles away to the gallows, and to an untimely end.

I have seen a man and woman marry out of their faith and belief, and repent it the longest day they lived. I have known men build their houses so large and so fine that they have been encumbered with a debt as long as they lived; and in some instances the sheriff has turned them out of doors. "I know men," said the Emperor Napoleon, "and I know Jesus was not a man. Eighteen hundred years ago he died, defeated and reviled; and yet at this hour there are thousands, all over the world who would die for him. I am defeated and overthrown, and who cares for me now? Who fights, or who conquers for me?"

Lord Byron at the close of his life wrote: "My days are in the yellow; the fruit, the flower of life is gone; the worm, the canker and the grief, are mine alone."

St. Paul exclaimed, "I am now ready to be offered. The time of my departure is at hand. I have fought a good fight of faith; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge shall give me at that day; and not to me only, but to all those that love his appearing."

"While half of the Christian world is worshipping a Jew, and the other half a

Jewess; while both Jew and Gentile receive the law of Moses, sing the Psalms of David, and reverently bow before the God of Abraham, it is not flattery to speak well of an 'Israelite indeed, in whom there is no guile.'" Dr. Newman. The other half worshipping a Jewess! that is very good, and puts it in the briefest form, the form of the Roman Catholic idolatry. The Jews hold in honor the Ten Commandments, and they know that the first two of them forbid any more than one God. But the Romanists worship a Jewess in spite of those commandments. It is well put by Dr. Newman; "and should not be forgotten for its brevity, truthfulness and point."—*N. T. Observer*.

On Sunday, May 27th, 1883, 18,000 persons paid to see a base ball match in Saint Louis, Missouri. On the same day 20,000 Sabbath School children sang in Gilmore's Garden, and 40,000 in Brooklyn the week previous. Ten and fifteen years ago, the Union Soldiers used to decorate the graves of the Union Soldiers only. To-day, Decoration Day, May 30th, 1883, they have decorated Confederate and Union graves, in all parts of the union.

WM. STREET.

Selections.

RELICS OF THE MOUND BUILDERS.

IN the mineral annexes to the Main Exhibition building there is an interesting display of the economic resources of the most progressive States, and of this a full description will soon be possible. But in the Ohio department there is now ready for the inspection of the visitor a magnificent collection of implements of war, of the chase, and of the domestic life of the mysterious Mound Builders. This display is not favorably situated to attract attention, but good judges pronounce it, in point of interest, no mean competitor of the famous Smithsonian collection. A large archaeological map, 12 x 15 feet, shows the location, etc., of some of the earth and stone works found in Ohio. From their magnitude and number, it is easily seen that they were erected by a people with a well-organized government, and far too numerous to subsist without a system of agriculture. The immense system of fortifications in the form of circles, squares, octagons, mounds, parallel walls, etc., at Newark, would to-day, with the present tools of steel and steam machinery, require the labor of thousands of men for a long period of time to construct. Yet, as far as can be learned from the remains left, the builders had no tools but wooden and stone ones, with a few of copper, and had no domestic animals at all, and must therefore have carried all this earth in skins or baskets, and from long distances, as, at least in some instances, there is no earth or stone similar to that used in their construction. Among the implements exhibited are spades and hoes of flint, grooved and ungrooved axes of various degrees of finish, shape and size, varying from a few ounces in weight to

over sixteen pounds, skin-dressers for tanning purposes, bark peelers for making canoes, pestles for crushing grain and other food, chisels, etc. The materials used for making these are granitic and kindred rocks, hematite, flint, and other hard materials. There are also lance, spear, and arrow heads; knives, scrapers, gouges, awls, drills, and similar tools of flint, jasper, chalcedony, etc., copper being used occasionally for some of these implements.—*New York Tribune.*

WHAT SOME GREAT MEN HAVE SAID OF THE BIBLE.

THE grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word.—*Prof Dana.*

In my investigation of natural science, I have always found that whenever I can meet with anything in the Bible, on any subject, it always affords me a fine platform on which to stand.—*Lieut. Maurey.*

There is a book worth all other books which were ever printed.—*Patrick Henry.*

The Bible is the best book in the world.—*John Adams.*

So great is my veneration for the Bible, that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country and respectable members of society.—*John Quincy Adams.*

It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation.—*Gen. George Washington.*

Pointing to the Family Bible on the stand, during his last illness, Andrew Jackson said to his friend: "That book, sir, is the rock on which our Republic rests."

I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion, and a thorough conviction that sounds morals, religious liberty and a just sense of religious responsibility, are essentially connected with all true and lasting happiness.—*Gen. Harrison's Inaugural Address.*

As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals, and His religion, as He left them to us, is the best the world ever saw, or is likely to see.—*Benjamin Franklin.*

Do you think that your pen, or the pen of any other man, can unchristianize the mass of our citizens? Or have you hopes of corrupting a few of them to assist you in so bad a cause?—*Samuel Adams' letter to Thomas Paine.*

Christianity is the only true and perfect religion, and that in proportion as mankind adopt its principles and obey its precepts, they will be wise and happy. And a better knowledge of this religion is to be acquired by reading the Bible than in any other way.—*Benjamin Rush.*

When that illustrious man, Chief-Justice

Jay, was dying, he was asked if he had any farewell address to leave his children. He replied, "They have the Bible."

I always have had, and always shall have, a profound regard for Christianity, the religion of my fathers, and for its rites, its usages, and observances.—*Henry Clay.*

A few days before his death, "the foremost man of all his times"—Daniel Webster—drew up and signed this declaration of his religious faith: "Lord, I believe; help thou mine unbelief. Philosophical argument, especially that drawn from the vastness of the universe, in comparison with the insignificance of this globe, has sometimes shaken my reason for the faith that is in me, but my heart has always assured and reassured me that the Gospel of Jesus Christ must be a divine reality. The Sermon on the Mount can not be a merely human production. This belief enters into the very depth of my conscience."

It is a belief in the Bible which has served me as the guide of my moral and literary life.—*Goethe.*

I account the Scriptures of God to be the most sublime philosophy.—*Sir Isaac Newton.*

To give a man a full knowledge of true morality, I should need to send him to no other book than the New Testament.—*John Locke.*

I know the Bible is inspired, because it finds me at greater depths of my being than any other book.—*Coleridge.*

I must confess, the majesty of the Scriptures strikes me with astonishment.—*Rousseau.*

There is not a boy nor a girl, all Christendom through, but their lot is made better by this great book.—*Theodore Parker.*

There is not space to quote from Agassiz, Hugh Miller, Prof. Airey, Sir William Thompson, Faraday, Silliman, *et al.*, who not only loved, read and revered the Bible, but, great scientists as they were, spoke brave, true and glowing words in defense of the Book of Books.

TRUST THE LORD.

TESTIMONY GIVEN AT A FAITH-HEALING MEETING.

A faith-healing meeting was held at the Adelphi Theatre yesterday afternoon. Mr. Kirkland bore testimony to the power of faith in curing biliousness. He had been troubled with a bilious complaint ever since he was young, and had been in the habit of eating lemons during the spring as a cure, but this year he had trusted the Lord to keep him from the attack without any medicine, and so far had enjoyed the most excellent health. Christ has borne our sickness as well as our sins, and so was just as able to cure our diseases as to pardon our sins.

Miss Anna Wylle, of Mount Vernon, Ill., a very delicate, nervous-looking woman, then related in a tremulous voice how she had been healed by faith of spinal disease. She had an injury to her back while young, and six years ago through overwork in a relative's store the insidious disease began gradually to steal upon her. For four years she was very sick, and at

times suffered the most terrible spasms, from which none of her physicians could give her any relief. She gradually grew worse, and for the last two years had been quite helpless and the victim of the most excruciating agony. She was carried on a couch to the house of a magnetic-healer, and his treatment gave her a little relief for a time, but she soon became far worse than before. Her means were exhausted, and when every other hope was cut off she resolved to trust the Lord alone for her cure. While she was lying on her bed praying she heard a voice say, "Rise and kneel!" She never doubted that it was God's voice, and obeying the command, she arose and knelt. After she had been praying for about an hour the voice came to her again saying, "Rise and walk!" She raised her head, but just then the tempter came and she was afraid that she could not walk, but she called on the Lord to help her, and raising herself straight up, walked a few steps. She had never slept two hours in succession for two years, but this night, in answer to prayer, she had refreshing rest. Next morning she asked her mother for her clothes, and dressing herself went into a front room, where she was able to sit in a large chair propped up with pillows. Her leg, which the night before had been all drawn up and shrunken, filled up and returned to its normal condition. In the afternoon the voice again whispered to her: "Arise and walk across the room," and putting her foot to the ground with her hand she walked three times across the room. Two days afterwards something touched her foot, and being in excessive pain she cried out: "Lord, stop it, for Christ's sake!" In a moment the pain ceased, and all around her there was a beautiful light, and she felt the presence of God breathing on her like a gentle wind. That night at nine o'clock, when she was praying for relief from pain, the beautiful light again appeared all around, and she was lifted up in a floating sensation four or five feet from her bed, and heard the same voice saying: "Keep on praying; don't doubt, you will be healed." She then felt herself laid down again, and the light disappeared. A second time she had the same vision, and the voice then said: "Keep on praying until you are entirely healed." She felt sure that she would be entirely healed the next day, and the following night did not go to bed, but remained on the couch in the front room. That night Miss Carrie Judd and others were all engaged in united prayer for her. After praying till half-past nine she said to her mother: "Raise the organ, I'm going to play, for the Lord wants me to." She then played and sang two hymns, and feeling a little exhausted soon went to bed. She had occasional returns of jerking spasms in her foot for a few days, but quickly grew stronger. A week past last Sunday she prayed to God to give her strength to go up and down stairs, and the voice again came: "Go tomorrow, speak to some one about salvation." She said: "Lord, I will," and a peaceful calm went through her. In the

Conference Minutes.

WELSH MISSION.

Conference convened at Llanelly, Wales, on the 26th of April, 1884, 7:30 p. m.; T. E. Jenkins president, and J. R. Gibbs clerk, *pro tem*. The Eastern district reported branches 5, seventies 1, Elders 20, Priests 3, baptized 3, expelled 2, members 44; Wm. Morris president. Western district, branches 2, Elders 14, Priests 2, Deacons 2, expelled 3, members 42; D. Lewis president.

The Bishop's Agent's report was read from October 1883, to April 1884. On hand when last reported 3s 1d; received since 6£ 19s 6d. Paid out 6£ 19s 6d; T. E. Jenkins, agent. Audited by Brn. B. Davies and D. Williams, and found correct.

The following Elders reported.—Wm. Morris, J. Lewis, J. R. Gibbs, Wm. Williams, T. Griffiths, T. E. Jenkins, D. Williams, R. Treharne, B. Davies and J. Samuel.

April 27th.—J. R. Gibbs and J. Lewis preached.

Afternoon session.—The president addressed the meeting on the past events of the church in Wales, and the faithfulness of the Saints to cling to it through all trials.

Resolved, That we will uphold by our faith and prayers, Bro. Joseph Smith, and all the Quorums of the church in America. T. E. Jenkins president of Welsh mission, J. R. Gibbs his counselor; D. Lewis and W. Morris presidents of districts, and all the household of faith.

Preaching by D. Lewis and W. Morris.

B. Davies resigned his office as Secretary of the mission, and D. Lewis was appointed to that office.

Preaching at night by W. Morris and J. Lewis. A peaceable and joyful time was spent under the influence of the Spirit of God. Adjourned to meet at Aberaman, the last Saturday and Sunday in October, 1884.

NORTHERN MINNESOTA DISTRICT.

Conference was held with the Hope of Zion Branch, at the school house in the town of Girard, Ottertail Co., Minnesota, June 7th, 1884, at 10 o'clock a. m. Bro. T. Nutt called to the chair. Preaching by Elder H. Way.

Afternoon session.—Preaching by Eld. T. Nutt. At six o'clock six were baptized by T. Nutt.

June 8th conference reassembled in the forenoon.

Elders' Reports.—Thomas Nutt, B. B. Anderson, G. Gould, Nel. Hammers, J. R. Anderson, Freeman E. Anderson, C. A. Sherman, C. G. Gould, H. Way; Priests A. Tabbott and R. B. Anderson; Teacher Wm. W. Anderson; Deacon Thos. M. Parr, reported.

The resignation of M. Shaw as district President was read and accepted.

A committee was then appointed, consisting of Nel. Hammers and C. G. Gould, to examine the Bishop's Agent's report.

Resolved, That Thomas Nutt be chosen as our district president until our next conference, and Bro. B. B. Anderson be chosen as his first counselor.

Moved that Bro. H. Way be sustained as secretary of the district.

Committee reported Bishop's Agent's report correct.

Conference adjourned to meet with the Hope of Zion Branch, on the 2d and 3d of November, 1884, at 10 o'clock a. m.

morning she felt a good deal better, and was able to go to the Farwell Hall meeting, and spoke to a burdened soul at the Adelphi Theatre. She had now given up all medical treatment, and last Thursday was able to walk fourteen blocks without resting. When at the Adelphi Theatre meeting last Tuesday the pain left her entirely, and since then she has had no return of it whatever. Miss Wylle's statement was listened to with the greatest attention, and there were frequent ejaculations of "Hallelujah," "That beats the doctor," and the like.—*Chicago Tribune*.

July 2d, 1884.

THE JEWISH ANCESTORS OF THE PORTUGUESE KINGS.

The following historical anecdote may not prove uninteresting at the present time, when we have just received a visit from the Emperor of Brazil, and it may account for the interest he takes in Jewish affairs:

It is well known that the Jews of Spain and Portugal were a highly intelligent race, and that they rose to great honors in the Peninsula, both under the Christian and Mohammedan rulers, but after the final overthrow of the Caliphs, the Catholic sovereigns no longer requiring Jewish assistance, relentlessly persecuted the Hebrews, and eventually expelled them. During these persecutions many Israelites left or pretended to leave the religion of their fathers, and were known as "New Christians." These New Christians married freely with the highest nobility, and to-day there are but few Spanish or Portuguese families in the highest circles but what have a mixture of Jewish blood. A certain king of Portugal, becoming alarmed at the power wielded by individuals of Jewish descent, issued a decree that every person with Jewish blood in his or her veins should appear at court distinguished by a white badge, the king hoping by this edict to banish all such persons from his court, as he believed no one would be willing to acknowledge his Jewish blood. On the day named he was surprised to see more than three-fourths of his court wearing the white badge, and he was astounded when the Prime Minister entered, himself wearing in a conspicuous manner the same emblem. He asked him furiously what his business was. His answer was: "I have come to carry out your Majesty's orders. Here are two white badges (at the same time producing them); one is for her Royal Majesty, your august spouse"—"And for whom is the other?" thundered the king. The reply was: "For your Royal Majesty!"

It is needless to say that the edict was immediately recalled. If this anecdote be true—and there is no reason to doubt it—the Emperor of Brazil, who is a lineal descendant and true representative of the Kings of Portugal, must have a large quantity of Jewish blood in his veins.—*Jewish Chronicle*.

Anger in dispute is like an unquiet horse in a dusty way—it raises such a cloud in the eye of the understanding, that it obscures its vision and impedes its operations.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Miscellaneous.

REUNION COMMITTEE.

The committee appointed to make arrangements for the Union Camp Meeting, to commence on the Fourth of October next, and to convene on the land of Henry Garner, five miles east of Mondamin, Harrison county, Iowa, beg leave to state that arrangements have been made with parties to furnish hay, meat, stands for the sale of necessities, and two eating establishments, at which the two last named will furnish meals at twenty-five cents. Board may be obtained by the week at a reduction. There will be a place prepared in which parties may sleep, by furnishing their own bedding. There will be conveniences to and from the depot, at reasonable rates. Wood plenty, which will be free, unless cord wood is desired. There are but few places in reach of the grounds where board can be got free; therefore, all would best come prepared with the sinews of war. The grounds are amply sufficient to hold all the tents and teams that may come. Bishop Blakeslee will see what rates can be obtained on all roads leading into Council Bluffs.

Committee, { J. C. CRABB.
H. GARNER.
D. MAUL.

LITTLE SIOUX, Ia., Sep. 6, 1884.

PITTSBURG DISTRICT.

The conference of the above district will convene at Glen Easton, W. Va., October 4th, 1884, at half-past ten a. m. Trains leave Wheeling on the B. & O. R. R. for Glen Easton at 6:35 a. m. and 5:05 p. m. It will be wisdom for all to try and get there on Friday. We expect a large gathering, and anticipate an excellent time.

G. T. GRIFFITHS, *Dist. Pres.*

GRAYSVILLE, O., Sept. 6th, 1884.

NORTHERN ILLINOIS DISTRICT.

The above district conference will convene at the Mission Branch, LaSalle County, on October 4th, 1884. The various Branches are requested to send Delegates, if possible, or report in time by letter, to Bro. W. Vickery, Plano, Illinois. The traveling ministry who can, are also cordially invited to be present.

J. S. PATTERSON, *Dist. Pres.*

MARRIED.

MILLWARD—BALDWIN.—At the residence of the bride's parents, Fall River, Mass., August 24th, 1884, by Elder John Potts, brother Richard Millward to sister Esther A. Baldwin, both of Fall River.

"I wish for you a humble cot,
A happy home to be;
Where peace abides—where strife comes not—
Where all in love agree."

DIED.

ROOT.—In Live Oak District, San Benito Co., Cal., August 7th, 1884, of typhoid fever, and internal hemorrhage, Maude E., eldest daughter of Bro. and Sr. J. F. Root, aged 18 years, 5 months, and 17 days. She was a beautiful and accomplished girl, of a sweet and amiable disposition, beloved by all who knew her.

Our darling Maude has left us,
We have said our last good bye;
Her sweet face no more will greet us,
She has reached the realms on high,

BOWEN.—In Butte City, Montana, August 3d, 1884, of diphtheria, David Herbert, aged 11 years, 11 months and 15 days; also Willie, aged 2 years, 6 months and 17 days, sons of Bro. Edward M. and Sr. Mary Bowen. This sad intelligence the writer receives from Bro. and Sr. Bowen, and from Bro. Isaac Harris. Two beautiful, promising boys, smitten down in one day and buried in one grave! How priceless the tender, loving voice of Christ, as it breaks in upon the souls of this sad, sorrowful father and mother and the stricken family and friends: "I am the resurrection and the life;" "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." David was a member of the Church of Christ, and the writer remembers well, and with pleasure, when, two years ago, the little lad walked with his father and himself from Silver Bow to Stuart, a distance of near ten miles, to attend the meetings of the Saints. We have the joyful hope that the little ones are with Christ and the spirits of the just, and that they, with all Christ's people, will "live again" and reign with him forever. W. W. B.

KENT.—At Starkville, Colorado, August 25th, 1884, of cholera infantum, Phebe J., child of John W. and Sarah A. Kent, aged one year, four months and fifteen days. Blessed by James Caffall.

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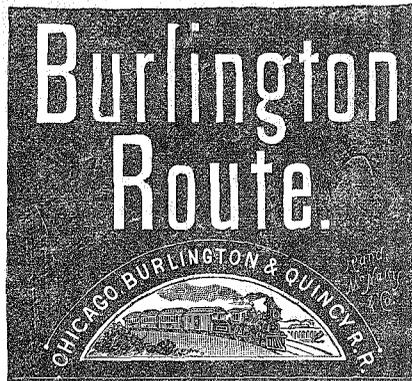
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TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.
I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.
Very respectfully,
N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.
Yours in bonds,
J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
GEO. MONTAGUE.

GENO, Gallia Co., Ohio, Dec. 31st, 1883.
JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
Your brother in Christ,
O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.
JOHNS & ORDWAY: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
Yours in bonds,
WM. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884.
Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
Yours,
V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883.
MESSRS. JOHNS & ORDWAY: Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.
Bro. Johns & Ordway.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
Yours in gospel bonds,
E. W. CATO, SEN.

BRO. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our Bed Springs by Express for only 97 cents, (Iron Heater included for \$1.30) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a Picture Outfit, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only 95 cents.

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THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year.

JOSEPH SMITH EDITOR.
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THE SAINTS' HERALD.

Chas. P. Faul 29 1883

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND ONE HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, September 27th, 1884.

No. 39.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Sept. 27th, 1884.

Nor many issues since we published a pithy article against secret societies, but especially devoted to the Order of Masonry. The article is in the shape of a letter in reference to one written by us to the author declining to publish a similar attack on the Masonic order; which for reasons we gave the author we refused to publish. One of the reasons was that the article contained notice of several anti-Masonic works, by Ronayne and others which we did not care to advertise free; or in the fashion sent.

We hesitated about inserting the article; and since its insertion we have been criticised somewhat, and probably will be more; but all we care in reference to it is for all who read the article to remember that it stands with all upon its merits, we neither commend, nor condemn it.

The position that we have occupied on this question has been stated by us, but may be again without injury. We are not a Mason; in fact are not a member of any secret society, or order. We have neither time nor money to spend in them, nor inclination to become a member; have never made application for membership in any, nor ever been refused the privilege of uniting. There is nothing good, true, or noble enjoined in the rules of any secret order, by its oath, or vows of membership that is not incumbent upon the Christian by virtue of his baptismal vow. If a man who has made a covenant in baptism, will not out of respect for his God, his fellow man and himself, do the good that lies in his power, no oath that he can take will compel him to do so. An oath is a burden and a care, and the freer men are from them the better; so we believe.

While believing what is written above, we make personally no war on Masonry, the order of Red Men, Knights of Malta, Pithias, or the Golden Circle; the Odd Fellows, or any other beneficiary, or secret society; for to us, two very sufficient reasons: First. We know personally nothing of them; and therefore can not speak,

or write from knowledge. Second. Our business and duty require us to teach the gospel means of redemption, by precept and example.

Under the first reason we conceive that he who speaks without knowledge speaks falsely; that is, he can not testify truly without knowledge. Hence, we do not care to denounce without knowledge. Those who know, or care to adopt a different rule than we have, may do as they please. Under the second, we deem it unnecessary to the preaching of the gospel that we shall be constantly attacking what may be constructively out of harmony. If the gospel is taught and is obeyed, the Spirit will guide the individual, if he will heed its admonitions.

It does not follow, nor is it true that because we do not condemn secret societies by name and enforce our condemnation by attack upon them that we sanction and endorse them, either singly, or as a whole. Because the church does not refuse Masons, Odd Fellows and members of other societies admission into membership, nor instruct the Elders to inquire if candidates for baptism are members of any secret order, is not good reason to conclude that these societies are endorsed by the church; and that the church does not excommunicate those who may be members of secret orders does not warrant the statement that the church favors those societies, or that the church rules may be so construed. We make no defense of secret orders, and for the same reasons that we do not denounce them. They must abide the arbitrament of time as other human institutions. Those who choose to single out any one of the many secret orders and confine the statement of the Book of Mormon to it, may do so; and those who choose to find fault with us because we do not condemn what they denounce, may do that too; and we will strive to be content. The writer of the article referred to in this must not take it that we intended any stricture on him, because we do not; we wish to be understood in the matter that is all.

BRO. E. T. SHUPE sends us the Fullerton, Nebraska, *Telescope*, for August 29th, in which is a letter written by Bro. Shupe, on the continuation of healing by faith, called out by the healing of a Mrs. Irwin, wife of a clergyman who denies the doctrine of signs following the believer. Bro. Shupe's article is very good. The Editor calls attention to the letter stating that it is an excellent one; we give his notice below.

An interesting letter on the sudden recovery of Mrs. Irwin, by one at Webster, Dodge county, who has somehow run across a copy of the *Telescope*, appears in another place. The writer

takes a scriptural view of the case, and by the texts cited and arguments used, brings it within range of the established doctrines of the church from the remotest times of its history even till now, except it be that it is generally claimed by church-people, if we are not mistaken, that the working of miracles is a thing of the past, although it is believed that there is no direct scriptural authority for that belief.

EDITORIAL ITEMS.

TWENTY-NINE baptized at Cameron, Ontario, lately. A branch to be organized there to be called the Cameron Branch. So Bro. John H. Lake reports.

Five baptized at Detroit, Minnesota, by Bro. Thomas Nutt.

Bro. E. H. Gurley was at the Bonnett School-house, Decatur county, on the 14th, Bro. H. A. Stebbins at Pleasanton, Brn. H. C. Smith and S. V. Bailey at New Buda, Brn. I. P. Baggerly and J. S. Snively at points in Missouri, and Bro. O. B. Thomas, we believe at High Point, Iowa. So goes the working force of Lamoni. One was baptized at High Point not long since by Bro. M. McHarness.

Bro. E. L. Kelley writes from Kirtland, September 11th, that things were moving slowly there; but his audiences were quite good, as good as before he left for St. Louis, last spring; which under the circumstances he considered was remarkable. The weather was very hot and very dry.

Brn. John R. Evans and Isaac Phillips of the Lucas Branch, visited Lamoni on Thursday the 11th, on their tour of observation in behalf of the company formed last winter, prospecting for a point to locate a coal mine. It is thought by them that Lamoni is within the coal belt, but that the coal must be deep. They spent a half hour in the sanctum pleasantly to us. They left for home on Friday 12th to report progress.

Bro. W. W. Blair visited Richmond on general church business, Friday, September 12th, and stopped there a day. He reports that he had an interesting and profitable interview with Elder David Whitmer, his son David J., John Whitmer, son of Jacob, and Mrs. Scheveisch, daughter of David, Sen., on the general topic of the Book of Mormon, and the faith once delivered to the Saints. Bro. Blair also visited Independence and St. Joseph, holding meeting in the latter place over Sunday, the 14th, and returning to Lamoni on the 15th. He was interviewed at St. Joseph by a *Herald* reporter on the Utah question, the interview was published in the issue for September 14th, and as usual, while quite fair in the main, contains much that Bro. Blair did not state.

Bro. and sister S. F. Walker have bought a block in Lamoni, and will build a home in the town.

Bro. M. H. Forscutt was to be at Sandwich on the 14th. He was at Kewanee on the 11th and 12th. He had been at Pittsfield, Pike county, Illinois.

Bro. B. V. Springer visited the Editorial rooms of the Herald Office on the 12th instant, fresh from his labors in Missouri, to his field in southern Iowa and north Missouri. The veteran looks thin, but his eyes are bright with undimmed fire, and the gospel energies are still upon him.

Bro. M. H. Forscutt has been laboring in Pike county, Illinois, and has aided greatly in reorganizing and strengthening the branch at Pittsfield.

Bro. Peter Harris and his nephew, Wm. Erwin, have put up a sorghum molasses factory in Lamoni. Mr. Erwin put in thirty acres of cane himself this season. It is said that they are making a fair article of syrup.

We have been reading a work called the "Sanhedrin," for which Sr. Elizabeth Forscutt of Nebraska City, is an agent. It purports to be a collection of writings from the Talmud, which are strongly corroborative of the New Testament history of Christ and his labors. It is an interesting work to read; and if authentic, which we have no means of determining, is of great value to the student elder. The book is by Mahan, and can be had of Sr. Forscutt.

Bro. Alexander McCallum and family of Stewartville, Missouri, are visiting at President Joseph Smith's this week. Sr. McCallum is Pres. Smith's eldest daughter.

Bro. Alexander H. Smith writes cheerfully of the situation in Salt Lake City, though he expresses no opinion as to the outlook.

Josiah M. Lisenbee is hereby requested to report in person, or by letter to James F. Wilson, the Clerk of the Whearso Branch; as matters of importance to him there require his attention.

Bro. John Traxlar of Louisville, Ontario, has bought land near to Lamoni, and will settle one of his sons on it soon.

QUESTIONS AND ANSWERS.

Ques.—Who is the author of the Trial of the Witnesses to the Resurrection of Jesus—A Legal Argument.

Ans.—We can give no other answer than is found on title page of the tract.

THE Saints have been ridiculed times out of mind, because they have preached and insisted upon the continuance of miraculous healing by faith, prayer, and the laying on of hands. We give below a case which having seen the report of, Bro. E. T. Dobson of St. Joseph, Missouri, wrote to the woman said to have been healed, and received a confirmatory answer. Bro. W. W. Blair saw the answer while at St. Joseph on the 14th. We cite the case for the purpose to show to these Bible-believing-skeptics, from witnesses within their own ranks, that the God whom the Saints worship will and does hear the prayer of faith.

No uneasiness need be felt by the Saints

because healing manifestations are known with others besides the church; for Saints should be prepared to welcome the moving of the Spirit upon the inhabitants of the land in fulfillment of long known prophecies. Human disease and distress are the same among all classes of men, and earnest faith must have its assured reward. We hail these tokens with gladness, believing that they but harbingers a better day in which the lines of faith will be more sharply drawn; when unbelief if not convinced will at least be silenced.

Norcross, Ga., August 7th.—This community is greatly excited over a miraculous faith cure which has just taken place here, the favored person being the wife of Hon. John A. Wimpey, one of the most prominent Republican politicians of the state. For twenty years Mrs. Wimpey has been an invalid. A great portion of the time she has been confined to her bed and was only able to walk across the room, supported by assistance. Of late years she has been confined to her bed entirely, being unable to lift her hands. She is an estimable woman and bore her afflictions with rare fortitude, hardly hoping that she would ever be well again. She has lived in Dahlonega, Atlanta, and for several years in Norcross, and has tried all remedies known to medical science for relief in vain. Neither change of atmosphere, the healing waters of mineral springs, nor the learning and experience of professors, could bring any relief, and she was regarded by all her acquaintances as incurable. All the physicians in Atlanta had given up her case as hopeless.

During the recent district meeting at Norcross there was a remarkable revival in progress, which still continues. After the regular meeting was over Mrs. Wimpey felt deep interest in the work, but was debarred the privileges of an active participation in it by her afflictions. Tuesday morning her bed was rolled into the parlor where she might better hear the singing, while the family all repaired to church. Left alone to her private devotions, she suddenly felt her strength returning, and without doubting that her prayers had at last been answered, she got up and walked across the room filled with rejoicing at her sudden cure. She hastily dressed for church, and, taking her Bible in hand, hurried on to the house of God, where the congregation was assembled. Before she arrived at the door she was recognized and the news spread rapidly through the congregation. The services were suspended and her friends hurried to meet her, while others sat still in blank astonishment. On she came refusing all assistance to mount the steps. She entered the church and walked up to the altar, where she exhorted the people with great power and eloquence. Rev. W. A. Parks declared her cure to be an answer to her prayers from heaven. The whole congregation joined in prayers. Mrs. Wimpey walked back home unaided and went about her household duties, declaring that she felt permanently cured. This incident has given fresh impetus to the religious fervor which has been growing. The doctors confess that they have no theory to offer, as the lady's ailment was such that there was no method known by the profession for its cure. People are coming from all parts inquiring into the wonderful event. As the parties are all so well known, and the event was manifested in so public a manner, it is likely to grow in interest, and the lady's progress will be carefully watched by physicians.

THE Helena, Montana, *Herald*, of August 7th, 1884, contains the following sharp criticism on Hon. Robert G. Ingersoll, and his manner of argumentation.

THE GOSPEL ACCORDING TO INGERSOLL.

Our people have improved the opportunity quite generally during the past two nights to listen to the great infidel orator, Robert G. Ingersoll, on his favorite topics. After his very plain talk about the Bible and the creeds, the speaker seemed to think it was a little too bad to leave

the world without a ruler and life without an object, so he undertook to substitute a religion that he thought would do to stand on. Its main points were drawn from Christ's sermon on the mount. Forgive as ye hope to be forgiven. Be merciful as ye hope to obtain mercy, etc. In general, do to others as you would have others do to you. Be as charitable in your judgments and as active in your sympathies to others as you will wish God to be towards you, if after death you should wake up and find that there was a future life.

Besides this, Ingersoll would have every one cheerful, happy, a good liver, with a well furnished house, good clothes, etc. He thought the world needed good cooks more than preachers. Certainly all will agree that a kind of cooking that will give us pleasure in eating without a heavy head and sour stomach, is better than a poor, dyspeptic sermon.

There are a great many half truths in what Ingersoll says, and it would be a much better world than it is if all would live up to the standard that he lays down.

If Ingersoll could only lecture before the theologians we incline to think he might do a great deal of good, but before a promiscuous assemblage his influence, so far as the portion that is apprehended, seems bad.

If a man will be virtuous, charitable, forgiving, always abounding in good words, good looks, and good deeds, as Ingersoll recommends, he will be a pretty good, practical, working Christian, with a better chance for heaven than any hypocrite, no matter how many times he has been baptized, or what he may pretend to believe.

We accept the test, and so does every Christian, believer and teacher. It is not what a man professes to be, but what he is, that makes him a Christian.

It strikes us that Ingersoll would be using his great talents to better purpose if he accepts and believes, as he says he does, the teachings of Christ, if he would get out an edition of the New Testament properly amended and expurgated. Apparently he has a creed of his own as much as any church that he criticises.

But until he has it reduced into shape, form and substance, better than the shadowy, glittering generalities that lie interspersed among the wrecks of the creeds that he assails, he ought to have the practical good sense and piety to see that he is doing mischief. He is cutting adrift every man's belief and pushing him out to sea without a rudder, chart or compass, and on a sea full of shoals and rocks and liable to fearful tempests.

We do not believe the world will grow better if Ingersoll's discourses were substituted for all the sermons of preachers, and this is not saying but there is truth in much that Ingersoll says, and much error in the creeds and the teachings of all the churches.

HAVING determined on the accomplishment of some worthy end, persevering effort is essential to success. The end itself may be a worthy one, and the desire to attain it may be strong, but without proper and continued exertion, in the use of appropriate means, it never can be reached. A lady once asked the celebrated English painter, Turner, what was the secret of his success. He replied that he had no secret but hard work. This is the true secret of success; but it is a secret that many persons will not learn; and failing to learn it, their expectations are often disappointed. Labor is the genius that changes deformity to beauty, and surmounts difficulties, and secures the most important results. As a general thing, labor is the measure of success.

LOOK ON THE CHEERFUL SIDE.

It is a great misfortune to have a fretful disposition. It takes the fragrance out of one's life, and leaves only weeds where a cheerful disposition would cause the flowers to bloom. The habit of fretting is one that grows rapidly unless it be sternly repressed; and the best way to overcome it is to try always to look on the cheerful side of things.

Correspondence.

Box 240, AUDUBON, Minnesota,
September 10th, 1884.

Bro. Joseph:—We are trying to battle for the truth in this part of the vineyard, and the work is onward. Elder Nutt is a master in the pulpit. Five were added to the church, August 10th, by baptism under his hands, and more are near the kingdom. Some three months ago, a piece came out in our county paper, among the Audubon items, charging the Martyr with polygamy, and claiming history so stated. Bro. Nutt in a public meeting, called upon them to bring on their master spirits, and he would meet them in public, and prove to the satisfaction of the honest in heart, that it was a lie. But not one dared to oppose him. The work is prospering, and we all think the right man is in the right place, and should it suit the authorities, we shall be glad to have him back with us next summer. I expect to put in some time in the field the coming year, and if nothing happens shall take the field with Bro. Nutt in about three weeks. The calls for preaching the word are on the increase in this land; but the spirit of darkness how he works, and is trying to hinder it from reaching the people; but that day is passing by. The blessings that are promised to the faithful are enjoyed by the church, for which we are thankful.

Yours in the light of the latter days,
HENRY WAY.

BANDERA, Texas,
September 9th, 1884.

Bro. Joseph Smith:—After a few days' rest from labors performed in connection with Bro. H. C. Smith, at the close of the debate in Bell county, I took leave of my co-laborer, and started for Oak Island, fifteen miles south of the city of San Antonio, where I arrived August 22d. Here I found the little band of Saints whom I left five years ago, all alive in the work with few exceptions. I need not say I was glad to meet them again, to talk about the good old way, and tell anew the "old, old story." Next day after my arrival, in company with Bro. H. L. Thompson of Bell county, and others, I rode out to secure a site for the new church this little band are trying to build. We went to Mr. Bennet, who, though not a member of the church, promptly and cheerfully gave us an acre of land, most conveniently and beautifully situated for this purpose. May the Lord bless him for his kindness. Through the kindness and aid of Mr. Neil, Mr. McMains and others, the lumber was rapidly being put on the ground last week. If carpenters can be had to do the work, the building will be inclosed in a few weeks. The little flock at this place is under care of Bro. Wm. Waterman, of San Antonia, late of London, England. Held five or six meetings while there, and baptized Bro. Wm. Caruthers, whom I knew nearly thirty-six years ago. He is now in his seventy-fifth year, and full of faith and zeal for the work.

Not having recovered from my sickness in Bell county, and being rather poorly at best, the over-exertion again prostrated me, and I kept my bed most part of the week following. As soon as I was able to ride, I started for this place September 3d. Fifty miles in one day by stage, and almost smothered to suffocation by heat and

dust, induced another fit of nervous prostration, from which I am not yet recovered. If the advent of cool weather does not benefit me, I fear that I may be rendered unfit for service in this field, which requires a good constitution, physically speaking, and ability to "rough it." The fever has left me almost deaf, which makes my work really burdensome. I desire prayers for my restoration to health, that I may be able to prosecute the work assigned me. I have arrangements for meeting next Sunday, and expect to do all my strength will allow me to do. It is extremely dry and hot, there having been no rain since some time in May, and stock is suffering for water and food in many places. Prospects for the work, I think, grow brighter, but there is room for improvement.

Fraternally yours,
D. H. BAYS.

WHEELER'S GROVE, IOWA,
September 15th, 1884.

Bro. Joseph:—We are too apt to be taken up with the things of this world, and seeking after riches and vanities, and listening to false reports, and then telling them again. How I wish that Saints would find other things to talk about; for we read in God's word, that unless they will stop these things, and live rightly before God, they can never go up to Zion, and can never be saved in the Celestial Kingdom of God. I have an abiding faith in the ultimate success of the Master's cause. There is still a few here who are striving for the truth as it is in Christ. The Holiness People have just closed another one of their camp meetings on our ground, but they made almost a failure this time; and we think that if we can get the Reunion held here next Fall, that it will do a great deal of good; for there are many people here who want a common sense religion. There were numbers of gentlemen came to me during that meeting here, and requested that we should do all that we could to get our next camp meeting here, saying that they were ready to help us with their means.

May God uphold you, and all that labor in love for Christ, is my prayer.

S. C. SMITH.

SPRINGPORT, Michigan,
September 7th, 1884.

Bro. Joseph:—In the 7th chapter of the Book of the Judges, we find a lesson worthy of notice. Not long after the successor of the prophet Moses had passed away, the people of God were left without a prophet, during which time the age of miracles seemed to be closed, and the church of God was in captivity, being subject to Gentile rule. And when the Lord saw fit to send an angel to ordain Gideon, and put power and might upon him, the angel said to Gideon, "Go in this thy might and lo, I am with you to deliver Israel." But Gideon said: "If the Lord be with us why is all this evil upon us; and where are all the miracles that our fathers told us of?" A most noble and reasonable exclamation, well worthy of imitation in this generation. The conclusion was indeed a wise one. For the "true and living God never was nor never will be a co-worker with any people, who hold that the age of miracles is past forever. Hopeless indeed are all those man-made churches, who have imagined to themselves a God who is not a God of miracles, as in former ages. For the God of the Bible is one and the same in every age. But he is a God of

order in every age. Consequently he is not with those who belong to "the city of confusion," save it be by his judgments as heretofore. "History repeats itself," J. Smith; or "God's ways are one eternal round." In the holy gospel glass a man may look and see himself.

We read of "the man of sin," not a man, but "the man." But who is this man? Is he not indeed a plurality? Yes, for his number is given, six hundred and sixty-six in one body. He is the anti-Christ; a beastly power. Not the power of God conferred upon man, as in ages past, when miracles were wrought in answer to prayer. But a beastly power that hath since arisen up "out of the sea." Some like that power once exercised in Palestine by the king of apostate Israel, when he said, "Lay hold on him," meaning God's messenger who was sent to prophesy upon Baal's altar. What a striking resemblance is now manifest between Gentile Israel and the ten tribes of Jacob, when they had a man-made priesthood and worshiped an imaginary God. Truly history does repeat itself. When that division took place in the church of God, Baal worship was instituted and new altars established, and the ordinances of God were mocked by man-made schemes, some like modern customs now practiced by Gentile Israel, who get their religion upon anxious seats and count gospel ordinances non-essential. No wonder why the power of God is denied by them. It is now even far worse than it ever was in ancient Israel; for although they had denied the God of Moses and the prophets, and made one not in the image or likeness of man, yet they had not got so far from any idea of the true and living God, as to imagine he is not in the image or likeness of any creation he has ever made.

"Without body or parts." If such a god is not an idol of the imagination, and a "strange god," then Moses did not speak by the Holy Ghost. It is a denial of both the Father and the Son. And all who worship such a "strange god," are idolatrous heathen. And when they pray to Jesus, is it so that Jesus whose body never saw corruption, and who was the very express image of his Father's person; so also the brightness of his glory. But the Jews, nor any of their fathers, had ever heard of a god who had "no body or parts," until their dispersion among the Gentile nations. And by this historical fact, Moses is known to be a man of God, who saw in the light of God. For man was made in the image and likeness of his maker, God. And so also was the Son of God made in the same image and likeness, and was called the Son of Man, and Son of God by his own mouth. Jesus Christ is the bridegroom, and his church is the bride, the Lamb's wife, who will have on the wedding garment at his appearing.

THE WHEAT AND THE TARES.

Remember the tares are the children of the wicked one. The wheat are the children of the kingdom. Both are to be gathered, each in their season, time, and way. But remember the tares are first to be gathered, and bound in bundles; what for? Or why in bundles? The answer is, To be burned as chaff, separate from the wheat. Who are the reapers? Those who gather out the tares, and bind them into separate bundles, for wages. They are the angels, or Lord's of the harvest called divines or reverends, who are sent to do this kind of work in the last days.

If perchance any of the wheat or children of the kingdom would be found in those bundles,

the voice of God will say to them, "Come out of her my people," lest ye be partakers of her sins, and receive of her plagues." "Thrust in thy sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe."—Rev. 14th. I understand the "clusters" here to mean the protestant churches, which are included as a part of that "vine of the earth," now soon to be gathered and cast into the "great wine press of the wrath of God." If I am mistaken in this idea I would be glad if some one would show the mistake. A Baptist minister agreed with me in this matter, save he thought the Baptist Church did not descend through the "Mother of Harlots." Where did her priesthood come from? By what revelation?
J. S. C.

BARRY, Pike Co., Illinois,
September 10th, 1884.

Editor Herald:—We have had another call from Bro. M. H. Forscutt. He arrived at Pittsfield this county, on the evening of the 30th ult. I had heard that he was coming, and met him there. He preached in the morning and evening of the 31st, and every evening through the week following till Saturday evening, September 6th, when the Pittsfield Branch met at the house of Bro. H. R. Mills to re-organize and ordain some officers. As there was no Elder in the branch, Bro. C. Mills, the president, having died last June, after some deliberation and a most earnest and solemn season of prayer, the following brethren were chosen and ordained: Bro. H. R. Mills an Elder; Bro. W. H. Williamson Priest; Bro. George Mills, Teacher; and Bro. Charles Williamson, Deacon; Bro. Forscutt officiating. After which, Bro. H. R. Mills was chosen president of the branch, and all the other officers were chosen to act in the discharge of their several duties and callings in the branch, and all received their licenses, and each one a most appropriate and solemn charge from Bro. Forscutt. It was one of those mutual and spiritual seasons that one never forgets. On Sunday 7th, Bro. Forscutt preached in the morning and evening to fair congregations. His preaching was with unusual force and clearness, and did us all good; and we believe that it reached the hearts of some that will confess it yet, and obey the gospel. I think I never saw Bro. Forscutt so wholly and deeply devoted to his calling and work before. He left us on Monday, the 8th, for Peoria, Illinois.
J. GOODALE.

FONTANELLE, Adair Co., Iowa,
September, 1884.

Bro. Joseph:—I have heard much in my life, some before I became a Latter Day Saint, and more since, as to who will be the greatest in the Kingdom of Heaven. Now when this subject was introduced in the Lord's time, and his disciples had a little dispute about it, he called a little child, and told them except they became as this little child they could in no wise enter the Kingdom of heaven. Is this good sense in our day? The question has often been propounded to me (not by man) in my old age, and how do you think I have answered it. Who will be the greatest in the Kingdom of Heaven, they who know God and Jesus Christ his son, as seen in St. John's gospel 15th chapter, and they who labor on and do the most good here on earth, and that can endure the most abuse and wrong, and forgive the most sins committed by the children

of men. Such I think will be likely to be counted worthy of honor in heaven. This inclines me to be patient. God will bless all who crave such favors.

It was sin for the Jews to reject Christ. It was sin for the Gentiles to reject Christ. Then it is now sin for the Gentiles to reject the Book of Mormon. They that do so reject Christ and his gospel. I would like to see it otherwise, but so it is.
Yours truly,

BRIGGS ALDEN.

WEST FORK, Indiana,

September 9th, 1884.

Bro. Joseph:—The work here as far as numbers being added to the church is concerned, is not prospering; but the cause is apparent, for there has been no labor performed, and the branches are not in working condition. Something is wrong, or they would be doing their duty. This is not the case however in all of the district, but in Crawford and Perry counties. Whose duty is it to put the branches in a condition to keep the commandments of the Lord? I think like Bro. T. W. Smith, there are no non-essentials given of the Lord; but we should live by every word that proceeds from God's mouth, whether given by some Peter or Christ, or by the prophets and apostles in our time. If we neglect to meet together to partake of the sacrament, and to exhort and pray for one another as commanded, what can we expect. No wonder that no one is coming into the church. There was a resolution passed that the Bishop's Agent should travel among the branches and teach the law of tithing; but if the branches are not in working order, what inducement is there for any one to labor among them. Brethren, let us consider these things before the next conference, which convenes the eighth of November, and try to see if we can not get into better working order; for God commands it. We may be hindering some of the honest ones from coming to a knowledge of the truth, and they will rise up and condemn us. If we know God's will and do it not, we will be beaten with many stripes. May the Lord bless us all, is my prayer.

Yours in gospel bonds,

DAVID BAGGERLY.

XENIA, Nebraska, Sep. 11th, 1884.

Dear Herald:—Came here yesterday, after spending a week in telling the tidings of salvation to the people of Elmwood and vicinity. Notwithstanding the farmers were very busy in haying, the meetings were well attended, and an interest manifested by some; and it needs but labor there to give the increase. But for prior promises I would have kept up the effort for a week or more.

I have completed the careful reading of the first proposition of the Braden-Kelley debate, and have noted down, for future use, many of the untruthful statements of Mr. Braden. Only one item however I will mention here. Mr. Braden states, p. 218, concerning the authorship of the Book of Mormon, "That it has every mark of being arranged by *one mind*, not many, as Mormons claim. The style is a unit, not diverse as is the case in the Bible. That *one mind is Rigdon.*"

To me the above lacks consistency, as from first to last Mr. Braden seemed possessed with a mania to establish that the "Manuscript Found,"

written by the Rev. Solomon Spaulding, was the Book of Mormon, in name and narrative; and Braden compiled "twenty-seven great features," that are found in the Manuscript Found and the Book of Mormon. If this parallel exists, then Spaulding and not Rigdon, was that one mind. Braden was badly mixed as some "twenty-two to fourteen years before the Book of Mormon," "Spaulding, a sceptical back-slider in sin," was the sire, as the definition in Webster to the word "begotten" proves, and at a later period Rigdon becomes a mother, because he "conceived." So after all there is more than one mind, it must be the child of Father Solomon Spaulding, and Mother Sidney Rigdon. What wonderful webs these wise ones weave to escape accepting the plain truths in this the coming forth of God's work. Clark Braden says the Book of Mormon is the result of one mind. David B. Dungan, a minister of the same church with Braden, and as good a scholar, and a better debater, stated in a discussion, during April, 1880, at Clear Creek, Nebraska, that he could clearly trace the scholarly writings of the refined Rev. Solomon Spaulding, as also the religious zeal and lofty enthusiasm of Sidney Rigdon, as well as the bungling, blundering drivel of Joseph Smith. Great minds will differ. But "from the abundance of the heart the mouth speaketh," and "by their fruits ye shall know them." Elder W. H. Hardman, Pastor of Christian Church at Glenwood, Iowa, explaining the style of Braden in debate, told me "that he never made a joint with a tenet saw, but always used a rip saw." I added, "And a gouge," and he replied, "Yes, and with a gouge." My opinion is, that as a rule the ministers of the Christian Church will refuse to endorse Braden, especially when we shall use it.

The prospect for a large crop throughout this State was never better. Nearly all of the corn is out of danger from the frost. Politics is dividing the time and attention of the people somewhat to the hindrance of our labor in the vineyard for the Master.

ROBT. M. ELVIN.

PITTSBURGH, Crawford Co., Kan.,
September, 1884.

Bro. Joseph:—Our conference with the Columbus Branch passed off last Saturday and Sunday harmoniously, with but little exception. I baptized three. On Sunday, two weeks before, a good family of two was baptized at Pleasant View Branch, Bro. J. Thomas officiating; and also a week or two before that, a good promising man was baptized in Elk county, Bro. Otto Baumgartle officiating.

In company with my son, I made a tour in July and August through Cherokee, Labette, Montgomery, Elk and Butler counties, doing all the good we could for the work we love above all else. My health has not been the best since I returned. Am improving, and hope to be fit for service soon. Bro. F. C. Warnky paid us a successful visit. Come again. The local ministry is deserving great credit in this district for untiring efforts to spread the truth. I think it is safe to say, that the work is in a fair condition.

About ten o'clock on the night of the 4th inst., I, and one of my sons, were called upon to go to Pittsburg, five and a half miles, to administer to a sick child that the doctor had given up to die at twelve that night. We arrived half an hour before the set time, and found a little child

eleven months old, with nothing to indicate life but a little breath. His body was nearly all wasted away by disease. A number of kind hearted ladies had gathered together to sit with the anxious parents to watch the departing breath. When waiting for our arrival, the anxious father went down town, and begged the doctor to come and see the child once more; but he said, "It's of no use, it would take a miracle to make that child to live past midnight." But it did live! We proceeded to explain our faith and the order of the Church, and to administer in the name of the Lord; and glory be to His name, the child opened its eyes, which it had not done for three days, sat up erect, and took nourishment, and those present shouted for joy at what their eyes beheld. The doctor called the next morning and said, "This is a miracle; for the child is doing fine." I saw the child on the 11th inst., and it was improving as fast as nature could build up the body that was so badly reduced by disease.

Yours in bonds,
J. T. DAVIS.

COLUMBUS, Kansas,
September 15th, 1884.

Bro. Joseph:—It is hard for me to sit up and write, as I have been very sick for a few days, but I am a little better. Pray for me, for I feel that unless I get strength, I can not last long. Our conference was a good one. All seemed to enjoy the good Spirit. The brethren were blessed with great liberty in preaching the word. We had the pleasure of having Bro. F. C. Warnky with us, and he ably presented the word to the good of all. Our young Elders are becoming a power in the hand of God in presenting the word. Bro. John Davis, son of J. T., preached here Saturday night and Sunday with great liberty. Our branch is endeavoring to keep the faith.

Ever praying for the advancement of the work, I remain your fellow laborer,
W. S. TAYLOR.

CLAY CENTER, Clay Co., Kan.,
September 16th, 1884.

Dear Herald:—On the 16th of last month I left home for Renick, Mo., to attend a public discussion to be held between Elder George Hicklin of the Latter Day Saints, and S. S. Norton of the (so called) Church of Christ. I stopped off at Davis City, Iowa, preaching on Sunday and Monday evening, with fair success. The debate at Renick lasted three evenings, commencing on the 20th. At the close our people felt well and hopeful, and confirmed in the "faith once delivered to the Saints." Mr. Norton, the Evangelist, is regarded as a man of first-class ability as a debater and preacher. He seems to be well educated, well read, and he is favored with a very retentive memory. He has an exalted opinion of his own ability, (Braden like), as may be seen from a remark made in his first speech. "You people know my memory; I do not have to carry about a library with me." It was made apparent, too, that he has had a large practice in the use of sophistry, or that he possesses great natural ability in that direction. After the close of the debate, and through the courtesy of our Methodist friends, I spoke on Sunday afternoon, and on Monday evening. The Lord was with us, and the effect was good. I am truly glad that we men of ordinary ability are only required to tell a plain, straight story. We have neither

strength, of body nor mind to traverse the devious ways in which too many of our pulpit orators move. I arrived home on the 27th of August, being compelled to leave the field on account of ill health.

September 6th and 7th, attended the Decatur District Conference, at Davis City. Brethren Blair and Gurley were there, who on Sunday, presented to us words of truth and instruction. I spoke on Saturday evening. Monday, Tuesday, and the greater portion of Wednesday were occupied in making the journey from Davis City to this place; a long, hot and trying journey for one in my condition. Bro. J. C. Foss, whom I had requested to meet me at Clay Center, came with me from Blue Rapids. We had an overland trip of about thirty-five miles.

Since our arrival here we have been largely engaged on an important, but very unpleasant affair, which has perplexed some, and destroyed the peace of others for some time in the past. Surely, every day's experience teaches that it is necessary for us to try, with all our might, to be wise and good. No wonder that God, who is infinite in love, should command us, in tones of thunder, to repent of, and abstain from sin.

Bro. Foss and myself spoke to the Saints and people on Sunday last, and I talked to the Saints a little while last night, at our special business meeting. There is a good people here.

If my health will permit, I shall try to do some labor here and elsewhere, before leaving the State; but of late my condition has been so peculiar, that I had seriously thought that the end of my ministerial work had come.

Yours in hope,
J. R. LAMBERT.

BELLAIR, Illinois,
September 9th, 1884.

Bro. Joseph:—Bro. George Montague has been with us, and staid just long enough to revive our spiritual strength, and get the people in this community somewhat interested, and then had to pass on to his field of labor, and leave us as sheep without a shepherd. His stay with us was truly a season of rejoicing, as we had not heard the sound of the true gospel for some six years, save what we got through the *Herald*. Brother George baptized three while he was with us, my sister, her husband, and my oldest son. I pray that his effort here may be followed up by some other good Elder, so that the seed that he sowed may be watered and bring forth fruit meet for repentance.

Ever praying for the welfare of those in the one faith,
O. S. GOODIN.

BELLS.

THE invention of bells is attributed to Polonius, Bishop of Nola, Campania, about the year 400. They were first introduced into churches as a defense against thunder and lightning; they were first put up in Croyland Abbey, Lincolnshire, in 945. In the eleventh century, and later, it was the custom to baptize them in the churches before they were used. The curfew bell was established in 1078. It was rung at eight in the evening, when people were obliged to put out their fires and candles. The custom was abolished in 1100. Bellmen were appointed in London in 1556, to ring the bells at night, and cry out, "Take care of your fire and candle; be charitable to the poor, and pray for the dead."

Summary of News.

GENERAL NEWS.

September 11th.—Deaths from cholera have occurred at Rome. There were fourteen new cases of cholera in Spain to-day, and six deaths.

There were 996 fresh cases of cholera at Naples and 328 deaths. Several deaths occurred at Avelmo, Bergamo, Campobasso, Cremona, and Cimeo. At Genoa there were twenty-one deaths.

Advices from Tamative, Madagascar, to Aug. 30, state that the French had bombarded and temporarily occupied Mananoro, a town on the coast, some distance south of Tamatave.

Official communications have passed between the English Foreign Office and the German Government upon he reported annexation by Germany of the African coast from Pequena to Camp Frio. It is reported that Bismarck, in reply to the English communications, repudiates the authorization of such annexation.

The West India Committee has decided to send Saloman, a member of the Legislative Council of Jamaica, to Ottawa to hold a conference with the Premier of the Dominion of Canada upon the question of the admission of the British West Indies to the Canadian Customs Union. After an interview Saloman will submit his proposition to the Legislative Council of Jamaica.

Intense heat continues at New York. Twenty-five deaths from sunstroke were reported. Business suffers much on account of the temperature.

During the first eight months of this year 112,512 immigrants entered Canada. Of these 48,275 passed through to the United States.

September 12th.—There are now 19,000 French soldiers in Tonquin.

Italy has established quarantine against the cholera on the French frontier. King Humbert has given \$80,000 in relief to the cholera sufferers at Naples. The condition of affairs at Naples continued to improve throughout last night. Wooden huts are building to shelter the poor and sick. The apprehended meat famine has been averted and the strike of the butchers has been settled. Public assistance is given to small dealers who have been ruined by the epidemic. The shops close at four o'clock. The city everywhere presents a mournful appearance. A strong gloom prevails. King Humbert declines to leave the city. As King Humbert was passing the prison yesterday the inmates raised a loud shout praying to be set at liberty. Among those dangerously ill with the cholera is a son of King Kalakaua of the Sandwich Islands. The official bulletin of the ravages of the cholera during the last twenty-four hours, in various parts of Italy, is as follows:

	Fresh cases.	Deaths.
Naples, city.....	809	43
Naples, province.....	39	10
Bergamo.....	12	10
Bologna.....	2	1
Cuneo.....	11	9
Caserta.....	25	7
Genoa.....	50	10
Massa Carrara.....	6	3
Parma.....	9	7
Regio Emilia.....	2	1

William W. Astor, the American Minister to Italy, has subscribed \$1,000 to the fund for the relief of the cholera sufferers.

The establishment of local quarantine or lazaretto is forbidden throughout Spain, except by

express authority of the Government. The cholera is not spreading. Two children died at the lazaretto today. The disease is suspected to have been cholera. At Elche eight fresh cases and four deaths have been reported since the last account, and at Noveldo seven fresh cases.

Later dispatches confirm the report of the substantial victory of the Mudir of Dongola at Ambukol over the rebels from Kordofan. Recent advices report El Mandi in South Kordofan with an army of 14,000, and that a detachment of 4,000 has been sent to reinforce the army besieging Khartoum.

September 13th.—Mr. John Morley, one of the most able and honest of the English Radical members of parliament, advises a dissolution in January and an appeal to the country on the issue of the abolition of the House of Lords.

King Humbert is now the idol of Italy on account of visits to the cholera-infected slums of Naples. The people admire his courage, and praise his thoughtfulness and zeal in behalf of his people. Wherever he goes he is received by the people most cordially.

A very bad spirit is manifested by the European Continental press towards England. The French newspapers daily denounce the British, the Russian journals indulge in very serious threats, and the German press eulogizes Bismarck for his colonization policy, which is avowedly hostile to England.

The report of the ravages of the cholera in Spanish towns for the last twenty-four hours is as follows:

	<i>Fresh cases.</i>	<i>Deaths.</i>
Novelda	4	2
Elche	12	4
Monforte	6	3
Andor	1	..
Lerida	1	3

Advices from the Pyrenees report six deaths today from cholera.

The bulletin of the ravages of cholera in Italy during the last twenty-four hours is as follows:

	<i>Fresh cases.</i>	<i>Deaths.</i>
Naples (city)	872	395
Naples (province)	32	10
Bergamo	21	6
Caserta	6	4
Turin	4	2
Genoa	51	..
Salerno	4	..
Cassara	2	..
Cuneo	6	..
Cremona	2	..

Single cases are reported from various towns. Spezia is still a centre of the epidemic in the Province of Ferrara. Fifty-one cases are reported in that province, of which thirty-five were in Spezia. The Emperor of Austria has telegraphed the King of Italy his admiration for the devotion shown his plague-stricken people. There were more religious processions today by the lower classes, which ended in the participants drinking to excess. The Deputies bitterly denounced the processions. A rumor having spread that a person had arrived at Foggia from Naples who had been seized with cholera, the people flocked to the railway to prevent others leaving the train. The troops dispersed the mob.

The attack of the cholera on Italy is now admitted to be far severer than that on France. Almost incredible stories are told of the rapidity with which it has carried off its victims. In some families four or five members have been swept off together. An old woman and a boy falling together in the street in Naples, were both taken

up dead; a lady seized with vomiting while at mass died on reaching home. In fact, death in many cases has occurred within ten minutes of the first symptoms. Many persons have died within three or four hours, and the fatal cases have rarely lasted more than five or six hours. The plague has led, according to all accounts, to a revival of religious feeling so strong that the Archbishop himself has had to discourage religious processions as tending to increase disease. The gambling spirit has also received a great impetus. Thus one day fifty-two mothers rushed to a school and took away fifty-one children, and everybody played these numbers in the Government lottery, and all won. Another day the numbers 3, 4, and 22 corresponded to current events in the streets, and were played extensively, and all three came out. The result was a loss of 2,000,000 francs by the Government, a general debauch by the lucky inhabitants, and a violent increase of cholera.

September 14th.—The antagonism in Belgium between the Clericals and Liberals is becoming uncontrollable and threatens to result in civil war. The Brussels newspapers are flooded with letters from sanguinary Liberals urging the press to publish a signal for a rising against the Clerical party, and the writers promise that when the tocsin is sounded there will be no lack of armed men to enforce the demands of the people. Many members of the nobility, although nominally Catholics, are full of indignation against the Clerical programme, which they look upon as tending to subvert their established rights.

It is reported that the French operations in Tonquin and along the Chinese coast are only part of a grand scheme which includes within its scope the establishment of a strong French Colonial Empire, stretching from the Chinese Sea to British Burmah, and challenging English commercial supremacy in the Far East. The entire Annamese peninsula, including Cambodia, is now substantially in French possession, and the further plan of their campaign has already been announced to include the large islands of Formosa and Hainan. These are but separate steps leading up to the fulfillment of their main purpose, which is the acquisition of Siam, a result which would complete the establishment of the French Indo-China.

Many persons are still dying in Hermasillo, Mexico, of yellow-fever. The presence of this disease at a point so far inland is somewhat remarkable. The disease has also appeared at Tepic, being carried there from San Blas. Tepic is over 2,000 feet above the level of the sea and considered out of the way of yellow-fever zone.

At Pisaaflores, Mexico, the drouth has ruined the crops. Corn has raised to the prohibitive price of 19 cents a pint, and beans to 50 cents. Many families have been forced to go out into the forests, where they live live on herbs and fruits. Others substitute for corn a plant much used by the Indians called chamal, but this is very dangerous, as, if it is cooked too little it is poisonous, while if it is allowed to get overdone it becomes a powerful purgative, making those who eat it deadly sick. Rains, however, have recently fallen in this section, and there is a cheering outlook for a late crop.

So great is the drouth in the State of Geranajerate, Mexico, that at San Felipe, which is in the midst of a finely-irrigated country, the people are suffering from want of water. The springs

that supply the irrigating ditches have dried up. Such a thing was never known before.

September 15th.—It is reported that the Czar has pardoned forty-two Nihilists and commuted the sentence of seventy-three others.

A rebellious disposition is being again manifested in the Turkish provinces adjoining Greece. A force of 1,000 Turkish troops has been ordered to the frontier.

Advices from China state that the Chinese have no intention of blockading the Woo Sung River, on which Shanghai is situated, unless the French make an attack. Hundreds of stone-laden boats are in position to be sunk on approach of the French fleet. It is believed the neutral Powers will seriously object to closing the river unless formal declaration of war shall have been previously made.

There have been fifteen deaths from cholera in Toulon during the last two days. In the Department of Herault there have been fifty cases and thirty deaths.

Following is a bulletin showing the ravages of cholera in Italy the last twenty-four hours: Naples (city), 643 fresh cases, 237 deaths; Naples (province), thirty fresh cases, ten deaths; Caserta, fourteen fresh cases, four deaths; Cuneo, twenty-one fresh cases, thirteen deaths; Genoa, twenty-five fresh cases, twelve deaths; ten other provinces (names not given), seventeen fresh cases, ten deaths.

Since the last report six fresh cases of cholera and four deaths have occurred at Elche, Spain, and four fresh cases and three deaths at Novelda. In the City of Lerida a fatal case of sporadic cholera has occurred. One suspected case is reported in the suburb of Barcelona, and several suspicious cases in the Province of Tarragona, six of which proved fatal.

Maj. Kitchener telegraphs from Debbeh that the Chief Clerk of the Government at Darfour has arrived by way of Berber. He reports 2,300 persons at Berber. There is a rebel garrison there of 3,200 men, armed with rifles. Aboo Hegel, the Chief of the Cobatal tribe, has 6,000 armed men. The Mahdi's forces extend as far south as Ambukol. Most of the tribes, however, are growing tired of the continuance of misrule, and are inclined to rejoin the Government. It is reported that Gen. Gordon has taken two islands near Sennaar. The Sheiks of the Dengli tribe have repeatedly defeated El Mahdi. It is said all the Sheiks on the Abyssinian frontier have joined the Mahdi.

It is reported that five inches of snow fell at Spring Hill, Cumberland County, Nova Scotia, Sunday, and two inches at Truro.

Jews in Jerusalem were until lately a few hundred families who had gone there to die in the land of their fathers. Now there are at least 50,000, or about one-third of the population. They devote themselves almost exclusively to mercantile occupations. The newcomers are mostly from Bulgaria, Russia, and Hungary.

At Independence, Mo., Christopher Mann, the oldest man in Missouri, celebrated his 110th birthday. His wife, aged 60, his children, grandchildren, and a large number of friends surrounded him. He is feeble, though healthy, and is almost insensible to his surroundings, but when his mind turns to his earlier manhood it clears up, and he talks fluently of his early life in Virginia, later in Kentucky with Daniel Boone, and of the early portion of the forty years at his

present home. He was a strong supporter of the Union in the late unpleasantness. He has been a member of the Hardshell Baptist Church for ninety years.

September 17th.—It is believed in London that England will permanently occupy the Sudan. Egyptian securities have advanced in price in consequence of this belief.

Most extraordinary precautions were taken to insure the safety of the three Emperors of Germany, Austria, and Russia, on their routes to the place of conference in Poland. The police were apprised that dynamite would be placed in the coal of the locomotive; the coal was overhauled, and all the passengers on the train were carefully examined. No explosive was discovered.

Advices from Wady Halfa state that the steamer *Massifkhir* has successfully passed the second cataract. Men volunteer eagerly for the camel corps which Gen. Lord Wolseley has given orders to be formed. Monday 200 Hadendowas attacked twenty policemen and fifty friendly Arabs, the convoy of provisions and thirty women to Suakin. The Hadendowas were completely defeated. This success has had an inspiring effect on the friendly tribes. Yesterday 2,000 of the Amamar tribe attacked the Hadendowas and after an engagement of four hours succeeded in dislodging them, killing seventy and capturing many arms and camels. The loss of the Amamar was thirty killed and wounded.

Two thousand French troops landed to-day at Kinpai Pass, on the Min River below Foo Chow, and attacked the Chinese. The latter were defeated with heavy loss, and are in full retreat.

Fifty-two new cases of cholera and forty-one deaths were reported in Spain.

There were 581 new cases of cholera in Italy yesterday and 321 deaths. In the City of Naples there were 265 deaths and 463 new cases. Reports from sixteen towns in the South of France make a total of thirty deaths from cholera during the last twenty-four hours.

FIRES—STORMS—ACCIDENTS.

September 11th.—Four students of the Collegiate Institute at St. Catharines, Ont., were drowned in the canal near Port Dalhousie Wednesday night.

The Chippewa River reached a height of thirty feet above low-water mark at Chippewa Falls, Wisconsin, the highest ever known at that point. All the booms along the river have been broken, nearly all the bridges have been swept away, and the surrounding country has been submerged. It is feared that many lives have been lost.

September 12.—A \$100,000 fire occurred at Pierre, Dakota. The First National Bank building and several stores were destroyed. Loss by fire at Quincy, Ill., \$8,000. Carbondale, Illinois, \$5,000. Fayetteville, N. Y., \$6,150. Southport, N. Y., \$18,000.

September 15.—The boiler of the Central Railway compress at Eufaula, Ala., exploded to-day, killing four men and wounding several. About four hundred bales of cotton were burned. The compress was recently erected at a cost of \$65,000. The total loss is \$100,000.

By the explosion of the boilers of the Volcell, Rossie & Zudiker wagon manufactory at Morton, Tazewell county, Ill., two persons were instantly killed and four others badly injured.

The San Pablo arrived this evening, at San Francisco, Cal., with Hong Kong dates of Aug-

ust 14 and Yokohama August 30. Information had reached Canton of a frightful inundation in Kiang Sai Province. News dated from King Tak, the chief center of pottery manufacture and one of the four great markets of the Chinese Empire, says the floods lasted four days and the entire country was submerged to a depth of sixty feet. Whole towns were swept away. It is believed that fully 70,000 persons perished. It was feared a pestilence would follow.

September 17.—By the explosion of boilers in a colliery near Lykens, Pa., Tuesday evening, one man was killed and three others were painfully wounded. The colliery can not be worked for several weeks. A train was derailed near Farmer City, Ill., injuring many people seriously and two fatally.

FINANCIAL AND CROP REPORTS.

Telegraph between Samarcand and Bokhara, Central Asia, has just been opened.

It is proposed to construct a line of railroad direct from Belleville, Ill., to St. Louis, Mo. The parties having this project in hand filed articles of incorporation at Springfield, Ill., September 10.

The tobacco crop of the United States is now nearly harvested. It is reported to be the best in quantity and quality that has been raised for years. The crop has been a comparative failure in the tobacco counties of Ohio, Indiana, and Illinois.

The Michigan wheat crop yields somewhat more than sixteen bushels per acre on the average.

German capitalists are entering with avidity into the new scheme for money making which is proposed by the German-African Colonizing Society. The capital stock of the new society is 500,000 marks, or \$119,000, divided into twenty syndicate shares of 25,000 marks each. All of these shares have now been subscribed for, and the financial backing of the new enterprise is assured. An eminent Hamburg merchant has been appointed manager of the colonies to be established along the Cameroons River in Upper Guinea, and a large trade is expected. Prince Bismarck echoes the commendation of the Kaiser on the development of the spirit of colonial enterprise among the Germans, and has expressed his personal interest in the society's plans.

During the seven days ending at noon September 12, there were 192 business failures in the United States and twenty-three in Canada. The failures were most numerous in the Pacific and Western States and in the City of New York.

During the month of August \$2,839,219 worth of dry goods was imported at New York. The total value of imports received at that place during the first eight months of the year was \$89,000,000, against \$91,500,000 during the eight months of the previous year.

According to the official report, the earnings of the Union Pacific Railway for July were \$2,388,343, and the operating expenses \$1,063,693. The Union Pacific, according to this showing, can soon redeem its indebtedness to the Nation.

It is estimated that the corn crop of Iowa this year will be 300,000,000 bushels, the largest ever known in the Hawkeye State.

Stafford & Co., cotton goods manufacturers of Providence and Fall River, R. I., failed for from \$250,000 to \$400,000.

The Dominion Government has determined to deepen all canals to fourteen feet, and charge a

small toll to cover expenses. It is thought that they will have the effect of cheapening and facilitating the commerce of the Dominion.

A second order for 500,000 pounds of compressed beef for the British expedition to Khar-toum has been given to a Chicago firm.

The mines of the State of San Luis Potosi, Mexico, will produce this year \$6,500,000 worth of precious metals, mostly silver.

Locusts have appeared near Cuapiartla, State of Tlaxcala, Mexico, and are destroying the crops, which are almost ripe enough to be gathered.

N. C. Thompson's bank at Rockford, Ill., suspended September 15. The liabilities are said to be about \$750,000. The failure is said to be due to inability to collect for agricultural implements sent out from the Thompson Manufacturing Company of Rockford. The suspension has caused much excitement. Most of the depositors are workingmen.

The *Mark Lane Express* in its weekly review of the corn trade, says: Good progress in the later harvest was made the last week. The dry weather was favorable for threshing. Deliveries of wheat by farmers are on the increase. The price of wheat declined 1 shilling a quarter during the week and flour fell 6 pence. Sales of English wheat for the week, 86,053 quarters at 34 shillings, against 67,665 quarter at 41 shillings 8 pence the corresponding week last year. The foreign wheat market is depressed, and prices still further declined. In the off coast trade thirteen cargoes arrived, six were sold, seven were withdrawn, and six remain. Trade forward is growing worse. Thirty-one shillings a quarter is accepted for No. 2 red winter wheat, flat. Maize in London is scarce and steady. There's no mixed American or spot. The prices of barley and oats are in favor of buyers. Advices from India report the crop prospects improving. There has been a favorable rainfall in Bengal, but the drouth still continues in Madras. In Mysore there have been serious floods.

Recent frosts have done much injury to the crops in Nova Scotia. Heavy frosts fell in Western Massachusetts, Maine and New Hampshire, the nights of September 13th and 14th, doing great damage to crops.

During the month of August of this year \$16,455,530 worth of breadstuffs was exported from the United States, against \$18,875,276 worth exported in 1883. For the first eight months of this year the value of the breadstuff exports has been \$96,003,250, against \$114,239,476 for the corresponding period last year.

The miners' strike in the Pittsburg coal district is being aggressively maintained. The mine-owners find it almost impossible to find men to work at less than the strikers demand. It is not improbable that a compromise may be agreed on. It is reported that some of the operators are already employing union men at the price they have asked.

A CHEERFUL VIEW.

"How dismal you look!" said a bucket to his companion as they were going to a well.

"Ah!" replied the other, "I was reflecting on the uselessness of our being filled; for let us go away ever so full, we always come back empty."

"Dear me, how strange to look at it in that way!" said the bucket. "How I enjoy the thought that however empty we come, we always go away full. Only look at it in that light, and you will be as cheerful as I am."

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE CRUCIFIXION, AND CONSEQUENT ATONEMENT.

SPIRITUAL wickedness is not confined to the barbarous nations and clans of earth, the swarms of infidels, the avowed sinners, or the willful presumptions of orthodoxy. This bane of human happiness invades the pales of the church. It comes along, all unsuspected, and with suavity and apparent humility the warp and woof of death are woven in the professed plan of life. To deny or impair the necessity of the cross of calvary is, to my mind, a heresy of the first magnitude. It is a severing of the chain cable of the soul, and treading down the mercies of God's dear Son. This deadly leaven, I am sorry to think or say, is at work in the hearts of some officials, and perhaps a few of the unsuspecting laity. Some of these professed servants parade their pet theories and private views, around the hearthstone, out on the cross-roads, down to the school-house, over in the village and throughout the cities. Now and then a wiseacre mounts the rostrum, with his batch of gauzy sophistry, while others are not content till they tarnish the columns of our church periodicals. We will not, however heap up or hurl forth many innuendoes, but proceed to labor the subject in great candor, and with all the charity we can command.

The necessity of the "Infinite Atonement" is set forth so copiously and plainly by inspired penmen, that it appears to be presuming on the ignorance of the reader to write it up. Had not adverse views been generated, our time and talent would doubtless flow in another channel at this time. "Christ died for our sins according to the Scriptures." All have sinned and come short of the glory of God; hence they need the great Physician, with his crimson antidote. The apostle's authority, in regard to the death of the Lamb of God, was the authentic word of the Lord, and the aforesaid word was a faithful representative of the divine mind.

Since taking up my pen I glanced over some of the recent numbers of the *Herald*, and find on pages 251 and 252 of the current volume, a lucid article from the hand of T. Ruth. That production strikes me as solid facts, or as a "nail in a sure place." The wise man thought there was nothing new under the sun, therefore should we revamp some of the evidences or introduce kindred texts, we trust it will not be regarded an upardonable piracy of letters.

Bro. J. F. McDowell's "little thinking" has kicked up "the dust of superstition." "The nobler thought" has the claim of being novel and unique, if nothing more. By examining on pages 331 and 332, you

will observe that the whole scope and drift of the brother's effort is an evasive tirade against what he graciously styles "butchery," "murder," &c. He has made the Utopian discovery, that "divest it of all objectionable features," or "God's wisdom" is at fault. The flagrant mistake that this "little thinking" has wrought, is the premise that Jesus was the sole cause of his own death, or suicided, which would evidently be homicide. He kindly furnished some quotations which show the strange attitude in the person of himself *v. s.* the one that held the keys of the kingdom. See again Acts 3:15, 5:30.

We will now strive to ascertain the attitude of the Omnipotent One, as touching the sacrifice that purifies the conscience: "O my Father, if this cup may not pass away from me, except I drink it, *thy will be done.*"

"The Son of Man goeth as it is written of him." "The Lord hath laid on him the iniquity of us all." "Yet it pleased the Lord to bruise him, he hath put him to grief."

In the Inspired Translation Matthew 27:54, we have the words of the Messiah:

"Jesus, when he had cried again with a loud voice, saying, Father, it is finished, *thy will is done*, yielded up the ghost." "The Son of Man goeth as it is determined." "Him, being delivered by the determinate counsel and foreknowledge of God." "Thus it is written, and thus it behooved Christ to suffer, and to arise from the dead." "Though he were a son, yet learned he obedience by the things which he suffered." "Lo, this only have I found that God made man upright, but they have sought out many inventions."—Eccl. 7:29.

Some of these inventors have claimed that it is the life of Christ that saves, while the manner and cause of his death are altogether indifferent.

"As Moses lifted up the serpent in the wilderness, *even so must* the Son of Man be lifted up." The writer of this article seems to imagine that "shedding of blood" was in Gethsemane. The phrase "as it were," in his favorite quotation, is a positive denial that our Savior even sweat blood while praying three several times.

It is not in good taste to use the words "blood" and "life" as invariable synonyms. A very few examples of this substitution, will show the fallacy of the assertion: "For the bodies of those beasts whose 'life' (?) is brought into the sanctuary by the high priests for sins, are burned without the camp."—Heb. 13:11. "And almost all things are by the law purged with 'life,' and without the shedding of 'life' there is no remission."—Heb. 9:22.

When we partake of the Lord's supper, the loaf represents the body, and the wine typifies the shed blood of the Anointed. The God that was manifest in the flesh purchased his church with his blood. Acts 20:28. Please do not think for a moment that death by disease would have been sufficient. From the very fact that Infinite wisdom devised and ordained the vicarious atonement it is self evident that it was the best and the only adequate plan to redeem a fallen world, shorn of all strength.

To speak derogatorily of the precious blood of the immaculate Lamb, especially after one has come to the light and had fellowship with the holy brethren, is a sin unto death; for he hath counted the blood of the covenant, wherewith he was sanctified an unholy thing. (Heb. 10:29). Inasmuch as the Lord Jehovah is both able and willing to save all that will wash their robes, let us not only be cheerfully submissive, but "praise the bridge that carries us over." We are the clay and he is the potter. We are the workmanship and he is the superior mechanic. His thoughts and deeds are more remote from our fleshly devices and acts, than Alcyone, the grand hub of the Pleiades, is from Jack-with-the-lantern, as he takes his nocturnal round in the neglected graveyard, or the wild morass.

It appears that Jesus had to grow in body and in mind. Because he assumed our nature, it is quite apparent that he was subject to hunger, thirst, bodily pain and anguish of spirit. If there was not a possibility of his falling from grace, or divine favor, it has been urged by able thinkers that there could be no temptation for him and hence no victor's wreath to encircle his brow. Satan and his human emissaries spread their temptations before our sympathetic Savior. He yielded never; therefore we have the bright morning star to pilot us through the breakers and whirlpools. He took on him the seed of Abraham; "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:16, 17. Our mediator can be "touched with the feeling of our infirmities," to such complete extent, that when we pine in sickness, or waste away in prison, and receive mercies from the hand of an alien, it inwardly secures the plaudit, "Ye have done it unto me." When Saul of Tarsus was religiously angry, belching out threatenings, persecuting in distant cities, and making havoc of the church, that sweet restraining voice exclaimed, "Saul, Saul, why persecutest thou me."

The exclusive and special salvation is obtainable alone in the kingdom of God. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it," &c. The universal redemption brings all mankind before the judgment seat, when each and every one will be ranked in his own order. We are in no wise responsible for the decree of death that is over mortals, and a resurrection comes to sinner and saint alike. "Christ the first fruits; afterward they that are his at his coming," is the order yet to be, whereas, as touching the past, "The graves were opened, and the bodies of the Saints which slept, arose, who were many, and came out of their graves after his resurrection, and went into the Holy City, and appeared unto many."

Christ has atoned for original sin, which separated man from his maker, and brings us back in the judgment. When we are brought before the bar of God, we have to

give an account for actual or personal transgression, unless we have heard, accepted and lived according to "The faith." If so be then the blood of Christ cleanseth us from all sins. The precious blood renders divine justice propitious; justifies the recipient, cleanses from sin, overcomes the old serpent, and redeems every persevering Saint of the most high God.—See Rom. 3:25; 5:9; Rev. 1:5; 12:11; 1 Peter 1:18, 19.

It gives spiritual vitality to the new born subject, as a member connects with the living head, and points back to the cross and forward to the crown.—See John 6:54; 1 Cor. 10:16; 11:26. The above triplet of texts refers to the power of the eucharist; and we will dismiss this part of the subject by observing that a person must be born again ere he can discern the Lord's body, or reasonably hope to partake anew in the everlasting kingdom.—John 3:3-5; 1 Cor. 11:29; Mark 14:25; 2 Peter 1:11.

These dissensions upon the thoroughly established and well defined faith of the body, make a bad side show, and work all kinds of internal confusion and corruption. In the early rise of the Church, the engine of authority would have been brought to bear, to quash all such wild, speculative vagaries as we are now called upon to consider. Priestly domination and servile obedience have brought about a liberty of thought and action akin to anarchy. One extreme is generally succeeded by another; but, surely, the right is most always found on medium ground. This fortuitous equalizer challenges our admiration, commands our respect, demands our support, and sincerely craves our jealous care. This "golden mean" "rule of action," is as soft as silk and as strong as steel; or ever merciful, yet firm as adamant. If we have spoken too plainly, or caused a thrill of sadness to jar the heart strings, we beg pardon.

"The law of kindness" has been in our heart, and the superlative good of all concerned has been our only aim. While I regard the feelings of my brethren tenderly, I would sooner ruffle their spirits, if perchance they may be provoked to love and good works, than to compromise a principle of right. Let pure charity assert her realm and reign supreme in your inner being. "My son, despine not the chastening of the Lord; neither be weary at his correction. for whom the Lord loveth he chasteneth, even as a father a son in whom he delighteth."—Prov. 3:11, 12.

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 1 Cor. 11:32. Please read, on this point, a portion of Hebrews 12 chapter. O how I intensely desire the affiliation and cooperation; the unfeigned love, and fervent prayers of every loyal son and virtuous daughter of modern Israel.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1:7.

"Great peace have they which love thy law, and nothing shall offend them."—Psalms 119:165.

Great God preserve thy church as the

apple of thine eye, and make her broad, deep, immovable, imperishable platform evident to a candid, investigating world. Let righteousness and mercy sweep through the land, ere justice and judgment will surprise the nations.

M. T. SHORT.

FEET WASHING.

EDITOR HERALD:—In *Herald* of January 19th, 1884, first page, we find the following question asked: "Why is not feet washing practiced in the Reorganized Church?" The answer given is as follows:

There has been no occasion for it, and no command to make it a church rite; any more than there has been for the institution and practice of the 'holy kiss.'

Again, in *Herald* dated March 8th, 1884, page 146, we read:

"Feet washing was not instituted or commanded as an ordinance of the gospel, and having general application to the body of the people, as a sacrament or rite. If practiced by the Savior, it was at the one time only, and among the twelve disciples only, as an act teaching them the necessity of humility among themselves as ministers; and as a means to overcome the jealousy even then existing among them. When the church was reinstated in 1830, feet washing was not introduced as an ordinance, nor practiced among the members; but was on some occasions had among the ministry, as the history shows; but we know of no rule adopting it as a specific ordinance and binding on the Saints. That any of the quorums may, in their own assemblies, adopt feet washing as an ordinance for some specified object, we believe; but do not see how it can be binding, from any command of God now known in the Scripture."

That feet washing as an ordinance is not applicable to all the members of the church we admit; there being no proof from either ancient or modern revelation that it was practiced or intended to be practiced, except among the ministry. But that feet washing is an ordinance of divine appointment, and for a specified object, and commanded to be observed in its time and place, we think can be clearly shown from the word of God as accepted by the Reorganized Church.

We will refer to and quote from the Doctrine and Covenants, concerning an organization that was commanded to be established in an early day, after the first establishment of the church, and with which, among other things, the washing of feet was connected:

"Remember the great and last promise which I have made unto you; cast away your idle thoughts and excess of laughter far from you; tarry ye in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom. . . . Behold, I will hasten my work in its time; and I will give unto you who are the first laborers in this last kingdom, a commandment, that you assemble yourselves together, and organize yourselves; and sanctify yourselves; yea purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation, that I may fulfill this promise, this great and last promise which I have made unto you, when I will.

"Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the

law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand."—Doctrine and Covenants 85:19, 21.

"Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

"Therefore, cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and lightmindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once, but let one speak at a time, and let all listen to his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege. . . .

And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or, in other words, those who are called to the ministry in the church, beginning at the High Priests, even down to the Deacons; and this shall be the order of the house of the presidency of the school: He that is appointed to be president, or teacher, shall be found standing in his place in the house which shall be prepared for him."—Doctrine and Covenants 85:36-39.

"And again, verily I say unto thy brethren Sidney Rigdon, and Frederick G. Williams, their sins are forgiven them also and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word, and through their administration, the word may go forth unto the ends of the earth."—Doctrine and Covenants 87:3.

In section 92 of Doctrine and Covenants, the Lord makes complaint that the church had "not considered the great commandment in all things, that I have given unto you, concerning the building of mine house, for the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time." He says some were "walking in darkness at noonday; and for this cause I gave unto you a commandment, that you should call your solemn assembly; that your fastings and your mourning might come up into the ears of the Lord of Sabaoth. * * * Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen with power from on high, for this is the promise of the Father unto you; therefore I commanded you to tarry, even as mine apostles at Jerusalem; nevertheless my servants sinned a very grievous sin; and contentions arose in the school of the prophets, which was very grievous unto me, saith your Lord; therefore I sent them forth to be chastened." He then repeats that it is his "will" that they "should build an house" and if they

"kept his commandments they should have power to build it; but if they kept not his commandments the love of the Father should not continue with them; therefore they should walk in darkness." He then gives some instructions in regard to the dimensions of the house, and what portion thereof was to be used for specified purposes. "The higher part of the inner court to be dedicated unto me for the school of mine apostles." This "school of the apostles" undoubtedly being the same as the "school of the prophets."

In section 94 of Doctrine and Covenants the Lord speaks "concerning the school in Zion," and that he was "well pleased" that there should be "a school in Zion;" and says "that it is his will that a house should be built unto him in the land of Zion like unto the pattern which had been given," and that it should be built speedily by the tithing of his people, saying, "Behold this is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be an house built unto me for the salvation of Zion; for a place of thanksgiving for all Saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings and offices that they may be perfected in the understanding of their ministry; in theory; in principle and doctrine; in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you."

In the revelation give January 19th, 1841, in relation to the building of a temple at Nauvoo, the Lord declared:

"And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in an house which ye have built unto my name? For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build an house in the land of promise, that those ordinances might be revealed, which had been hid from before the world was; therefore verily I say unto you, that your anointings and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for her glory, honor and endowment of all her municipalities; are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

"And verily I say unto you, let this house be built unto my name, that I may reveal my ordinances therein, unto my people; for I deign to reveal unto my church things which have been kept hid from before the foundation of the world; things that pertain to the dispensation of the fullness of times; and I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof."—Doctrine and Covenants 107: 12, 13.

"Behold, verily I say unto you, this is a sample unto you for a salutation to one another in the house of God, in the school

of the prophets. [Please read the five preceding paragraphs of this section.] And ye are called to do this by prayer and thanksgiving, as the Spirit shall give utterance, in all your doings, in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your edification. And ye shall not receive any among you into this school, save he is clean from the blood of this generation; and he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted. And again, the ordinance of washing of feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself, according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen."—Doc. & Cov. 85:44-46.

From the foregoing quotations it seems to be clearly revealed, that it was the mind and will of the Lord that there should exist in the church an organization known as "the school of the prophets," a solemn assembly wherein all of the ministry from the high priest to the deacon could assemble and be partakers of the blessings to be conferred through the establishment of this organization. That it was to be a place where all the ministry could be "instructed in all their several callings and offices; that they might be perfected in the understanding of their ministry, in theory, in principle, and in doctrine; in all things pertaining to the Kingdom of God on the earth." And that this "perfection of the ministry was really necessary for the "salvation of Zion," and not only Zion, but also the nations of Israel and the Gentiles. And we believe that this perfection of the ministry which was to be accomplished through the medium of the "School of the Prophets," was the endowment which was promised to be given to the ministry, in order to prepare them for the work which was required at their hands. See Doc. & Cov. 92; 102:3, 10.

From the language contained in the quotations we have made, the evidence seems conclusive, that the Lord designs that the place for holding the school of the prophets shall be in a temple, or a house built expressly unto his name, by his command and according to the pattern he has given.

Section 85, paragraphs 45 and 46 of Doctrine and Covenants as above quoted, we think contains no ambiguity as to who is entitled to membership in the school of the prophets, nor as to the manner of their admittance into the same. And we think that therein we find conclusive proof, that feet washing is an ordinance of Divine appointment for a specified purpose, and also who shall administer and how shall it be administered. If then, as is expressly declared in sec. 85, par. 45, Doctrine and Covenants, the ordinance of feet washing was instituted for the purpose of admitting individuals into the school of the prophets, can we not reasonably conclude, that on the occasion of the institution of feet wash-

ing, as recorded in the New Testament, John, thirteenth chapter, that Christ did then and there organize the school of the prophets in the ancient church; and no doubt for the same purpose that he commanded the same to be organized in this dispensation; viz., for the purpose of perfecting the ministry for the work required at their hands. If then the school of the prophets was necessary in the ancient church, and also in the first organization of the latter day church—being expressly commanded of God,—then will we not reasonably have to conclude, that the school of the prophets will again be organized in the Reorganized Church, when the "house of God" is again fully "set in order," after the "dark and cloudy day" through which the Saints passed after the death of their prophet in 1844. And when the school of the prophets is again organized, then the washing of feet will have to be observed in order to fulfill the command of God, as written in the Book of Doctrine and Covenants.

Has the ministry of the Reorganization attained to the necessary perfection to carry the work to all the nations of the earth? If so, why was the revelation given a few years ago which says it is "not expedient that the elders of the first quorums be sent out of the land of America, until the work of the reorganization of my church be more fully established, and a greater unity of understanding between them be obtained." Could we be mistaken in concluding that when "the work of the reorganization" was "more fully established," that the reorganization of the school of the prophets would also be included in this work of reorganizing; for it is by and through the organization of the school of the prophets that the ministry are to become perfected for their work; and when perfected, there would doubtless be "a greater unity of understanding between them" than there is at present. Is not the inference justifiable, that the Lord, knowing the lack of "unity of understanding" among the ministry in regard to many things pertaining to the kingdom of God on the earth would be a serious obstacle in the way of the church presenting its claims to the nations of earth, and hence the revelation just referred to and quoted from.

Aside from the revelation just quoted from, the most superficial reader of the *Herald* can easily see that there is a great diversity of opinion among the ministry on many things pertaining to the doctrines and principles of the church, thus showing great imperfection, and proving the necessity of some means "of instruction for all those who are called to the work of the ministry, in all their several callings and offices; that they may be perfected in the understanding of their ministry, in theory, in principle and in doctrine; in all things pertaining to the Kingdom of God on the earth."

The Lord having provided a means for accomplishing certain purposes, he will expect us to use the means of his own appointing, and consequently we have every reason to believe, that the school of the

prophets will be organized sooner or later for the purposes as set forth in the Book of Doctrine and Covenants. And the manner of admitting members into the same is given in definite language, as we have already quoted.

Again, there are prophecies relating to temple building, which we believe are yet unfulfilled. And when a temple is built, in which to perform the ordinances belonging to the House of the Lord, and wherein our "washings and anointings" will be acceptable to the Lord, we expect to see an apartment of the temple set apart for the use of the school of the prophets, according to the pattern given by the Lord when he revealed his mind as to how to build a temple. And in that temple it will be in order to practice feet washing as an ordinance, by which individuals will be admitted as members into the school of the prophets; "for unto this end was the ordinance of the washing of feet instituted;" for thus it is written in the law and commandments of God, as revealed unto the church. Upon what grounds or authority "any of the quorums may in their own assemblies adopt feet washing as an ordinance for some specified object," other than the one specified in the Doctrine and Covenants, we do not know.

That the Spirit of Truth and the light of intelligence, may ever abide with and increase among the Saints, is the prayer of
JOSEPH FLORY.

JOSEPH SMITH ON INTEMPERANCE.

THERE is an old saying that straws show which way the wind blows; and in refutation of the low, vile charges made against Joseph the Palmyra prophet, I copy from his journal, under date of March 12th, 1836:

"I was informed to-day, that a man by the name of Clark froze to death last night, near this place, who was under the influence of ardent spirits. Oh, my God! how long will this monster, intemperance, find its victims on the earth? Methinks until the earth is swept with the wrath and indignation of God, and Christ's kingdom becomes universal. O come, Lord Jesus, and cut short thy work in righteousness."

The above is sufficient to indicate an opposition upon the part of Joseph to the baleful and soul degrading practices of those times. Add to the above the instruction given to the church as early as February 27th, 1833:

"That inasmuch as any man drinketh wine, or strong drink among you, behold, it is not good, neither meet in the sight of your Father."

There were numerous instances during the years 1834, 1835 and 1836, where persons were arraigned before the High Council on the charge of violating the "Word of Wisdom." If it were practicable to establish that any person or number of persons in the early rise of this church of Christ, were in the habit of using as a beverage, "wine" or "strong drink," it proves naught against the pure moral principle of the law given for the government of the whole membership; but would only reveal the human weakness of those thus guilty, in bringing shame upon the church, disgrace and ultimate ruin of both body and spirit upon themselves. A safe rule of interpreting the law and regula-

tions of the church, and judgment upon the actions of any, is this: That which was wrong and disapproved fifty years ago, is still wrong; for the members of this church to make a practice of drinking "wine" or "strong drink," whether purchased or home made, save for sacramental purpose as provided in the revelation. One exception only would conscience admit of, the washing of the body and administering to those sick, who have need of help other than that furnished by faith. But the safest rule would be, touch not, taste not, handle not the deadly poison.

ROBT. M. ELVIN.

July 24th, 1884.

"TRAIN UP A CHILD IN THE WAY HE SHOULD GO."

THE force of this injunction is apparent to all who have been placed in the charge of children, either as parents or teachers, and to children who have felt the lack of having been thus trained, as well as those who have received and appreciated such training.

All parents love to see their children successful in life and have an honorable name among men. All teachers love to hear those who have been under their instruction spoken of as just and good. That all might be honored before men and in his sight who created them, was the object of man's creation. One should go in that way in which are enjoyed the greatest success and real, lasting satisfaction. A way is proved right by the effect produced by walking therein. There is a way in which a child should go, and in order thereto, he needs training in that direction. Few are those now being trained, who manifest such a way; and many are the sorrows experienced because of this, by parents and children. This should act as a prompter to us to be more diligent in training the coming generation.

There are many willing instruments to train the child into the way it should not go, and many times because the child has not had the proper training, it is led only in that way. Many are the associates with whom it must mingle, whose ways are perverse, and crooked; and by such the child is inclined, unless a strong trellis work of good instruction is its support. The people of God should be the most interested in the proper training of children. They should see the greater need of it, more perfectly understanding the perverseness of the present generation, and the powers at work to lead from the way of life. They, too, should have a better understanding of that way, and the benefits derived by walking therein. The trellis-work of God is given them to use, and they are expressly commanded to use it in the training of the little ones. "But I (the Lord) have commanded you to bring up your children in light and truth"—Doc. and Cov. p. 251, which command we find on page 200, par. 4. "For this shall be a law unto the inhabitants of Zion," that is, that the children should be taught the doctrine of repentance, faith, baptism, and the gift of the Holy Ghost by the laying on of the hands, and to pray, and walk uprightly

before the Lord." This is the way of life. The children's minds are flexible and as easily bent as the little twig. It is in youth that instruction will have the greatest effect. It is then that the most lasting impressions are made for good or evil. Many cite to little deeds of kindness, or expressions of love by some instructor or friend, as the key of their lives for good, whilst others to some unwise act or word, presented to them while young, that has brought them to some bad end. Every life helps to mould the career of the young around us. But there are those who are especially called to make impressions on the minds of the young for good—the parents and teachers; especially the parents and Sabbath School teachers of the church of Jesus Christ. Their acts and words make the deepest impressions, as it is to them the children are necessarily directed to look for good. If not to them, to whom should they look. When the child sees in the parent acts, they have a right to take the liberty to use those acts upon which to base their movements, whether they are right or wrong, wise or unwise. If it hears that parent speak, it has the God-given liberty to base its conversation thereupon, and to expect by so doing that it is in the right, because mother or father did so. The children expect Sabbath School teachers and workers to give such instructions, and manifest such examples as are right; and whether such instructions or examples are right or not, they make a lasting impression upon the lives of the children. The Sabbath School is next in importance to the family for the training of children. As has been wisely expressed, it is the nursery to the kingdom, in which the child should receive such instruction, both by word and example, as shall guide it in after life.

The Sabbath School should be nourished and strengthened. In it all, especially those who have children, should be much interested; and should lend what assistance they can to forward it, and make it powerful in establishing righteousness, and moulding lives of usefulness. We can do many things without command, but must bear in mind to abide those commands given, and seek in this way to fulfill them. We are not commanded to raise up Sabbath Schools nor how to conduct them, nor what must be brought into them for interest and instruction, though we are commanded to teach the children. God has left it to us to use our wisdom in all diligence to establish that which shall assist in carrying out this instruction. God has told us what to teach them, and hence we know what not to teach them. He has not told us what shall be the extent of the means we shall use, or the ways we shall devise; so it is in accordance with the spirit of the command to teach. Among the people of God it will be expected that the greatest exertions will be made to carry out the designs and purposes of God, and to watch the interests of the children with jealous care; for God is a jealous God that his precepts may be observed, and we receive the blessings, and our children, from heaven's rich storehouse. The children

must be taught. Let us seek to establish the manner, the ways. Let our lives be of such a character as to make a good impression upon their lives. Let our words be pure and holy. Let the family be so ordered as to be an example to them when they shall take the place of husband or wife, father or mother. Let the parental instruction be such as to give them an understanding of the order of the church of Christ, and the way of entrance, that they may take the places that will be made vacant by our departure. Let the Sabbath School be made powerful in leading the young to Christ, and in the way of uprightness. Let us see to it if we are selected as officers or teachers in the Sabbath School, that we become approved workmen by learning our duty and doing it. Let us see to it that the children lack not such pure, instructive reading, as shall make good impressions on the minds of the young. A lack of this will drive the young to reading such matter as will be injurious to them; for they will read. Their minds are active, and if not fed on the bread of life, will be imbibing the poison of the age—wickedness and idolatry. The sooner the children of God become active in the way of teaching the young, the less will they have to regret, and the effect of thus doing will plant many a laurel in the wreath of honor that is to bedeck the brows of the true children of God.

BUT A CHILD.

NOTES BY THE WAY.

WE left our home in Independence, Missouri, on Thursday, July 24th, and called at Wyandotte and Armstrong, Kansas, and spoke in the neat chapel of the Saints in the latter place. We reached Stewartsville, Missouri, on Friday evening, and preached to good congregations in the chapel, two and a half miles north of the town in the morning of Sunday 27th, and in town at the Opera House at night. We attended a very interesting prayer meeting in the chapel north of town on Thursday evening, 31st of July—Saints from the German, Pleasant Grove, Stewartville and City branches being present, it being the last meeting they expected to attend with us for some time. The house was full, and a very enjoyable meeting it was, and yet quite a sorrowful one; for we felt that it was not only possible, but quite probable that some of the many who had endeared themselves to us by their many acts of kindness, and their upright course as Saints, would not see us again in the flesh. With very few exceptions, the Saints in the different branches in and around Stewartville, are well worthy the name of Saints. We could not ask for a better class of people to live among than the Saints of that region; and the people outside of the church, are friendly, and a law abiding people. The first Sunday in August we spent in Saint Joseph, preaching morning and at night. Had good congregations, and good liberty in speaking; an excellent people are found here also, and the branch is improving under the presidency of Bro. S. Butler. On

Tuesday after we left St. Joe for Lamoni, Iowa. Here we remained till Thursday, August 21st. I spoke on the 10th and 17th in the old church in the morning, and at night in the new church in the town. The houses were filled to overflowing, and I had first rate liberty in preaching. We had an excellent testimony meeting in the afternoon of the 10th in the house in town. We were much encouraged by the testimony of Bro. E. H. Gurley, especially by the expression of confidence in the divine approval of our mission. On the 7th at two p. m. we listened to an excellent discourse from Bro. Joseph, on the death of our well beloved brother and fellow soldier in the cause of Christ, Glaud Rodger. No one could be held in higher esteem than he by the Saints who knew him. It is to be regretted that the sermon was not reported, so that it could be published in the *Herald*. Bro. Rodger was always at the front; and in new or hard fields of labor he was always found, and he died in the field, with his armor on.

I had expected Bro. Blakeslee to meet me by the 12th of August, but he was detained until the 19th, and I was consequently compelled to disappoint the Saints in several places where I had sent appointments ahead.

We were much pleased with Lamoni, there is a noble band of Saints there. The country around is excellent in location, and crops are very good this year. The Saints are building a very commodious, and fine appearing church there. It will seat a thousand people, and has a basement which holds as many more. The building will be none too large for the use of General Conferences which will probably be held in the near future, at Lamoni most of the time, with an occasional one at Kirtland in the Temple there. There is a first class cheese factory at Lamoni, and an excellent quality of cheese is made there by skilful hands.

From Lamoni we went to Lucas on the 21st. I spoke on Friday night and Sunday morning and night, to good congregations and with good liberty. We were made the recipients of a number of favors from the kind hearted Saints, who seemed to think that we needed some tokens of their good will to remember them by, when we would be in the far off lands of Tahiti and Australia. The Saints seem to feel well at Lucas, and are quite united. There are a number of young men of first rate abilities there, who will yet make their mark as able defenders of the faith, and some whose voices may yet be heard among the lost sheep of the house of Israel in Wales, and other parts of Great Britain.

We left on Monday 25th for Council Bluffs, where we remained as guests of Bro. and Sr. Hall, and Bro. and Sr. Caffall, till Wednesday noon, when we left for this place. Through the courtesy of the General Ticket Agent of the Union Pacific Railroad, we obtained tickets at reduced rates to San Francisco, with privilege of a stop over at Salt Lake City, and elsewhere.

We reached Cheyenne, Wyoming, at

noon Thursday; and as that train did not go farther, we stopped till after six that evening with Bro. Eames and wife. He took us out to his ranch, and exhibited a fine vegetable garden. He has succeeded in raising an abundance of garden products in that barren land, by digging a canal or ditch of several miles in length, by which he has a steady stream of fresh water flowing into lakes artificially formed, and from which by means of many little ditches he irrigates his large garden. Bro. Eames does not know what the word fail means, and has the energy and push sufficient to make a ranch of that kind pay if any one can. Cheyenne is undoubtedly the richest place of its size in the United States. It has many very fine stores and residences, but it looks so strange with but few trees, and they very small. The grass in the front yards is kept alive and bright by daily watering by lawn sprinklers, the water being furnished by the excellent water works of which Cheyenne is very properly proud.

We left there at about seven p. m. and passed the summit of the Rocky Mountains at half-past eight, and next morning we awoke to see the alkaline plains, of the American Desert. The whole morning was passed in crossing these wilds, the only vegetation in sight being sage brush. The monotony of the scene however, was broken by entrance into Weber Canyon about four o'clock in the afternoon; here the red alkaline plains were exchanged for lofty mountains, and massive rocks of fantastic shapes; and dashing streams of purest water, and beautiful vales; tasty cottages, fields of heavy grain, now just being harvested, and orchards full of ripening fruit. We passed the Devil's Slide, and through the Devil's Gate, a wonderfully wild, yet enchanting gorge in the mountains, and soon we reached Ogden, and were transferred to the Utah Central Road for a ride of thirty-seven miles to Salt Lake City, for which ride we paid two dollars a piece.

We found Bro. Warnock waiting for us, who took us to the house of Sr. Blair, (Bro. Blair having passed us at Lucas, Iowa, on his way to Lamoni). This city presents an opposite picture to that of Cheyenne, for the trees which line the sidewalks on both sides of the wide streets are so large and closely planted, that the houses are sometimes scarcely discernible from the opposite side of the street. The streams of water coming from the mountains, which flow down each side of nearly every street, are pleasant to see, at least to us, for nothing is more attractive to us than streams, and fountains of pure water. The church here is building a very grand edifice called a temple. It is certainly an imposing building, and will be a great attraction to the tourist, and a subject of pride and admiration to the people here. If our church possessed the machinery, and would put it in constant motion that is in force here, there could have been ere this a temple built in Jackson county, Missouri; but as it is not justified by the laws of God governing the Reorganization in employing such methods as have been in

vogue here for many years, it will not be done for awhile yet. We have not seen the inside of the tabernacle yet, but expect to do so to-morrow afternoon. Last Monday several of the Saints accompanied us to the Salt Lake, and we took a bath in its waters of twenty per cent of salt. It is no trouble to float on the back for any length of time, without the least exertion to keep the feet up. It is more difficult to get them down after they once reach the surface. We discovered on the beach a polygamous family, a man with two wives, and some seven or eight children. The first wife, that is, the wife, was a meek spirited soul, who seemed just the very one to submit to the usurpation of her right to her husband's affection, without murmuring. The woman or concubine, was a black haired, black eyed, bossy sort of a creature, who ruled the wife, and that with the man's evident approval. In the water the attention of the man was given almost exclusively to the "addition."

Bro. Alexander H. Smith reached here on Sunday night, suffering by a severe cold; since then he has been very sick, with bilious colic. He spoke on Tuesday night to a full house, and delivered an earnest and effective discourse in defense of the original law and order of the church. On Wednesday afternoon, he and I called on his cousin, Samuel H. Smith, who has two "wives." Bro. Alexander and his cousin had a very earnest discussion on the "marriage question," yet all in good nature, Samuel being a very agreeable person to talk with. He has been considerably pressed by the powers that be, Joseph F. particularly has not hesitated to convey the idea to many that Sammy is considerable of an apostate. The reason is, that Sammy is not quite so ready a tool as many are, and has some considerable "mind of his own," and "thinks for himself." This attitude is not acceptable to those on, and those aspiring to the throne here. The following position of Heber C. Kimball is much more acceptable to them: "My prayer is, O Lord, help me to be faithful, and be submissive like the clay in the hands of the potter, that my president can do with me as it seemeth him good."—Extract from remarks made in the Tabernacle by Heber C. Kimball. A man who will not submit to dictation in his business affairs, in his domestic relations, as well as in strictly church matters, no matter if he attends to all religious duties, attends meetings, pays tithing, &c., is considered on the road to apostasy. But let him be "clay in the hands of the potter," and he is all right, even if he may not be very Saintly in his walk and conversation. The more pliant as a tool, the more favors he will receive from those who consider that but one rule only need govern the masses here, and that is "do as you are told and ask no questions." There was a revelation given through Joseph, which points directly to the condition of the people here, and which the person specifically alluded to will have to perform, and that too right here, if ever done at all with hope of success; and that is, wherein the Lord declares that he will raise up a man

like unto Moses, who shall deliver Israel out of bondage. Moses did not deliver Israel of old from Egyptian bondage by staying in Palestine, and issuing proclamations; but he went personally into Egypt, and in the presence of Pharaoh and his lords, proclaimed the mission God had sent him to perform, and demanded to his face, "Let my people Israel go." The time is certainly at hand. It is forty years since Joseph was slain, and the leadership was assumed by the usurper, Brigham. It is time the yoke was thrown off.

I spoke twice last Sunday, and on Thursday and Friday nights; had good liberty. Appointment out for to-night, and to-morrow. Bro. Alexander may be able to speak to-morrow. On Tuesday we expect to leave for California.

Yours for the truth,

T. W. SMITH.

SALT LAKE CITY, Utah, Sep. 6th, 1884.

Selections.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

THE REVISED BIBLE.

READY FOR THE PRINTER—CHARACTER OF THE CHANGES MADE IN THE OLD TESTAMENT.

THE labors of the committees on the Anglo-American revision of the Old Testament are ended, and the work is now in the hands of the printers. It will probably be issued from the University presses of Oxford and Cambridge in the fall. This great work originated in the Convocation of Canterbury, May 6th, 1870, by the appointment of a committee of eminent Biblical scholars and dignitaries of the Church of England, with power to revise the authorized version of 1611, and to associate with them representative Biblical scholars of other denominations. It was decided to make the work international as well as interdenominational. Accordingly the American committee was organized by invitation and with the approval of the British revisers, and began active work in October, 1872.

These committees have worked independently of each other. The American committee has held monthly meetings in New York, where, after a comparison of views, it would vote on a proposed change. A majority vote would be sufficient to carry the subject over to the next meeting, when a two-thirds vote would be necessary to secure its adoption. A change thus voted would be communicated to the English committee. The latter committee, working in much the same manner and holding its meetings in London, would promptly send the results of its labors to the American brethren. Thus a constant correspondence has been kept up between the two committees. It is by means of this correspondence that the revision has been completed. No joint meeting of representatives of the committees has been held. Both committees have gone over all the books of the Old Testament, and no change will be incorporated that has

not met the approval of both bodies. In some instances the British revisers have been more conservative than the Americans, and where the latter think their point of sufficient importance it will appear in the appendix, as was done in the case of the revision of the New Testament.

Changes in the text of the Old Testament will be less marked than in the revised edition of the New. In the revision of the latter the translators were aided by a comparison of authentic manuscripts discovered since the translation, in 1611. They were thus led to correct the Greek text, and consequently to make alterations in the text of the English revision. That they might render the original with greater liberalness, they sometimes sacrificed beauties of phrase, even when the meaning was not affected.

In the work now in press there will be little or no occasion for complaint in this regard. The difference between Hebrew and English idioms is such that it is not possible to render with such verbal accuracy from the Hebrew as can be done from the Greek. Where, therefore, one phrase expresses the true meaning, no change occurs. Then, too, the public wish, especially in England, has pronounced against all avoidable changes in the old version.

Another powerful reason why radical changes were impossible is the fact that the original text of the Old Testament remains substantially the same as that used by King James' translators. With the New Testament the case was different. The mission of the revisers of the Old Testament has been not so much to ascertain the correct text, but to find out the true meaning of the old text, the origin of which is lost in antiquity. In this work they have been assisted by the great advance made in the knowledge of the Hebrew language since King James' time. In many instances the old translators wholly mistook the meaning of words, and they were ignorant of much of the Hebrew grammar that is now the common property of scholars. Thus the children of Israel did not, as stated in Exodus 11:2, by divine direction "borrow" of the Egyptians what they never intended to return, but they "asked" for and received gifts. In other cases the tenses of verbs are confused and the sequence of thought contained in the text is lost in the translation. Possessive pronouns are sometimes misplaced. Thus in Psalms 59:17, "God of my mercy" should be "my merciful God."

Much light has also been shed on the meaning of words in the text by the study of Arabic and other Semitic languages. Since the excavations at Ninevah the study of these languages has made great progress. "Some improvements in our translation may be expected also, says President Chase of Harvard, one of the revisers of the New Testament, "from the greatly increased knowledge in recent times of the ways and customs of Oriental people, and of the geography, flora, and fauna of the Bible lands. The mythological satyrs should be veritable goats; and that fabulous beast, the unicorn, should no longer exalt his horn in the Bible, though he may

continue to do so on the royal arms of England, but will doubtless give place to the wild ox—the same wild ox, or urus, which Cæsar describes in Germany, and which has been preserved with great care even to our time on a nobleman's estate in Great Britain."

The parallelism in the poetical books will be shown by printing in verse-form, which will be an immense gain in the clearness and force of meaning. For example, the earliest specimen of poetry extant (Gen. 4:23, 24) illustrates itself if arranged in some such way as this:

And Lamech said unto his wives,
Adah and Zillah, Hear my voice;
Ye wives of Lamech, hearken unto my speech,
For I have slain a man to my wounding,
And a young man to my hurt.
If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold.

The completion of this work marks the third great step in the rendering of the Scriptures in the English language. The first translation entire was the work of John Wycliffe in the last quarter of the fourteenth century. There were different attempts to supply the want of a better translation until in 1611 King James' version was given to the world as the best product of the ripest scholarship of that day. That version has stood till the present.

CHOLERA ROUTES.

THE first epidemic was confined to Asia. Starting from India—its old home—it went eastward around the coast to Japan, and in a westward direction through Persia into Arabia on the one hand, and northward to the confines of Russia on the other.

The second epidemic (1829—1832) started in India, and traveling in a northwesterly direction crossed Russia and Germany, and sped thence to England and Ireland, whence it was carried across the ocean, arriving almost simultaneously at New York and Quebec. From these two points it followed the Erie Canal and the line of the lakes to Chicago, then consisting only of the garrison of Fort Dearborn, passed on to Rock Island, and went down the Mississippi River to New Orleans, whence it spread southeasterly to the West Indies and southwesterly to Mexico.

The third (1842—1848) started again from India and passed through Persia to Russia, where it divided, one route passing through Russia and Germany and the other through Austria and France, reuniting in England. Thence it crossed the ocean by two lines, the one terminating at New York. The second touched at New Orleans, and from this point it ascended the Mississippi River to St. Louis, whence it spread to Chicago, the main line, however, following the overland route to California, whence it was taken by vessel to Central America.

The fourth (1865—1866) started from India, whence it crossed Arabia, reaching Marseilles by the Mediterranean. Thence by water and land it went to England, crossing the ocean to New York, and spreading all over the country east of the Mississippi River and into portions of Missouri and Texas.

The fifth (1871—1873) took the customary route from India to Germany, and was brought thence by vessels to New Orleans. It then ascended the Mississippi River raging worst at Memphis,

passed along the Ohio River to Cincinnati, and thence to Pittsburg, Philadelphia, and the vicinity of New York. This was the last visit of cholera to this country.

The sixth epidemic was confined to Egypt, where it raged last year, immediately following the Anglo-Egyptian war, sweeping off 50,000 victims in a few weeks. The epidemic of this year broke out at Toulon, a French Mediterranean port, where it was unquestionably brought from Egypt. Up to the present time it is mainly confined to France, having appeared at Lyons, Nice, Grenoble, Nimes, Auteuil, Lasagne, Pignans, Arles, Paris, Marseilles, and Toulon, with the greatest fatality at the two last named places. It has also appeared at Saluzzio in Piedmont, at Constance in Baden, and at Odessa and Poltava in Russia, and late dispatches report it at quarantine off Liverpool, while a second and still more fatal destroyer, the plague has traveled from Persia to the Caucasus.

These charts, lately published by the Chicago *Tribune*, from which this is copied, abundantly confirm the recent statements of Sir Robert Rawlinson that cholera always follows the traveled and commercial routes, such as the lines of pilgrimages, caravans, and vessel courses on the ocean and great rivers, indicating that these lines must be carefully watched. Meanwhile the remaining precautions are those of cleanliness, disinfection, the destruction of garbage, and personal attention to diet and health.

TRUTH.

Truth will never die; the stars will grow dim, the sun will pale his glory; but truth will be ever young. Integrity, uprightness, honesty, love, goodness, these are all imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been freer than before; those who enshrined them in their hearts have been burned at the stake; but out of their ashes other witnesses have arisen. No sea can drown, no storm can wreck, no abyss can swallow up the everlasting truth. You can not kill goodness, and integrity, and righteousness; the way that is consistent with these must be a way everlasting.

SECRET SORROW.

IN the lives of the saddest of us there are bright days when we feel as if we could take the great world into our arms. Then come the gloomy days when the fire will neither burn on our hearths nor in our hearts, and all without and within is dismal, cold, and dark. Believe me, every heart has its secret sorrows, which the world knows not; and we often call a man cold when he is only sad.

Begin the education of the heart, not with the cultivation of noble propensities, but with the cutting away of those that are evil. When once the noxious herbs are withered and rooted out then the more noble plants, strong in themselves, will shoot upwards. The virtues, like the body, become strong and healthy more by labor than nourishment.

We ask for long life but it is deep life, or grand moments that signify. Let the measure of time be spiritual, not mechanical. Life is unnecessarily long. Moments of insight, of fine personal relation, a smile, a glance—what ample borrowers of eternity they are.

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Conference Minutes.

DECATUR DISTRICT.

Conference held in Davis City, Iowa, September 6th and 7th, 1884. H. A. Stebbins president, E. H. Gurley and A. S. Cochran clerks.

Reports of Branches.—Allendale 38. Davis City 63, 1 received by vote on evidence of membership in this organization, 1 received by vote on evidence of membership in first organization, 1 removed by letter. Greenville 20. Highland 17. Lamoni 503, 2 baptized in the branch, 3 received by certificate of baptism, 8 received by letter, 1 received by vote on evidence of membership in first organization, 2 removed by letter. Lucas 206, 11 baptized, 2 received by letter from other branches, 4 removed by letter, 1 lost by mistake in record. Little River 106, 1 baptized in the branch, 2 received by letter from other branches, 1 received by vote on evidence of membership in this organization.

Officials W. W. Blair, J. R. Lambert, E. Robinson, H. A. Stebbins, (baptized 6), C. H. Jones, (baptized 1), J. W. Gillen, O. B. Thomas, J. Snively, J. Johnston, A. W. Moffet, E. H. Gurley, Geo. Bird, Abram Reese, R. Lyle, Wm. Cunningham, I. P. Baggerly, Thos. J. Bell, E. K. Lovell John Traxler, (of Ontario), John Davis, A. W. Head and A. S. Cochran, reported.

H. A. Stebbins elected president of district, and E. H. Gurley clerk for the ensuing year.

In the evening preaching by J. R. Lambert. Sunday morning prayer meeting in charge of J. W. Gillen; In the forenoon preaching by Z. H. Gurley. In the afternoon social meeting; sacrament administered by H. A. Stebbins and O. B. Thomas. In the evening preaching by W. W. Blair.

Adjourned to meet at Lamoni, Iowa, 10 a. m. November 29th, 1884.

FREMONT DISTRICT.

Conference convened September 6th and 7th, 1884, Henry Kemp president, and J. M. Stubbart secretary.

Branch Reports.—Keystone 52; 2 baptized. Plum Creek 83. Hamburg 26; 2 baptized. Shenandoah 97; 7 baptized, 8 removed by letter. Mill Creek 22; 1 baptized. Elm Creek 33.

The following Elders reported.—J. Goode, A. T. Mortimore, S. S. Wilcox, (by letter), Wm. Leeka, (by letter), J. Leeka, W. R. Orton, Geo. Kemp, J. M. Stubbart, S. Dykes, Wm. Gaylord, and H. Kemp (baptized 11); Priests E. Weed, M. Stubbart, J. T. Wolsey, L. C. Donaldson, B. W. Dempster, M. Doherty, and E. Garrett; Teacher A. Hills, and Deacon H. Balka, reported.

Bishop's Agent's Report.—Receipts \$139.37; expenditures \$65.50; balance on hand \$73.87.

Resolved, That this conference request Bro. D. Hougas to report the Farm Creek Branch. That we elect Bro. H. Kemp district president for the next three months. J. M. Stubbart was sustained as district secretary. All the officials of the church were sustained in righteousness.

Officials present: 13 Elders, 6 Priests, 1 Teacher and 1 Deacon.

Testimony meetings Saturday afternoon and

evening, and also Sunday morning, the latter in charge of Bro. J. Goode. Preaching Sunday morning by Bro. J. Kemp, and Sunday evening by Bro. H. Kemp.

Adjourned to meet at Shenandoah, Iowa, the 29th and 30th of November, 1884.

SOUTH-EAST ILLINOIS DISTRICT.

Conference convened at Saints' Chapel, Tunnel Hill Branch, September 6th, 1884; president and clerk of district both being absent, G. H. Hilliard was chosen president and I. M. Smith clerk *pro tem*.

Branch reports.—Brush Creek 84; 4 received by baptism. Tunnel Hill 83. Springerton 65.

Elders' Reports.—G. H. Hilliard (baptized 2), Robert Ouldcott, Elisha Webb and I. M. Smith reported in person; John F. Thomas and I. A. Morris by letter; Martin Brown sent a verbal report by G. H. Hilliard; Daniel Webb, priest, and R. Y. Smith, teacher, reported in person.

Bishop's Agent Reported.—Received last quarter \$5.25. On hand \$5.25. G. H. Hilliard, agent.

Missions.—I. A. Morris and John Henson requested to visit Alma and Dry Fork Branches; John F. Thomas and Henry Walker to visit Brush Creek; E. Webb and I. M. Smith to visit Metropolis City in Massac county; G. H. Hilliard to visit Springerton and also the Saints in Richland county. All Elders not assigned special missions, and Priests and Teachers, requested to do all they can during next quarter. I. A. Morris was sustained as president, and I. M. Smith elected clerk for next quarter. Authorities of the church sustained in righteousness. Preaching at night by Brn. Ouldcott and Hilliard. Sunday.—Preaching in the forenoon by G. H. Hilliard. Social and sacrament meeting in the afternoon. Preaching at night by G. H. Hilliard.

Adjourned to meet at Springerton, on Saturday, the 20th of December, 1884, at 10 o'clock a. m.

Miscellaneous.

WESTERN WISCONSIN DISTRICT.

The conference of the above district will be held at the Wheatville Branch, October 4th and 5th, 1884. All are invited to attend; come one, come all.

A. L. WHITEAKER,
District President.

MARRIED.

COINER—SHELLHART.—At the residence of the bride's parents, in Des Moines, Iowa, on the 28th day of August, 1884, by Elder W. N. Ray, Bro. Oscar E. Coiner to Sr. Fannie E. Shellhart. May peace, happiness and prosperity attend them through life.

DIED.

CLOSSON.—Near Excelsior, Wisconsin, August 23d, 1884, of cholera infantum, Cornelius Elmer, infant son of Bro. F. and Sr. M. Closson, aged 1 year, 6 months and 5 days. Funeral sermon in the Saints' Chapel, by F. M. Cooper.

MILLER.—In the town of Scott, Crawford county, Wisconsin, March 8th, 1884, John Miller, aged 64 years, 2 months and 7 days. Deceased was a kind father, a good citizen; his religious convictions were of the Universalist type. His dying request was for F. M. Cooper to preach his funeral discourse, which was attended to at the Methodist Chapel, in the town of Scott, August 27th, 1884.

JONES.—At Plymouth, Pennsylvania, September 3d, 1884, at the house of Bro. W. W. and Sr. Jennett Jones, their beloved daughter Jennie, age 24 years, and 29 days. Miss Jones was a model young lady, and will be greatly missed by her aged parents, as she was now their only child at home, and by her sister, and also her many friends and acquaintances in the vicinity. On the following Saturday, large numbers of relations and friends met, when Bro. H. S. Gill officiated in reading and praying, and the Rev. T. C. Edwards, Kingston, preached a very appropriate sermon from 1 Cor. 15: 57. After the services her remains were conveyed to Lehman, her last resting place, in full hope of having share in the first resurrection.

"Fold her, O Father, in thine arms,
And let her henceforth be,
A messenger of love between
Our hearts and thee."

JENKINS.—Near Blackfoot City, Deer Lodge Co., Montana, August 17th, 1884, by drowning, Jeremiah P. Jenkins, son of Bro. Roger and Sr. Anna Jenkins. Was born at North Ogden, Utah, November 25th, 1860. Baptized by his father and confirmed by Elder R. C. Moore. He was found by his father in the Takima River, three miles below where he entered the water to bathe. Brother Jenkins spoke a few words and prayed at his funeral, as no one else could be procured. It was a sad and distressing occurrence.

MILLER.—In the town of Scott, Crawford county, Wisconsin, September 6th, 1884, of cholera infantum, Joseph Anderson, son of Mr. B. and Mrs. M. Miller, aged 1 year, 5 months and 2 days. The form of the blighted bud looked beautiful in death. Funeral sermon by F. M. Cooper, in the Methodist Chapel, September 7th, 1884.

MCCAN.—At Hardin, Missouri, August 24th, 1884, Sister Belzaria I., wife of Mr. John McCan, and daughter of Bro. and Sr. E. W. and S. A. Cato. She was born in Monroe county, Alabama, August 11th, 1855; baptized in 1866, by William Litze, in Alabama. Sister McCan leaves a husband and five children, her father and mother, five sisters and three brothers, and friends to mourn her loss. Her last words, "I am willing to go." What a joy to think that God's children are all willing to go, and meet him. May God bless those those left behind. W. L. BOOKER.

WEST.—In the town of Scott, Crawford county, Wisconsin, August 26th, 1884, Mrs. A. West, aged 73 years, 2 months and 27 days. Mother West was a good old lady, respected by all that knew her. Her sympathy was on the side of the latter day work. Funeral sermon by F. M. Cooper, August 27th, 1884.

LUMBAY.—At Twelve Mile Grove, Harrison county, Iowa, March 18th, 1884, Sr. Mary E., wife of Bro. Thomas Lumbay, and daughter of Bro. George and Sr. Elizabeth Mefford. Born February 20th, 1849, in Butler county, Kentucky, baptized March 30th, 1863. For twenty-one years she lived consistent with her profession as a child of God. Was ready for the summons to depart hence, only regretting that she must leave her three darling babes to walk through life without a mother's hand to lead them. A little before her death she called her firstborn to her side, and gave him instruction suited to his childish mind, trying to impress him with the importance of being good, at the same time expressing

the earnest hope, that all her friends would live so as to insure their meeting her again, "In that far better land of glory and light." Funeral sermon by C. Derry at Twelve Mile Grove, Harrison county, Iowa, September 7th, 1884.

ADDRESSES.

E. C. Brand, Box 39, Tabor, Fremont county, Iowa.
W. W. Blair, Lamoni, Decatur Co., Iowa.
Jason W. Briggs, Wheeler, Pottawattamie Co., Iowa.
Frank P. Searciff, Lambert, Baldwin Co., Alabama.
Thomas Nutt, Detroit City, Becker Co., Minnesota.

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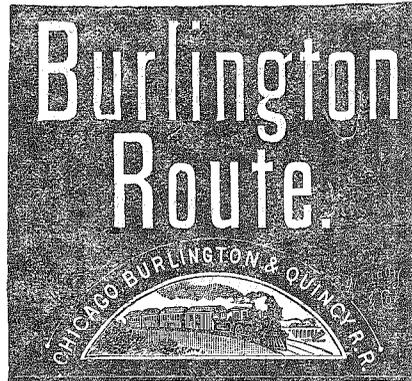
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 Very respectfully,
 N. N. HAZELTON.

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 Yours in bonds,
 J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
 JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
 GEO. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.
 JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
 Your brother in Christ,
 O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.
 JOHNS & ORDWAY, Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
 Yours in bonds,
 WM. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884.
 Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
 Yours,
 V. D. BAGGELIX.

MILLERSBURG, Ills., Dec. 27th, 1883.
 MESSRS. JOHNS & ORDWAY, Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
 W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.
 Bro. Johns & Ordway.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
 Yours in gospel bonds,
 E. W. CATO, SEN.

Bro. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our Bed Springs by Express for only 97 cents, (Iron Heater included for \$1.30) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a Picture outfit, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only 95 cents.

ILLUSTRATED CATALOGUE FREE.
 In writing, mention this paper. Yours in bonds,
 JOHNS & ORDWAY.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year.

JOSEPH SMITH, EDITOR.
 Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed Joseph Smith, box 82, Lamoni, Decatur Co., Iowa.

THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 595.

Lamoni, Iowa, October 4th, 1884.

No. 40.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,

Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, October 4th, 1884.

REMEMBER the Reunion which convenes October 4th, in Raglan Township, Harrison county, Iowa.

The place is reached by going to Mondamin, a station on the Council Bluffs and Sioux City Railway; thence by team, wagon, or hack, east to the premises of Bro. Henry Garner, who is one of the Committee on grounds, and will take pleasure in directing comers where to camp and pitch their tents.

Every body should go prepared to look after themselves for the most part. There are not many accessible houses to stop at nearer than the village of Mondamin, some three and a half, or four miles away. Temporary shelter where couches and beds may be spread; and places where meals, and food for lunches can be procured will also be provided, so that none need to go hungry, we believe.

We hope that the Committee on grounds will take pains to so arrange the camp, with those who have tents and teams, that the places where the horses are picketed are far enough from the stand and seats, as not to be annoying by stench and litter. It would be well also for the refreshment stands and booths not to be too close, as crowds are more, or less liable to be gathered round them, during services.

At Kirtland, Ohio, a year ago last spring, no police were appointed, and none last April at Stewartsville, Missouri; and no disturbance of any sort occurred. It may not be wise to neglect the precaution of appointing some who will be recognized as conservators of the peace, to act during the session. The laws of Iowa, however, make all church officers interested in such meetings ex-officio peace officers, with authority to arrest offenders against the public peace, and take them before the nearest Justice of the Peace for trial. Nor is it necessary in such cases to first lodge complaint and obtain a warrant for arrest. We hope, however, that all Saints will observe the law and honor the proprieties of such a meeting as a religious reunion should

be. If there are "disturbers of the peace," let them be from among them that are without.

Avoid waste of wood, water, or hay and corn, be civil in conduct and respect those who may be acting for the committee. The committee at last Reunion were good men and wrought faithfully for the success of the meeting and the good of those in attendance. The committee having the next in charge will do the same, and we who attend must help them by good behavior.

Another thing; mothers be sure that the children whom you bring to the meeting are clothed, or prepared with clothing proper for cool days and cooler nights, if they should occur; the middle days of October may be damp and cold; and disease engendered by exposure in attending the Reunion may be as fatal as that incurred in visiting the county, or state fair, or going elsewhere for pleasure. If we carelessly, or recklessly dare consequences, we must cheerfully, or doggedly endure them. What we can not avoid we may confidently ask to be relieved from.

Application has been made to the several roads to obtain reduced rates; but up to date, September 25th, no returns have been made that we are informed of; we presume that some arrangements will be made however.

EDITORIAL ITEMS.

WE have been asked whether it would be proper and advisory for a number of the brethren to form a company for the purpose of buying land within the regions, to re-sell to those wishing to make homes, &c. Our answer is, Yes. The one who asked the question is a young man, with years and strength in his favor, if he chooses to engage in the enterprise; and we hope that he will devise wise provision-ary measures to carry the matter into execution. We wish it success. Not a great while ago we published an article in HERALD giving views concerning co-operative associations, which may in some measure be used as a sort of objective point from which to originate better and more proper systems of organizations; the best that are human are imperfect, but success may be given even an imperfect scheme if it be engaged in with a spirit to do right, and to be honest in purpose and in execution.

Fidelity to one's convictions is an excellent virtue. And to die in defense of one's faith has been considered the highest exhibition of courage and fortitude. So have we regarded it. But an afterthought asks for recognition. Is it not better in both principle and practice that a man's

convictions be true, and that his assurance of their truth is beyond a peradventure before he essays to die for them. Can any reward be secured by fidelity to an improper principle, or an unsound faith. Do not the evidences upon which we should rely for our convictions require that our fidelity should be given to the truth; and if we are steadfast unto stubborn resistance, it should be out of regard for what is true and that only. It may be heroism to devote one's life to error; but it would be rash to hold that the reward for such heroism must be the same as for a life devoted to the good. Hence it may be easily said that we should use "all diligence to add to our faith virtue," and knowledge, and all christian excellencies, for they are truth.

Bro. P. N. Brix wrote September 8th, that he had baptized two at Aalborg, Denmark, lately.

Bro. T. W. Smith spoke in the Saints' Chapel in Sacramento, Sunday, September 14th, had fair attendance. He reached Oakland, California, on the 17th.

By request we print a letter from Mr. J. T. Cobb of Salt Lake City, to Bro. E. L. Kelley, and Bro. Kelley's reply to it.

The Aledo, Illinois, *Democrat*, of August 29th, publishes a letter from Bro. M. T. Short, who in his usual terse and fluent style sets forth the contrast between the true and false in faith, the primitive Mormonism and the Utah development.

We are again debtor to Bro. Wm. Street for copies of Delaware county, Pennsylvania, *Advocate* and Chester *Evening News*.

The Lamoni cheese factory is still making between two and three hundred pounds of cheese per day. It is of excellent quality as the employees of the Office can assert, Mr. Beard having sent a goodly chunk in to be sampled. There are piles of it waiting buyers and transportation. We saw in passing the factory the morning of the 25th a new lot of "sage cheese," just out of the press. It looked good, and we presume will be good.

RENOUNCED MORMONISM.

Special dispatch to the *Globe-Democrat*.

SALT LAKE, UTAH, Sep. 22.—Scott Anderson, a prominent Mormon and temperance worker, who has been here something over two years from England, has written a letter to President John Taylor, renouncing Mormonism and denouncing blood atonement and compulsory polygamy which he says, were a horrifying surprise to him on coming here, as no such doctrines were taught him in England. He accuses the sect of indecency and idolatry.

We have been told that there was no compulsory polygamy taught by the church in Utah; but from the above, if true, it would seem that some sort of com-

pulsion had been attempted. Is it not time that those who have placed their hope on that dark feature of Utahism, just told the truth of it, and then abandon it in entirety.

BRETHREN James Baty and Joseph Dewsnup each have a letter in the Manchester, England, Evening *News* of the 11th a copy of which, mailed by Bro. Dewsnup reached us on the 24th. The letters are written with reference to an article reprinted in the *News* from the New York *Sun*, and which we print below, containing statements from Mrs. Paddock, of Salt Lak City, which we have not seen before. If true they are decidedly damaging to the claim that no woman is forced to submit to polygamy.

HORRORS OF MORMONISM.

The Salt Lake correspondent of the New York *Sun* says:—The sad side of Mormonism is not very often touched upon. Many observers see its ludicrous features and others the dangerous political tendencies of the hierarchy; but few discover the heartbreaking sorrows so closely veiled in hundreds of homes by fanaticism and terror. When Joseph Cook was here he received a letter from Mrs. Paddock, of this city, telling the following story:—"A short time ago an educated young newspaper man came to Utah from England with his young wife. They had fallen under the influence of a Mormon missionary, and were devout believers in the teachings of the saints. For a time they lived here unmolested, but the priesthood at length exerted their influence on the husband to force him into polygamy. The wife finding opposition in vain, at last gave her nominal consent. A second wife was brought into the house. In a short time the first wife became a mother, but the infant never cried aloud. It came voiceless into the world, but it wept in silence all the time. Sleeping or waking the tears flowed from its closed eyes, and in three or four weeks it died. The mother said it died of a broken heart. The mother herself soon followed the child, and both rest together on the hill." Isaac Langton and his wife have grown grey in the faith. For years they have resisted the appeals of the priests and have lived for each other. They have been poor all their lives, and both have had to struggle hard to keep their home and rear their children. A happier couple could not have been found in Utah until recently. Both being near the end of their earthly race, the fond old wife had long ago given up worry or apprehension concerning her husband's loyalty. In his old age, however, the wiles of the priest caught him. He took another wife. The old lady was staggered by the blow, but, restraining her feelings, told the newly-married pair that she would soon be out of their way. Langton and his bride went off on a visit, and on their return on a street car Mrs. Langton No. one, in abject despair, threw herself under the wheels of the vehicle. The driver chanced to have control of the brake, and stopped the car before the old lady was crushed. Her clothing was torn from her, however, and she was seriously injured internally.—George Walker had two wives and married a third, a woman much handsomer than either of the others. The first one died in a few weeks, and the second went insane and was sent home to her parents. Wife No. three, who thus became the only wife, led a very contented life for a while; but she is now filled with rage and grief because her husband has married another woman, and is maintaining her in good style in another part of the city. A young girl named Annie Elmore, who came here from England a while ago with a batch of converts, was immediately beset by several old saints with proposals of marriage. She was unusually pretty and intelligent, and the rivalry of the elders was great. To all she turned a deaf ear, however, and one after another was flatly refused. Then one of the bishops called on her and undertook to terrify her into marrying.

He told her that if she remained chaste he would be compelled to cut her off, not only in this world, but in the next, and explained to her to be cut off was eternal ruin. She defied him to do his worst, and told him that in England the Mormon missionaries had taught that a woman should marry only the man she loved, and that she was bound to do so. The bishop did cut her off, but, learning soon after that she had married a young man who had followed her to this country and joined the church, the excommunication was withdrawn. Just now this true-hearted girl, who withstood the blandishments and threats of her elders so heroically, that she might remain true to her absent lover, is a raving maniac, because he, three months after his marriage with her brought home another wife. Suppressed, denied, and made light of as these things are by the Mormons, they crop up occasionally, revealing the depth of the woe which exists here for the most part in silence.

Correspondence.

SALT LAKE, U. T.,

August 22d, 1884.

Mr. E. L. Kelley.—I feel indignant, I might better say annoyed, at my name, or any portion of it, appearing in the manner it does in the publication, in book form, of the Braden and Kelley Debate. "A person in Salt Lake by the name of Cobb" has never purposed "getting out a work against the Mormons;" said person having been heretofore, and yet being, solely desirous of ascertaining the precise facts regarding Mormonism, and specially the round, unvarnished facts of its inception. As to Mormons themselves, whether "Josephite" Mormons or "Brighamite" Mormons, I know the people too well—have lived in familiar association with them too long—to entertain other than the kindest feelings towards them.

Major Gilbert's letters to me are in quite another strain from his interview with you, as I saw it reported in your *Plano Herald*; and I am further annoyed to see it in the volume embodying your debate. Yet I must be allowed to remark that, to the best of my knowledge and opinion of Major Gilbert, he is a man consistent and straight forward. I can not conceive of his admitting even in the most remote and qualified manner, anything whatsoever of a divine character as touching the Book of Mormon. He does, or seems to do, this on page 103 of your debate.

If you, Sir, have bowed and crooked your better sense and judgment really to accept the Book of Mormon as a work of divine inspiration, whether in its subject-matter or in the *modus operandi* of its coming forth, I sincerely think you are a person to be pitied. Having studiously traversed its claims, with all the sobriety of mind I could summon, my own conclusion is, and for some years has been, that in its earliest form Solomon Spaulding wrote it, and that Spaulding's writing was revised and enlarged by Sidney Rigdon. Of this I have no more doubt than I have that I am at this moment addressing you in a letter. I know that the secret acquaintance and association of Rigdon and Smith, prior to the coming forth of the Book of Mormon, has been hotly contested and weakly denied. Of course, this is a cardinal point, one of the cardinal points, in the case. I am not much given to jumping to my conclusions. I have evidence which perfectly satisfies my own mind, and which I think must satisfy the mind of any other unbiased and reasonable creature, that *there was* a secret acquaintance and association between Smith and Rigdon, prior to the

coming forth of the Book of Mormon. And this being so, the question naturally arises, *Why was this fact concealed?* I have never seen nor heard of one solitary, well-authenticated denial from Sidney Rigdon that he had part in concocting the Book of Mormon. So far as I can learn, he maintained an attitude to his dying day of stubborn silence whenever he was approached for information upon this matter, neither affirming nor denying.

Enough time having been already ridiculously wasted (*me jud.*) on "pribbles and prabbles" touching Mormonism, and its unspeakably absurd and tiresome "literature," Book of Mormon, Revelations and what not, for one I will not sin further in this regard. I close, expecting you will do me the simple justice to print these lines in your *Lamont Herald*.

JAS. T. COBB.

KIRTLAND, Ohio, Sep. 11th, 1884.

Mr. Jas. T. Cobb, Salt Lake, U. T.:

I am in receipt of a letter bearing subscription as above of August 22d last, and notice it in order that I may point out the errors the author has fallen into.

First. That of addressing me with reference to the expression, "A person in Salt Lake by the name of Cobb," &c., referred to in the discussion at Kirtland. The language is not mine primarily, but that of one J. H. Gilbert, of Palmyra, N. Y., as is plainly shown in the published debate; and it is further shown on pages 122 and 353 of the same, that the reporter of the language had not only sent to this Gilbert the interview when published so that he might make corrections through the same journal, if he had been misunderstood, but had also directed to him a private letter asking him to point out wherein, if in anything, he had been mis-reported. Gilbert it seems could not point out a single important error, for it is fair to presume that had he been able, he would have done so. He is a man accustomed to writing, and as he states himself, "has been for the last forty-five or fifty years trying to get the key to that thing," (the Spaulding story), and hence, no just reason why he should not have answered the gentleman making the report.

Before any proper request can be made of any party with reference to using the evidence referred to, the party "indignant," or as you state, you "might better say annoyed," (and it occurs to me that you might have so stated if you thought you had better), should first approach this Gilbert and forward with such request his reasons for making the statement, if not true, and the particular party by the name of "Cobb" to whom he did refer. It can hardly be said that you are the only "Cobb" in Salt Lake; or did you identify yourself as being the one referred to by reason of your having been in correspondence with this same Gilbert about that same matter as set forth by him in the testimony to which you have referred, and also the one who had written the letters to Mr. Saunders asking him to make an affidavit to the effect that he saw Sidney Rigdon in the State of New York prior to the year 1830? If you are not the person by the name of "Cobb" in Salt Lake, who has been engaged in this wholly unreliable and disreputable business of secretly approaching those unfriendly, or who are the avowed enemies, of a religious society in order to get something to say against it, you should not assume that the testimony used related

in the remotest degree to yourself. It would be a cruel burlesque upon the rules of evidence, and a lasting disgrace to any court of justice to tolerate for a moment a thing as evidence, *bearing against* a man or society, when procured in this way from one unfriendly; yet, this is the kind of invidious work ever brought forward to oppose the gospel of peace taught by the Saints. If any body knows anything damaging to our faith they should know it in our presence as well as while skulking behind, and it can not be said that we have failed to be ready or present at any time or place, where opportunity offered, to hear all that was to be said either for or against us.

Second. The prime object of your letter develops in the effort to rescue Gilbert from the effect of his own utterances. You should then have enclosed to me the letters you refer to written by him and sent you prior to the published interview. You could not state otherwise of the gentleman reporting the interview with Gilbert than that he is a man "consistent and straightforward." Not only this, but that he had taken all the precautions that could of right be demanded of him to have the interview corrected if not properly reported. You say, however, that you can not conceive of his (Gilbert) "admitting even in the most remote and qualified manner, anything whatsoever of a divine character of the Book of Mormon." And in the very next sentence you further say: "He does, or seems to do this, on page 103 of your debate." Well, if he does, or seems to do so, it ought to occur to you, that if you can not conceive of it, the fault is not with me. It must appear by this time that you have played the folly of judging a matter before hearing it, and that very unwisely and indiscreetly too; for had you but taken the second thought you would have known that the reporter of that interview could not, outside of the parties named, have ascertained the facts set out, *i. e.*, those of the Cobb and Gilbert, the Cobb and Saunders, and the Gilbert and Saunders' correspondence and conversation, and the neglect or refusal of Saunders to answer the letters sent him by Cobb upon the question of whether Sidney Rigdon was in New York at a certain time or not; and these are the only important points in the evidence, and Gilbert was the only party seen.

Third. You have presumed in this your first attempt to address me, to charge me with having distorted my "better sense and judgment" to accept the correctness of the claim made for the Book of Mormon, and this, before ever asking my reasons for so believing. You "have traversed its claims with all the sobriety of mind you could summon," and come to a conclusion;—that is enough; nobody else is to traverse its claims, or should they, it would not do to come to a different conclusion from what you did, or they will have "bowed and crooked their better sense and judgment." This effectually settles the question of what the great standard of all excellence is. Hereafter when I am asked to point out the "standard" to which all should appeal and bow in case of controversy, I shall be compelled to refer to Mr. "Cobb." To do otherwise will subject the seeker for light to the charge of "bowing and crooking his better sense and judgment," and per consequence of so being degraded in the scale of human intelligence as to take from him any rights others are bound to respect.

This is more like the horrible intolerance de-

icted of the *dark ages*, than the sentiment of a citizen of the free and enlightened Republic of America. What is the use for others to undertake to investigate the question for themselves, when Mr. Cobb has "traversed its claims with all the sobriety of mind he could summon?" When the Pontiff speaks, remain silent! Henceforth, no "pribbles" and "prabbles!"

The charge of having "bowed and crooked my better sense and judgment," thus made to me or of my brethren, in the face of the facts which are so well known, that we are ever willing and ready to appear and give a reason for our hope, the grounds and truths touching our belief, before any audience or body of people, and upon any platform or in the face of the criticism of any man or body of men, certainly betokens no higher sentiment on the part of the one making it, than that he has the superlative right to insult a man, or body of people, at will, who would but respectfully differ from him in judgment and belief.

Fourth. Continuing, you say: "I know that the secret acquaintance and association of Rigdon and Smith has been hotly contested and weakly denied."

This you think you "know," and that you are not much "given to jumping to your conclusions." The great wonder to me is as to how you got there if you did not jump. Did you ever think of what a *hot contest*, a *weak denial* of a thing would make? Yet in this strain you pretend to write of what you "*know*." The qualifying words easily let you down from the witness stand. There can be no hot contest over such an issue where there is not an emphatic and complete denial. In your over desire to have the issue appear plausible upon your side you attempt to give your knowledge, and it appears in such language as to show *strongly* upon the side you favor and *weakly* upon the other; and yet, you would like to pose as one who had fairly and fully investigated this matter, expressing yourself in the letter in a manner that indicates that you think you have done this so effectually and impartially that it is absurd for any body else to try.

Fifth.—You conclude that you have found evidence which perfectly satisfies your mind as to the secret acquaintance of Rigdon and Smith, and write:—"And this being so, the question naturally arises, *why was the fact concealed?*" What being so, why was the fact concealed?

Only, that Mr. Cobb has evidence which satisfied *his* mind upon this point.(?) Now, let the balance of mankind stand by and simply hear the *opinion* of this one, who says he has canvassed in his way and become satisfied. No difference, if thousands of equally able, conscientious and upright men and women have more thoroughly canvassed it and come to a very different conclusion. Do you not begin to perceive by this time that it is just possible that you may occasionally be found jumping to a conclusion as well as other men?

Sixth.—You say: "I have never seen nor heard of one solitary, well-authenticated denial from Sidney Rigdon that he had part in concocting the Book of Mormon."

Turn to page 94, of the Debate you have cited—To the letter of Rigdon himself written in 1839. He says: "If I were to say that I ever heard of the Rev. Solomon Spaulding and his wife, until Dr. P. Hulburt wrote his lie about me, I should

be a liar like unto themselves." "The tale in your paper (the Spaulding tale) is one hatched up by this gang from the time of their expulsion." Is this your "weakly" denial?

Page 392, *ibid*, He (Rigdon) said: "It was a thing that I never thought of until Oliver Cowdery and Parley Pratt introduced it to me." See next page as follows:

Question.—"Were you in the meeting, [a meeting held in the Presbyterian church to raise funds to help Hulburt on in his nefarious' work on the Spaulding tale], and one of the parties who helped to send him?"

Answer.—"Yes sir; but I will say, however, that Sidney Rigdon at the time he made his last speech here, said that he knew nothing about the Book of Mormon until it was presented to him by Oliver Cowdery and Parley Pratt. I never heard of the Spaulding story until it was sprung on me?"

Turn now to page 395, and read the certificate of the Justice who presided during the taking of the evidence, and for once see that it is well authenticated." What have you to the contrary that is as well authenticated?

Seventh.—"So far (you say) as I can learn, he maintained an attitude to his dying day of stubborn silence whenever he was approached for information upon this matter, neither affirming nor denying." If this is the best that you have been able to gather upon that point after bringing "all the sobriety of mind you could summon" to bear upon it, I beg leave to suggest, that hereafter, when you wish to gather *ex parte* evidence upon the question, that you summon a little assistance—a kind of silent partner at least; or perhaps it will be better, should you play the part of a silent partner. Also suggest, that you will likely find a congenial aid in the P. B. office, at Pittsburg, Mr. Patterson for instance. Wonderful, indeed! Since you are so far apart, that you should so readily see eye to eye, upon this "*non-denial business*." You, "Never proposed getting out a book against the Mormons." Not over your own signature! Never!! You, "Have lived in familiar association with them too long, to entertain other than the kindest feelings towards them."

Eighth.—While professing friendship and a high respect for those who are not only believers in the Bible, but also believers in the divine origin of the Book of Mormon, you at the same time assume it to be a matter of fact, and well known to those early connected with the church, than Joseph Smith and Sidney Rigdon were intimately acquainted before the publication of the Book of Mormon, when all have persistently denied it. This at once places those for whom you profess to have such a high regard and respect, in the catalogue with *liars and hypocrites*. It is not only Joseph Smith and Sidney Rigdon whose veracity is questioned here, but many others who have lived honorably the denial throughout an upright life. Mrs. Emma Smith must have known it were they acquainted prior to the year, 1830, but for forty-five years she denied it and taught her children it was not true. Mrs. Salisbury, and the late Mrs. Miliken, who resided in Illinois for nearly forty years, both of whom had opportunity to know had there been any such acquaintanceship, ever persistently denied it. David and John Whitmer ever when approached upon this, declared there was no such acquaintance-

ship as you claim and they had full opportunity to know. Parley P. Pratt early denied and challenged the correctness of the story, and his circumstantial relations of bringing Rigdon into the church were such that he must have known whether there was such an acquaintance.

Every man and woman who has ever borne evidence upon this, who stood in a situation to know, of which I have any record whatever, has said it was not true. But you pretend to be astonished that it was not admitted! Yet have great respect for these persons and their posterity and associates, because of your "long living in familiar association with them." The same whom you so directly make out to have been and who are still liars and hypocrites. Still you never "jump to your conclusions." It has been long said that consistency was a jewel, but a man will have to search a lifetime to find one in your letter by this adage. At your request, I have forwarded your letter and my answer to *The Saints' Herald*, Lamoni, Iowa, for publication. But the Editor of that Journal speaks for it, and is ably qualified for his work, and time will develop whether the "pribbles", and "prables" shall appear.

E. L. KELLEY.

WIRT, Jefferson Co., Indiana,

September 18th, 1884.

Dear Brother Joseph:—I see in *Herald* of the 13th inst., a question from Bro. V. D. Baggerley, as to what has become of our missionaries, for he had not seen or heard from them for six months. Well the reason is you have not been around where we are, and if you will come to Union schoolhouse, Jefferson Co., it is more than likely you will both see and hear from us. I left home on the 12th in company with my son and Bro. Kelley, for Ripley county, to meet some appointments he had sent to that place, and to see whether Mr. Owens would come to time; and we went by the way of North Vernon, at which place we met Rev. Missey, a Catholic Priest, who has charge at that place. As we were raised up boys in the same neighborhood, our greeting was pleasant. We also met Hon. J. G. Howard, of Jeffersonville, who is a candidate for Congress in the third district of Indiana, who was canvassing, and as we were acquainted we spent some time pleasantly, as we had to stop over from nine a. m. until five p. m. for the train to Holton, and then to walk some eight miles to the Olive Branch through the heat and dust as there had not been any rain there since the third of July. Dust, dust, dust! We got lost in Tangle wood. You know where that is, Brn. Kelley, H. C. Smith, and M. T. Short. It's a little south of where those people brought such wonderfully heavy argument against the truth, in the shape of beech trees and fence rails across the road. We were led right through. We did not know it at the time. We arrived at Bro. Flint's at eleven o'clock at night, who was glad to see us. And next morning who should put in an appearance, but Rev. Owens on his way to New Marion to church the Rev. Mr. Steavison's discourse. Bro. Kelley and I accompanied him. After church Mr. Owens came to Bro. Flint's for dinner, and it was not long before he revealed the object he had in view in meeting what he called Mormonism. Not that he might receive any additional light or truth, but that he might build up a reputation on the downfall of Mor-

monism. And my opinion is that Bro. Kelley, thinking that he was seeking truth, informed him too well before hand to get a discussion out of him. He made a great many excuses as to why he could not come to time. Dry weather, scarcity of water. In his conversation with Bro. Kelley, he was quite personal, and said here are you and some of your brethren that believe. Now let me see a sign. I had only been introduced to him. I thought it very ungentlemanly on his part to say nothing about Christianity. And when he went to start home he reached me his hand. I thought it a good time to drop a bug in his ear, and said, Mr. Owens, if you are seeking truth, you would not evade the force of reasoning. I'll tell you one thing, take it as a sign if you wish. You will never gain popularity by the downfall of what you call Mormonism. So we parted, kindly inviting him to attend our meetings. We held seven meetings at the Olive Branch, and can say that the Saints are alive to the work. The interest was never greater than now they say. One good mark I observed, was an increase of the audience all the time during our meetings; several being in attendance that never had heard our faith before. One Methodist friend, Mr. McCoy, a local preacher, was in attendance, and an opportunity being given for remarks, arose and said it was his first time to hear our faith. And if that was it, he bid us God speed. I kindly thanked him. The Saints and friends insisted we should stay longer; but at present we could not. As my wife has been confined to her bed for near three months, and my family has to be cared for, I could not consistently stay longer at one place. Through the kindness of Bro. Flint and Sr. Jolley, we were brought near to this place, and expect to stay here until over Sunday. The Union Saints are building a neat, substantial church-house. That reflects much to their credit. I will close this by one word of exhortation for myself and all Saints; Lord, more of thee, and less of self.

Yours in bonds,

M. R. SCOTT.

GLENALPINE, Antelope Co., Neb.,

September 16th, 1884.

Dear Herald:—It is the duty of those bound by the common ties of the gospel to tender to all who are prepared to receive, the benefit of every useful experience of life through which they have passed. One benefit of association is that we may learn from one another, and not always by the things we suffer. The experience through which I have passed during the last twelve months, and especially the six months of the recent past, has been the most eventful of my life; and the lessons learned I deem to be of great worth to myself and others. That all may know the loving kindness of God as manifest to the Saints here in our temporal and spiritual preservation, I wish to relate some of the more important events that have transpired in our midst. First a case of healing an affliction of my own body, which to me is a testimony of worth. About nine months ago, a frog felon came on my hand, and was deeply seated between the joints of the index and middle fingers. I was administered to for this affliction which portended to be very serious and disastrous to the form and usefulness of this member. I was delivered from the intense suffering that otherwise would have en-

sued, and no injury resulted by the maiming of my hand, for not the vestige of a scar is visible.

For some years past my scalp has been affected and threatened with baldness; for this disease I was anointed with oil, and the laying on of hands and prayer were administered by the servants of God as in the case before mentioned, with results satisfactory and pleasing to me; as I feel that my scalp is much freer from disease, and luxuriance is taking the place of baldness. And, believing in the promise made by the Spirit of God, I am confident that upon conditions of faithfulness and diligence in keeping the commands of God, my hair and scalp will be restored to the fulness of their vigor.

A daughter of Bro. and Sr. Willoughby, only eight or nine years of age, while staying at our house, was administered to three times, twice for the toothache and once for headache, caused by physical derangement; and in every instance immediate and seemingly perfect relief was given. Irene (for this is her name) is not a member of the church, but will be I trust ere long. A brother long addicted to the use of tobacco, was by the prayer of faith of himself and brethren, relieved of all desire for its use. I have beheld the power of God manifested in its superiority over the power of darkness in various ways, notable among which was that of a brother seeking to discharge his duty, being stricken to the floor, and immediately restored to the vigor of his manhood by the power of God. I have also seen others operated upon in a similar manner. A brother who to all human appearances and according to the decision of an old and experienced physician, who is a member of the church, was within a week of his grave, by the saving power of the gospel was raised from his bed of affliction, and now enjoys the buoyancy of health and physical activity, of which he was deprived for years. I have beheld the power of God manifest in the gifts of prophecy, tongues and interpretation; also of wisdom, knowledge, faith, discernment with the fruits of love, peace, joy, patience, reverence, hope, charity, brotherly kindness and every Christian virtue. A young brother from the southern climes, W. H. Payne by name, arose in social meeting and enunciated truths of sublime worth and marked adaptation in words of burning eloquence. Several have sung in tongues. Five of the Saints to my knowledge have heard the heavenly music of angelic hosts, wafted from instruments touched with the deft fingers of the ideal band. Last but not least of the Spirit's manifestation, has been and is that of the exquisite thrill of rapture permeating the beings of those seeking and journeying onward to the better land:

I should not omit to mention the promise made to the Saints here, that our land should yield her increase; and even this season the improvement in the growth of corn, potatoes, melons and other vegetables, is to my mind very marked.

What I have written has been with the view to benefit my brethren and to encourage all men who may read, to make and keep the covenant of the gospel which constitutes the only means of faith and action by which men can be saved. I wish to add my testimony, that I know the gospel to be true; and the medium of communication from God; and its practice the only mode of life that secures happiness in the present sphere, or guarantees of joy in the world to come.

The Lord grant that the Saints of God, far and near, may arouse to a true sense of the duties and responsibilities imposed upon them by virtue of their sacred trust, and that all the pure in heart may continue to traverse the pathway of life in pilgrimage to the golden city. In sincerity and truth I hope to remain steadfastly to the end,

GEO. S. HYDE.

Summary of News.

GENERAL NEWS.

September 18th.—Mr. Solomon, a member of the Legislature of the Island of Jamaica, had an interview with Sir John A Macdonald, the Canadian Premier, to urge the admission of the island into the Canadian Confederation. Sir John was non-committal, and Mr. Solomon seemed to be somewhat disappointed at the reception which his proposal met.

Henry M. Stanley delivered a lecture in London on the Congo country. He held that that region presented a wide field for commerce, and that the natives are willing to co-operate in its development with Europeans if fairly dealt with. He severely criticised the conduct of the Portuguese towards the natives, who, he said, are friendly towards the English and the Protestant missionaries.

The *Pall Mall Gazette* says; The fighting near the Kin-Pai forts, below Foo Chow yesterday was greatly exaggerated. Only 200 French troops were landed, and those defeated the villagers.

A dispatch from Hong Kong to the *Times* says: The French man-of-war *Atalante* boarded a regular Hong Kong trading junk and threw its cannon, guns, and ammuniton overboard. The merchants of Hong Kong are greatly irritated at the action of the french.

Bulletin of the ravages of cholera in Italy for the last twenty-four hours are as follows:

	Cases.	Deaths.
Bergamo Province.....	23	12
Caserta Province.....	5	5
Cuneo Province.....	17	5
Genoa Province.....	20	6
Massa Carrara Province.....	4	2
Parma Province.....	4	4
Raggia de Milio.....	3	2
Aquilo.....	5	3
Naples Province.....	34	17
Naples City.....	507	283

Six other provinces, names not given, eight cases, two deaths.

Bands of citizens paraded the principal quarters of the city of Brussels, Belgium, last evening. The royal palace was the center of attraction, and before it multitudes gathered. The King was hooted and the cry "Vive la Republique" was frequently heard. The liberal papers appeal to the people to remain calm and use only lawful means to combat the new Education bill.

Sir Evelyn Baring and Nubar Pasha have received an identical cipher telegram from Gen. Gordon, dated Khartoum, Aug., 26th. He is waiting for the British forces in order to evacuate the Egyptian garrisons. The telegram reads: "Send me Zebehr Pasha. Pay him a yearly salary of £8,000. I shall surrender the Soudan to the Sultan directly 200,000 Turkish troops arrive. If the rebels kill the Egyptians you are answerable for the blood-shed. I require £300,000 to pay my soldiers, my daily expenses being £1,500. Within a few days I shall take Berber,

where I have sent Col. Stewart, Consul Power, and the French Consul with troops and Bashi Bazouks, who, after stopping there for afortnight, will burn the town and return to Khartoum. Col. Stewart will go to the Equator, via Dongola, to bring the garrison from there. I do not believe the report that El Mahdi is coming hither. I hope the Soudanese will kill him. If the Turkish troops arrive they should come by way of Dongola and Kassala. You should give them £300,000.

There was an election riot yesterday at Jaska, Croatia. Two persons were killed, and many arrests were made.

Advices from the North state that a Russian corvet at Vladivostok seized the American schooner *Eliza* for having contraband goods on board, and the English schooner *Helena* for illegal hunting.

The delegates to the International Copyright Congress at Berne have signed the draft of a treaty for the protection of literary and artistic copyright, the adoption of which will be recommended to the various Powers.

The Canadian passenger propeller *Quebec* is two days overdue at Port Arthin, Ont. She is reported to have been wrecked on the north shore of Lake Superior.

September 19th.—The Prussian police believe that America is harboring at this moment a wholesale murderer whose many crimes have just been brought to light. His name is Sievert, and he was until recently the proprietor of a public house known as the *Cruche Hotel*, at Rurzig, in Pomerania. He is a shoemaker by trade, and is a tall, muscular man, with florid complexion and yellow hair. A few weeks ago Sievert sold out his hotel and left Pomerania. The new landlord took possession recently, and on searching the premises was horrified at finding six corpses, in various stages of decomposition, concealed in a cellar. The bodies were all of men, and all had evidently been murdered at different times. They have all been identified as the remains of traveling merchants who had been temporary lodgers in Sievert's tavern, and who had mysteriously disappeared.

The daily bulletin of the ravages of cholera in Italy gives the following results during the last twenty-four hours:

	Cases.	Deaths.
Bergamo Province.....	20	5
Caserta Province.....	7	5
Cuneo Province.....	15	10
Genoa Province.....	37	12
Palermo Province.....	5	2
Naples Province.....	56	24
Naples City.....	437	283
Elsewhere.....	9	2

Report of the progress of cholera in Spain for the last twenty-four hours:

	Cases.	Deaths.
Alicante.....	0	1
Elche.....	5	4
Novelda.....	2	6
Monforte.....	5	3
Elsewhere.....	2	1

It is alleged that the "Molly Maguire" organization is showing signs of activity in the coal regions of Pennsylvania.

A swine plague has broken out in Macon Co., Ill., and a case of pleuro pneumonia has been discovered in a large Kentucky herd of cattle.

Violent shocks of earthquake were felt throughout Ohio, Indiana, Michigan and some other states. The vibrations in many places were ac-

companied by a sound resembling distant thunder. Tall buildings trembled, articles were shaken from shelves, and plastering thrown down.

September 20th.—The Catholic churches in the Province of Canton, China, have been destroyed. Most of the pastors have been French Missionaries.

The German Ultramontanes have issued an address in view of the approaching elections for the Reichstag. The address insists on the abrogation of the *culturkampf*, protests against State socialism, and proposes direct universal suffrage.

A commissioner of the United States, fully instructed by the state department, is about to visit the Congo country, in Western Africa, the importance of which as a trading country, has attracted the attention of European nations, and caused an unfriendly rivalry between them.

Conflicting rumors reach Cairo of the progress of events in the Soudan. According to the latest, which is brought from Dongola this morning by messenger, Gen. Gordon, within the last few days, has gained two victories, and the siege of Khartoum has been raised. The Nudir of Dongola telegraphs the authorities that messengers from Gen. Gordon have brought eighteen dispatches. Two of them were for the Sheik of the Kabbabish tribe, which were delivered. Two other dispatches are directed to the son-in-law of the Sheik, who, however, had been previously publicly executed by order of the Mahdi's Ameer in order to overawe the people and compel them to join the Mahdi. The Ameer, with many chiefs, was afterward killed in battle. The messenger who brought the dispatches reports that the 24th of July Gen. Gordon's troops slaughtered the rebel army which had been sent against him from Kordofan. Another battle was fought the 30th of August, which resulted in Gen. Gordon's forcing the rebels to raise the siege of Khartoum, and during which Sheik Sidi, his son, and their followers were killed. The above reports are confirmed by Khatem Elmoos Bey, who is holding Halfiyeh with Egyptian soldiers. The Shaggieh and other tribes have come in and tendered their submission. Sennaar is now in perfect security. The population of Berber has recovered from its fright over the anticipated descent by Gen. Gordon. The whole Shaggieh country is now tranquil. The Chiefs are now imploring for mercy, and have made a compact upon the Koran to abandon the Mahdi. The compact has so far been observed.

This report of Admiral Courbet's 'great victory over the Chinese at the Kinpai Pass, on the Min River, below Foo Chow, has practically been disproved.

The French have added to their previous complications by destroying the police junks in the Minn River which acted for the suppression of piracy. The neutral fleet are now compelled to suppress the pirates.

A correspondent of the London *Times* at Foo Chow gives the following account of the events immediately preceding the bombardment of the arsenal: On the 1st Admiral Courbet received a telegram from M. Patenotre. The gallant officer was furious—"jumping mad" I was told. He stamped his foot and said, "If I only had the dispatch I expected there would be no sign of the Chinese fleet in half an hour." Admiral Courbet has been persistently uncivil to the Chinese officials, subjecting them to every possible humilia-

tion. He hardly allowed them speech. The only argument, he says, is "un parfait coup de canon." The commanders of the Chinese gunboats before the 31st were frequently told by him that acts of their usual duty, such as getting ready to move their anchors, amounted to direct menace, and that he would fire if they were continued. Meanwhile the french torpedo-boats cruised round the Chinese gunboats, making a feint of laying torpedoes under them. Both fleets have been under steam night and day, cleared for action, the French guns being loaded, the torpedoes on the booms, and the crews sleeping by their guns, half a ships crew doing duty by turns. These facts show the truth of my telegram stating that Admiral Ceurbet had done his best to provoke hostilities. The French crews were also greatly excited and in a state of incipient mutiny owing to the enforced delays and the prospect of peace.

It is estimated that, in addition to the direct cost of the cholera in Europe, it has caused a loss to France, Spain and Italy of not less than \$20,000,000, which would otherwise have been spent by tourists in the districts which are now under the ban. There were no deaths from cholera at Marseilles yesterday, but three fresh cases developed on board the ship *Le Resolu* from Martinique. Four deaths from cholera are reported in the Pyrenees-Orientales today. Two deaths occurred at Toulon from cholera yesterday.

September 21st.—Election riots have occurred in Austro-Hungary. At Agram the military have been called out to suppress the rioters. An editor has been arrested and the Mayor of the place suspended.

Michael Davitt and Mr. O'Brien of *United Ireland* addressed a large meeting at Castle Wellan in the North of Ireland. Mr. Davitt's speech created a sensation. He announced that he was second in command of the Irish National League, which is fighting the battle Irish liberty, and he appealed to his hearers, mostly Catholics, to lay aside their religious prejudices and to unite with their Protestant fellow-countrymen in the struggle for National self-government. It is understood that Mr. Parnell and Mr. Davitt have settled all their differences, and that Davitt's statement that he is second in command is the public announcement of that fact.

When, at their last meeting, the Czar, Kaiser, and Emperor stood together, the Czarina said to Prince Bismarck: "Could we always be so, would it not bring happiness to the world?" Prince Bismarck replied: "As long as I am Chancellor it will remain so, and when it cannot be so it will be my time for giving in."

The great Powers are now all united again in a policy of resisting Turkey's efforts to emancipate herself from international control. The British Government, which has heretofore been holding aloof from the quarantine dispute, piqued at the attitude of the Powers at the recent conference, has instructed its Chargé d' Affaires to follow the same line of action precisely as the other embassies in that matter. The Porte, which desires to conceal its apprehension with respect to the disturbance in Albania, taking advantage of the absence of quarantined precautions in Montenegro to establish strong cordons along the frontier, ostensibly to control the communications, and thus giving the appearance of an administrative measure to what is in reality a

strategical movement. Furthermore, its political object is the transfer of the ceded districts of Montenegro without fighting between the Albanians and the Montenegrins.

There were four deaths from cholera today in the eastern Pyrenees. No fresh cases are reported in the district. There were five deaths today at Marseilles and three at Toulon. There were six new cases of cholera and four deaths at Alicante today, and nine new cases and five deaths at Tarragona. Bulletins of the progress of cholera in Italy the last twenty-four hours:

	<i>Fresh cases.</i>	<i>Deaths.</i>
Bergamo (province)	14	7
Cuneo (province).....	15	10
Genoa (province).....	11	6
Spezia (city)	19	12
Naples (province)	70	45
Naples (city)	303	101
Elsewhere	30	12

Totals

At a general meeting of the German Colonial Union, yesterday, Prince Hohenlohe presided. Resolutions were adopted approving the recent action of Germany on the west coast of Africa, and declaring the Government might rely upon the full support of the nation in the event of further action.

It is claimed that 500 Chinamen have made their way into Oregon from British territory, within the last three months, on the false pretense that they lived in America before the Chinese Restriction law was passed.

Sept. 22.—The Clerical Education Act continues to excite dissension in Belgium. The Liberals seem determined to oppose its operation at all hazards.

It is reported that El Mahdi intends to reinforce his troops operating before Khartoum. The friendly Amharas have again defeated the Hadendowas, and the latter have appealed to Osman Digma for assistance. The Amharas lost thirty killed in the encounter.

A Shanghai dispatch to the *London Times* says: A new complication has arisen in the French-Chinese difficulty. The blocking of the bar at the mouth of the Woosung river has been ordered by the Chinese authorities, although a passage for the ships of neutrals is to be left. This action is due to the Chinese disbelief in the promises of the French. A veritable panic prevails at Shanghai, and the merchants of the neutral Powers have asked the naval commanders of the Powers to take some action. The British Consul has advised the Chinese authorities to obtain skilled foreign assistance, and keep the traffic open. The Russian Consuls have been ordered to protect the French interests wherever the French Consuls leave. The Russian fleet in Chinese waters comprises one ironclad, three cruisers, two corvets, and six gunboats. Three other ironclads are expected to arrive. This strength, in view of the smallness of the Russian interests in China, is considered significant.

The bulletin of the ravages of the cholera in Italy during the last twenty-four hours is as follows:

	<i>Fresh cases.</i>	<i>Deaths.</i>
Bergame (province)	18	11
Cuneo (province).....		14
Genoa (province).....	29	9
Naples (province).....	57	31
Naples (city).....	305	161

Totals.....409 225
Since last accounts eleven fresh cases of cholera have developed at Alicante and six at Tarragona

Spain, and three deaths have occurred at the latter and five at the former place. Six deaths from cholera occurred to-day in the Department of the Eastern Pyrenees, France, and one at Toulouse. At Toulon none.

The Liberals of Belgium are sharply criticised by all the Liberal papers in Europe for their refusal to accept the results of constitutional government when the results are against them. Having outbidden in bigotry and dogmatism the most illiberal and fanatical party in Europe they now have recourse to violence. The alarmists look for nothing short of a civil war. The King is hooted daily. The Radical papers speak of him as Mr. Leopold Cobourg, and the street-crowds shout for the Republic. But the gravest danger in it all is that the disorders may provoke foreign intervention.

French advices confirm the English reports that the siege of Khartoum has been raised, and that the Mahdi's followers have left the surrounding country.

A new and fatal cattle disease has made its appearance in the vicinity of Leavenworth, Kas. The State Veterinarian is investigating.

September 23.—The Mahdi's force is estimated at 25,000 men, of whom 10,000 are armed with Remington rifles. He has twenty Krupp guns.

The British gunboat *Wasp* was wrecked off Tory Island, on the northwest coast of Ireland. Only six of those who were on board were saved. Fifty-two, including all the officers were drowned.

The *National Gazette* of Berlin in its issue of today, makes the extraordinary declaration that Germany, Austria, and Russia will support any step taken by France in regard to the Egyptian financial question. This is most significant in view of the recent agreement of the three Emperors.

To-day was the anniversary of the revolution which, in 1830, resulted in the independence of Belgium. The Liberals made it the occasion of a demonstration against the present Ministry. At Brussels a veteran, addressing an assembled multitude, said: "Our ancestors fought to make Belgium free. She is no longer so. Belgians will never be Romanists." The crowd sang the "Marseillaise" and other revolutionary songs. Two Republican editors have been arrested and the police have seized a number of Republican and Socialistic pamphlets. Matters are becoming quite exciting in the little Kingdom.

Eight fresh cases of cholera developed to-day in the Province of Alicante, and one in Tarragona, Spain. In the latter province there were four deaths; in the former ten. The infected towns in the Province of Alicante are completely cordoned. The reports from different parts of Italy for the last twenty-four hours give a total of 435 fresh cases and 265 deaths. Naples continues to be the centre most seriously afflicted. There were 251 fresh cases and 152 deaths there. There were two deaths of workmen by cholera at Toulon, France, to-day.

Twenty-one persons have been arrested at Vienna, Aus., charged with complicity in Buchmann's Anarchist schemes. The gunpowder and dynamite stores in Wiener-Neustadt and Neunkirchen were entered last night and their contents stolen. A mine was exploded under the steeple at Neustadt.

Thomas S. Judah, a Montreal Justice of the Peace, has been arrested on the charge of obtaining \$25,000 from G. A. Barland under false pre-

tenses—giving a mortgage on property he did not own. Burland and Judah were friends and belonged to the "first families" of the Canadian city.

Sep. 24.—London *Truth*, which is usually well informed as to what in America is called the "inside of politics," says that, in case the Franchise bill is rejected at the extra session of Parliament by a small majority in the House of Lords, as many new Peers favorable to the measure will be created as may be necessary to pass it over the obstructers. The same journal says that this policy has the approval of the Queen, and that Royal Dukes will vote with the Liberals in favor of the bill. Should the majority be of large proportions, however, the House of Commons will be asked to express its opinion on the constitutional position of the Lords by means of an address to the Queen, or some such way. A dissolution will then take place, and the Liberals will appeal to the constituencies on the issue of the reform or abolition of the Upper House. This is a bold and startling programme—one which will move England to the depths.

The Mudir of Dongola telegraphed yesterday from Debbeh, as follows: "Thank God, good news. I have to-day met the rebel hosts from Kordofan and Berber, and obtained a complete victory over them at Kosti, near Ambukoi. After the fight we found among the dead the bodies of Achmet Hiai, chief of the rebels, Mahmoud, called Emir of Dongola, and the Emirs appointed to Tripoli, Cairo, Keneh, Esneh, and Assouan. I need not mention that the rebels were in vast numbers, whereas the soldiers of the Mudiriah were few, but although our numbers are small, we have slain great numbers of the enemy. The province, and for some distance south, is now safe and tranquil, for which thanks be to God. As I have told your Excellency, Maj. Kitchener wished greatly to be present at the fight, but fate did not permit it. I hope to return to Oordeh in a few days."

There were 441 new cases of cholera in Italy, and 205 deaths. In the city of Naples there were 264 new cases and 75 deaths. This is a large falling off in the death rate at Naples. There were fifteen deaths from cholera to-day in the Eastern Pyrenees, including eight at Perpignan. There was one death at Toulon.

Captain Hines, of the whaling schooner Byron, which has just returned to Gloucester, Mass., from the Greenland coast, reports poor fishing in that region this year, on account of the icebergs, and the exceptionally severe weather. He reports the Greenlanders in a pitiable state of servitude to the Danes, who pretend to Christianize them. The Danes will not even allow them to work for Americans, and two whom he employed were taken off by a Danish man-of-war.

Two girls, Carrie and Bessie Waterman, killed their little brother, aged six, near Ottawa, Kan., Monday. They have been arrested and held for murder.

FIRES—STORMS—ACCIDENTS.

September 19.—Loss by fire at Cedar Rapids, Iowa, \$50,000. Berlin, Wis., \$20,000. Milton, Ind., \$20,000. East Tawas, Mich., is surrounded by forest fires, and the air is hot and suffocating. A brisk wind is spreading the flames rapidly. The Michigan Central Railroad bridge at White Feather was burned in the forest fires. Workmen are now rebuilding it. Loss by fire at Canandaigua, N. Y., \$5,000. Near Kankakee, Ill., \$3,500. Elsie, Iowa, \$10,000.

September 20.—The Golden Eagle clothing house of St. Louis, Mo., was totally destroyed by fire; loss \$125,000. Three steamboats were burned at Cincinnati, O., loss \$64,000. At Chester, Pa., a tug boat was burned, and one life lost. Loss by fire at Dedham, Mass., woolen mill, \$75,000. Vincennes, Ind., \$10,000. McDonald Station Pa., \$15,000.

The Grand Trunk car-works at London, Ont., burned to-night. Perhaps 400 men will be thrown out of employment. Most of the men lost their tools. The loss is estimated at \$400,000.

Loss by fire at Terrell, Tex., cotton seed oil mills, \$50,000.

A forest fire is raging two miles from Chardon, O. Thousands of dollars of damage have already been done.

September 21.—Fire broke out in the lumberyards of Monroe Bros. on Jefferson street Cleveland, O., on the flats at 11 o'clock to-day, a mile distant from the scene of the conflagration of two weeks ago. The dry condition of the material lent the flames encouragement, and before engines could reach the spot several piles were ablaze, and the storehouse was beyond control. Fortunately the wind drove the flames toward one side, and after four hours' hard work the engines had control of the fire in this yard. At 2:50 o'clock, when the crowd had dispersed and the engines were ready to return, flames were discovered in a narrow opening in the thickest part of the lumber-piles in the yards of Browne, Strong & Co., a thousand feet away. Immediately the attention of the department was turned to the new discovery. In vain did the hose play upon it. The lumber was as dry as shavings and the flames leaped and spread rapidly beyond the control of the fifteen engines. The fire was in the midst of nine acres of lumber, and Chief Dickenson saw that the task before him was more than the Cleveland department could handle and word was sent to adjoining cities for assistance, and their engines are now at work. Both fires were clearly incendiary and the greatest excitement prevails over this third attempt to destroy the industries of the flats. At the first fire it would have been unpleasant for any incendiary or even a suspicious person discovered, for the crowd was thirsty for just such a victim. The Fifth Regiment, O. N. G., and the Cleveland Greys were ordered on duty at the scene of the conflagration. The flames spread throughout the yards. It was impossible for the department to do effective work on the fire, so intense was the heat and so rapidly did the flames leap over the passage-ways between the piles. When the first fire in Monroe Bros.' had been gotten under control a second blaze was discovered in a storehouse 300 feet away. The watchman, breaking in the door, found the floor covered with oil. Prompt action soon extinguished the flames, and part of the engines had gone home when the flames were discovered in the yards of Strong, Browne & Co. It was impossible for sparks to reach this location from the first fire, and the manner in which the flames started showed it to be incendiary. One man was arrested and locked up for making incendiary remarks at the fire. At 11 o'clock to-night the fire is under control. Monroe Brothers' loss on lumber is not less than \$60,000, which is covered fully by insurance. Two years ago the same firm suffered a clear loss of \$86,000

by the floods. Browne, Strong & Co., is one of the largest firms in the city. They own extensive pineries in Michigan. Their premises cover an area of nine acres, with 600 feet of dockage. They have storage capacity for 25,000,000 feet, and had on hand 10,000,000. They estimate their loss at between \$100,000 and \$150,000, only partially insured.

Sep. 22.—Loss by fire near Boston, Mass., \$200,000. Sand Lake, Mich., \$20,000. Lonoke, Ark., \$12,000. Portland, Oregon, \$190,000. Eureka, Nev., \$70,000.

A few weeks ago the Town of Ainsworth, W. T., was visited by a heavy fire, destroying about \$60,000 worth of Northern Pacific Railway property. Beyond all doubt the fire was the work of an incendiary. Since then four bold but unsuccessful attempts have been made to burn up the place, and the citizens have been kept in a constant state of alarm. They have organized a vigilance committee and officers patrol the town day and night. All roughs have been notified to leave the place. Any incendiary caught will be lynched on the spot.

A very destructive tornado and hail-storm, accompanied by the peculiar buzz of a cyclone, visited the northern and eastern part of Macon county, Illinois, this morning, blowing down corn, wrecking numerous outbuildings, turning over cribs, tearing down rail and board fences, and injuring some stock. There were three inches of hail on the ground at 6 o'clock this morning. Along the track of the storm chimneys were blown off several farm-houses. The hail broke hundreds of window-panes, and rain fell in torrents. Along the Illinois Midland Road cattle-chutes were blown down, and at Lovington a dwelling was torn from its foundations. There was a good fall of rain about Decatur, the first for two weeks. This morning at 3 o'clock a tornado also passed through Whitman and Oakley Townships and along the Midland Road south, blowing down corn-cribs, shaking houses, and turning over fences in its path. Four inches of hail fell near Argenta, breaking all the window-panes in several farm-houses.

There was a serious railway accident yesterday near Locle, Switzerland, caused by a collision of two passenger trains. One lady was killed outright and sixteen others seriously injured.

Sep. 23.—Between Pontiac and New Lexington, Ill., the night express train was telescoped by a freight train. Two sleepers, the freight engine, and six freight cars were burned up, and the escape from instant death of a score of passengers was most miraculous.

A disastrous wreck occurred on the bridge approach directly above Brooklyn street, East St. Louis, about 6:40 o'clock this morning, which resulted in the demolition of two engines, thirteen freight cars, and the killing of eight head of stock, besides the maiming of twenty cattle. The engineers and firemen jumped before the collision, and so escaped without injury.

FINANCIAL AND CROP REPORTS.

It is reported that England is going to loan the Egyptian Government \$40,000,000 to pay floating debts, the Alexandria indemnity, and the cost of works for the more extensive irrigation of the Nile Valley.

During the week ending September 19, there were 218 failures in the United States and Canada, against 220 during the previous week.

Rindakopf Bros., clothiers, of New York, failed

September 19. The liabilities are estimated at \$900,000. It is claimed that the assets are \$1,100,000.

September corn sold in the Chicago market September 20, at 70 cents per 56 pounds, which is equal to 75 cents for 60 pounds. At the same time September wheat sold at 75 cents for the bushel of 60 pounds. Only once before this in the history of the Chicago market has corn risen to an equal price with wheat, and that was "long, long ago."

At a conference of the lumber-dealers of the East Saginaw (Mich.) district Saturday September 19, it was determined to shut down the saw-mills about the 10th of October and thus curtail production.

Burdett & Pond of New York, engaged in the South American trade, failed September 24th. The liabilities are placed at \$250,000. Value of assets not known. The house was established in 1869. The failure is attributed to injudicious investments in real estate.

During the last month 2,700 tons of flour and large quantities of other provisions were shipped from San Francisco to China in anticipation of a prolonged war with France. The Pacific steamer San Pablo which sails to-day for China will carry 1,000 tons of flour alone.

The *Mark Lane Express*, in its weekly review of the corn trade, says: Fine, hot weather causes very favorable conditions for the next year's crops. Values have declined. Sales of English wheat the last week were 74,135 quarters at 33 shillings 10 pence, against 60,444 quarters at 41 shillings 9 pence, the corresponding week last year. In the foreign trade there has been a further decline, and values are only nominal. The off-cost trade is confined to a few Australian cargoes and one American, which sold at 32 shillings 3 pence. There were ten arrivals during the week and seven sales. Two cargoes were withdrawn and five remained. Eighteen cargoes are now due. In London the trade is much depressed. Flour is sixpence lower and maize very quiet. Barley is sixpence lower and oats quiet. Beans and peas are unchanged; business in them is steady.

The gold reserve in the United States Treasury is \$129,000,000, or about \$15,000,000 more than it was two weeks ago.

The aggregate clearances in the principal clearing-houses of the United States for the last week show a decrease of 26.2 per cent as compared with the corresponding week last year.

NORTHERN MICHIGAN DISTRICT.

Conference of the above district will convene at Vassar, Tuscola county, Michigan, October 18th, 1884, at ten o'clock a.m. Vassar is on the Saginaw Narrow Gauge Railroad. Visiting brethren will enquire for Thomas Hunt or James Barnes. A full report from all branches is solicited. Hope to see W. H. Kelley and other leading officials, to cheer the saints by their presence and instruction. Come one, come all, bringing the spirit of peace with you, that we may have a time of rejoicing long to be remembered.

A. BARR, *Dis. Pres.*

ADDRESSES.

Thomas W. Smith, 1787 Seventh Street, Oakland, Cal.
E. C. Brand, Box 39, Tabor, Fremont county, Iowa.
W. W. Blair, Lamoni, Decatur Co., Iowa.
Jason W. Briggs, Wheeler, Pottawattamie Co., Iowa.
Frank P. Scarelliff, Lamberta, Baldwin Co., Alabama.
Thomas Nutt, Detroit City, Becker Co., Minnesota.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Selected Poetry.

"HEIMGANG."

"Heimgang!" So the German people
Whisper when they hear the bell
Tolling from some gray old steeple,
Death's familiar tale to tell;
When they hear the organ dirges
Swelling out from chapel dome,
And the singer's chanting surges,
"Heimgang!" Always going home.

"Heimgang!" Quaint and tender saying,
In the grand old German tongue,
That hath shaped Melancthon's praying,
And the hymns that Luther sung,
Blessed be our loving Maker,
That, where'er our feet shall roam,
Still we journey towards "God's Acre,"
"Heimgang!" Always going home!

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE UNIVERSE.

BROAD, high and grand, are terms meager in their significance when used to express thoughts upon a subject of such infinite and incomprehensible magnitude. What is it, where are its bounds, and what does it contain, are matters of thought to many. Algebra is a perfect enigma to those who have not learned it. The simplest reading is a blank with no intelligence to a child before letters are known to his mind. Wedges are driven in solid timber by inserting the apex where the slightest incision has been made. "Hold fast all I give you," is as practical in mental research as in youthful recreation. Bro. Jason W. Briggs remarked at Conference that people might be born suddenly, but nobody grows suddenly. The thought is a good one, and tends to encourage. Gen. Washington was given to the world in embryo. His ability and success as general, statesman and president, were matters of development rather than free, instantaneous gift. This development was due to diligent application, temperate living, free thought and a philanthropic mind. Loosing his ship from monarchical harbors, we see him with others sailing amid the free waters of republicanism or democracy, which really mean the same thing. Because his forefathers lived under a king was to him not sufficient reason why he, his associates and countrymen should remain the subjects of despotism. To such men we are indebted for our national and domestic privileges and security; and the general advancement of knowledge in the world.

Three prime, distinctive, essential features compose the great universe—space, matter and intelligence, being cognate, coeval and coeternal. Solomon said, whether wisely or not we do not know, "There is nothing new under the sun." So far as relates to matter without reference to organization, we doubt whether there

ever was or ever will be "anything new." The blood performing its function for the body presents a miniature exhibition of the principle of God's "one eternal round." Intelligence is superior to matter and space, just as the inmates of a dwelling are superior to the place of their occupation and the material objects that surround them. All are equally needful to the useful occupation of the other. The fact that matter and intellect occupy space, proves the latter to be essential to their existence. Matter may and does exist independently of intelligence; but is inert and without the operation of spiritual power never would move, eternities unceasing.

Suspend or remove for a time the propellant power, and the machinery of the universe would expend its momentum and settle to a state of quiescence very much as a thresher runs down when the power ceases its application. Tracing from effect to cause, we search for the motor power by which the thresher is run, and find it in the *spirit* of the animals thus employed. If engine and steam are the medium of power, their impetus originates in the spirit of the engineer, who by his wisdom and will power sets these forces to work, thus exemplifying the power of mind over matter. The reason perpetual motion as sought for has not been accomplished is, effects are not produced without cause. That which is inanimate, be it ever so well organized, can neither originate nor maintain its own state of action. A watch when wound only runs until the force intelligently applied is exhausted. The first work in the utilization of matter is a proper organization of its parts. This system is obtained, and action may be created by applied and wisely directed force. The human body affords a perfect exhibition of the principle by which element is made to assume symmetrical form and continue in a state of action. Imbued with the spirit, it is subject to its control—it breathes, walks, talks, laughs according to the will of the intellect. Deprive it of this spirit essence, and it is dead, and moves only as propelled by other force than its own.

By what rule of reasoning have men been led to believe and advocate that the wonderful works of the universe came by chance? By analogy? There is no parallel, no example to which we may refer, nor an exemplification of the magic power of "chance." The issue is in a correct answer to this question, "Is chance intelligent?" If so, better give it form and feature, and call it God. As an illustration of what chance may do, (admitting for argument that the principle of fortuity exists), we will take team, wagon, cash and our brains, and go to the nearest town, there to purchase material of which to erect a house; lumber, doors, windows, nails, locks and all complete. On the way home by accident, chance, foolhardiness or excessive blundering, the entire load is precipitated down a steep descent. Cap is lifted and we scratch our head in surprise and dismay, when something suggests, "Perhaps chance has made you a

house." With faint hope we go to the site fortuitously selected, and behold chaos. Let the accident be repeated a thousand times, and the result will be substantially the same.

The incredulous have sported in high glee over the inconsistency of God's making the world "out of nothing;" but how much better or more reasonable is it to suppose that the continual action of blind, inanimate, unintelligent material, has somehow given birth to organized intelligence? Can a single instance be shown where butter beans have germinated on a gourd vine? Yet the disparity of the former is much greater than that of the latter. When nature establishes the precedent of sour kroust growing on a sweet apple tree, it may be in order to look for life and intelligence to emanate from that which has none.

In the vast universe there are innumerable multitudes of intelligences of various forms, characters and degrees, with one infinitely superior and entirely supreme, standing at the head, presiding over all. It is as easily proven that God exists as that man exists as an intelligent entity. Neither is visible to the natural eye. The existence of the spiritual man is known by the operation of its power in the physical being, and his works appear as the evidence of his intellectual identity. The personality of God is not visible to every one; he exists however, as his works abundantly attest in the world's creation, and the adaptation of its parts. It is agreed that nature surpasses art in the formation of the useful and the beautiful; is it rational then to believe the one to be the work of intelligence, and the other the work of chance? Is the supervision the result of fortuity, and the inferior the result of design? The modest violet is clothed upon with meaning, and tells in the simplicity of its language that in its creation there was the execution of design. Unbiased observation shows everything to have been made for a purpose, and purpose does not originate in chance, any more than the world was made out of nothing.

There are some who doubt the existence of a literal devil, and attribute the evils of the world to certain inherent qualities of mankind. The physical maladies, mental impairments and spiritual phenomena, resident in the world can not well be accounted for upon any other hypothesis than that there are satanic entities in the spirit realm. No man when left without the interference of other agencies, is divided against himself; but human experience verifies the statement that men often fail to do the good they desire by reason of an element, not imaginary but real, resisting their best impulses and purest desires. If there is no devil, there is no God; for the existence of both is proven by a like process of reasoning; and if this rule is incorrect, everything that we esteem to be real and true is clothed with mischievous uncertainty. We are in the midst of a sea of intelligence. Vegetation had a spiritual before a natural creation. Its life power is organized intelligence, else its identity could not be ac-

counted for nor preserved. Each plant, tree and flower, holds its distinctive individuality the same as the animal creation. After maturer deliberation, I have become satisfied that the entire being of man and beast is diffused with intelligence. When any part of the body receives an injury, the pain ensues in the part thus affected. If the finger is not a conscious entity, how can it know when it is hurt. Does the brain communicate the information? Even if this should be the case, the finger must be intelligent, or it could not receive the knowledge. The fact is, man in his spiritual formation is not a single entity of spirit, but an *organization* of intelligent faculties. The senses of seeing, hearing, tasting, smelling and feeling, are equally intelligent and useful, though differing in character.

The brain is called the "seat of intellect." To my mind it stands related to the body very much as the Capital is related to the State, or the county seat to the county. It is the place where delegates meet, court sits, decisions are rendered, and directions for the general government of the body are given. The various members of this wonderful organization would not be susceptible of direction were they wholly devoid of understanding. The stomach is not a mere tool for the body. Having its individuality, it has its preferences, and is capable of making them known. When the eye rests upon an article of food, the stomach is immediately informed of its existence and appearance. The sense of smell imparts the knowledge of its flavor; and thus it is enabled to know and tell whether it wants it or not.

There is a strong affinity existing between matter and spirit. One is as material as the other. If elementary clothing was not beneficial to intelligence, it would not have assumed this garb. To Adam was given a physical body that his spirit might be clothed. The essence of life needed a house in which to dwell. He lost this tenement by transgression, but regained it through the resurrection and the "spirit and element thus connected received a fulness." When that which is perfect has come, the earth will be clothed with the effulgence of God's glory, and thus purified and celestialized, will become the dwelling place of "the spirits of just men made perfect." Evil, as a principle, always did and always will exist; but as an entity it is simply the disarrangement or perversion of that which in itself is good—something out of place. Every one has a calling, a mission to fulfill in life by reason of appointment and mutual consent. If he becomes impatient, dissatisfied with his lot and unappreciative of the results to follow his labors and seeks to do the work of another by reason of envy—this is evil. The prince of evil when acting as an angel of light and authority, was no more evil than any other man; but an undue desire to become the savior of the world by a plan of his own choosing, caused himself and his followers to be cast out as evil from the presence of God. He aspired to do something beyond his ability to perform, and to receive a reward and responsibility

he was unable to bear or appreciate. Unwise zeal led him astray; and as repentance seemed to be no part of his nature, his only course was downward—a rapid descent to perdition and woe. His condition, desires and ways in general are faintly outlined in the sad career of some beings called human. One prominent feature of his character is extravagance. He would freely sacrifice all the virtue in the universe for the gratification of one fiendish desire. He would destroy the very power of God, turn the entire system of worlds into chaos, and laugh to see the terrible work of destruction. He would bind every soul in existence in chains of everlasting misery and despair, and rejoice in the awful agony of their wretched doom. Such are the depths of moral depravity. Whims, traditions and "old wives' fables," have anathematized many acts as sinful, that really in their intent and import are harmless. The problem "What is sin," is one involving the careful, unbiased consideration of many things. "Sin is the transgression of law," and law is a creature of necessity and design, not arbitrary, but the embodiment of principles necessary and right. Circumstances of time and place often determine whether an action is sinful. To-day we need a certain quality and quantity of food; tomorrow the same might be an injury to us by reason of physical change or impairment. A game indulged in under favorable conditions, may be harmless, while under other and dissimilar conditions would be exceedingly sinful. To chop wood when a bucket of water should by you be drawn, is out of order, hence wrong; yet the principle of wood cutting is praiseworthy. Temperance signifies eating, drinking, talking, laughing, playing or working as wisdom may dictate and circumstances may justify. Wisdom will justify her children, but caprice and folly stand tremblingly by or flee in sorrow away when the offspring of their union is discovered.

To the minds of some, music from the organ, melodeon or dulcimer, is permissible, but the fiddle is a pandemonium of evil spirits, and manipulators thereof the unhappy children of limbo. "Ring around the rosy," and even checkers are innocent recreations; but the indulgence of some other games in themselves equally harmless, is an indication of total depravity, and an omen of endless ruin, according to the fastidious conception of peculiar minds. There is nothing in the great realm of God's universe, spirit or matter, so far as relates to the existence of its integral parts, that is evil. This does not resolve itself into the proposition that "whatever is, is right." Discord and inharmony are ever wrong in principle and result. Sin has its origin in the *improper relation* of existent principles and elements, which of themselves are good, and can not be destroyed. There is no relation incident to human life more sacred than that of marital communion; pervert this association of the sexes, and crime of the deepest cast appears. Merit and demerit are traceable to a common source—the agency of spirit intelligence. The basis of reward is voluntary

choice and action. The more potency there is in a principle in its ability to exalt, the lower it will degrade when improperly exercised. Satan is totally depraved, because his sin is that of wilful disobedience, an actual turning away from what he knew to be right. Total depravity is a condition of the moral and affectionate nature when the last vestige of purity and good desire is gone. A commensurate responsibility is always associated with the acquired knowledge of God. Our knowledge, responsibilities, duties and privileges are equal.

The strong tie existing between the great realm of matter and spirit will never be severed, save by willful disobedience and rejection of that known to be right and just. The physical man is of the earth, earthy; and in its relation to the spiritual being constitutes a link of affection by which our sympathies and desires are drawn toward mother earth with a fondness strong and deep. As are the feelings of a child to a parent, so are ours toward her. She gave us physical being and still supports us in her daily ministration. Her pleasant scenery we admire, and love to gaze upon the profusion of her magic touch. Clothed upon with light and beauty, upon the smooth or rugged surface of her bosom our spirits find a congenial home. Variety and profuse blending render her adaptation suited to our many wants. The flowing fountain and purling stream, the wooded landscape and prairie sheen, the rocky mountains and quiet shore, present a contrast forever new and delightful. I fail to see why materialism should be considered as dangerous in its tendency, or degrading in its character and purpose. If it is, pray tell why intelligence has seen fit to house itself in material forms. If the physical serves to magnify the powers of being now, why should it not continue to do so in the ages to come. It is a scientific deduction, that "like causes produce like effects;" and time does not pervert nor disannul the rule.

As I have eyes to see and a soul to appreciate, give me heaven where there are green trees, waving grain and lovely flowers, else I shall mourn for "paradise lost" in the disappearance of earthly beauty. I have ears to hear, so let the birds of song chant their melodies in joyful lays, and angel voices transport my being with harmonious sound. Taste and appetite have I. Then let adaptation prepare the luscious fruits and choice viands suited to my digestive powers. May odors divine laden every breeze with sweetest aroma, touching the nasal sense with exquisite thrill. The adage that "anticipation is greater than participation," is only the result of selfish disappointment. Pleasure promised and lawfully sought for, will be fully realized and truly appreciated "in the sweet by and by." By close analysis it will be seen that enjoyment is a true appreciation of that which is good, whether physical or spiritual. The true basis of hope and encouragement is this: spirit and element are eternal, having no beginning and no end. Time is measured to mortals, but really it is not susceptible of diminution. The

ages past do not detract from the number of years to come. To become consonant with nature's harmony will secure the rich fruit of abundant joy.

GEORGE S. HYDE.

POWER OF MUSIC.

DEAR BROTHERS AND SISTERS:

I have often felt impressed to write some true instances of the power of music. Seeing the account in the *Herald* of the sweet singing at the late Stewartsville Conference, brings back those impressions. I am thankful that we have many sweet singers in modern Israel; for there is great power in music, and it is a very beautiful way to praise with heartfelt praise and sweet melody our Lord. It often is more powerful than prayer, to soothe the feelings of those who have wandered from God and his precepts pure, and have grown hardened and scarred in the dark valley of sin. I will give one instance, said to be true, in the writer's own words:

"It was at the close of an almost perfect day in October, a few years ago, that I started on my first trip over the Union Pacific Road, in company with a young editor from New Hampshire, who was on his way out to Colorado to take charge of a newspaper, just started in Gunnison City. Towards morning we went forward to the smoking car, and there found a coachful of passengers who seemed to neither know nor care for what night or sleep was intended. There had been a foot race and a lynching down at North Platte, and the greater part of these "Boys," as they called each other, had been down to see the fun as they called it. As we entered the car, two of the crowd arose, bowed low, waved their arms, and said: "Welcome to the dandy twins, in this wild and ragged country of the cowboy." Laughingly shaking their extended hands, we quickly dropped into the seats they vacated for us, while one of them took a seat on the coal box; the other seated himself on the floor, amid the good natured jeerings of their companions. As time for day light was nearing, a jug of whisky was passed on its last round among these passengers, and a general calm had fallen over the noisy crew; when for our own individual entertainment, we commenced to sing some of our old time college songs. All the crowd listened quietly, until we grew weary and stopped singing. Suddenly a great burly cow boy, clad in naught but a woolen shirt, corduroy pants, tucked into high top boots, on which spurs were jingling, arose in his seat, threw his hat to the farther end of the car, gave a wild yell, and drawing his revolver screamed, "Sing again. Sing you twins, or else I'll shoot out all them ere lights," and demonstrated his ability to do so by extinguishing one at the far end of the car, by a shot from his revolver. The boys began to laugh, shout and swear; young New Hampshire began to tremble, while we dropped down behind the seat in front, and concluded we would sing. Whether or not it was the revolver waving as a signal in the air, or the thought of how boldly we were holding to the seat,

we can not tell; but the song "selected for the occasion" was "Hold the fort." The crowd joined in heartily, and the cow boy dropped into his seat again, muttering, "It's all I wanted." After singing a piece or two more, a great burly, black whiskered man across the aisle, who had been listening, turned to us and said, "Strangers, look a here! I guess you're my kind of folks after all. I'm sheriff up at Sidney, and I sing in the Methodist choir, and if you'll sing again I'll sing bass." We sang again, and the sheriff joined in with a strong, rich, clear, melodious bass voice. Others also joined in. Some of the champions of the recent foot race came down the aisle and said, "Say, ye fellars, can't—can't ye sing a song called, "Nearer my God to thee?" We sang it, and after that no more swearing was heard. Then followed, "Just as I am, without one plea." There were strong voices trembled, before that piece was finished. I thought, strange that these rough men could remember these songs. But it was made plain to me when a richly dressed gambler came up from the other end of the car and said in a husky voice, "My mother used to sing 'There is rest for the weary.' Can't you chaps sing it?" It was sung, and just then across the aisle and one seat forward, was sitting a powerfully built man, who wore a belt of cartridges outside of his shirt, supporting two navy revolvers, while just over the top of his boot leg peeped the handle of a dirk knife. His head and face were covered with a shock of black hair, completely hiding his sloping forehead and thick neck. His eyes small and black, were deep set, and nearly covered by shaggy eyebrows, while clear across his forehead and down one cheek, was an ugly scar; and as we studied him before the singing, we came to the conclusion that he was a desperately bad man. He appeared totally indifferent to the singing and the other passengers, until we grew tired, and could recall nothing more to sing, when suddenly he turned and said: "You've forgotten, and I'll sing it." He commenced with the beautiful words:

"I'll sing you a song of that beautiful land,
T'is the far away home of the soul;
Where no grief ever comes, and no sin ever's knowu,
While the years of eternity roll."

CHORUS.—

"O, how sweet it will be, in that beautiful land,
So far from all sorrow and pain;
With crowns on our heads and harps in our hands,
There to meet one another again."

His voice was pure, rich, strong and melodious; gave evidence of culture at some time. As he sang, he seemed to become more and more interested in the song. He leaned over the seat, and closed his eyes, and sang as though from the very depths of his heart; and when near its close, with uplifted hands and tears streaming down over that ugly scar, while he sang as one unconscious of his surroundings:

"I fancy but dimly the veil intervenes,
Between that fair city and me."

When he sang the last lines, there were but few, if any, dry eyes in that car; and as the grey light of morning came in through the windows, and the bright sun's rays arose over the prairie, the hearts of

those rough looking, sin-stained men were softer, and their thoughts purer, than they had been perhaps for many a day; all because they had remembered the sweet songs about God and heaven, that their mothers and loved ones taught them in their days of childhood and purity."

Dear Saints, truly God has bestowed a great blessing on all who have a talent for music; and I hope all Latter Day Saints will cultivate in themselves and their children (the Hopes) this power of music. Music has power to soothe the savage, melt and soften sin-hardened hearts; comfort the weary, revive the dying; and I bear testimony that I have felt its power, known instances of its power, and seen its power. I hope all Saints will take note of its great power for good. God speed the new music book. Latter Day Saints have always been noted for their singing, (even by our enemies). Saints, arouse! Our beautiful inspired songs of Zion were given of God for a wise purpose. Improve your talents, that these sweet songs, sung by the spirit and understanding, may have power to gather into the fold of the true shepherd many straying, wondering children. May the sweet power of their melody accomplish all God designed.

Your sister in Christ,

SARAH A. ROSE.

THE OLD SOLDIER'S TESTIMONY.

Sermon preached by Bro. William B. Smith, in the Saints' Chapel, Deloit, Iowa, June 8th, 1884. Reported by C. E. Butterworth.

BRO. SMITH arose and said: Ladies, gentlemen, brothers, sisters and friends:—The subject I have under contemplation is the presentation of some particulars of history concerning the rise of Mormonism. While traveling among the Latter Day Saints, and others who are not of our faith, I am subjected to a great deal of criticism, or am asked a great many questions in regard to the opening of this new dispensation. I am glad to find so many of my brethren among the people. I thought to preach two discourses, or rather, let the Bible preach one, and I the other. That the Bible may preach one, I will read 2 Timothy 3:1-5:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

This is what we have been trying to do. This is the Bible sermon. I hold in my hand the Book of Mormon. In the past I have had some experience and personally know something about this matter. The world has been filled with articles for the purpose of making it appear a falsehood; and they have gathered these articles and statements together and printed them in books, in order that they might show to the world that it was not true, or worthy of their credit. I have examined these books, and have found that they have been pleased to have their assertions circulated

far and near. The great effort of the Christians to advance science and increase knowledge, is commendable; but the great effort put forth in this direction is for the purpose of keeping the people in ignorance.

One of the great hobbies raised upon which to fight is the angel's visit to Joseph Smith. They do not undertake to show that it is not the way God has dealt with his people from the beginning. God has always communed with his people, by dreams, visions, revelations, and the administering of angels. They have never undertaken to show that there are no such beings as angels, or that angels can not be seen by men. Is it impossible for God to send them? "Angels are ministering spirits." God sent his angels at the birth of Christ. One appeared to Zachariah, to Elizabeth, and to Mary. Joseph was warned when to flee into Egypt, and was told when to return. This work came forth in fulfillment of the predictions made by the holy prophets.

Ministers take a great deal of pains to make it appear that this book was compiled from a manuscript written by one Solomon Spaulding. Many statements have been made and circulated far and wide, even printing some of them in books to be used in our schools. It has been printed and placed between the lids of the Bible, in order that in time it might become sanctified. They could not tell bigger lies. Ministers of old called Christ a wine bibber. I know that this Spaulding story is a falsehood. I remember when Joseph called his father's family together, and told them that he had seen an angel, and what this angel had told him. When Joseph received the plates, he did not say they were the Spaulding manuscript.

It will be remembered that just before the angel appeared to Joseph, there was an unusual revival in the neighborhood. It spread from town to town, from city to city, from county to county, and from state to state. My mother attended those meetings, and being much concerned about the spiritual welfare of the family, she persuaded them to attend the meetings. Finally my mother, one sister, my brothers Samuel and Hyrum became Presbyterians. Joseph and myself did not join; I had not sown all my wild oats. At the close of these meetings the different ministers began to beat around to see how many converts they could get to join their respective churches. All said, Come and join us, we are right. Where is the gospel of Christ? Where is the church of Christ? There is a lost gospel. There is a lost church. And here let me say, that it was at the suggestion of the Rev. M——, that my brother asked of God. He said, "Ask of God." It was the church of Christ he was seeking for, what all should seek. God promised to give knowledge to all who lacked, if they would ask. Accordingly he went and bowed in prayer to God. While he was engaged in prayer, he saw a pillar of fire descending. Saw it reach the top of the trees. He was overcome, became unconscious, did not know how long he remained in this condition, but when he came to himself, the

great light was about him, and he was told by the personage whom he saw descend with the light, not to join any of the churches. That he should be instrumental in the hands of God in establishing the true church of Christ. That there was a record hidden in the hill Cumorah which contained the fulness of the gospel. You should remember Joseph was but about eighteen years old at this time, too young to be a deceiver.

I well remember the effect produced upon my father's family, when he told them he was to receive the plates; how they looked forward with joy, and waited until the time should come. The circumstances that occurred, and the impressions made on my mind at that time, I can remember better than those which occurred two years ago. We were all looking forward for the time to come, father, mother, brothers and sisters. He did not receive the plates at the time he expected, but some four years afterward. He had not lived as directed. When he went to get the plates he found them as he was told he should. He took them from the stone box in which they were found, and placed them on the ground behind him, when the thought came into his mind that there might be a treasure hidden with them. While stooping forward to see, he was overpowered, so that he could not look farther. Turning to get the plates, he found they had gone; and on looking around found that they were in the box again; but he could not get them, and he cried out, "Why can't I get the plates as Moroni told me I could?" The angel then appeared to him, and told him it was because he had not done as directed. That the plates could not be had for the purpose of making money. That he could not have them for four years.

I remember how the family wept when they found Joseph could not get the plates at that time. It has generally been stated that my father's family were lazy, shiftless and poor; but this was never said by their neighbors, or until after the angel appeared and the story of the golden Bible was told.

After my father's family moved to New York State, in about five years they cleared sixty acres of land, and fenced it. The timber on this land was very heavy. Some of the elms were so large that we had to nigger them off. They were too large to be cut with a cross-cut saw. We built a frame dwelling house and out buildings. My brothers Joseph and Hyrum had to work. Joseph did not have time to make gold plates.

The time to receive the plates came at last. When Joseph received them, he came in and said: "Father, I have got the plates." All believed it was true, father, mother, brothers and sisters. You can tell what a child is. Parents know whether their children are truthful or not. The proof of the pudding is not in chewing the string, but in eating the pudding. Father knew his child was telling the truth. When the plates were brought in they were wrapped up in a tow frock. My father then put them into a pillow case. Father said, "What, Joseph, can we not

see them?" "No. I was disobedient the first time, but I intend to be faithful this time; for I was forbidden to show them until they are translated, but you can feel them." We handled them and could tell what they were. They were not quite as large as this Bible. Could tell whether they were round or square. Could raise the leaves this way (raising a few leaves of the Bible before him). One could easily tell that they were not a stone, hewn out to deceive, or even a block of wood. Being a mixture of gold and copper, they were much heavier than stone, and very much heavier than wood.

Where is the Spaulding Story? I am a little too old a man to be telling stories. There is no money in telling this story. I expect to stand before angels and archangels and be judged for how I have told it. When Joseph received the plates he also received the Urim and Thummim, which he would place in a hat to exclude all light, and with the plates by his side he translated the characters, which were cut into the plates with some sharp instrument, into English. And thus, letter by letter, word by word, sentence by sentence, the whole book was translated. It was not written from the Spaulding Romance. That story is false. Some say this romance was stolen by Sidney Rigdon while at Pittsburgh. This is false. Sidney Rigdon knew nothing about it. He never saw or heard tell of the Book of Mormon until it was presented to him by P. P. Pratt and others. He was never at my father's house to see my brother until after the book was published. If he had wanted to see Joseph at that time and remained very long, he would have had to be in the field rolling logs or carrying brush.

I was too young to be as much concerned about this matter as the others, but all were anxious that I should obey the gospel. I have seen the three witnesses, and have questioned them closely. They all tell the same story. They are all dead but one. David Whitmer, the only living witness, still lives and may be found at Richmond, Missouri. Now is the time to go and see him and make a scientific examination of his physiognomy and see if he can see angels where there are none.

Why did all those who first believed this story continue to do so until they past into the other world?

I am satisfied that all who have believed in this work and continue to the end, will have no cause to regret it. I am glad for the privilege I have in telling these things. Glad to find so many who believe with this people. May God bless you all. Amen.

A gentleman in the congregation asked, "Where are these plates?"

Ans.—"They were delivered to the angel again."

Ques.—"How much did they weigh?"

Ans.—"As near as I could tell, about sixty pounds."

When you retire to bed think over what you have been doing during the day.

Never be idle; if your hands can't be employed usefully, attend to the cultivation of your mind.

"MEN'S HEARTS FAILING THEM FOR FEAR."

EDITOR HERALD:—I see in *Herald* of June 16, 1883, an article headed, "Men's Hearts Failing Them For Fear." I wish to write a few thoughts on the subject, and as I have not had very many years of experience in this work, I trust if I get wrong that some one will give me an eye-opener.

I would first ask, Who was it that gave man his free agency, and gave him a commandment, and attached the penalty of death if man broke the commandment, "For in the day thou eatest thereof thou shalt surely die?" It appears to the writer, that Satan's object at that time was to deceive, or at least to devise a plan to induce man to break the command God had given. After man had broken the command of God, who was it that cursed the earth? Was it the devil, or was it God? Who was it that had the authority to say, "For dust thou art, and unto dust shalt thou return? We make the argument that as God had the power in the beginning, and had not man broken the law, there would not have been any death and suffering of man. By sin death entered the world. Here we see the justice of God, that when his law is broken, justice and judgment must have their demand.

We ask, How was the destruction of Sodom brought about? Hear the words of the angel: "The Lord hath sent us to destroy it." (Genesis 19:13). The Lord promised if there were ten righteous persons in the city that he would not destroy it; but there were not. Was this the devil's work, or was it the justice of God, punishing them because they had become so corrupt? We answer then, that God had the power, the overruling power at that time.

I will try to bring a parallel case with the destruction of Jerusalem. I call the reader's attention to Doctrine and Covenants, sec. 4, par. 3:

"And you must wait yet a little while, for ye are not yet ordained; and their testimony shall also go forth unto the condemnation of this generation, if they harden their hearts against them; for a desolating scourge shall continue to be poured out from time to time, if they repent not until the earth is empty, and the inhabitants thereof are consumed away, and utterly destroyed by the brightness of my coming. Behold I tell you these things, even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time, as it hath hitherto been verified."

As I am a firm believer in the prophecies of this book I will quote again:

"After your testimony cometh wrath and indignation upon the people; for after your testimony, cometh the testimony of earthquakes that shall cause groaning in the midst of her, and men shall fall upon the ground and shall not be able to stand; and also cometh the testimony of the voice of thundering, and the voice of lightning, and the voice of tempests."

Is this being fulfilled? I leave it for the reader to judge. Has not Christ said, "All flesh is in mine hand?" I would prefer to be in the hands of the Lord. And did not Christ say, "All power is given unto me in heaven and in earth." Matt. 28:18.

The sentence of death was passed on man by God; Christ says all power is given

him; he says his word shall be verified. If this be so, is it the devil that is causing all this destruction on earth, or is it because we are living in a day when the world is ripening for destruction because of the wickedness of man. You may say the devil works with man to accomplish his ends. Suppose he does, does man have to be obedient to the devil? I think not. I may go contrary to law, and take the life of my fellow man, and because I allow the evil passion to fill my mind, and cause me to commit the horrible deed, how would I look before the judgment seat of God, pleading for mercy, and saying the devil overcame me, when I had my free agency, to do good or evil. Methinks I hear the sentence pronounced, "Depart from me, ye cursed." Adam did not make such a plea, "The woman gave me and I did eat." The woman said, "The serpent beguiled me, and I did eat." But were these proper excuses for them to make? The command had gone forth, the penalty attached, and man had to suffer.

We are told Christ commanded the tempest to cease while he was with his disciples on the water; if so, why does he not come out and do so to-day? Has he not the power? He says he has all power, and if it be contrary to his will, why does he not stop all this trouble? Or has the command gone forth because of disobedience? Then if Christ has all power, the devil's power must be limited at least. If the old fellow has the power some say he has, and can send forth the wind hither and thither, as he wishes, it seems to me he would concentrate all his forces at once on the Saints of God, and sweep them off the face of the earth. This would be the first thing he would think of doing; but it is not so. We stand as good a show as the world, and my faith reaches still further. Says one, the righteous suffer with the wicked. Sometimes they do, and sometimes they suffer when the wicked do not, and there have been ways of escape for God's people in times gone by, when the wicked have suffered. Sometimes the wicked are allowed to kill the Saints of God. It was so in the days of Christ, and it has been so in our days. Who was it that shed the blood of our prophet? Was it the devil, or was it a wicked mob that violated the laws of the land, and put to death our beloved brethren. Who was it that crucified our Lord and Master? It appears to me it was man. Christ says, "I lay it down of myself."

The Devil had no power over Christ. How was it with the destruction of Jerusalem. Here we see the prophecies of our Savior fulfilled. He could see the wickedness of that people, and he knew destruction awaited them. They were shut up in Jerusalem, and it appears to the writer, that it was the wicked slaying the wicked. Christ had prepared a way of escape for his people, and they were left to be destroyed; and when Titus went around, and saw them in that condition, and the deep gore flowing around the putrid bodies, he groaned heavily, and raising his hands, called God to witness, that it was none of

his work. They had become so corrupt that they would soon have put an end to themselves. We talk about cyclones, and the destruction of the wind. I for one would rather be in the whirlwind than to be in such a place as that must have been at Jerusalem; and I don't think I would shake any worse if I should see a cyclone coming, and knew that sudden death would come, than I would if I had been at Jerusalem. I believe the Lord will do just what he has promised to do, and a place of safety will be prepared for his people.

I am not prepared to say that I will escape these destructions, but I believe the church at large will escape, if we live in accordance with the commandments of God. I shall trust in the Lord and if it is my lot to be carried away by the wind, I trust I may not murmur. I prefer to be in the hands of the Lord, and may we have full confidence in him that stands at the helm; for he is able to do his work, and let the devil flutter his wings in the air, if he has the power to do so. He who preserves this vast creation round us, and the laws by which it exists, is able to accomplish his work, and in this day of trial and tribulation, I trust that God will bless us, and that we may abide the day of his coming, in life or death, it matters not which.

A. J. MOORE.

LAMONT, July 12, 1883.

Selections.

FROM the Burlington, Iowa, *Hawkeye*, of September 7th, 1884, we clip the following letter to that paper, which we commend most cordially to the readers of the HERALD. It is pithy and readable, to us, and we think will be to others.

THE LATTER DAY SAINTS' FAITH.

THE qualifying terms "latter" and "day," as used in the caption, have reference to time, but not change in "the faith once delivered to the saints." "The perfect law of liberty," or the pure gospel of Christ can not be retrenched, enlarged or reconstructed by man or angel; and a sacrilegious attempt to steady the ark of salvation would damage one's prospects for eternal life, and bring them under the wrath and curse of a merciful, yet offended God. The true science of life, even everlasting life, is as perfect and immutable as the adorable author and Jesus the living head.

Our blessed Lord's enemies regarded his conception and birth with strange misgivings. They furthermore claimed that his associates were vile, his disregard to traditions was incongruous, his teachings were at variance with orthodoxy, that he was a "wine bibber and glutton," that he would suffer his followers to purloin corn, and that too, on the holy Sabbath, that he was a blasphemer, and finally that he was not fit to live.

Cruel bias and malicious calumny spread, like the deadly simoon, before and on all sides of the dear Redeemer's pilgrimage. His disciples have ever been misunderstood, misrepresented and maligned. They have a heritage of shame, sorrow and suffering, akin to their Master's.

Let us look at a very few citations from the evangelistic scribes:

"Then answered the Jews and said unto him: Say we not well that thou art a Samaritan, and hast a devil?" Now we know thou art a devil."

"It is enough that the disciple be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

"Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me they will persecute you."

The Hebrews condemned "the man of sorrow," but the Gentiles dispatched him, all according to a mock trial and perverted justice, as viewed from a friendly standpoint.

The so-called evangelical world, Herod and Pilate like, united to condemn Joseph Smith, the greatest prophet of this last dispensation, while craven leeches sought after his blood. I will condemn, to diabolical infamy, that cold-blooded murder, but devoutly pray the Father's forgiving care, if so be that ignorance was the principal factor in that misguided mob. We will give them the advantage of the doubt, but pray and hope for better things in the future. Does it invalidate a man's divine calling because he perishes from violent hands? Jesus himself testified that a prophet hath no honor in his own country.

"Verily I say unto you, no prophet is accepted in his own country."

"A prophet is not without honor, but in his own country, and among his own kin, and in his own house."

"Wherefore, behold, I send unto prophets, and some of them ye shall kill."

In Amos 3:7, surely the Lord God will do nothing, but he revealeth his secrets to his servants, the prophets. Also in Luke 11:49: "Therefore also said the wisdom of God, I will send them apostles and prophets, and some of them they shall slay and persecute. Again in 1 Cor. 12:28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Where the streams of divine inspiration flow, and the power of God is present to heal, and signs, miracles and wonders are wrought in the name of the sweet child of Mary, there, and there only, is the bride in readiness for her returning Lord. An invisible church is a misnomer or no church, and the one that flourished cotemporary with Christ and Paul was warred against, wasted away, incorporated pagan rites, was transformed, popularized and ultimately apostatized from its original purity, power and heaven ordained authority. This soul-destroying heresy became universal, as evinced more especially in the dark ages; and the famous John Wesley wisely observed that they had only a "dead form left."

Where there are no signs there are no believers, and where there are no apostles and prophets there the church is not; hence the various sects in Christendom would not compose an approximate counterfeit, because they have only "A form of godliness, but deny the power thereof."

God Almighty did not ordain that the church should go into the wilderness, or

wholly apostatize, but he evidently foreknew it. We do not say that any one must steal or murder in order that our penitentiaries may be filled; but we foreknow, from the great depravity of man, that criminals will abound; therefore these huge, dark, damp prison walls are for the double purpose of protecting the innocent and punishing the guilty.

We are frank and free to admit that great and lasting good was evolved from the prayers, vehement struggles, bitter persecutions and dying groans of the reformers of modern times.

The unlawful wedlock of church and state has been severed as the outgrowth and freedom of thought and action, have been bequeathed to the civilized world, to a goodly degree, and to this the best of all earthly governments in a grand and almost unlimited measure.

May the march of liberty and the freedom of the conscience roll forth with refined dignity and accelerated strength.

Political preferment should never be in behalf of any creed, but the right to worship ought to be guaranteed to all orderly and law-abiding institutions. In this family quarrel between the mother church and the harlot daughters, spiritually speaking, the temporal power of the clergy lost its grip.

All these multifarious agencies were precursors of better times, or forerunners of the "everlasting gospel." The ancient order of things was to be revealed or restored, by angel hands, in the latter days.

The work thus inaugurated was to stand forever. It was to broaden and deepen, and sweep outward and onward, till the final consummation, or until the prince of the house of David would sway an imperial scepter over a redeemed and glorified world.

This latter day kingdom will stand the assaults of wicked men and devils. It will flourish amid the ravages of time and the dissolution of nature. Joseph, the martyr, was called, qualified and ordained to usher in "the dispensation of the fulness of times."

He was authorized, empowered and commanded to translate the Book of Mormon, by the gift and power of God. He was further instructed to immerse penitent believers for remission of past sins; administer all the ordinances of divine service, organize and build up the church, according to the pattern laid down in the New Testament, and translate and correct the Bible, by the spirit of revelation. He lived for glory and sealed his testimony in a premature death at the very zenith of life.

Loyalty to the powers that be, and fidelity at the shrine of virtue, have ever been the key note and watchword of the true saint, and must continue down the "corridor of time." This Utah concern is at variance with the laws of God and man, corroded in villainy, dead in transgression, and rotten in apostasy. Their judgment is corrupted, their taste vitiated, their doctrine is revolting, and their practice is filthy beyond measure, and absolutely infernal. I speak advisedly, for I have read them up and labored there recently as a missionary,

They hate the Josephites worse than words can tell, for we are at war with their claims, and are spreading the contagion in their ranks.

The eldest son of the fallen prophet is our presiding elder, and editor-in-chief of our books, tracts, pamphlets, periodicals, etc. Our business headquarters are at Lamoni, Decatur county, Iowa, where there is a colony. There are more members in this state than any other; but they are scattered throughout the union, in Canada, Great Britain, continental Europe, Australia and the islands of the Pacific. Wherever they sojourn they are to pray for kings, rulers, and governors. They are to avoid sedition, seek peace, promote the general welfare, foster education, encourage industry, deal honestly, act charitably, and lead pious and devout lives. When people embrace the truth and then turn back to the elements of sin it causes the way of truth to be regarded below par.

Mr. Smith prophesied of "a dreadful scourge" a short time before the first advent of the Asiatic cholera. He foretold the great rebellion in 1832. He predicted that great electric storms would sweep the land, that the "sea waves would heave themselves beyond their bounds," the rise of modern spiritualism, his own tragic death, the great latter day apostasy, the present peace of the true fold, and other things too numerous and various to mention. Signs, miracles and wonders followed his ministrations and that of his collaborators. "The blood of the martyr is the seed of the church," hence the good work begun is on the earth and on the move. The jarring of the mustard stock will scatter broadcast the seed.

It must not be supposed that we can give a minute history of this organization, or analyze and prove the various points of our holy religion through the secular press. We hold ourselves in complete readiness to maintain and defend our system of faith and works wherever it is assailed, or when prudent opportunity is offered. Our adversaries or those misinformed can not judge us at all fairly. The bee extracts good from every flower of the field. Christ came out of Nazareth, and who knows but the truth rests with the Latter Day Saints? Those that have not done God's will are ignorant of this doctrine and vice versa.

God bless and save the people on the easy terms of the gospel, I pray.

Respectfully,

ELDER M. T. SHORT.

MILLERSBURG, ILL.

THOSE "ELOQUENT PRAYERS."

ON his way home after the conclusion of the services, a friend who accompanied him, said, "Well, Judge, how did you like the sermon?" "Well, I rather think Mr.—considers himself exactly qualified to blow the silver trumpet on the walls of Zion; but which sermon do you allude to?" "Why, we didn't have but one sermon, did we? We had a very able and eloquent prayer, but only one sermon." "Yes, I think we had two sermons. The first one was delivered immediately after Mr.— said, 'Let us pray.' He did not do anything in the way of praying, as

I understand the office of prayer. He never supplicated nor petitioned, but he told God what great things had been done for the spread of the gospel, for the cause of Temperance, for the suppression of the rebellion, the protection of the negro. He went on and informed and gave Deity a general history of the great events that had happened, and then told the people what their duty was. After that he commenced telling God the best way to manage matters he had referred to. I thought for a common man to stand there and inform the King of earth and heaven, who sees all things and knows all things, what had been going on in the world for a space of time, was a piece of impertinence that amounted to sublimity; but when he presumed to direct that Almighty Being how to manage His own affairs it was absolutely sacrilege."

Conference Minutes.

LITTLE SIOUX DISTRICT.

Conference met at the Saints' meeting house in Persia, Iowa, at 10 o'clock a. m., Saturday, September 13th, 1884; Elder J. C. Crabb president; Elders Phineas Cadwell and Wm. Chambers assistant presidents, and Wm. C. Cadwell and J. L. Gunsolly secretaries.

Branch Reports.—Little Sioux 180, 4 baptized, 1 gained by mistake in reporting. Magnolia 204, 7 received by vote on certificates of baptism. Spring Creek 51, 1 expelled

Official Reports.—James Caffall of the Twelve; Charles Derry, J. C. Crabb and Phineas Cadwell High Priests; Wm. Chambers, David Chambers, Isaac Ellison, Colby Downs, Henry Garner, Wm. C. Cadwell, E. R. Lanphear, (baptized 5), Frederick Collins and George Sweet, Elders; Joseph Seddon, J. C. Johnson, Alma Ellison, W. T. Fallon, Priests; J. L. Gunsolly and John A. Babb, Teachers, reported.

Missions.—Missouri Valley mission was continued, with Brn. Charles Derry and James Emmerston in charge, to labor as wisdom should direct. Bro. E. R. Lanphear was released from Six Mile and Twelve Mile Grove mission, and assigned to mission in Bigler's Grove and on Willow and vicinity. Bro. J. C. Johnson was released from Willow mission by request. Brn. Charles Derry and Wm. C. Cadwell were continued in Correctionville mission, and requested to prosecute the work there.

The committee on exercises was on motion released; Brn. Derry and Chambers stating that they did not consider such a labor necessary, or in keeping with the spirit of the work. On motion the music committee for Reunion were authorized to make their own selection of organist.

Bro. Wm. Stuart reported having collected \$1.50 since last report, and had turned over all moneys in his hands as a member of the committee on indebtedness of Little Sioux meeting house to Bro. Gamet, and asked to be released. On motion his report was received and he was released. Bro. Sherman Knauss also reported progress, having collected \$3.05.

Bro. Wm. Chambers tendered his resignation as assistant president of district, which was accepted.

On motion the committee was instructed to extend an invitation to the Presidency of the Church to be in attendance at the Reunion, and

especially to bring their wives; and the conference hereby guarantees the payment of their expenses.

The Spring Creek Branch presented their notice of appeal in case of John Chapman against Spring Creek Branch, and filed their reasons for taking the appeal and demurrers from action of conference in said case. On motion the notice and papers as read were ordered placed on file, and a copy of same placed on record.

Resolved, That a committee consisting of Brn. J. C. Crabb, Phineas Cadwell, Wm. Chambers, and Frederick Collins be appointed to confer with Bro. Caffall with reference to this appeal, and report to this conference. Committee reported that they had conferred together as requested, and that they had agreed to submit the case to Bro. Jas. Caffall; the time and place of trial to be at Logan, Iowa, on Saturday, October 18th, 1884. The report was received, adopted, and the committee discharged. J. C. Crabb was appointed as council to conduct the case on the part of district in above case.

Preaching was had during conference as follows: Charles Derry Saturday evening, James Caffall Sunday morning, and J. C. Crabb Sunday afternoon.

On motion conference adjourned to meet at Little Sioux, on the second Saturday in December, 1884.

[Note: The following report of Six Mile Grove Branch was received too late for appearance in March minutes, and was mislaid and overlooked till now. We beg pardon for the oversight.—Secretary. Members 28; 2 removed by letter, 4 received by letter, 1 on certificate of baptism, 2 by baptism.]

DES MOINES DISTRICT.

Conference convened at the Des Moines Valley Branch, on the 5th, 6th, 7th and 8th days of September, 1884. I. N. White president, J. S. Roth secretary. Preaching by J. S. Roth.

Saturday morning session.—Branch Reports. Edenville 94, 7 received by letter and vote. Newton no change. What Cheer 10. Des Moines Valley 49, 1 removed, 1 died. Sheridan 41, 1 baptized, 4 removed by letter. Des Moines 85, 1 baptized, 3 received by letter, 15 by vote of last conference. Boonsborough 62, 17 baptized, 1 received by vote.

Elders' Reports.—Wm. C. Nirk, Wm. Thompson, N. Stam, R. Etzenhouser, S. Longbottom, J. F. McDowell, (baptized 1), J. S. Roth, (baptized 17); Priest George Shimel; Teachers M. Craycraft, Ancil Freel, and Ezra Merrill, reported.

Resolved, That the resolution passed at some previous conference, giving the president of district authority to preside over conferences, be now rescinded.

Saturday night preaching by Bro. George Shimel, assisted by R. Etzenhouser. Sunday forenoon preaching by J. F. McDowell, assisted by R. Etzenhouser. Basket dinner in the grove, and preaching in the afternoon by Elder E. Banta, of Lamoni, assisted by J. S. Roth, and in the evening by E. Banta.

Resolved, That every Elder and Priest furnish himself at once with baptismal certificate blank book, that the irregularities of the past may be avoided.

Resolved, That all Priests, Teachers and Deacons, when present, shall constitute members of

our district conference, as well as Elders. That I. N. White be sustained as Bishop's Agent till next conference. That all district officers are to hold their respective offices from conference to conference, as they may be held, unless otherwise provided.

Bishop's Agent's report.—On hand at last report \$18.52; received since \$30.20; total \$48.72; paid out \$41.15; balance on hand \$7.57.

Resolved, That we sustain I. N. White as president the next six months. That we sustain John Sayer as secretary the next six months. That we sustain all the spiritual authorities of the church in righteousness.

Resolved, That we hereafter hold our conferences every six months; and in case of emergencies, call for conference be left with the district president.

One sister was baptized during conference. Adjourned to meet at Edenville, Iowa, February 27th, 1885, at 7:30 p. m.

NAUVOO AND STRING PRAIRIE DISTRICT.

Conference convened at Montrose, Iowa, September 6th and 7th, 1884. J. H. Lambert was called to the chair. An hour was spent in prayer, etc.

Afternoon session.—M. T. Short was called to the chair. The district was debtor to Bishop's Agent \$4.48 for quarter ending June 7th. Rules on Representation were suspended.

Branch Reports.—Montrose 63. Rock Creek 42. Burlington 64.

Motion prevailed that the committee to Elvaston be continued; so also to Keokuk.

Officials present 3 Seventies, 5 Elders, 3 Teachers and 1 Deacon.

Bro. Babcock presented a letter complaining of unchristian like conduct on the part of Smith O. Richardson. Motion prevailed that a committee of three be appointed by the chair to investigate.

M. T. Short was appointed president of the district; O. Owen was continued as secretary, and J. H. Lambert as Bishop's Agent.

Resolved, That the next conference convene at Keokuk, December 6th and 7th. That there be preaching in the evening and to-morrow evening by Bro. B. F. Springer, tomorrow morning at 10:30 a. m. by Bro. Pitt, at nine a. m. social meeting, and 2:30 p. m. sacrament meeting.

Resolved, That M. T. Short and J. H. Lambert hold a two days' meeting September 27th and 28th, at Keokuk; and as much longer as they can stay. Peace and harmony prevailed.

NORTH-WEST KANSAS DISTRICT.

Conference convened with the Elmira Branch, Saturday, August 30th, 1884, seven o'clock p. m. A. Kent president, W. D. Jemison clerk *pro tem*.

The Saints enjoyed a prayer meeting in which the Spirit was manifest. Sabbath morning preaching by A. Kent; sacrament and testimony meeting in the afternoon; preaching by A. H. Parsons assisted by A. Kent in the evening.

Monday.—Branch Reports.—Elmira 37, 4 baptized. Goshen 49. Blue Rapids 58, 1 baptized. Prairie Home 17, 1 baptized.

Official Reports.—Elders A. Sears, H. Jemison, A. Kent, Mahlon Smith, A. H. Parsons; Teacher Samuel Andes reported. Bishop's Agent's Report.—On hand last report \$23.78; received since \$23.75; total \$47.53; paid out \$15.00; balance \$32.53. Report of Wm. Scott, Z. T. Decker,

committee, accepted, and committee discharged.

The delegate system of General Conference, proposed by the Goshen Branch, was adopted.

Resolved, That all Elders, Priests, Teachers, and all officials of the district, make out their reports in writing, and hand to the clerk. That the president of the district be authorized to appoint two days' meetings in each branch, having the assistance of the branch president. That we convene semi-annually, in March and October of each year, instead of quarterly, two days' meetings filling the place of the other two conference sessions.

A. Kent was elected district president, H. R. Harder, secretary. Mahlon Smith was sustained as Bishop's Agent.

Resolved, That G. W. Schute be requested to labor in the district as his circumstances will permit. That the ministry in the district labor under the directions of the president of district. That the clerk be requested to notify each branch in regard to the basis of representation for delegates. That this conference adjourn to meet with the Goshen Branch, the first Saturday in March, ten o'clock a. m., 1885.

FLORIDA DISTRICT.

Conference convened September 6th, 1884, at the Santa Rosa Branch, Santa Rosa county, Florida, F. P. Scarcliff presiding, W. W. Squires secretary.

Branch Reports.—Eureka, Mount Olive, Hinote and Pleasant View reported. Elders James Calhoon, Edward Powell, J. N. Hawkins, W. W. Squires, F. P. Scarcliff, B. L. West and L. F. West; Priest T. D. Sanders by letter; Teachers John Blocker and Samuel Dixon reported.

Eureka Branch called for a court of Elders, J. J. Cooper, J. N. Hawkins and James Calhoon; time October 4th. The dividing of the district decided against. The secretary was requested to take a vote, or cause a vote to be taken in all the branches of the district, in regard to dividing the district; and it was Resolved, That we adopt the rule of delegate representation; That we sustain F. P. Scarcliff as president of district, and W. W. Squires secretary; B. L. West Bishop's Agent, and all the missionaries appointed by General Conference; and when this conference adjourns, it does so to meet in Three Rivers Branch, Jackson county, Mississippi, December 6th, 10 a. m., prayer meeting Friday night before.

Prayer and testimony meeting Saturday evening in charge of W. W. Squires. Sunday morning, prayer meeting in charge of James Calhoon; preaching in the forenoon by E. Powell and in the afternoon by F. P. Scarcliff. Sunday morning two were baptized, the president officiating.

The presidents of the branches west of the Escambia river, will please take a vote in their branches in regard to dividing the district, and send to me at Blackwater, Santa Rosa county, Florida, and oblige, W. W. Squires.

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Miscellaneous.

EDENVILLE DEBATE.

Those wishing to attend the discussion between I. N. White and J. H. Scull, to be held at Edenville, Iowa, will please take notice that it will commence on Thursday evening, October 16th, at seven o'clock, and continue three evenings on the first proposition. On second, five evenings, commencing on Monday evening, the 20. Visiting officials will be expected to entertain the people on Sunday the 19th. By order of disputants.

POTTAWATTAMIE DISTRICT.

There will be a two days' meeting at Wheeler's Grove, Pottawattamie county, Iowa, commencing November 30th, 1884, at ten o'clock a. m. The next conference of the Pottawattamie District will be held at Council Bluffs, Iowa, commencing on the last Saturday of February, 1885, at half-past ten o'clock in the forenoon.

FREDERICK HANSEN, *Clerk.*

MITE SOCIETY.

Treasurer's report of the St. Louis Mite Society, of the Reorganized Church of Jesus Christ of Latter Day Saints, for the six months ending July 27th, 1884. Cash on hand January 1st, 1884, \$26.75; received during six months, \$54.85; paid out for relief, \$22.00; balance on hand July 27, 1884, \$59.60.

ELIZA COWLISHAW, *Treasurer.*

DIED.

CHESTER.—At the residence of Philip Hefner, Central House, near Gridley, Butte county, California, September 10th, 1884, of heart-disease, Sr. Sarah Chester, in the 65th year of her age. Funeral services September 14th, at the residence of P. Hefner, conducted by Elder H. P. Brown, of Oakland. Sr. Chester joined the Church about ten or eleven years ago; and lived a devoted Saint, and died strong in the faith. A large and sympathising concourse was in attendance, and some fifteen carriages escorted the remains to the grave, some seven miles away, where her body rests in a beautiful casket in a beautiful cemetery, in the midst of the gold fields of Oroville, while her spirit has gone home to one of the mansions in our Father's house, to await the resurrection of the just, and the advent of our dear Lord, who will come to give rewards to all who have slept in Jesus. Sister Chester was not only beloved by her family and the Saints, but by all neighbors and acquaintances. She died very suddenly, but she was well prepared. She leaves four children and a step-daughter; and many dear friends to mourn her loss. Her grandchildren were inconsolable and greatly grieved at her loss. They greatly loved her, and it seemed very hard indeed to part with one who had so long loved and sympathized with them in their childhood. May they emulate her virtues, and obey her religion, is the prayer of her late pastor, H. P. BROWN.

CLAY.—At St. Joseph, Missouri, September 10th, 1884, of cholera infantum, Emma Naomi, infant daughter of Bro. William and Sr. Jennet Clay, aged 8 months and 16 days. Funeral service by Elder George C. Smith, September 11th, 1884.

WILSON.—Near Cisne, Wayne county, Illinois, August 7th, 1884, of lung disease, John Wilson, son of John and Hannah Wilson. He was born September 20th, 1859.

TRACTS.

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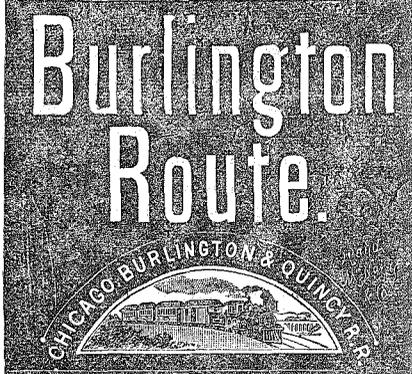
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 Very respectfully,
 N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.
 Johns & Ordway, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.
 Yours in bonds,
 J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
 Johns & Ordway, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
 GEO. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.
 Johns & Ordway, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
 Your brother in Christ,
 O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.
 Johns & Ordway; Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
 Yours in bonds,
 WM. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884.
 Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
 Yours,
 V. D. BAGGELLY.

MILLERSBURG, Ills., Dec. 27th, 1883.
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 W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.
 Bro. Johns & Ordway.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
 Yours in gospel bonds,
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THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year.
 JOSEPH SMITH - - - - - EDITOR.
 Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed Joseph Smith, box 82, Lamoni, Decatur Co., Iowa.

THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 596.

Lamoni, Iowa, October 11th, 1884.

No. 41.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,

Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, October 11th, 1884.

RATES FOR THE REUNION.

ONE and one third fares have been secured over the Chicago, Milwaukee and St. Paul, and the Chicago and North-Western Railways. Whoever attends the Camp Meeting at Raglan, from points on these roads will pay full fare one way; when they will receive a certificate signed by the secretary of the meeting, which when presented at the office of the road named in the certificate will entitle them to a return ticket for one third the full fare, one way. This arrangement was made with these roads too late for the HERALD of October 4th, advices only coming to hand late in the evening of the 1st. We look for like rates on other roads, but may be disappointed.

LOYALTY OF SAINTS.

MUCH is being said and written as to the loyalty of the Mormon citizen, and, as is usual certain classes of men are busily engaged in attributing disloyalty to the Latter Day Saints of the Reorganized Church, and disseminating that idea among the people in various localities where the Saints are dwelling and teaching.

No more hurtful and abominable charge against the citizen churchman can be made. And in the case of Latter Day Saints, whose every tenet requires fidelity to their God and their country no falser statement could be preferred. Fidelity to the government of America; which to the Saint is the land of Joseph, the promised land; is absolutely essential unto the character of a perfect life in the Church of Christ. And one of the damaging signs of an age of apostasy and perversion of the truth was stated to be that men would be "traitors, lovers of pleasure more than lovers of God."

In the capacity of teacher the Saint who is an Elder, is by virtue of his ordination under obligation to commend himself to his hearers both in and out of the fold as an honest, virtuous citizen, one who loves his fellow man and lives to do good

to them. Rebellion is to such a teacher "as the crime of witchcraft;" and sedition is the precursor of rebellion. He can not afford to risk his usefulness in his ministerial career by being a covert enemy of his government; and no matter how industriously the enemies of his work may circulate the charge that he is disloyal, he must teach and live in such relation to society that his peers will exonerate him from such charge.

There are in the ranks of the Reorganized Church men of all political complexions, as the politics of the country now stand; yet not one is an enemy to his country. Many fancy that any political creed is unbecoming; that evil and corruption are working the ruin of all parties, and that disruption awaits the corrupt nations; but these are found everywhere and in all churches; their views are individual, while the voice of the collective body, is unmistakable; "Men should sustain the constitutional law of the land." Nor does the church, assume to usurp the functions of the Supreme Court of the United States and pronounce what laws are, and what are not constitutional. Nor is any such right given to the member of the church by any rule, tenet, or enactment of the body, or revelation from God, fully and properly accredited to the church as such.

Under this condition of things it is tantalizingly hard that men who claim to love the truth, and to accord to other men the meed of honest conviction, should persistently continue to charge a people like those of the Reorganization with disloyalty. It is astonishingly strange, too, that many, (nearly all), of these false accusers should wear the garb of "ministers of the gospel," who claim to be informed in the matter. Forgetting the fate of those who accuse their neighbors falsely, these men of clerical character profusely allege that the statements which are made in the church organ, and by the leading authorities of the church in their instructions, and by the missionaries are all deceptions practiced with the intent to cover nefarious designs against the liberties and property of dupes. That this is done to blind the eyes of the people, and permit secret planning against the authorities of the state and nation. Men who have been good men while belonging to Methodist, Presbyterian, Baptist, and other denominations, and upon these rested no breath of evil suspicion, but who were rated as reliable, truthful, upright citizens, loyal alike to God and the state, are suddenly transformed in spirit and practice, according to their accusers, by an acceptance of our view of the Scriptures in their literal sense; all of which creates a new character for those men and

makes them enemies to the good of society.

It is outrageously unfair to so misconstrue the statements of men against whom no charge of criminality can be maintained. It is not only unfair, but it is cruel in every sense of the word; and when it is reflected that such charges emanate from those who make profession to be followers of Jesus, it is doubly worse.

The Saints of the Reorganization are loyal to the Government, jealous for its welfare and desirous that the good of its institutions shall survive the wear of time.

It may be considered not *apropos* to the subject; but we suggest that Saints living in the regions round about be very careful and wise in their speech and conduct, observing those rules of honest life that commend to the favor of good men everywhere. And to those who may be contemplating removing into those regions, that they observe the voice of the revelation which enjoins that they have all things prepared before them; and respect the feelings of the people. Prejudices are not easily got rid of, confidence must be won by upright lives and can not be forced by rough speech, or rash self defense. Upright conversation and fair dealing are make weights for peace difficult to estimate; and every follower of Jesus is enjoined to love peace and ensure it.

Finally, brethren, permit us to enjoin it upon you all, and in all places, be sober and self sustaining. Teach obedience to the laws of the country and state by precept and example; help enforce them, by aiding in the suppression of crime, the capture and punishment of criminals and disturbers of the peace. Strive to put good men into office, and when conservators of the public good are chosen and make efforts to secure obedience to the law, give them your hearty moral support and co-operation.

A REPORTER for the St. Louis *Globe Democrat*, from Lexington, Missouri, under date of September 26th, and published in that paper Sunday, September 28th, reports Mr. Braden thusly:

"Is the manuscript now in Whitmer's possession the original manuscript of the Book of Mormon?"

"That depends on what you mean by the expression, 'original manuscript.' Solomon Spaulding wrote at least four different manuscripts of his romance, the 'Manuscript Found.' Doubtless these are all destroyed. The one that he prepared for the printer and Rigdon stole from Patterson's office, was doubtless destroyed by Rigdon when he had copied from it what he used in getting up the Book of Mormon. The manuscript that Rigdon furnished to Smith was what Smith kept in a pillow case, and what his wife's cousins weighed and what he called 'the plates.' That manuscript Smith placed under the corner

stone of the Mansion House in Nauvoo. Smith allowed Martin Harris to take one hundred and sixteen pages of this manuscript to show to his friends. Harris' wife stole them. The Mormon Deity, alias Rigdon, replaced the lost pages, and to guard against similar accidents, commanded Cowdery to make a copy of this manuscript of Rigdon. This copy made by Cowdery is what Gilbert used in setting the type. I think Whitmer has the manuscript that Gilbert used."

We have now, by a clever stroke of Rev. Clark Braden's pen, the ghosts of four Solomon Spaulding's romance, the "Manuscript Found," to fight instead of one.

Mrs. Matilda Spaulding, wife and widow of Mr. Spaulding, and afterwards wife of Dr. Davison, of Monson, Massachusetts, testifies of only one copy of Manuscript Found; Mrs. McKinstry, daughter of Solomon Spaulding, testifies of only one; Jerome Clark with whom was left the trunk in which it was kept tells of only one; but when Mr. Braden essays to give Mormonism the *coup de grace* he creates four, a most astonishing work for a man who ridicules the idea of miracles.

EDITORIAL ITEMS.

THE Danish periodical, *Truth's Banner*, will be out about the third week in October, and thence regularly, if no hitch occurs. Let every body remember that Bro. Peter Anderson is a young man, and undertakes the editing of the paper at the request of the brethren. He makes no claim to excellence and wishes to do the best he can. We do not expect that the paper will be free from errors in grammar and in type setting; but hope the Saints will help rather than condemn by unkind criticism. Help all engaged in it by advice and writing for it in Danish. Address Peter Anderson as in the *HERALD and Banner*.

One was baptized at Bändera, Texas, September 15th. So writes Bro. D. H. Bays, on the 23d. Bro. Bays' health was quite poor. After October 1st his address will be Temple, Bell county, Texas.

Mr. Robert Black, of Friendville, Nebraska, husband to Sr. Janet Black of Lamoni, visited us from the 23d to 25th of September. He is now in his eightieth year, but hale and hearty; states that he has scarcely ever been sick, and has always been at work. He is an intelligent Scotchman, thoroughly Americanized; and a keen and shrewd observer of men and things. He likes America far better than Scotland, and says that the average lands of Wisconsin, Iowa and Nebraska are as good, if not better than the best of Scotland's cultivated land. He represents the crops in Nebraska as excellent.

We clip from the Stewartville *Independent*, the following: "Elder W. W. Blair, of the L. D. S. church, lectured at the Opera House, Friday night of last week, his subject being a reply to Clark Braden. There was a large attendance."

We are instructed by Bro. E. L. Kelley to state that the paper cover edition of the Braden and Kelley Debate is exhausted. There will be no more until another supply is printed, which will be some weeks yet. Those who have ordered the paper bind-

ing will have to wait or take the cloth binding. Those who have ordered the cloth binding from us will be supplied as far as we have the books to fill the orders. We received a hundred on September 30th.

One was baptized by Bro. Willard J. Smith, at Holstein, Ontario, August 20th. Prejudice was being displaced by a better feeling when Bro. Smith wrote us, September 19th.

The Saints should remember an injunction found in the rules and covenants of the church, that makes it the duty of the members to deliver transgressors against the laws of the land, in cases where the offenses are out of church jurisdiction, over to the law to be dealt with. It is contrary to good fellowship and good citizenship alike to shield criminals, or to hide their crimes. If a man kills, robs, steals, or does things of that sort against the law, let the justice of the courts administer upon his crime—"render unto Cæsar the things that be Cæsar's."

Bro. D. McPherson, of Bensonville, Alabama, wishes the prayers of the Saints in his behalf. Sr. Ray, of Des Moines, Iowa, also desires to be remembered in prayer by the people of God.

Bro. Noah N. Cooke writes from St. Louis, Missouri, and sends us a *Globe Democrat* for the 28th of August, containing the interview of a correspondent with Rev. Clark Braden. Bro. Cooke says: "I know one thing, the more they (Braden) stir us up, the better we feel. Conference next Sunday. Brn. Bronson, Short and Foss will be with us."

THE brick work on the church at Lamoni is progressing at a good rate; a few days more and it will be closing in. That on the towers is nearly done. The tin work on the towers and vestibule is about all done.

It is certainly badly needed by the Saints at Lamoni, and those who visit the place. Only a part of the large branch can gain a seat in the small building now occupied. It seems also that many of the neighbors of the Saints are patiently waiting to "come to meeting" when the church is finished. It is time now that those who will be benefitted by the erection of the building should lay to their might and help the committee. We write this with a view to those who have decided to help themselves by helping to build the meeting house. It will certainly give much pleasure to the Saints of the branch at Lamoni and the Decatur District to have such a commodious place of worship.

THE Texas Christian for September 4th has the following in its editorial columns; the Rev. Wilmeth who met Bro. H. C. Smith in debate, being the editor.

"A debate with the Mormons is expected at Graham. A representative man is wanted to meet them. Surely the fool killer must be dead and the assylums all full where Mormons in this enlightened age can find adherents to their cause."

The same paper contains a letter from Bro. Smith and the editor's remarks on the same.

EXTRACTS FROM LETTERS.

Bro. David McGoon, writing from Waukon, Iowa, under date of September 27th, says:

We are all strong in the faith, but not without our trials and persecutions, but we are striving to hold on to the rod of iron which leads to the tree of life. We have a few Seventh Day Adventists here. They expect the Lord to come next month. I am sorry for them; another disappointment. Let us walk in the Spirit, and we shall not be deceived. We will try to have oil in our vessels.

Bro. G. H. Hilliard writes from Jeffersonville, Wayne county, Illinois:

I am nearly through the Braden and Kelley Debate. I think our side of the work fairly represented and the weakness of the other clearly manifest.

Correspondence.

ANTWERP, Ohio,

Sept. 27th, 1884.

Bro. J. Smith.—I have held meetings here and six miles away in the country, every night this week, with good audiences and interest. People are growing into the spirit of investigation. Have been using Dr. B. W. Woodcock's Hall in this place, and last evening it was well filled with respectable listeners—mostly ladies. A lady circulated when I first arrived, that she knew me in Utah, and that I had seven wives, but she fails to support her side of the story, hence has blown by. Shall continue the work here shortly. Dr. Woodcock lived near Palmyra, New York, and was acquainted with your grandfather and father, Sidney Rigdon, &c. Says they were nice men. He is a man of learning and thought, and gave us the use of the hall the same as he would to others, and over the protest of some of the narrow, contracted bigots.

Hopefully,

WM. H. KELLEY.

PIDOCKS BRANCH, Coryell Co., Texas,
September 24th, 1884.

Dear Herald:—Before the recent debate I went in company with other brethren to fill an appointment for Bro. Land, (who was afflicted) on Little Elm, in Bell county. I preached at a school house on Saturday night, and we met there on Sunday morning, when some of the "Disciples" who owned a church building near by, came over and kindly invited us to occupy, which we did on two occasions during the day. We were kindly treated by them, and with their consent left an appointment for Bro. Land for the third Sunday in August. During the interval, the debate came off, and when Bro. Land went to his appointment, he was forbidden the use of the house. Not only did they lose their liberality during the debate, but, for some cause, concluded to forfeit their word. Can any body tell why? I have a theory which I will not now express.

Bro. J. C. Wilson and I then went to the neighborhood, and procured the Methodist Church, and on the night of August 30th, we commenced a series of meetings. The interest was very good, and the attendance fair for the busy time. I preached eleven discourses, Bro. W. acting as the Sanky of the occasion. Several insisted that we should return. We promised to begin there again the night of October 2d, and continue over the following Sunday. I believe a

good impression was made and hope to see some in that place yield obedience to the gospel.

On the 12th inst., Bro. Storm met us at Copperas Cove, and conveyed us to his place near here. We began meeting the 14th, and preached nine discourses. The audiences were small, but very attentive and orderly. The neighborhood is mostly Methodist, but I never met a better natured set of folks. They seemed to realize the fact that others had rights as well as themselves, and they respected those rights. One night after speaking as plainly but kindly as we could on laying on of hands, and the gifts of the Spirit, the class leader warmly endorsed my remarks, which was encouraging to us. We had some opposition, however, from a Reformed Lutheran. He began by asking questions; but when he had worked himself up to the right pitch, he came armed and equipped, and after the sermon took the stand with two Bibles, a large and a small one, also a book published against immersion, and proceeded to demolish us without mercy. We briefly replied, and gave way, when he said it was late, and he would not add more that night. The next night he came, but did not come into the house, and so we were spared.

On the 21st we came here about three or four miles from our other place of meeting, and at night heard Mr. Collins the Methodist circuit rider. The discourse was a very fair one from their stand-point.

The night of the 22d we began, and after the discourse, were taken to task by a Mr. Matthews, a Methodist minister. Of course we each claimed the victory; but he has changed his tactics, and yesterday was advising the people not to go and "hear such stuff." When urged by some to meet the issues in debate, he said he would not, for if he was to prove to this people all he knew, I would never get out of the country. So compassionate and full of mercy is Bro. Matthews that we still live, and will continue our meetings for a time! Last night we had a good attendance, and I like the appearance of the people very well. I do not think they are disposed to injure any one. We feel encouraged with the prospects generally. Bro. Bays at last report was at San Antonio *en route* for Bandera. Had been doing some acceptable work at Oak Island. Bro. Cato is doing a good work in Jack and Young counties.

My late opponent, Elder Wilmeth, accepted my challenge to discuss the issues in San Antonio provided the people desired the debate, but I met him on the 11th inst. and he informed me that Elder Pennington had notified him that the people of San Antonio did not wish the debate. We finally agreed, however, to meet somewhere in the western part of the state, beginning December 9th, and discuss the same issues as before. We left the settling of the place to Elders Bays and Pennington. I have not heard whether they have agreed or not. If Matthews does not sign my death warrant, and nothing else happens to prevent, I will be there.

I have carefully read the "Braden and Kelley Debate," and am satisfied with our part of it. I think quite an interesting article could be written from it entitled "Braden Versus Braden," showing up his contradictions. It must be quite humiliating to the advocates of the Spaulding story, to read that their great champion—Braden has entirely given it up, and stated that "From the Tower of Babel to 1830, not a human being knew of the book, or knew a single particle of its

pretended history." See Debate page 171. In connection with this are other statements to the same effect.

I see in a recent issue of the *Herald*, that I have been appointed by the Bishop his agent for Texas Central District. I would hereby notify the several branches, that I expect to visit them as soon as possible after the November conference, and speak upon the law as contained in the books; and hope at that time all will be prepared to help the cause by tithes and offerings. In the mean time, should any desire to send, they can address me at Oenaville, Bell county, Texas.

In bonds of peace,

HEMAN C. SMITH.

INDEPENDENCE MO.,
September 22d, 1884.

Dear Herald:—While our hearts are glad, and we rejoice, we like to have others rejoice with us. On the 12th of August, I entered into a discussion with Rev. J. Hacker of the Baptist Church, at Webb City, Mo. The questions for debate were: "Resolved, That the Church of Jesus Christ of Latter Day Saints is the only true church of Christ on earth; That the church known as the Baptist Church is the only true church of Christ on earth; the Bible to be the standard of evidence." We occupied six nights of two hours each for the first question. I feel safe in saying, that it was one of the pleasantest discussions that was ever held in the church. The congregations were large, and an excellent interest was manifested. What made it especially pleasant to me was, that my opponent was fair, he seemed to be a perfect gentleman, something that is so rare among those who oppose the truth; and I could but breathe a prayer in my heart for God to bless him with light and love for the truth, (which prayer I expect in the future to be answered). He made quite an effort to show that the Apostolic Organization of the church, also miraculous power of the Holy Ghost, were only to establish Christianity, and then were no longer needed; but we were thankful to ascertain the fact, that some of his own members were able to see the inconsistency of his position when we showed how Paul in 1 Cor. 12, explained the matter, and compared the church to the form of a man; how the organization of the body was perfected by all its members being in the body, as it pleased God. So with the church. God set in the church, first apostles, secondly prophets," &c., and that the members should have the same care one for the other, and one member should never say to another, we have no need of thee. When I showed what the church that I represented was, how it was restored through the ministrations of holy angels, according to prophetic promises, and that it was identical with the church established by the Savior in its organization, laws of adoption, and blessings enjoyed by its members, with the knowledge of the truth of the doctrine; and that our names are recorded in the Lamb's Book of Life, this seemed to discourage him for the second proposition, because his church would not make a shadow in the light of the Bible, as he claimed that his church was the bride, the Lamb's wife. By our letting the Bible light reflect on her, it was clearly seen by the congregations, that she was deformed in her body, many of her features lacking, such as the mouth, (apostles), through which she receives

her nourishment; also eyes, (prophets), that she was also destitute of the wedding ring, (Holy Ghost), and where are her jewels, (signs to follow). Why, she does not resemble the bride, the Lamb's wife; but she looks more like a deformed and rejected, unfortunate woman. Besides we learn that she acknowledges as her head, one without body, parts or passions; so we see that she is not a virgin.

This created a laugh, and it was more than he could well stand; so of course he had to make a little trip out west, bring polygamy and the Mountain Meadow massacre into the scene, and here we get something new; that there were persons here in this city that would make oath that it was true. A man by the name of Smith got a man by the name of Angel to climb up a tree. Then he got two men by the name of Hindman and Page, while Smith and his two witnesses stood there, the angel came down, and these two witnesses testify under oath that they saw the angel come down, and deliver a message to him. After he had delivered this silly stuff, he seemed to feel better, and we closed the discussion, feeling satisfied and leaving the result in the hands of God. Some of his members privately presented me with the necessaries to pay my way, with a God bless you, come and see us again. The members stood by me, and with joy supplied all the demands, for which I ask God's choicest blessings upon them. Besides the twelve nights in the debate, I preached three times.

From there I went to Mound Valley, Kansas; preached there six times to small but good congregations. From there to near Columbus, where I used to live, where Bro. W. S. Taylor and others had appointments out for me. Preached a number of times to good congregations. Met near there with the Spring River District in conference. Preached once after conference. Then in company with the district president Bro. E. Davis, we went to Pleasant View Branch, where we held two meetings. My vocal organs being somewhat wearied, I thought best to go home and rest awhile. When I returned home I found everything lovely in Zion. Yesterday I preached in Kansas City, reestablished my appointment, and made arrangements for a basket meeting in a grove near the city limits. We need an energetic Elder in Kansas City, one that could put in all his time. I think his labors would prove a success. Last night our hearts were cheered by an excellent sermon on the judgment by Bro. D. S. Crawley. Our quire under the instruction of Brn. Barbee and Pitt, to say the least, is grand.

F. C. WARNKY.

TABOR, Iowa, Sept. 20th, 1884.

Dear Herald:—Since my last report to you, I have endeavored to unfurl the flag of truth to the breeze in every place that I have been. Have had good congregations and enjoyed the Good Spirit in all my administrations, for which I feel truly thankful to God. The last Sunday we spent in Hamburg we baptized two, and assisted Elder Taylor in blessing ten children. We thought the increase good. At Mill Creek we baptized the eldest son of Bro. Donelson, a promising young man, whom we trust will be useful to the church. May God bless him with all others that embark in so glorious a cause. In Shenandoah we had very good meetings. Was met there by Bro. Geo. Kemp and William Gaylord, who greatly assist-

ed in carrying on the meetings, by singing the sweet songs of Zion. Here we truly felt that we are small indeed, in endeavoring to follow up in the trail of one like Bro. Mark. We had a good time. We preached, and sang with the brethren and sisters, until all began to feel it was good to be a saint in latter days.

Our conference was held on the 6th and 7th of September. We had a very pleasant time, a very fair representation from the branches. All seemed to enjoy themselves. The business of the conference was, I think, transacted satisfactorily to all present; no jars or contentions marred our peace. In our preaching and social meetings the spirit was copiously effused. The hearts of all were made to rejoice in the hope of their high and holy calling. Six were confirmed members of the church, whom we baptized on the Thursday prior to the conference. Bro. James Kemp was with us, and helped us in preaching the word. The Saints here did nobly in taking care of the friends and Saints that attended. We were honored with some of the old veterans of the cross, who gave us their experience, and testified to the truth of the work, such as old Father and Mother Leeka, Goode and Mortimore, and others. May we have many such seasons of peace and joy is our prayer.

Some of those baptized of late are children, and some we are most happy to state are good, substantial, solid members, who have duly considered the importance of such a step.

Last week we preached some at the Gaylord School-house, and this week at Ross, assisted at both places by Bro. James Kemp. I think I am safe in stating, that the work is improving in this district. Saints are generally feeling well. Many are believing, and a few obeying the gospel. May God bless us all with inflexibility of mind, and that determined purpose, that will enable us to endure all things patiently, and help us to labor effectually for good, and eventually obtain the prize, is my prayer. Yours in bonds,

HENRY KEMP.

VERMILLION, Oswego Co., New York,
September 22d, 1884.

Bro. Joseph Smith:—I was yesterday, Sabbath, favored with the privilege of baptizing four in Lake Ontario. They were all members of the family of Bro. Ezra T. Whitehead, who resides here, and where I have been stopping for some little time. Those baptized were Sister Whitehead, Bro. Whitehead's wife, their two daughters and oldest son. Bro. Whitehead is one of those who was baptized in the early days of the church, and while your father was living; and he has been mainly instrumental in teaching and bringing his family to the knowledge of the true gospel of Christ. He has one son, a noble young man, who resides at home, who is not yet persuaded of the necessity of coming within the provisions of the gospel, but whom he very much desires may be gathered into the fold of the Shepherd in the near future. All the rest of his family are now with him in the church. There is a brother, William Cutler, one of the early day members of the church, who lives about six miles away. He says he once called on you at Plano, Illinois, and ate dinner with you at your house. He is zealous for the truth and the latter day work. Bro. Whitehead and I made him a visit the other day, and we had a pleasant time. I preached once since here on one Tuesday night,

in a school house near here. There was a tolerable number present, and mostly good attention and interest manifested by those present. It is hard getting suitable places here on Sabbath days for holding meetings on account of the places being mostly taken up by the appointments of those of other faiths. I have had correspondence lately with Bro. Isom L. Thompson. He lives about thirty-nine miles north of this in Jefferson county. Bro. Whitehead and I think to go up in a buggy and visit him and his folks this week. I expect to return when leaving this part of the country by way of Bro. Seeley's, at Savannah, and probably from there to Greenwood again. Yours in bonds,

C. G. LANPHEAR.

LAGUNA, Cal.,

Sept. 25th, 1884.

Dear Herald:—Bro. Holt and myself have just returned from a trip in San Diego County, where we have been preaching the gospel. We were well received, and they desired that we should come again. Some will be baptized. The house was well filled each night; and the last night we spoke, the house was crowded. We have been invited to open up other new places. We found an old-time Saint by the name of Roberts. Her father was Beebe, one of Joseph Smith's Counselors. She is strong in the faith—likes to talk over the good times they used to have when the church was in its bloom. Her husband, Mr. Roberts, is not a member of the church, but we found a good home there, and Mr. Roberts used us as well as was possible for one man to use another. There are plenty of chances for preaching here; and where our faith is not known; there should be more workers. Bro. Holt is the only one now that is in the field all the time. The balance of us preach as opportunity presents itself; but it is hard for us to take care of our families, help the brethren in the east, and fill the many calls for us to preach the gospel.

May God bless our labors, is the prayer of your servant.

A. W. THOMPSON.

HASTINGS, Nebraska,

September 20th, 1884.

Dear Herald:—To read in your columns the progress of the Church through her representatives, is very cheering indeed; yet there are some who toil without much apparent progress. The writer is one of the latter. Since coming to this place I have preached eighteen discourses in Fairfield to fair audiences. I labored hard, long and loud, and only succeeded in baptizing one. However, I am consoled with the thought that we as a church stand in a far different light with the people than before the effort. Another consolation is, that we did not preach ourselves out of a congregation, as the last meeting we held was the largest, and a good feeling prevailed, many anxious to hear further of our doctrine; with the hearty shake and good bye it was said, "May God and his angels go with you." We think a continued effort there by a good Elder, would result in establishing a branch. Bro. Hopper and family would entertain him in fair style, and fully appreciate his labors. Bro. Hopper is a latter day saint indeed, and is doing a work of good in his isolated condition, by living as becometh a saint of God. We do not feel to complain, but pride ourself in the thought, that Noah preached one hundred and twenty years to convert his own

household; and if we could have held out so long at Fairfield, we are fully persuaded we could have baptized a like number at least. We have concluded to move our effects to Independence, Mo., and with Bro. Wm. Goreham as a partner, will endeavor to make material for bread that perishes, on the Spring St. Mill.

Yours in bonds,

T. W. CHATBURN.

GARLAND, Ala.,

Sept. 16th, 1884.

Bro. Joseph Smith:—Our debate with the Disciple closed Saturday last, after continuing six days. J. M. Barns did not put in an appearance for causes best known to himself. S. I. S. Cawthorn took his place. I must say to his credit that he did not resort to the usual slang about Joseph Smith and the Mormons. In his last speech he referred to that people, upon which I called his attention to the fact that I had stated in the very outset of the discussion, that we held no affiliation with the Salt Lake Mormons. After a few remarks he left that part of the subject. In this discussion the Saints gained a glorious victory. Our position is better understood than ever before in this country. Some of the brethren have stated to me since the discussion, that they now have a better understanding of the doctrine than they ever had. What we need now is encouragement and assistance from the general Church, and this part of the South Eastern Mission, would soon become self-sustaining, and something to spare. The brethren here feel and have felt for some time past, that the Church would do well to place some one resident here under General Conference appointment, to labor in this part of the South Eastern Mission. We expect to do what we can, in the interest of the great latter day work.

Yours very respectfully,

G. T. CHUTE.

REEDER'S MILLS, Iowa,

September, 1884.

Bro. Joseph:—I wish to bear my testimony to the truth of this work. I have often had strong evidence of its truth since I united with the church, and even before, July 27th, 1871. But on February 22d, 1880, I had a revelation from God, that was so plain an evidence that I believe it to be my duty to make it known to others. There was an elder preaching in our neighborhood till the interest had become great; but he told us in his private conversation that our church was divided, and that there were many things in it that were unholy, that we knew nothing about; and that we ought to inform ourselves of the evils that were in it. This was hard for me to believe, for I had always believed our church to be pure, holy, and honorable in the sight of God; and that it was just what it represented itself to be, the Church of Christ. Now my soul was deeply grieved, and I commenced to fast and pray, and ask God to show me if the church was divided, which side was right. One side believed in the Book of Doctrine and Covenants and Book of Mormon; the other would stand on the Bible alone. Now I felt I must know which was right, and God told me. On February 22d, 1880, at two o'clock in the morning, as I was wrestling in prayer to God, as I had not closed my eyes in sleep that night; and I vowed unto the Lord that I would neither eat

nor sleep until he did show me the right way. All at once a voice spoke to me, so clearly and plainly, that I turned my head to see, and I saw the Lord Jesus Christ sitting in an elevated position above me, and a large half circle or body of men, or elders. He said to me, you were born into the kingdom. My first thought was, I was not born a Latter Day Saint. The Savior said to come forth from darkness into light. I knew when I came into the Church of Christ, it was to come from darkness to light. He said, Behold the harvest is truly plenteous, and laborers are few. He said to me, Go out into the highways and hedges, and tell them to come in; for Christ is in the kingdom. As he spoke he raised his eyes, and looked off in another direction; and I turned my head and looked where he looked, and there I saw a great multitude of people, standing on the outside of an inclosed place; and I saw at and near the gate, many loved ones whom I had not invited directly to come in; and the Savior said to me, The second time, go out and compel them to come in, for Christ is in the kingdom. Since that time, I do not only believe our church to be right, but I know it is right.

FRANCES I. SMITH.

TEMPLE, TEXAS,

Sept. 15th, 1884.

Dear Herald:—Since the debate between Bro. Smith and the Campbellite Evangelist, who made himself so notorious among the good citizens of Big Spring some time ago, and my dealing since the debate and former association with that sect, induce me to pen a few lines for your columns. I became a member of the Campbellite Church in the year 1872, and remained with them until the summer of 1877. During my sojourn with this sect I was a strong believer in the Bible, and would “earnestly contend for” what we called, “the faith once” for all, “delivered to the Saints.” Strange as it may seem, I never heard the Campbellites, only when mentioned myself, say anything about the gifts and blessings of the gospel of Christ. I was, in fact and in name, a Campbellite of strong faith in God, although I had never heard what the so-called Mormons believed and taught. What! Did I say I was a Campbellite? Yes, I was a Campbellite in fact and in name. What, says one, were you baptized in the name of Alexander Campbell? Yes, as strange as it may seem, I was baptized in the name of Alexander Campbell. The Campbellites may be willing to admit that I was baptized in his name, but they are loth to acknowledge the truth of being baptized in his name themselves. Here I will introduce proof from their own standpoint to sustain the affirmation that I was baptized in the name of Alexander Campbell; and if I was, then all are; for they are all baptized in the same way, and by the same authority that I was. Ask their ministers, What do the words, “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,” mean, and they tell you, “by the authority of the Father, and of the Son, and of the Holy Ghost, they were to baptize them. Then, in the name of, means, by the authority of. Ask them, did Alexander Campbell have authority from the Father, the Son, and the Holy Ghost to baptize? We think they claim no such thing; for when in counsel about the time the church was organized, the question arose, “Have we authority to baptize?” And the question was settled in this way.

“If we have authority to preach, we have authority to baptize.” We see by this they did not claim to have authority to do either, but hang the whole thing upon an “if.” When Campbell left the Baptist Church, he did so leaving all the authority he had, if any, behind him; for surely the Baptist Church took back or retained all the authority she had bestowed upon him while in her communion; and hence he was left blank, so far as authority is concerned, from that source. And as Campbell did not claim to have a revelation from God, authorizing him to baptize, he must have assumed authority, or baptized by his own authority; and it follows that all the commission or authority he had, was from and of himself, and hence he baptized by his own authority. And if “in the name of” means, by the authority of, then it follows that by the authority of Alexander Campbell means, in the name of Alexander Campbell; hence baptized in the name of Alexander Campbell. Therefore I suggest that it would be more proper, in the place of saying Campbellites, that we say, Alexander Campbellites.

EX-ALEXANDER CAMPBELLITE.

TERRA COTTA, KANSAS,

September 16th, 1884.

Bro. Joseph:—Friday afternoon, August the 29th, my husband and myself started for conference, which was to convene at Almira, Mitchell county the 30th inst. We arrived at Bro. Seers' about eight o'clock in the evening. They had all gone to prayer meeting; knew the place by the buggies that were there, and by Bro. A. Kent's team. We took what care we could of the team, partook of a lunch from our lunch basket, house being locked. Some after the hour of ten, Bro. and Sr. Seers, and a number of others came. We were invited into the house, and made welcome.

Sunday went to a grove about six miles distant. Heard a splendid discourse from Bro. A. Kent. After the sermon partook of the necessities of life brought by the sisters of the Almira Branch. Afternoon had sacrament and testimony meeting. Evening went to a school house near, and listened to an able sermon from Bro. J. H. Parsons. Monday held business meeting in a sod school house with hard benches and no desks. I thought we could realize to some extent our forefathers' school days. Went to Bro. Andes to dinner, and stayed all night. Tuesday morning started home. The next Sunday went to see and take care of one of my neighbors that was very sick, Mrs. Wilson. Tuesday attended her funeral; so I hope the Saints of Almira and others, whom I ought to have written to before, will accept this as my excuse, as I have been very busy since, and will forgive me.

I remain as ever yours in bonds,

MRS. EMELINE J. DAVIDSON.

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Summary of News.

GENERAL NEWS.

September 25th.—England is threatened with serious complications growing out of her efforts to readjust the finances of Egypt. The representatives of Germany, Russia, Austria, and France called on Nubar Pasha, the Egyptian Premier, to make formal protests against diverting the money set apart for the sinking fund to general Egyptian purposes. The *Journal de St. Petersburg* says that Russia has expressed to England her regret that the latter did not consult the other European Powers before deciding to authorize the suspension of the sinking fund. The *Gaulois* says that the Powers have notified the Khedive that the stability of his throne will be endangered if he continues to indorse England's financial acts. Threats of the restoration of Ismail Pasha have been made.

Advices from Pekin state that China is utilizing the inaction of Admiral Courbet and Gen Briere de Lisle by strengthening all the points along the coast and the southern frontier which are menaced by the French. The Chinese merchants are also preparing for what may prove to be a protracted war by importing large stocks of goods of every description, but especially of breadstuffs, on which they expect to make a handsome profit in the event of a French blockade of the ports of entry.

The encyclical letter of the Pope, which is soon to appear, denounces liberalism, but the Pope carefully explains that what is meant by “liberalism” is that political system where the civil and social elements rest exclusively upon human agency, having no connection whatever with the supernatural; in other words, the Holy Father means by “Liberalism” all systems where religion is not a prime factor in the practical politics of the State. The encyclical, however, warmly defends the principles enunciated by Mgr. Dupanloup, Pere Lacordaire, M. de Falloux, M. deBroglie, and M. de Montalembert from the attacks of overrigid Catholics, while it most vigorously denounces Liberalism in Italy, Belgium, and Switzerland. The encyclical is intended to draw together and consolidate Catholics all over the world, while strictly adhering to all time-honored traditions and principles and maintaining them in their full integrity.

A placard, signed “Committee of the Liberal Association,” posted in all parts of the city of Belgium, declares that, inasmuch as the new Education Bill has been officially promulgated as the law of the land, it ought to be respected and obeyed by all. The Liberals, by so acting, will prove to the Catholics that they will not imitate the factious opposition displayed by the Romanists toward the Education Bill of 1879. The Placard continues: “We repudiate all community with those who profit by the ferment of popular feeling to attack the bases of our national institutions with the cry, ‘Vive la Republique.’ We indignantly repel the calumnious assertions of the Catholic press, which professes to hold the Liberal Party responsible for those acts.”

The report of the ravages of cholera throughout Italy for the last twenty-four hours gives a total of 428 fresh cases and 198 deaths. At Naples there were 242 fresh cases and 121 deaths, against 264 cases and 75 deaths for the preced-

ing twenty-four hours. In the Department of the Eastern Pyrenees there were five deaths from cholera today. *Temps* reports two cases of cholera at Clichy. Typhoid-fever is raging at St. Ouen, a Paris suburb. The Prefect of Police has visited the infected districts. The last twenty-four hours nine cases of cholera have developed in the Province of Alicante; in Tarragona three. In the latter province during the same time there were two deaths and in the former seven.

Russia is about to build two ironclads at Sevastopol. These will serve as a nucleus for a future fleet in the Black Sea.

Judge Gresham has been appointed Secretary of the treasury in the place of Judge Folger deceased.

A standard weekly newspaper has been substituted in the public schools of Anita, Iowa, for the ordinary Fifth Reader. The experiment, if it works well, will be tried in other places.

September 26th.—Two corvets built for the Chinese Government at Kiel have been prevented from leaving that place under the German flag.

There is a notable revival of activity among the Carlist leaders throughout Spain, and especially in the Provinces of Catalonia and Valencia. This fact is attracting serious attention at Madrid, where the demands of the Carlists and other extreme Catholics are daily becoming more imperative and arrogant. The Government of Premier Canovas has hitherto chiefly feared the Liberals and the extreme Republicans of the Vorilla school. In order to curb the growing power of these parties the Government has in many cases thrown the weight of its support on the side of the Carlists. The latter have thus become convinced that they will hold the balance of power in the Cortes, and are pursuing an aggressive policy for the first time since 1876 on the strength of that belief. It is now said that the Ministers sorely repent having interfered in the elections in behalf of the Carlists, and find that, instead of being merely tools to be used for a purpose and then thrown aside, they are likely to prove inconveniently powerful, either as allies or opponents.

Messengers from the friendly tribe of Amarars came into Suakin today. They ask for a supply of food and arms to enable them to continue their successful campaign against the Hadendowas. The messengers declare that the rebels are unable to move on account of many of their number who are suffering from wounds. The great leader, Osman Digma, has only 200 followers at Tamai. The rest of his adherents have been dispersed through want of supplies. Handoob is unoccupied and the road to Berber is clear of the enemy for many miles.

Reports of the ravages of cholera throughout Italy during the last twenty-four hours give a total of 452 fresh cases and 212 deaths. At Naples there were 20 fresh cases and 95 deaths, as against 242 cases and 105 deaths the preceding twenty-four hours. At Genoa there were five fresh cases and twenty deaths.

During the last twenty-four hours there has been a total of eight fresh cases of cholera and seven deaths in the provinces of Barcelona and Alicante.

The great question at present in Chili, South America, is the definition of the relations between Church and State. There has been a good deal of discussion on the subject in Congress, but

liberal ideas seem to prevail. Complete separation of the Government and the Church seems probable.

Leavenworth, Kan., has been selected as the location of the new Western Branch of the National Soldiers' Home.

Pleuro pneumonia is spreading rapidly among the Frisbie and Lake herd in Kentucky.

September 27th.—In Egypt Gordon continues to bewilder everybody. Wolseley's expedition is gradually dwindling, until audacious speculators declare that he will arrive in Khartoum at the head of a cavalry escort. Then it is further prophesied that Gordon will stick to his craze of smashing the Mahdi. Bismarck is ostentatiously siding with Ferry. The circle of protests against the suspension of the law of liquidation is complete and staid, and semi-official German journalists rail against the violence of English action and the pretense of the pious Gladstone, as they sarcastically style the Premier, as loudly as the most irresponsible of the journalists of the Paris boulevards. Even the most faithful Gladstonian organs hardly attempt to deny that the Boers have flagrantly broken their treaties, insulted the British flag, killed English officers, enslaved English allies, and the *Pall Mall Gazette* welcomes to its columns the letters of a Cape Colonist, who describes the word of England to her African allies as having proved a fraud and a lie.

The Copyright Congress at Berne, resolved that authors belonging to the union shall enjoy equal rights with natives of all contracting countries, subject to the laws of the country where the work originated, or in case of unpublished manuscript to the laws of the author's country. These rules are to apply to authors publishing their works in a country belonging to the union of which they are not natives. The authors are to enjoy ten years' exclusive right to translation in all countries belonging to the union. The publication of extracts or entire pieces of scientific works or works of instruction will be permitted, provided the author's name is given. The musical works to be protected include arrangements or compositions based on themes from original works. A permanent international protection bureau is established.

The French operations against Phuny and Myluong have been successful. The French are now entirely masters of the situation along the River Day.

Reports from the cholera-infected districts of Italy for the last twenty-four hours give a total of 360 fresh cases and one hundred and ninety-three deaths in the City of Naples. Number of cases of cholera at Genoa in Twenty-four hours, thirty-eight: deaths, twenty-two. Sixteen deaths from cholera reported today in the South of France. The official reports of the Health Department show that the health of Paris is excellent. There were six deaths by cholera at Marseilles today.

September 28th.—The German Government is pushing with great zeal the construction of the torpedo boats for which appropriations were made at the last meeting of the Reichstag. Some of the boats that have been completed were tested recently and gave satisfaction.

The police authorities of Vienna are greatly pleased with the haul that they have lately made of Anarchistical plotters. They believe that in the wholesale arrests which have taken place during the last few weeks every member of

Johann Most's revolutionary committee in Austria has been captured.

The old saying that greed prompts conquest is again illustrated in French financial circles. There are many people throughout France who look upon the conquest and permanent occupation of Tonquin by French troops as a certainty. This belief has been utilized by a party of financiers in Paris, who have organized a syndicate to develop the mines of Tonquin. The syndicate has issued a most attractive prospectus and its stock is being eagerly purchased.

A fresh case of cholera was reported today at Rome, Italy, the patient being a soldier. In the Kingdom of Italy the last twenty-four hours there have been reported 408 new cases and 222 deaths, including 116 cases and 74 deaths at Naples and 39 cases and 25 deaths at Genoa. Since the outbreak of the disease in Italy 13,220 persons have been attacked and 9,480 have died. During the last twenty-four hours throughout the cholera-infected districts there have been eight new cases and six deaths. There were three deaths from cholera in Southern France today. Of the six suspected cases reported at Oran, five have proved fatal.

A letter from Berlin to a prominent gentleman of New York city contains a very interesting communication concerning the alleged discoveries by Dr. Blendmann, a professor in the Royal Academy in Berlin, of evidence that the moon is inhabited. Dr. Blendmann professes to have discovered that the telescopic observations made up to the present time have given a negative result on account of the excessive light that irradiates from the lunar disk which prevents an exact examination of the surface. Dr. Blendmann softened the light by using the condensed smoke of camphor. He had to make hundreds of trials before finding the exact measure of softening required to obtain a perfect image of the moon. He then took with a reflecting telescope a very detailed and correct photographic view of the disk of the moon, which he afterward exposed under a powerful solar microscope. The circle obtained in the photograph had in the microscope a diameter of over thirty-three feet. In this way, the story is, he was able to perceive that what have been believed to be seas are really regions covered with rich vegetation, and what have always been taken for mountainous regions are deserts and seas. One can see, the letter says, with striking distinctness, cities, towns, and villages, and there are strong indications of industry and commerce. With a full moon Dr. Blendmann has obtained photographic views so distinct that they indicate that if larger telescopes could be used the discovery would be still more completely confirmed.

September 29th.—It is reported that the Empress of China has concluded to make a treaty of peace with France.

One of the British dynamite companies, replying to Sir William Harcourt's suggestion that its factories be guarded night and day, says that it would involve an expense of \$625,000 per annum. It is also urged by the company that all the dynamite used in recent outrages was of American manufacture. In order to protect the British manufacturers it is suggested that a duty be levied on all imported dynamite.

The report of the cholera in Italy for the last twenty-four hours gives a total of 355 fresh cases and 212 deaths, including 171 cases and 100

deaths at Naples and 95 cases and 55 deaths at Genoa.

There were eleven deaths from cholera in the southern provinces of France, including the Vicar-General of Nimes. Four cholera patients are still under treatment at the Bon Rencontre Hospital and one at the St. Mandrier, where there has been one death today. Six French passengers from Cochin China on the steamer Abdel Ker, which put in at Bona, Algiers, for quarantine, died of cholera after having been landed and placed in a hospital. There were five deaths from cholera at Marseilles to-day.

The London *Times'* Hong Kong dispatch says the French stopped and searched English regular trading steamers at Frehkien and Hai Loong, in the Channel of Formosa. There is great irritation in consequence of this high-handed proceeding. Neutral steamers conveying soldiers and munitions of war to various quarters in this section of the world are alarmed at their prospects if this shall not be resented, and it is regarded as likely to be a source of probable complication with foreign Powers.

Sept. 30.—The Cholera Commission appointed to examine the epidemic at Marseilles, France, have submitted a report. They state that they followed the progress of the disease by hourly examining the blood of persons stricken. They found that in each case at first a few of the globules presented an unhealthy appearance; then a third were affected; then one-half, then two-thirds, and finally death resulted. An important fact was developed that all the globules were not simultaneously affected. Six deaths from cholera are reported in different parts of France to-day.

Reports of the cholera epidemic during the last twenty-four hours show a total of 421 fresh cases and 229 deaths, including 122 cases and fifty-one deaths in Naples, and sixty-six cases and sixty-seven deaths in Genoa. The steamer Entella, arrived from Genoa at Cardiff, Wales, has several of the crew sick with cholera. The vessel is in close quarantine.

Oct. 1.—There were 433 new cases of cholera and 197 deaths in Italy. There were 57 deaths at Naples and 52 at Genoa. Six new cases of cholera and two deaths were reported in Spain.

It is proposed by some English engineers and capitalists to connect the Baltic and Black Seas by means of a canal from the Danube near Vienna to the Oder near Breslau. The distance is about 200 miles.

Oct. 2.—The total number of deaths from cholera in France, last week was 177, against 210 for the preceding week. There were five deaths from cholera in France to-day, including two at Toulon. The Bon Rencontre Hospital at Toulon is closed, and there is only one patient in St. Maudrier. The reports of cholera in Italy the last twenty-four hours show a total of 321 fresh cases and 194 deaths, including eighty-two cases and fifty deaths at Naples and forty-five cases and nineteen deaths in Genoa.

In consequence of the protest, Italian Consul the Sultan of Morocco has dismissed from office and imprisoned the Governor of Demnah, who is charged with having tortured Jews.

Advices from South Australia state that the Assembly has passed a law abolishing judicial oaths.

Dynamite outrages have been perpetrated at Cirvy Le Noble, near Macon, France, causing

great damage. The inhabitants of the town are greatly alarmed.

Advices from South Africa state that Herr Luderitz, the founder of the German settlement in Angra Pequena, has warned off Capt. Spence, the lessee of the Imperial and Colonial Government, from the Guano Islands, in the vicinity of Angra Pequena.

The Berlin *Kreuz Zeitung* states that several prominent English Conservatives intend to visit Berlin, Vienna, St. Petersburg, and Paris, to confer with the conservatives at those cities with regard to the adoption of anti-Anarchist measures by the various Governments.

Advices from Adelaide, South Australia, state that the Duke of Manchester has started upon his return to England. During the travel of his party in the northern territory they were attacked by blacks, and some of the party were killed. The Duke himself narrowly escaped with his life. Parties have started in pursuit of the blacks to revenge the lives of the killed in the encounter.

The Castle Island branch of the Irish National League, by a vote of 70 to 3, has finally expelled Kinney, the President, because he shook hands with Earl Spencer, Lord Lieutenant of Ireland.

Gov. Glick, of Kansas, has proclaimed a quarantine of sixty days against cattle from the States of Kentucky, Iowa, Nebraska, and Missouri. The importation of Jersey cattle from any State is prohibited.

FINANCIAL AND CROP REPORTS.

The exports of wheat for the week ended September 6 were 2,226,768 bushels, against only 1,433,775 in the corresponding week of last year. For the fortnight from August 25 to September 6 the exports were 4,992,673 bushels this year, against 2,771,317 last year, an increase for this year of 2,221,356, which the increase in the exports of flour would swell by nearly another half-million bushels. Hence it appears that so far from there being no foreign demand, or less than there was, there is a market abroad for our surplus which takes almost two bushels this year for one taken last year.

The imports of dry goods at New York for the week ending September 26, aggregated \$2,063,600, against \$2,264,000 during the corresponding week of last year.

The cotton trade in England is in a bad way, and never were there more determined efforts to check production than within the last month. Fifty companies with 6,000,000 spindles work only four days a week, and suspended all operations for a whole week while the artisans were enjoying an annual holiday. "Production has surpassed demand, and 40,000,000 spindles," sighs a Manchester journal, "are now turning their produce into an overweighted market." The shipping trade, on the other hand, is working up, the scare about the navy inducing the hope of large orders on the Tyne.

Ninety-two firms in America engaged in the iron trade are in favor of restricting the production of pig-iron, while but thirteen firms are opposed to such a course.

During the week ending September 27, \$6,889,728 worth of merchandise was received at the Port of New York from foreign countries.

The *Mark Lane Express* in its weekly review of the corn trade says: "The autumnal weather was intermittent with rainfalls, which have been unfavorable for threshing. Deliveries have con-

sequently been of a restricted nature. Sales of English wheat the last week 77,639 quarters at 33 shillings per quarter, against 72,844 quarters at 41 shillings per quarter the corresponding week last year. Barley is tending downwards, and the crop of 1884 is below mediocrity. Beans and peas are tending in favor of buyers. The markets for foreign wheats is unimproved, and the supply is oppressively large. The market for flour is against sellers. Maize is weaker throughout the country. Barley is selling at very low prices. Oats dull; off coast cargoes quiet. There were eight arrivals this week and seven sales. Six cargoes were withdrawn, one remains, and sixteen cargoes are due the ensuing week."

The clearing-house statement for last week shows a falling off of 30.1 per cent in the aggregate clearances of twenty-six leading cities as compared with the corresponding week last year. The decrease in New York was 35.7 per cent; in Chicago 7.4 per cent; outside of New York 13.1 per cent. Milwaukee and Kansas City are the only points where there was an increase.

A new gas well has been established at Pittsburg, Pa. The vein was struck at the distance of 1,200 feet below the surface.

Heavy rains and floods and the maintenance of cholera cordons and lazarettos are paralyzing trade throughout Spain. The working classes are suffering greatly, and it is expected that their distress will increase during the coming winter.

The hosiery manufactures of Nottingham, England, have given notice to their employees of a reduction of wages, owing to the dullness of trade and foreign competition.

It may be doubted if there ever was a time when the mills of Minneapolis, Minn., turned out as much flour as they are doing now. Every mill is being called upon for the last barrel that it can produce, and the totals are attaining a lofty height. It is a period of big runs, and as the new crop comes into more general use the mills promise to show even more astonishing results. The total flour production last week amounted to 139,626 barrels, against 119,285 the previous week and 82,000 barrels in 1883. This is an average of 23,271 barrels daily, or within about 3,000 barrels of what the maximum capacity of the city is rated at. When it is considered that one mill of 600 barrels capacity is not being operated at all, although rumors are current that it will now soon be started up, while two or three others lost one to two days' time by accidents, this output of flour is something wonderful. The present week, however, gives promise of piling up even a larger amount. Twenty-one mills are being worked to their greatest capacity, and having all the power they need, are not unlikely to approach close to a daily production of 26,000 barrels—their maximum rated capacity.

Three or four mills are running on new wheat exclusively, the others using from one-third to one-half, and millers speak very highly of its fine milling qualities. It is conceded to be superior to last year's crop, and flours "like chalk," as one miller puts it. It is comparatively dry, has a greater amount of gluten, and consequently gives the flour greater strength, makes a flour of fine color, and has a very thin bran. Those mills that have so far run on it entirely have been able to make a greater amount of flour in a given time, and it finds high favor among the operative millers.

The following were the receipts and shipments from Minneapolis for the weeks ending the dates given:—

Receipts.	Sept. 30.	Sept. 24.	Sept. 16.
Wheat, bushels	944,460	901,600	610,960
Flour, barrels	375	378	898
Millstuffs, tons	32	73	12

Shipments:	Sept. 30.	Sept. 24.	Sept. 16.
Wheat, bushels	67,310	38,080	37,520
Flour, barrels	130,081	124,085	87,777
Millstuffs, tons	1,524	2,739	1,791

The wheat in store in Minneapolis elevators, as well as the stock at St. Paul and Duluth, is shown in the appended table:

Minneapolis:	Sept. 29.	Sept. 22.
No. 1, hard, bu	187,364	54,871
No. 2, hard, bu	38,655	73,097
No. 1, bu	305,514	208,635
No. 2, bu	63,409	87,168
No. 3, bu	5,972	10,759
Rejected, bu	42,305	54,622
Special bins, bu	105,985	40,288
Totals, bu	749,204	529,440

With the amount in store at the transfer elevator, which is not included in the above table, the local stock is brought up to 796,304 bushels.

St. Paul:	Oct. 1.	Sept. 24.	Sept. 17.
In elevators, bushels	71,500	61,000	63,000

Duluth:	Sept. 30.	Sept. 23.	Sept. 17.
In elevators, bush.	1,122,351	1,204,130	1,502,800

Under ordinary circumstances the heavy receipts of wheat the last week would have greatly depressed prices, but the week has been noted for steadiness, with occasional advances, the close showing a firm market at an advance of one-half to one cent all around. The purchases by millers on 'Change and an increased demand from outside contributed to hold up the market. The weather has been very wet and cold, and the general feeling is bullish. Reports indicate that there is still considerable old wheat at country points, but it does not come in very fast.

Following were the highest and lowest new wheat prices by grade on 'Change during the week ending to-day, together with to-day's closing prices and the prices one year ago:

	Highest.	Lowest.	Closing.	Oct. 1, 1883.
No. 1 hard	79¾	78	78½	\$1,03¾
No. 2 hard	75	73¾	75	99
No. 1	70	69	70	95½
No. 2	66	64	66	90

FIRES—STORMS—ACCIDENTS.

Sept. 25.—Loss by fire at Neponset, Mass., \$240,000. Memphis, Tenn., box factory, \$15,000. Pittsburg Pa., \$180,000. St. Ann, Ont. \$15,000. Monroe, La. steamer, \$15,000. Syracuse, N. Y., \$20,000.

Sept. 27.—The Rockingham House at Portsmouth, N. H., was destroyed by fire this morning. The loss is estimated at \$75,000. All the guests escaped, but most of them lost considerable jewelry and other property.

The reign of terror inaugurated at Cleveland, O., three weeks ago by fire-bugs is at its climax, and not a citizen of Cleveland is to-night free of apprehension for the safety of his property. Everywhere the utmost anxiety prevails, and extra precautions are being taken for the protection of property. "What is the city coming to?" is the question asked by anxious citizens to-night. Threats of lynching are freely indulged, and it would go hard with the incendiaries if they were

caught committing an act of arson. There is talk of organizing vigilance committees to take matters into their own hands, but there is little likelihood that such extreme steps will be taken. No arrests have been made yet, and there are no clues by which to trace the criminals. At two o'clock this afternoon occurred one of the most destructive fires since that of last Sunday night. It was started in the lumber yard of the Cleveland Sawmill & Lumber Company, and was only controlled after burning through the long trestle of the Connotton Valley Railway, fifty feet of which were burned away, cutting off the trains of the road from access to the depot. The loss was \$8,000. Shortly after 4 o'clock, while the entire fire department of the city was engaged at the lumber fire, a small boy standing near the Connotton depot observed a man steal his way to a pair of passenger-coaches standing on a side-track. In a few moments flames began to issue from one of the coaches, and the cars were soon wrapped in flames. An engine ran up and pulled them to a vacant space below, where they were completely gutted before the fire was extinguished. The cars when fired were standing very near the depot and in the midst of a dense mass of wooden buildings. The Greene Block, No. 134 St. Clair street, was set on fire about five o'clock. Two packing boxes soaked in oil were the kindlings used. Prompt action prevented much damage. Purdy & McNeil, one of the largest lumber firms in the city, to-day received a letter from Chicago warning them that their vast stocks would be in ashes before Monday. The letter was without signature and was neatly and correctly written. The Thomas (Manning) machine-shops have also received an anonymous warning that their works will also be destroyed in the near future. These notes are probably intended to divert attention from the real field of proposed incendiary operations.

Loss by fire at Williamsburg, L. I., \$75,000. Madison, Wisconsin, \$3,000. Pleasantville, Iowa, \$6,000.

Sept. 29.—Three more fires supposed to be of incendiary origin were discovered at Cleveland, O., early this morning, but the flames were subdued before they had caused much damage. Two men were arrested on the charge of having started one of the fires.

Another attempt was made to-day to fire a stable by incendiaries at Allentown, Pa. Excitement runs high to-night. Mayor Shimes called a meeting of citizens, at which the strongest measures were adopted to apprehend the firebugs. Last night the city was patrolled by twenty-three extra policemen. The force will be strengthened if necessary. Loss by fire at Warsaw, Wisconsin, \$8,000. Omaha, Neb., \$20,000.

A cloud-burst at Pachuca, Mexico, the afternoon of the 27th caused a terrible inundation. The amalgamating-works were destroyed, and considerable silver under treatment was lost. It is estimated that thirty persons were killed. A great deal of property was destroyed and many cattle drowned.

Two trains collided near Farmington, W. Va., killing three men, and injuring four others.

Sept. 30.—The Pennsylvania Salt Company's acid manufactory at Natrona, near Pittsburg, was destroyed by fire. The loss is about \$100,000.

An incendiary attempted to burn the Nickel Plate freight depot, at Cleveland, O., but was frustrated by an employee. Loss by fire at La-

chine, Quebec, \$25,000. Louisville, Quebec, \$25,000. A destructive forest fire is raging in Dinwiddie county, Virginia. Loss by fire at Goshen, Ind., \$3,000. Wheatland, Ind., \$3,000.

The cyclone which passed over Bradford, Pa., Sunday, grew in power as it passed over the New York State line. The Village of Shongo, eight miles south of Wellsville, is to-day a scene of death, ruin, and desolation. Two persons were killed outright, about twenty were badly injured, and thirty buildings in the business portion of the town were destroyed. The cyclone came from the south-west and was evidently at its highest when it struck Shongo. Horses, pigs, cattle, and poultry were killed, and orchards destroyed. The cyclone belt was narrow, and its duration only for a moment or two, but there was a terrific and destructive force wrapped up in it. After plowing a narrow area of wreck among the forest trees over the hill to the south-west to the doomed village the current settled down, and, crossing the valley at a wild speed, struck the quiet Village of Shongo, more than two-thirds of which is a ruin to-day.

A destructive cyclone passed over the Lehigh Valley Road, about six miles beyond Towanda, Pa., Sunday night. The width of the cyclone was about a quarter of a mile. It came from the west, and everything in its course was damaged or wrecked. Some of the stoutest trees were uprooted and carried away; buildings were overturned, and many of them shattered to pieces. In one place cattle were killed and five persons injured.

October 1st.—A destructive fire has broken out in the woods near Disputanta Station, Prince George County, Va., thirteen miles from Petersburg, on the Norfolk & Western Railroad, and a large quantity of cord-wood belonging to the company has been burned. The forest fire in Dinwiddie County is still burning, but hands are at work fighting the flames.

The famous Glen House at the White Mountains was burnt to-night. The wood caught fire from the burning buildings and present a grand spectacle. It is impossible to obtain particulars to-night. The house was closed to-day for the season. Loss by fire at Boston, Mass., \$20,000. Near Manteno, Ill., creamery, \$10,000. Alexandria, Va., \$10,000.

Oct. 2.—The shops of the Alabama & Great Southern Railway at Meridian, Miss., were destroyed by fire. Loss \$250,000.

Advices from India, Asia, state that a collision occurred on the Eastern Bengal Railway in which sixty persons were killed and injured.

Last evening some miners at a saloon at Excelsior, Iowa, got to drinking, and one William Harrison took up a can containing ten pounds of sporting powder. From a lighted pipe in his mouth fire dropped into the powder. The explosion killed Harrison. William and Walter Patterson were seriously injured. John Carr was fatally wounded. Six others were badly injured. The saloon was destroyed.

Prosperity is not without many fears and distastes; and adversity is not without comfort and hopes.

ADDRESSES.

Thomas W. Smith, 1787 Seventh Street, Oakland, Cal.
E. C. Brand, Box 39, Tabor, Fremont county, Iowa.
W. W. Blair, Lamoni, Decatur Co., Iowa.
Jason W. Briggs, Wheeler, Pottawattamie Co., Iowa.
Frank P. Scarcliff, Lamberta, Baldwin Co., Alabama.
Thomas Nutt, Detroit City, Becker Co., Minnesota.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Selected Poetry.

IT IS NOT IN VAIN.

Selected and Revised by Bro. Joseph Devosnap.

"I have labored in vain," a Teacher said,
And his brow was marked with care;
"I have labored in vain," he bowed his head,
And bitter and sad were the tears he shed,
In that moment of dark despair.

"I am weary and worn, and my hands are weak,
And my courage is well nigh gone;
For none give heed to the words I speak,
And in vain for a promise of fruit I seek,
Where the seed of the word is sown."

And again with a sorrowful heart he wept,
For his spirit with grief was stirred;
Till the night grew dark, and at last he slept;
And a silent calm o'er his spirit crept,
And a whisper of peace was heard.

And he thought in his dreams that his soul took
To a blessed and bright abode; [flight,
Where he saw a throne of dazzling light,
And harps were ringing, and robes were white,
Made white with a Savior's blood.

And he saw such a countless throng around,
As he never had seen before;
Their brows with jewels of light were crowned,
And sorrow and sighing no place had found;
For the troubles of time were o'er.

Then a white-robed minstrel came forth and said,
"Joy, joy, for thy trials are past;
I am one that thy precious words have led
In the narrow pathway of life to tread,
I welcome thee home at last."

And the Teacher gazed on the speaker's face;
He had seen that face on earth,
Where, in accents mild, in his wonted place,
He had told his charge of a Savior's grace,
And the need of the water birth.

Then the Teacher smiled, and an Angel said:
"Go forth to thy work again;
It is not in vain that the seed is shed;
If only one soul to Christ is led,
Thy labor is not in vain."

Then the dreamer woke, and his knee he bent,
In grateful, child-like prayer;
And he prayed till an answer of peace was sent,
And faith and hope, as a rainbow blent,
O'er the clouds of his earthly care.

And he rose in joy, and his face was bright,
His sorrow and grief had fled.
And his soul was calm, and his heart was light;
For his hands were strong in his Savior's might,
As forth to his work he sped.

Then rise, fellow Teachers, to labor go;
Wide scatter the precious grain;
Though the fruit may never be seen below,
Be sure that the seed of the word will grow,
Toil on in faith and thou soon shall know,
Thy labor is not in vain.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

BRADEN'S DOINGS.

BRO JOSEPH:—On coming to this place the 18th inst., as I alighted from the train, Elder Clark Braden, Campbellite, entered the cars for St. Louis, leaving a proposition, in writing, to discuss the questions,—Did the world need further revelation than the Bible when Joseph Smith claim-

ed to receive revelation from God; and, was Joseph Smith a prophet of God as claimed for him in Book of Mormon, Doctrine and Covenants, Book of Abraham and other professed revelations.

The branch here, the evening of the same day, took action on the matter, accepted the challenge, and wrote to Elder E. L. Kelley to come and affirm the propositions at his earliest convenience. It was thought best to call Bro. Kelley, (1), because he so signally "vanquished" the Campbellite Champion at Kirtland, and Wilber; and (2), because Braden falsely stated here in his lecture on Mormonism, Monday night, the 15th inst., that the Reorganized Church had "gone back" on Bro. Kelley, admitting that he was defeated in the late discussion at Kirtland; and, (3), for the reason that Mr. Braden stated divers things in respect to that discussion, and the book containing it, which Bro. Kelley, better than any one else, is prepared to refute; and, lastly, because Bro. Kelley is, by experience, thoroughly acquainted with the tricky, and dishonest methods of said Mr. Braden, and is therefore prepared to detect and expose them. Mr. Braden lectured here on Mormonism for the manifest purpose of creating prejudice against the Saints, against Bro. Kelley's work in their late discussion, and to enlist popular sentiment in favor of himself and his efforts in said discussion.

He does not seem willing to let the discussion go to the public on its inherent merits, but he would rather go to the people first and fix it up, and so create favorable impressions with them, so far as he can, in behalf of himself, and bad impressions against Elder Kelley's work and against the Saints. But he will finally fail in this; for no person of good sense and the love of truth and right who carefully reads that discussion, but what will decide, as did the citizens of Kirtland who heard it, that Elder Kelley "vanquished" Mr. Braden on every issue, and maintained the dignity and honor of a true minister of Christ; and that Mr. Braden did his work chiefly by constantly pouring forth a flood of filthy falsehood, slimy slander, and unsupported statements. His speeches leave no doubt but that he is well worthy of the charges made against him for perversion made by A. Wilford Hall as found on p. 90, and by the editors of the *Fall City Journal*, and *Table Rock Argus*, p. 353, of the Debate. On reading the sworn evidence on pages 382 to 396, the reader can see the malignant, desperate, and futile efforts of the man who proclaimed "war to the knife, and the knife to the hilt," against Mormonism. Under Appendix A, p. 382, he introduces the evidence of a man who for more than fifty years has, confessedly, done all he could against Mormonism, and in this evidence he contradicts the testimony of David Whitmer, the examining committee, and all those who have examined the original manuscript. Besides this, the original manuscript of itself shows, when compared with the first edition of the Book of Mormon, that said manuscript was punctuated and capitalized at the time

it was first written, except in a few instances. Braden introduces a fellow minister, Mr. Moss, whose testimony, when analyzed, is most damaging to himself, but falls harmless at the feet of the Saints; for this, Mr. Braden's chief witness, on oath confesses he would have stolen the sacramental wine from a sacrament service (a penitentiary offense) if he had had his cloak on! (See pages 384-5). He also confesses to have purloined a revelation from Martin Harris' hat. He confesses to having played the hypocrite, and to perpetrating some shameful trick on a young married lady during service. Braden seeks to make him say bad things about the Saints and the chief men of the Church, but in this he signally fails, and only makes the poor old dolt expose his own depravity.

Another of Mr. Braden's strong(?) witnesses succeeds in showing how he imposed on the hospitality of the Saints, in early times, how he, too, played the hypocrite in sacred matters; and further, that he knew nothing bad about the reputation of Joseph Smith, Sidney Rigdon, Martin Harris, Oliver Cowdery and others, and lastly; that he did not believe in the spiritual blessings claimed by the Saints. If this witness had lived in the days of the early Christians, undoubtedly his unbelief in such things would then have been equally as great. The sworn testimony of Harmon, Sanborn, Plaisted, Bond, and Rich, (non-Mormons), will stand and be received as authentic and reliable testimony in favor of the general good character of Joseph Smith, his fellow-witnesses, and the Saints, while the bare charges, slanderous statements, and manufactured testimonies of Howe and Co., Clark Braden and his like, will perish in their own rot, and be abhorred by all righteous people.

But, I must not close until I notice the fact, that when Mr. Braden's witnesses don't testify to suit his theories, he says they don't remember correctly! or they are mistaken! or, they lie! (see pp. 44, 64, 65, etc.) For Mr. Braden to use the persons so long as he can make their testimony suit his plot, and then when their testimony is flatly and squarely against his theories, to kick them aside and insult their character is enough to make them cry out from their graves and rebuke his folly and meanness.

We hear Mr. Braden intends to write a supplement to his efforts in the debate. This can only mean he is not satisfied with them, and knows they are faulty. His "knife" is now bound to him, with the keen weapon of Elder Kelley just in proper place, and the more Mr. Braden struggles the deeper will be his hurt, and the more apparent his utter defeat.

Before closing permit me to say that Mr. Braden's statements that Elders Marks and Gurley were ever editors of the *Herald*, (see p. 377), are not true; also his statement on p. 356, that I was the editor of Mother Smith's History, and that I admit that Joseph the Seer "began his course by witching for water with a witch hazel rod, and peeping for stolen articles and lost articles," or that he dug for money, and superintended a gang of knaves and dupes

in such work, is false in fact, malicious in spirit, and just in keeping with the innumerable false and vicious statements as I have read them in said debate. I am confirmed in the fact that the Nebraska Editors page 353, are entirely correct.

W. W. BLAIR.

STEWARTSVILLE, Mo., September 23d, 1884.

WHEN WILL THE SAINTS FIND REST?

BELOVED HERALD:—In treating this subject and endeavoring to answer this question according to the revelations of God's word, I desire that I may be aided by his Spirit. In canvassing this subject, I shall be under the necessity of setting certain stakes; but I shall endeavor to so place them, that if they are not set in truth, and well tamped down with the word of God, that other writers can pull them up, and place them where they belong.

The rest referred to, is the great Sabbatical year of *peace and rest* that awaits the Saints of God; not the Millennium, but that which is to commence *at the end* of the Millennium, or soon thereafter; perhaps immediately after the "little season," referred to in Revelations 20: 3. That the Millennium may be called a day of rest, a rest from persecutions, and from the besetments of sin and the temptations of Satan, I do not deny. But that it is not the great Sabbatical year, (thousand years), or day of rest, of glory and exaltation that awaits the Saints of God, we will try to prove; and in so doing take from the infidel one of his weapons against the Bible; viz., That Adam did not die in the day that he ate of the forbidden fruit.

Webster defines *rest*: "To cease from labor; as God in the beginning, after creating or making the earth and all that is therein." *He rested from all his works.* Is the Millennium a day of rest? (I have and shall continue to use the term *day*, when applied to rest, or ceasing from labor, be the length of that time what it may; that can be determined by the context. Such a day as God hallowed when he rested from all his works. Does it come in the proper period or time? "Six days shalt thou labor, and do all thy work; but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work." Are we not here as much commanded to labor six days, as we are to cease to labor, or work on the seventh day? Now if we can prove that the six days in which God created the heavens and the earth, Gen. 1: 1, and the seventh day on which he rested from all his works, Gen. 2: 2, were each one a thousand years of our time; and that he hallowed, consecrated, set apart, the seventh day as a day of rest, as an example for us to follow; that he has given no laws to us to be binding on us, that he has not himself honored by first setting us the example, as Jesus did in the waters of baptism; if so, is not the example as continuous and lasting as is the command? This granted, then as God after the creation of this world and all its belongings rested from all his works; then does he not continue to observe every seventh day, or period of time that to him is a day?

It is said that Joseph the Seer taught that God was a personage, and had a home, a planet on which he dwelt, as we do on this planet or earth; that this planet, (called Kolobe), revolved on its axes once in a thousand years of our time. But though I be not able to give book, chapter and verse, is it not in harmony (so far as the time is concerned), with Peter; 2 Peter 3: 8, who says that "One day with the Lord is as a thousand years, and a thousand years as one day." If this be true, that God was six thousand years in creating the heavens and the earth, for yonder bright luminary was not made till the fourth day, nor man till the sixth day; then the evening and the morning of the first, second, third and fourth days were not measured by our time-piece, the sun; and if they were not, why need we suppose the fifth, sixth and seventh days were? Hence, if the creation was performed by the diurnal rotations of the planet Kolobe, in six revolutions of the same, are we not forced to the conclusion that the seventh day, in which God rested, was measured by the same time piece? If this is so, does it not help us out of the dilemma that the infidel urges, when he says that God told Adam that *in the day* he ate thereof, (the forbidden fruit), he should surely die; and then tells us that he lived to be nearly a thousand years old. In what day did Adam eat of the forbidden fruit? Was it not the seventh day? The Sabbath of the Lord? Yes, mark the expression, the Sabbath of the Lord. It was the day in which God rested from his labor. If as Peter has said, that "One day with the Lord is as a thousand years," then Adam became subject to death on the very day that God rested from his work, and died the natural death of the body before the close of that day; and God's words have proved true. I thought it necessary to come to some correct division of time, before I could successfully and truthfully answer my question. I have asked two questions: Is the Millennium that day of rest? Does it come in the right period of time?

In answering the first question turn to the sixty-fifth chapter of Isaiah, seventeenth verse:

"For behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."

This is to be in the millennium, is it not? Twentieth verse:

"In those days there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall not die, but shall live to be an hundred years old; but the sinner living to be an hundred years old shall be accursed."

Yes, this certainly must be in the Millennium. Twenty-first:

"And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them."

Then they are to toil and labor with their hands, are they not? Twenty-second:

"They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

Notice, "The work of their hands."

This does not look much like a day (period of time) of rest; a day in which there is to be no manual labor, or work done, any more than it does in verse 23, "They shall not labor in vain." Inspired Translation. Hence we can see that the Millennium does not answer the question, "When will the Saints find rest?" Nor does it come in the right period of time. If as I have said, that God has given no laws to be binding upon his children by adoption, that he has not himself honored, even the similitude of the tabernacle, and the ark of the covenant was had in heaven; for Moses was commanded to make everything according to the pattern shown him in the mount. Then if God rested only the seventh day, or seventh thousand years, and then went to work again; for we read that there is no end to his works, will he not at the expiration of his next week of six days, six thousand years, commence another Sabbath of rest? Will there not be the same necessity for him to keep that day as there was for him to keep a day of rest six thousand years ago? As he is without variableness or shadow of turning, and his course is one eternal round, then the day of his resting from the creation of this world and its belongings, was during Adam's lifetime, and seventy years longer. That is, if "one day with the Lord is as a thousand years, and a thousand years as one day." (See Job 10: 4, 5; Psalms 9: 4; 2 Peter 3: 8). It is said to be four thousand years from Adam (his birth or creation) till Christ; it now (at Christ's birth) lacks two thousand years of being six thousand years from the creation. When the seventh thousand years will begin, the Millennial reign of peace will be ushered in. But if the Lord's Sabbath of rest lasted a thousand years, then his next seventh day, or thousand years of rest, will begin at the end, (or soon after), of the Millennium. This will be as I have said, a glorious reign of peace and rest for the Saints of God; a rest from the temptations of sin and Satan, and from persecutions; but not from toil and labor, as I have proven from Isaiah 65: 17-23. Satan is to be bound during this thousand years, and then he is to be loosed for a little season. Rev. 20: 1-3. This little season is an indefinite length of time. He (Satan) is to be loosed for a certain purpose; but that he may not encroach upon the time (one thousand years) of the Millennium; nor yet upon the great Sabbatic day of rest, we will suppose that little season to be an hundred years. To do this, the Millennium must commence at or before the year nineteen hundred of the Christian era. This will be in harmony with the teachings of Jesus, where he says: "Except those days be shortened, [hastened], no flesh should be saved." It is said that it was made known unto the martyr, that if he was faithful and lived to a certain age, eighty-five or ninety years, (am not positive which), that he should live to see the second coming of the Son of Man. Either of these figures would bring his second advent before the close of the present century. The writer, with many others, heard one of our elders, Bro. Jack-

son Goodale, say at a General Conference held in Plano, Illinois, that he heard Joseph Smith say on the stand, at a General Conference, held at Nauvoo, just prior to his death, in treating upon Christ's second advent, and in referring to the teachings of William Miller on that subject, he told the Saints not to be alarmed about Miller's set time. He then spoke as if by the spirit of prophecy; and asked these questions:

"Will he come in twenty years? No, he'll not come in twenty years. Will he come in thirty years? No, he'll not come in thirty years. Will he come in forty years? No, he'll not come in forty years. Will he come in fifty years? Yes, he will come inside of fifty years."

This will bring the second coming of Christ within the present century. It will give him and his saints one thousand years Millennial reign on the earth; also one hundred years for the little season, that Satan is to be loosed, that he may do the work that he has to do. May not this (one hundred years) also be a sufficient time for the fulfillment of Rev. 20:7-15; also the fulfillment of 1st Cor. 15:24-28, for Christ to subdue every foe, to conquer his last enemy. "Then will he [Christ] deliver up the kingdom to God, even the Father, that God may be all in all." Surely this fighting battles, subduing enemies, taking kingdoms and delivering up the same, is not a day of rest; is not ceasing from labor and toil, any more than planting vineyards, building houses and sowing grain; (that the lion may have straw to eat;) in the Millennium is. If this one hundred years is sufficient to bridge over this little season, and to accomplish the work that Christ has to do before he delivers up the kingdom to the Father; if one day with the Lord is as a thousand years; if it was by this (his own) time, that he created the heavens and the earth in six days, (six thousand years), then if he rested on the seventh day, or one seventh part of his time; then his second Sabbath (beginning to count from the creation of the world) will commence immediately after Christ delivers up the kingdom to the Father.

When we bear in mind the fact that Sunday, or the Sabbath, is not a day to lounge about, to sleep and snore; nor yet to sit with folded hands, and idle away our time; but that it is a day to cease from manual labor, and from intellectual or brain labor, so far as temporal things are concerned. But it is a time to improve the spiritual, the intellectual and the moral part of our being, or that of those with whom and for whom we are called to labor, and teach. Does this not harmonize with the example of God in the beginning, (allowing that his day of rest was one thousand years), was he not, (prior to the fall), walking with, talking to, and instructing Adam and Eve? Was he not after the fall, instructing them either by his voice, his Spirit, or his angels; in his gospel, the plan of salvation; and administering the ordinances of the same to them? If this is so, will he not during the next seventh day of his rest, after the kingdom has been de-

livered up to him, at the end of the Millennium; (for remember that during the Millennium Christ is to be our King and not the Father); I say will he not then instruct his Saints in the great and glorious things of eternity? If Saints here, under all the disadvantageous conditions under which they labor, can make such advancements in a few years, as some have made in the things of God; what can we not there learn during that great Sabbatical day of rest, with the Father and the Son, together with such as they shall appoint to be our teachers and instructors, in one thousand years? No wonder that Enoch's bosom swelled broad as eternity, (Gen. 7 Inspired Translation), when contemplating what was in store for the faithful Saints of God, if we, when we catch the slightest twinkling of light that points in that direction, feel such aspirations of soul as does the writer, which almost involuntarily cause him to shout, "Glory to God in the highest." Even though he should be lost, he can not help praising God for the great and glorious things that are in store for all who are faithful to the end of life's journey. There is another point in connection with this Sabbath question that I wish to notice, for this reason: In the Jewish Sabbath, so strict were they, that a man was not allowed to gather sticks (fuel) on that day to kindle his fire; and even in gathering their manna, they had to gather enough on the sixth day for two days.

"And he showed me a pure river of water of life, clear as a crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, on either side of the river, was the tree of life, which bare twelve manner of fruit, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and the Lamb shall be in it; and his servants shall serve him; and they shall see his face and his name shall be in their foreheads. And there shall be no night there and they need no candle, neither light of the sun; for the Lord giveth them light; and they shall reign forever and ever."—Rev. 22: 1-5.

In the third verse, "And there shall be no more curse." There is no greater curse than sin and death. "The wages of sin is death." Why no more curse or death? Has man now become immortal? (for this is after the final resurrection); if so, why the *tree of life* on either side of the river of life, with its twelve varieties of fruit, and they produced monthly, so that they can be had in their most fresh and perfect state. Again, if there is no more curse, no sickness nor death; why are the leaves of the tree of life for the healing of the nations? Does the tree of life grow spontaneously there, with its twelve varieties of fruits; so that those who are accounted worthy to see his (God's) face, and have his name written in their foreheads, to enjoy that thousand years' Sabbath; that they may there attain unto all the knowledge and power, (for knowledge is power), that God shall place within their reach, without having to plant vineyards, or sow grain, that they may enjoy the fruit of their labor,

when the law of the Sabbath is "Thou shalt rest from all thy labors?" If this is the case; if this brings us down to the time that the angel shall stand upon the sea, and the earth, and swear by him who liveth forever and ever, that time shall be no longer.—Rev. 10: 5, 6. If this is the case, then it helps us out of another difficulty; and knocks another infidel prop from under them.

"And now, behold I say unto you, This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the *meridian* of time."—Gen. 6: 65; also verse 60, Inspired Translation.

Did he come in the meridian of time, (the middle of time, the noon of time? Webster). Yes, if he was six thousand years in creating the heavens and the earth; if he rested one seventh part of his time; if Adam died on, or during the day that his Creator and law-giver was resting from his works; if he (God) will rest again at the end of another six days (of his time) labor. If the close of this second Sabbath will bring us to the time that the angel standing on the sea and land shall proclaim time to be no longer; as that will be just eight thousand years from the creation. It being four thousand years, (or near that), from Adam till Christ; that would be the meridian, the middle, the noon of time. In this way and in no other can we reconcile the Scriptures, concerning the penalty attached to Adam's sin; for that penalty "(Thou shalt surely die)," was a temporal death, the death of the body, as we can prove by the Scriptures, and good logic. Nor in any other way can we make it appear that Christ came in the meridian of time.

One word regarding the sun and moon being created on the fourth day of the creation. It is claimed by scientists and infidels, that the sun, the center of the solar system, around which this orb and all others of the solar system revolve, must have been created before the earth was, instead of on the fourth day of the creation. Granted, it may have been eternal, for aught we care touching this question. As far as the earth is concerned, the sun, moon nor stars were made, nor created, until the earth was in a condition to receive their rays, to abide and be governed by their laws, their influences. If on the fourth day of the creation, the earth was far enough advanced to receive and be governed by the influence and laws of the sun and moon, then and not till then, so far as the earth is concerned, was the sun and moon created. Gen. 1: 19, Inspired Translation.

It is believed and taught by many, that God was six thousand years, (of our time) in the creation of this world and its belongings; and some that so believe and teach, seem to think that when he rested the seventh day, he only rested twenty-four hours. Now there are, if our figuring be correct, 2,191,500 days in six thousand years; while there is but 86,400 seconds in 24 hours of our time; so that if 24 hours, or 86,400 seconds were all the time that he rested, against 2,191,500 days, it was a very small proportion of his time to say the

least. All can see the absurdity of that view. Praying that God by his Spirit will lead us to search the Scriptures, and seek him for wisdom, I will close.

W. R. CALHOON.

VISIONS OF MRS. WHITE.

HAVING had an opportunity during the last few months to investigate the claims of the Seventh Day Adventists, I feel like penning a few thoughts concerning their peculiar faith. Generally speaking they are, or seem to be, an honest, sincere people. They claim to believe in all the spiritual gifts promised to believers and relate many miraculous cases of healing. But, as we can not regard them as an infallible proof of their mission, we will look at, and compare some points of their doctrine with the Bible, and see if they will stand the test. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. From the best information I can get, both from their representatives and their publications, it seems that they receive their revelations, by which the church is governed, through Mrs. Ellen G. White, Battle Creek, Michigan. Having through the kindness of a friend, who desired me to investigate, had the privilege of examining a work written by Mrs. White, entitled, "Spiritual Gifts," in which she describes some of her manifestations, or visions, I will make a few extracts therefrom:

"I saw that Moses passed through death, but Michael came down and gave him life, before he saw corruption; Satan claimed the body as his, but Michael resurrected Moses, and took him to heaven."—S. G., vol. 1, page 43.

Could we believe that Moses was resurrected before he saw corruption, we could easily account for his appearance on the mount, without its coming in contact with the soul sleeping theory; but if it can be determined that Moses was not resurrected until after his appearance on the mount, it will militate forcibly against the theory of the unconsciousness of the dead. Paul says:

"Having therefore obtained help of God, I continue unto this day, witnessing to both small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead."—Acts 26:22, 23.

This not only strikes a blow at the visions of Mrs. White but strikes with equal force at the soul sleeping theory; as it is positively stated, that Moses died and was buried; (Deut. 34:5, 6); and was not resurrected until after his appearance on the mount, and after the resurrection of Christ.

We are told by some of these good people that it is in the belief that the dead are unconscious, that they "have more comfort than any other doctrine they ever heard." To us it would destroy all hope.

Let us see: We are composed of this mortal body and breath; the breath leaves the body, the body returns to dust. Unless the same particles that compose this body are resurrected, that will be the end of us forever.

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be," etc.—1 Cor. 15:35-37.

If the same body is not raised, and we have no immortal part to take its place in the body which God gives us, what part of us will be present at the resurrection? Could we believe this, we would be "of all men most miserable;" because "in this life only would we have hope."

Mrs. White says further:

"I saw that God had forsaken the Jews as a nation. * * * Individuals among the Jews will be converted, but as a nation they are forever forsaken of God."—S. G. vol. 1, p. 107.

Therefore fear thou not, O, my servant Jacob, saith the Lord, neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee, though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee."—Jer. 30:10, 11.

Much more might be quoted upon this point, if necessary; but the discrepancy between the vision of Mrs. White and the plain statement of Jeremiah is so apparent that none will fail to see it.

Speaking of the times after church and state were united, she says, "He (Satan) led on his representatives to change the Sabbath." (Spiritual Gifts, vol. 1, p. 111). If it can be shown that the day was changed long before that period of time, it will be conclusive evidence that she did not see aright; and we will be forced to the conclusion that the vision was *not of God*.

About the year A. D. 150, Justin Martyr, in his Apology, explaining the Christian doctrine, says:

"But we meet together on Sunday * * * because on this day Jesus Christ our Savior rose from the dead. For he was crucified on the day before that of Saturn, which is the day of the Sun, having appeared to the apostles, and disciples, he taught them the things which we now submit to your consideration."—See History of Early Church, Sewell, p. 170.

Here is positive proof that the day was changed long before the time designated by Mrs. White's vision. Furthermore, Moshem says that during the first century,

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior rose, for the solemn celebration of public worship. This pious custom, which was derived from the example of the Church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian Church, as appears from the united testimony of the most credible writers."—Mosheim Church History 4:4.

This to our mind is conclusive evidence that Mrs. White (although she may have been sincere) made a mistake concerning her manifestations being from God. He surely would not represent to her that the day was changed from Saturday to Sunday, so many years after Sunday was set apart and sanctified by his apostles according to his own directions. Mrs. White says:

"I saw that God was in the proclamation of the time in 1843."—Vol. 1, p. 133. "I saw the

people of God joyful in expectation, looking for their Lord. * * * God designed that his people should meet with disappointment."—Vol. 1, p. 137.

O, what a picture is here presented to our view; God calls and chooses a man to declare to his people that he will come at a certain time; many honest, humble souls believe and accept the message, and with perfect trust and confidence await his coming; but lo, his design was only to disappoint them. My mind refuses to receive this.

Could I believe that God had sent one message to deceive his people, what assurance would I have that he would not deceive them again, and all those precious promises so beautifully portrayed in his word prove to be a farce. Oh, shut the scene from my view and let me rather think that Wm. Miller wrecked the faith of his followers by his blind zeal; that man may deceive, but God, never. No, no! I can not accept the vision, it would blast my hopes, wreck my faith, and destroy my trust, confidence, and reliance in the promises of God, and drive me down, down to despair. But though all is darkness and gloom when we look at that movement, yet God has not forsaken us. The angel bringing the message that Mr. Miller claimed to receive had come previous to that time, and he brought no uncertain sound; no deception; but the result of his visit has been to bring peace, joy, comfort, and consolation to all who receive the message with honest hearts. "The meek are increasing their joy in the Lord, and the poor among men are rejoicing in the Holy One of Israel."

The Church (kingdom) is organized in its ancient beauty and grandeur. Apostles, prophets, evangelists, pastors and teachers have been called and have taken their respective places. The gifts and blessings follow. The work of God moves gloriously onward, preparing men to hear the welcome cry "Behold the Bridegroom cometh! Go ye out to meet him." Peace flows like a river, and all are invited to come and partake of the waters of life freely.

Many more points might be noticed, but let this suffice for the present occasion. Although the individual who loaned me the book was undoubtedly interested in my welfare, and thought I would be benefited by its perusal; yet I must again assert that I can not receive the visions; for God has never yet deceived me; but every promise he has made, he has faithfully fulfilled when I have complied with the conditions.

I hope I will not be blamed for believing that he never will deceive me; and with the best of feelings toward my friends of that faith I close with a fervent prayer that they may yet see, and embrace the truth as it is in Christ Jesus.

H. C. S.

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ANGELS.

A SECTION of the Syrian army was sent to arrest Elisha. (2 Kings 6). He lived in Dothan among the mountains. They came secretly, in the night, and surrounded the prophet's home. His servant went out early and was excited with fear, seeing no way of escape. He turned to the prophet saying, "Alas, my master, how shall we do." The man of God replied, "Fear not, for they that be with us are more than than they that be with them." In pity to the trembling young man, the prophet prayed, saying, "Lord, open his eyes, that he may see." The Lord answered instantly, and behold the mountains were full of horses and chariots of fire, round about Elisha. They took away all fear of harm.

Would to God that some of the stronger ones in the latter day work would help the timid ones, cheer the good and faithful, in the dark hours of despondency. How often do I see, "Please, Bro. Joseph, pray for us." But do we all pray for one another, and like Aaron and Hur, try and do our best to uphold the prophet's arms? Don't Bro. Joseph need help as well as ourselves? Certainly.

Elijah once became so despondent that he besought the Lord to take away his life. (1 Kings 19). But God cheered him by saying, "I have left me seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him." Then God informed him that his work was not yet done. He then told him where to go, and what to do to finish his work on earth. Then God also answered his prayers in a way and manner he perhaps had not thought of. He took him up in a chariot of fire, after appointing another one in his place.

Most of the sorrows of good men and women arise in similar ways. I have seen trials and troubles; and had the cold charity of a non-sympathizing world. If all the troubled and sorrowing ones in Zion could see that they are surrounded by a mighty host, prepared by God for their protection and safety, we should hear of no more sorrow. All would be praise and joy and gladness.

But was that guard that attended Elisha a special favor, granted to him because he was God's chosen servant? Was he thus honored then, or all the time? Are the pious and faithful in all the world protected in a similar way? Why not? Are not the angels of God many, and is not their chief business to wait upon the heirs of salvation? Jacob calls them "God's host." (Genesis 32:2). Micaiah calls them the "host of heaven." (1 Kings 22:19). St. Luke calls them the "heavenly host." (Luke 2:13.) David in his Psalms says: "The chariots of God are twenty thousand, even thousands of angels." (Psalms 68:17). Paul informs us, when exhorting the brethren to be faithful, "But ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable number of angels." (Heb. 12:22, 23). And the Great Teacher informs us also, "I could pray the Father, and he shall presently give me more than twelve legions of angels." The Roman

legion is supposed to be six thousand, so that our blessed Lord could have had to defend him, if needed, seventy-two thousands of angels.

Saint Paul says: "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation." This is the Divine purpose in the administration of his church and kingdom, and in the affairs of the world. Oh, how I feel like shouting the well known words, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." Your meeting room may be up some three or four story building, in some city, unnoticed by the proud, great, and gay. Or it may be in some lonely, out of the way spot in some valley, and on some prairie, or near the woods. Nevertheless, angels notice you, and are ready to protect and defend you from all harm. Daniel was cast into a den of lions. After a sleepless night, the king was early at the den, crying, "Is thy God, whom thou servest continually, able to deliver thee from the lions?" And the reply comes, "My God hath sent his angel, and hath shut the lions' mouths, that they dare not hurt me." Peter lies in prison. Prayer is offered up in his behalf by the church. He is sound asleep between two soldiers. The angel of the Lord came upon him, and a light shone in the prison; and as he smote Peter on the side, saying, "Arise up quickly," his chains fell from his hands. He followed him out into the city, and went directly into the house of Mary, the mother of John and Mark. An angel rolled the stone from the door of the sepulcher. An angel appeared to Paul, directing him to go over to Macedonia, and when on the ship, in a terrible storm, an angel came to him to comfort him, and to strengthen him, and gave him success in winning to Christ all who were on the ship. Angels have been in private and social worship. The great and good are cared for by them. The widows and orphans are not forgotten by them. Ye fearful, doubting Saints, dry up your tears. Well may Charles Wesley set the whole church singing in his day:

"Which of the monarchs of the earth,
Can boast a guard like ours;
Encircled from our second birth,
With all the heavenly powers."

WM. STREET.

CHESTER, PENNSYLVANIA.

SABBATH SCHOOL WORK.

I HAVE always felt impressed with the great importance of Sabbath School work. The great secret of the firm hold that the Catholic Church has taken on the minds of the people of the world, can be traced, I apprehend, directly to the care and diligence shown by them in looking after and properly training the minds of the young, whom providence or circumstances has thrown in their way. One of our greatest failings as a church is not, as many suppose, a lack of foreign missionary labor, so much as neglect of the young by whom we are surrounded. Even the children of the Saints are many times, not only not found numbered among the membership of the Church after arriving at mature

years, but actually ignorant of many truths, a knowledge of which should be expected from every well informed person. It is under the weight of these circumstances, that I have been induced to undertake with others the preparation of "Lesson Leaves" for the *Hope*, and have likewise been prompted to offer herewith a few suggestions.

My idea of a Sabbath School is a school under the direction of recognized servants of God, where the attendants are met for such instruction, mutual or otherwise, in church history and doctrine, as shall fit those who are profited by it for representatives of the work; or at least intelligent and exemplary members of the Church. In their broadest sense "history" and "doctrine" comprise the whole field of Sabbath School work; and both are necessary to a well organized school. I know there are some who contend that "doctrine," and narrow doctrine at that, which only comprises a compliance with the letter of the first principles of the gospel, is all that is necessary, and all that is more than this is more or less a species of aping after the customs of the world. I undertake to say that there is no teaching of scripture that can be perverted into any such interpretation; but on the other hand, that many of the finest efforts of God's servants in every age of the world, are in direct conflict with this idea. On the other hand there are those (few I know, but who exist, nevertheless) who by former education or long-continued connection with "union" schools, have formed an idea that no doctrine, strictly speaking, should be taught; but that a proper study of history and a judicious inter-mixture of a "healthy moral sentiment," is all that is required, and that any thing that is more than this is calculated to repel attendance and retard final investigation.

There is some reason for both of these positions; but I think there is a middle ground upon which all can unite, if they will, which has advantages from which the greatest amount of good must be expected.

With the limited opportunities afforded the committee for conference, all these points have been discussed as well as could be, and an endeavor made, which it is promised shall be continued, to arrive at the golden mean in relation to them. We only hope that our friends will bear with us as patiently as possible during the trial of what can only as yet be considered as an experiment, assist by such council and Christian criticisms as shall be the means in the end of making the experiment of to-day the assured and happy consummation of the future.

Another thought here. Some have desired the committee to so map out each lesson, that all the teachers, or the persons in charge would have to do, would be to lead the classes, or the school in conformity with a certain set of questions and answers, comprising, with the selected verses from the Bible, the "lesson" of each day. There are several objections to this. In the first place, the committee do not consider themselves infallible, and have no de-

sire to assume a position before the young of the church, that might by reason of their fallibility place them in the unpleasant attitude in the future of "false teachers." In the second place, we believe fully in the principle of *individual, intelligent inquiry*; and that the reason and judgment of the pupil should be developed and to a certain extent held responsible; while those who have the work in charge, aided by such a measure of divine inspiration as God may be pleased to give, are trying by means of His truth to lead them to him. In the third place, it is notorious, (and we are glad it is so), that Latter Day Saint Elders are the severest critics in the world, and we fear would be ill prepared to accept as "law and gospel" many ideas that would necessarily be embodied in such a system of "cut and dried" lessons. We beg therefore to submit the lessons with as much scripture light by way of "references," &c., as our limited time and space will allow, and as much as possible devoid of "comment" that must of necessity in many cases be imperfect, and let the inspiration of God's Spirit, acting upon the teacher, or at least the ingenuity of the school officer, supply the balance. Such at least has been the design of the committee so far, and it is hoped all interested will take due notice and be governed in accordance.

We are constantly getting "suggestions" that will probably have the effect of changing from time to time the form of the lessons; and we hope eventually to make them as near perfect as time and circumstances will permit. We cordially invite criticism and advice, which we promise shall receive our prayerful attention, and we feel assured will assist materially in arriving at ultimate perfection. We hope, however, that should any one find that his suggestions are not adopted, that no offense will be taken; but that such will give us credit for the exercise of the same desire for truth as actuates the mind of the critic. Above all we are firm believers in the efficacy of prayer, and in our little experience in the church, have always found that we could be materially assisted by looking to God for guidance; we would therefore ask that the Saints every-where remember us to the throne of grace, that God may grant such a portion of his Spirit as shall strengthen and direct us in effecting a happy consummation of this enterprise.

WM. C. CADWELL.

Selections.

FOUND WANTING.

THERE are in the histories of men, moments of supreme opportunity, hours upon which hinge a lifetime's glory, or a lifetime's shame. Said Mordecai to Esther, at the time when the Jewish nation was involved in mortal peril, "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14). That was her opportunity. Had she failed to embrace it, had she shrunk from its responsibility, had she abandoned the sacred trust which was confided to her, her

name might have been covered with confusion; and her memory might have perished from the earth. She met the exigency in the spirit of heroic fidelity, and through all the ages since, her name has been clothed with imperishable lustre.

Many others in the moment of their supreme opportunity have failed, and faltered, and gone down to forgetfulness. They have been tried and cast aside; they have been weighed in the balances and found wanting.

So also, nations have perished from the face of the earth. Their kings have failed to do justice; their princes have departed from righteousness; truth has fallen in the street, and judgment has been turned away backward; and, when national crimes filled up the cup of iniquity, and national transgressions provoked the wrath of God, at last the sword of justice was unsheathed, and with swift and terrible stroke cut down the haughty cumberers of the ground, and their fair inheritance was given into the hands of the spoilers and destroyers.

So also, there have been bodies of men associated for purposes of devotion and reformation; churches, and religious communities, which, based upon some fundamental principle, or inspired by some grand idea, have gone forth to do battle for God in the world, and have been made a power in all the earth; but when the choice spirits that led them forth, and the martyrs who sealed their testimony with their blood have passed away, then such bodies have often become sluggish, dormant, indifferent and effete. They have lost the power and sweetness of the truths which they proclaimed; they have faltered in their steadfastness to God, in their adherence to righteousness, in their devotion to the interests of humanity, and in their efforts to redeem the lost; and as a result they have been vilely cast away, as unworthy of the sacred trust which God committed to them.

Many a body of professors of Christianity has been found wanting. They may, by the force of wealth and social prestige, maintain their existence after the life of God has gone out from within them; they may stand, having a name to live while they are dead; and with music and splendor, with architecture and ornament, adorn and gild and whiten the sepulchre in which the dry bones are laid; or, lacking social and pecuniary strength, they may sink down into forgetfulness, their candlestick being removed out of its place. Or by strife and disputations, by contentions and wranglings, by biting and devouring each other they may be consumed one of another, until at last their glory is departed and their place shall know them no more. Or they may maintain a struggling existence, when they have by their sectarianism, their misdeeds, their worldliness, and their forgetfulness of the principles of righteousness, lost the respect of the community, and censed to be a living power among the sons of men.

How many such bodies there are, which have been found wanting. They were the custodians of important and precious

truths, but they have been recreant to their trust; they were called forth to sound in the ears of a perishing world the solemn messages of God's grace and goodness of his mercy and his judgment, yet have failed to fulfill the high commands of heaven; they have forfeited their right to existence; they have no excuse for living on earth, they are hastening to decay.

Let the sons of men take heed to their opportunities and their responsibilities; let them be faithful to God and to the truth which he entrusts to them. Let them see to it that in heart and life, as well as in word and in tongue, they are valiant for the truth of Christ. Let them remember that they are called into this world to act as representatives of the Son of God; that as he is, so are they in this world;—that they are members of his body, and his flesh and his bones; living epistles, known and read of all men; and that in the sight of God, and in the sight of men, the strictest fidelity to truth and duty, to conscience and conviction, is required at their hands.

It is a fearful thing to be found wanting in the day of trial. It is sad to live in this world a poor and worthless thing, instead of being in God's hand a mighty instrument of good to men. It will be yet more sad to be found wanting in the Great Day, when He shall sit in judgment upon the souls of men, whose eyes shall behold, and whose eyelids shall try all hearts,—to be cast off in that day, rejected and spurned, as unfit for the presence of the King of Kings, is the doom of those found wanting then.

OLD TESTAMENT REVISION.

THE Rev. Dr. Philip Schaff, speaking of the completion of the revision of the Old Testament, says:

"It is not probable that the new work will be published before spring. The English company has finished its labors and our company will only need to meet once or twice more to complete the appendix, but it will take several months for the presses to furnish a supply at all ample to meet the demand. As in the case of the New Testament, the only authorized editions will be published by the University presses of Cambridge and Oxford, but, in the absence of an international copyright, I presume this country will have many editions of the Old Testament soon after the first copy is put on sale. It is astonishing to watch the interest displayed as the book nears publication. All over Europe where I have traveled this summer scholars are patiently waiting for it. An enterprising man tried to obtain my copy of the New Testament a few weeks before the market was supplied with the stock sent from Europe. He sent a letter from a prominent hotel by a messenger, stating that he was the agent of the London publishing house, whom I knew very well, and asked me to loan my copy for a few hours until his luggage had come from the steamer."

"What reply did you make?"

"I sent him a cordial invitation inviting him to dine with me that evening. You

can imagine my disappointment at the absence of my guest when dinner-time came."

"What can be said of the character of the revision of the Old Testament?"

"Nothing specific. The work has all been done at secret sessions, and the correspondence has been conducted under the seal of secrecy. The universities of Cambridge and Oxford have been at great expense in defraying the cost of the revision, and it is not right to anticipate their publications."

"Have as many changes been made in the Old Testament as were made in the New?"

"By no means, for no new Hebrew manuscripts have been discovered since the authorized, or King James' version was published, while many new and important Greek manuscripts were used in the New Testament revisions."

"How will the book be printed?"

"In many editions, of various prices. There will be one edition which will not be placed in the market. It will consist of four large volumes, printed on heavy paper, corresponding to the presentation copies of the New Testament, a copy being sent to every person contributing \$25 or more toward the expense of publication."

"Will there be as much opposition to the reception of the Old as there was to the New Testament?"

"Not nearly so much, for many of the changes are those already used by leading scholars in the pulpit and in commentaries. Especially is that the case with Lange's commentary. But there will be this important difference in explaining a new reading: If a preacher wishes to give the true reading of a word or a passage, instead of saying, 'This has the sanction of such and such a commentator,' he can say, 'This is the reading of the revised version.'"

Conference Minutes.

WYOMING VALLEY DISTRICT.

Conference was held at Nanticook Branch, on the 30th and 31st of August, 1884; Bro. H. S. Gill president, Wm. W. Jones clerk. Branches reported no changes since last report.

Official Reports.—Elders Henry S. Gill, Lewis B. Thomas, John J. Morgan, Jacob Baldwin; by letter, Elders Wm. Crum, John Edmunds and John Evans; Priests, Thomas Davis and John D. Eckerd; Teachers, Wm. Harris and Wm. Ransom, reported. Bishop's Agent's report, for the next three months ending August 30th, 1884. Received \$4.25; paid out \$4.00; balance on hand twenty-five cents.

The officers of the district were sustained for the next three months. Sunday services.—Preaching in the forenoon by Bro. H. S. Gill. Saints meeting in the afternoon, and preaching at night in English and Welsh, by Brn. H. S. Gill and D. Griffiths. The authorities of the church were sustained.

Adjourned to meet at Hyde Park, Pennsylvania, the last Saturday and Sunday in November, [29th and 30th], 1884

EASTERN IOWA DISTRICT.

Conference convened at Inland, Cedar county, Iowa, September 6th, 1884; Warren Turner president, M. G. Maudsley clerk, J. Ruby assistant.

Branch Reports.—Apostolic 35; Jackson returned to the branch for correction. Elders' Reports.—C. C. Reynolds, J. Ruby and L. Russell; Priest, James Bradley, reported. Bishop's Agent, C. C. Reynolds, reported.

Resolved, That the Butternut Grove and Buffalo Branches, be disorganized.

Warren Turner offered his resignation as district president. Accepted.

Resolved, That J. Ruby be our next president. That when this conference adjourns, it does so to meet at Clinton, October 13th and 14th, 1884. Preaching Saturday evening by Bro. Warren Turner. Sunday morning by J. Ruby. Prayer and testimony meeting Sunday afternoon. Preaching in the evening by H. C. Bronson.

Official strength: 5 Elders, 1 Priest.

Resolved, That we sustain all the spiritual officers in righteousness.

Miscellaneous.

PHILADELPHIA DISTRICT.

The conference of the above district, will be held in Philadelphia, on Sunday, October 19th, 1884. W. O. Owen, President, W. H. Brown, Secretary.

BORN.

SHEEHY.—At South Durham, Maine, September 24th, 1884, to Bro. F. M. and Sr. Orilla Sheehy, a daughter. Both doing well.

DIED.

DUMETT.—At Leland's Grove, Shelby County, Iowa, May 8th, 1884, of inflammation of the bowels, Elinor J., daughter of John and Sr. Dumett, aged 14 years, 10 months and eight days. Funeral at the house, on May 9th, conducted by J. Seddon.

THOMPSON.—At Moorhead, Monona Co., Iowa, August 23d, 1884, Sr. Margaret Thompson, (sister of Brn. James and Andrew Ballantyne), aged 65 years and 3 days. Born in Scotland in 1819; baptized in 1840; united with the Reorganization about 1862 or 1863; lived consistent with her profession, and died full of faith in Christ, and in steadfast hope of the glorious resurrection. Funeral sermon by C. Derry, September 20th, 1884.

Sleep, sweet mother, sister, friend,
Thy race was nobly run;
In faith and patience to the end,
Thy life-work was "well done." c. d.

JUDKINS.—At Glenwood, Iowa, August 21st, 1884, Elva Lula, youngest daughter of James M. and Fannie Judkins, aged 3 years and 2 months. A large and sympathizing audience gathered at the home of Mr. Judkins to sympathize with them in this sad bereavement, and assist them in laying the cold form of the little cherub Lula, in the holy bed. What is your loss dear parents is her eternal gain.

"They are gathering home from every land,
One by one."

W. H. HARDMAN.

McGAHEN.—At Rock Creek, Hancock Co., Illinois, September 17th, 1884, Sr. Mary, wife of Bro. Alfred McGahen. Sr. McGahen was born at Rock Creek, Illinois, July 13th, 1856, and was baptized on the 1st day of May, 1876, by Elder M. H. Forscutt. She leaves a husband, a family

of small children, besides many relatives and a large circle of friends to mourn her loss. She rests in Jesus. Funeral services at the Rock Creek Chapel, conducted by Elder H. C. Bronson.

THOMAS.—Near Linden, San Joaquin county, California, August 31st, 1884, of old age, brother Daniel Thomas. He was a firm believer in the latter day work, and died in the glorious hope of the resurrection and eternal life. Bro. Thomas was born July, 1805, in Carmarthenshire, Wales. Was baptized into the old church by Bro. David J. Phillips, in Wales. Held the office of an Elder in the old church. He came to America in 1850, with his family, and stayed one winter in St. Louis. Then went up to Council Bluffs. Stayed there three years. Then he went to Utah. Was there five years. Left there disgusted, and came to California, and in Stockton joined the Reorganization. Was baptized by Bro. E. C. Brand, on the 29th of July, 1864. Ordained a Priest by brother David J. Phillips the 11 of August, 1867. He leaves a wife and seven children to mourn his loss. Blessed are the dead which die in the Lord.

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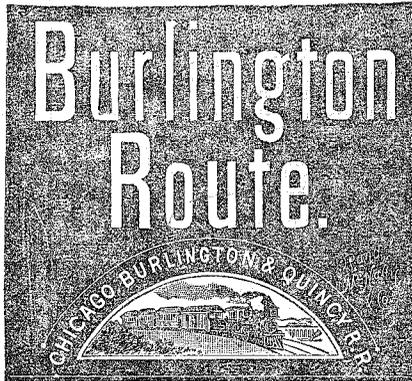
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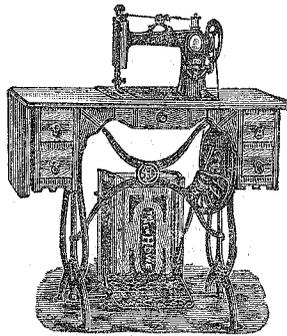
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and tell us exactly how you are situated. If you can not
pay all cash down for our goods, send us references, and
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(though poor), we will give you a limited amount of cred-
it. But if you can send the cash with order, we of course
can do better by you, as we have to pay large interest on
the money we use to enable us to give credit. The credit
includes Springs and Portraits, which we know to be the
fastest selling agents' goods on the market.

TESTIMONIALS.

LAMONI, IOWA, Dec. 29th, 1883.

I have been traveling and selling Johns & Ordway's new
Self-Adjusting Bed Springs for over eight months in Iowa
and Kansas, and have been richly rewarded for my labor.
The springs give better satisfaction for the money than
any other springs on the market, and I know they outsell
all other springs. Leave them on trial and they readily
recommend themselves. The above named firm are now
engaged in enlarging Pictures, also of which I now have
some samples, being of the finest quality, and could not
help but meet the approbation of all. I heartily recom-
mend Messrs. Johns & Ordway as being prompt and re-
liable firm, and justly deserve patronage.
Very respectfully,
N. N. HAZELTON.

Moscow, Idaho, Jan'y 11th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty
beds put in on trial in this country, I have had none to take
out, as they all give satisfaction. I also use them in my
own home. I can conscientiously recommend them as
being the cheapest, easiest cleaned, and most adjustable
Bed Spring that I am acquainted with.
Yours in bonds,
J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs
are just daisy, and I like to handle them, because I can
recommend them. I remain your brother in gospel love,
Geo. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.

JOHNS & ORDWAY, Dear Brothers.—I can truly say your
Springs has given greater satisfaction than any other arti-
cle that has ever been sold in this country. If a person
will take a set on trial, they will not part with them. I
have often put up three sets at one house, and gone the
same road four times, and sold more the last time than I
did the first. I do furthermore say that you have always
been prompt, honest, and just with me in our dealings.
Your brother in Christ,
O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.

JOHNS & ORDWAY: Dear Bros.—I must say your Springs
are all you represent them to be, and all who have had
them put up are well satisfied with them, which gives me
great satisfaction to be able to write on this occasion.
Yours in bonds,
WM. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884.

Dear Brethren.—The Springs give entire satisfaction.
Love to sell such an article. No discount on the Springs.
Out of one hundred and fifty sets sold, every one speaks
in their favor.
Yours,
V. D. BAGGERLY.

MILLENSBURG, Ills., Dec. 27th, 1883.

MESSRS. JOHNS & ORDWAY: Gents.—I have used one set
of your Bed Springs for over a year, and would not be
without them for three times their cost; also, all I have
sold are giving satisfaction, and I cheerfully recommend
them to all who are desirous of a handy, easy, and cleanly
Spring. Wishing your success, I remain yours,
W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.

BRO. JOHNS & ORDWAY.—The Pictures you enlarged for
me came to hand in due time and in good order. I was
well pleased with them, as also were the parties for whom
they were taken. I am trying to preach the gospel, doing
this work to make my expenses, so I will not have to call
on the church for help, and I am getting along very well.
Yours in gospel bonds,
E. W. CATO, SEN.

BRO. M. N. COLE of Augusta, Butler Co., Kansas, writes
us that the Springs give good satisfaction, and has often
got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full
size set of our Bed Springs by Express for only
97 cents. (Iron Heater included for \$1.30) to any
one who will act as our agent, or try and get us one where
we have not already got one. We also furnish a Pic-
ture Outfit, consisting of a fine Water Color Portrait,
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JOHNS & ORDWAY.

THE SAINTS' HERALD is published every Saturday, at
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JOSEPH SMITH - EDITOR.
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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 597.

Lamoni, Iowa, October 18th, 1884.

No. 42.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa, Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, October 18th, 1884.

EDITORIAL ITEMS.

Elder William H. Kelley was advertised in the Willoughby, Ohio, *Independent*, to speak in the Methodist Church in Kirtland, Sunday, October 5th, morning and evening.

Latest advices from the Reunion report a large attendance, rainy weather the forepart of the week, clear and cool weather the latter part, and fourteen baptized.

We have received a pair of the rubber husking gloves manufactured by the Rubber Husking Glove Company, Chicago, Illinois, which from a hasty examination we conclude are as recommended. The manufacturers recommend them as cheap and durable, outwearing buckskin; as water-proof in front, an item of value on frosty mornings. They believe agents can make good wages selling them to farmers and other workmen. See advertisement on another page.

We clip the following from the *Texas Christian*, of October first.

"Heman C. Smith, of the Latter Day Saints, and the editor of the *Texas Christian*, will hold another debate, commencing December 9th. It will be held at San Antonio, or some place in that vicinity."

IN THE *Adrian Guardian* of September 27th, a paper published at Adrian, Nobles county, Minnesota, Bro. Frank Mintun has a well written article, in which he gets before the readers of that paper the epitome of our faith, and our position on polygamy. Of his effort the editor says:

"Elder Mintun, who has preached here on several occasions recently, and who is an earnest christian and a fluent talker, felt that the church he represented was misunderstood and misrepresented, and asked for space in the *Guardian* for a brief defense, which we cheerfully accorded him. It appears on the first page, and you who are seeking light may find that in it that will interest and instruct. It certainly

places the "Latter Day Saints" in a different light before the world than is generally understood by the term. Read his defense."

Bro. Mintun has also the following in the same paper:

"ADRIAN, Sept. 24, 1884.

"To Rev. J. H. Buttelman: I by this means challenge you to meet me upon the following propositions:

"Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints is in fact the true Church of Jesus Christ in faith and doctrine.

"Resolved, That the M. E. Church is in fact the true Church of Jesus Christ in faith and doctrine.

"I will affirm the first proposition and deny the last. King James' translation of the Bible to be used as the standard of evidence. I am called upon to thus act from what I learn was said in review of what was said by me in my discourses at this place, in which review I have been, and the church of which I am a representative has been, misrepresented."

FROM the *Every Evening* of Wilmington, Delaware, we clip the following, dated at Salt Lake City, Oct. 4th:

The gist of Judge Lane's opinion rendered in the case of Clawson indicted for polygamy is in these words: "That a man who believes it right to commit a crime which he is called upon to try can not be an impartial juror, though he should not be influenced by such a motive; that if a man for instance, who is called as a juror to try a man for murder believes a man has the right of committing murder, he is not competent as a juror because he will be influenced by the belief; or, in the case of a man charged with robbery, if a juror who tries him believes it right to commit robbery he is not a fit man to try the prisoner. Also in a case of bigamy, if a man believes it right to practice polygamy, in a polygamy case he can not be impartial. A juror according to all human experience can not possibly be impartial in a trial of that kind if he believes in the right of practicing polygamy, notwithstanding the human laws to the contrary. If he believes polygamy to be a command, a law proclaimed by the Almighty, it makes no difference how many human laws are passed, he will still believe polygamy right because he thinks a higher law is governing him. Now Congress intended to exclude this class of men from participating in the duties of jurors, from acting either as grand or petit jurors. This is based on the principle stated. This is the reason, I suppose why this law is passed now. To make this law simply to apply

to the petit jury and not to the grand jury would certainly defeat the purpose of the law, and in my judgment would be contrary to the letter as well. I am of the opinion that the letter and spirit of this law agree, and am therefore of the opinion that these jurors by their answers were properly excluded and could not have been otherwise under this law without disregarding it."

John W. Young, son of Brigham Young, yesterday demurred to the indictment against him for polygamy. The jury charged him with more than one offense, the marriage of two polygamist wives.

The demurrer was sustained upon the technical ground that more than one crime was charged in one indictment.

THE fact recited below will be of interest to all lovers of improvement and progress.

"The International Prime Meridian Conference began its session at Washington, D. C., October 1st. Forty-two delegates were present, representing twenty-two countries. Secretary Frelinghuysen welcomed the delegates, and suggested that Count Lewenhaupt, the Swedish Minister and Dean of the diplomatic corps, be made Temporary Chairman.

"On taking the chair Count Lewenhaupt suggested that Admiral C. R. P. Rodgers, Chairman of the American delegation, be made permanent Chairman. Admiral Rodgers on assuming the chair defined the object of the conference, and expressed the hope that a prime meridian would be agreed upon.

"The election of Vice-Presidents was dispensed with, and the election of Secretaries postponed until tomorrow.

"In order to give the delegates an opportunity to consult as to the number of Secretaries, and as to the language in which the proceedings should be printed, an adjournment was taken until tomorrow.

"The following countries are represented: Austria, Hungary, Brazil, Columbia, Costa Rica, Denmark, France, Germany, Great Britain, Guatemala, Japan, Mexico, the Netherlands, Paraguay, Russia, San Domingo, San Salvador, Spain, Sweden, and Norway, Switzerland, Turkey, Venezuela, and the United States. Among the prominent scientists from abroad are: Janssen, France; Hicckeldeyn, Germany; Capt. Sir F. G. O. Evans and Prof. Y. C. Adams, Great Britain; J. F. Echeverria, Costa Rica; Miles Roch, Guatemala; Maj. Gen. Stebnutzki, Russia; and Prof. Hirsch, Switzerland. The American delegation is favorably disposed towards the adoption by the conference of the longitude of Greenwich."

THE KENTUCKY MARRIAGE.

THE following excellent article we reproduce from the *Chicago Tribune* of October 2d, and commend it because of the truth it contains in regard to the general principles governing the marriage contract.

"So much has been said by the Democratic press of the country in relation to the marriage of Mr. Blaine, and the effort to show that it was illegal has been so persistent I have thought that it would perhaps be well to show that these misrepresentations and these charges had no foundation whatever to rest upon. Mr. Blaine has published to the world the time and place of his marriage and given the names of the witnesses who were present when it occurred.

What constitutes a legal marriage? This is a question that has often arisen in this country, and the decided weight of authority is, that although the statute of a particular State may require that certain prescribed forms shall be complied with, yet that such statute in no way affects the legality of the marriage. And this is so even where such statute imposes severe penalties upon officers for issuing licenses without complying with the requirements of the statute, and where like penalties are imposed upon ministers and magistrates for uniting persons in marriage without a license. The only exception to this rule is where the statute not only prescribes certain forms as necessary preliminaries to marriage, but also declares that a failure to comply with such forms shall render the marriage void.

Marriage in this country, as in England, is a civil contract. To enter into such a contract requires, as in other cases of contract, an agreement of the parties. To constitute a legal marriage it is only necessary that the parties should agree to live together as man and wife, and that they live together in pursuance of such agreement.

It is not necessary to constitute a legal marriage that a minister or magistrate should be present. It being but a civil contract, the presence of a minister or magistrate is not essential to its validity, any more than in the case of any other contract.

This is the general rule as recognized in most of the States of this Union where the question has arisen.

It was the law in the State of Kentucky as long ago as 1821, as then declared by the Court of Appeals, the highest court in the State, in the case of *Dumaresly vs. Fishly*, 3 A. K., Marshall, p. 368. It was there held that a marriage entered into without regard to and in violation of the statute was, nevertheless, a valid marriage; and this the court held to be true, notwithstanding the fact that the parties never lived together after such marriage. In that case the woman married resided in Indiana. The license was procured in Kentucky and the marriage took place in Indiana. Of course the license, being so issued would have no force whatever in the latter State. The court, in discussing the question, say the statutes of the two

States were substantially the same. The court further say:

"It is obvious that the marriage between the parties in this case was not celebrated according to the provisions of the statute of either country. It was not done according to the provisions of the statute of this country, because the female party did not reside in the county from the Clerk's office of which the license was issued; and it was not done according to the statute of Indiana, because the license was not issued by the proper officer of that State. But neither the statute of Indiana, nor that of this State voids a marriage not celebrated according to its provisions. The object of the Legislature of both States was manifestly not to declare what should be requisite to the validity of a marriage, but to provide a legitimate mode of solemnizing it; for the Legislature speaks not of the validity of the marriage, but of the celebration of its rite and addresses itself not to the parties themselves, but to the functionaries whom it authorizes to perform the requisite ceremonies in solemnizing the marriage. . . . The effect, therefore, of the statutory mode of solemnizing matrimony must be precisely the same with respect to the validity of a marriage in this country as the common-law mode with respect to the validity of a marriage in England. We are then led to inquire what the doctrine of the common law is upon this subject. Marriage is nothing but a contract; and to render it valid *it is only necessary, upon the principles of natural law, that the parties should be able to contract, willing to contract, and should actually contract.*"

To show the reason and necessity for the rule as thus laid down the court further say:

"The statute prescribing the mode of celebrating the rites of matrimony requires that when either party is under the age of twenty-one the consent of the parent or guardian shall be given in person or in writing; that bond and security shall be given before license can be issued; that license shall be issued only by the Clerk of the county where the female party resides; and that no clergyman who has not previously obtained testimonials for that purpose from the County Court shall celebrate the rites of matrimony. A compliance with the whole of these particulars is necessary to render the marriage conformable to the statute; and a failure to comply with any one of them would render it but a marriage in fact; and if a marriage in fact be void, many of the marriages of the country would be so, for there are many in which there has been some failure, either intentionally or otherwise, to comply with some one or more of the formalities presented by the statute. A doctrine which would thus tend to vitiate a great proportion of the marriages of the country would result in incalculable evils and can not be admitted to be correct."

The court held the marriage valid, though there was no pretense of compliance with the statute, and though the parties never lived together as husband and wife.

I have quoted thus at large from the opinion of the Court of Appeals for the purpose of clearly presenting the point involved and showing that it has been fully met and decided in the very State where the marriage took place.

The above case was affirmed by the same court in 1847 in the case of *Donnelly vs. Donnelly's Heirs* (8 B. Monroe p. 113), wherein it is said that "Marriage in Kentucky is deemed a civil contract merely and resting upon the principles of the common law. (*Kent's Commentaries* 2d vol., 87); *Dumaresly vs. Fishly* (3 Marshall, 369). This question has been passed upon by the Supreme Court of the United States. In the case of *Meister vs. Moore* (96 U. S. p. 76), that court in 1877 passed upon the Michigan statute. The court below had instructed the jury that the marriage was invalid under the statute of that State if neither a minister nor a magistrate was present. The Supreme Court held the instruction was wrong and should not have been given. The Supreme Court, in speaking of the instruction said:

"It certainly withdrew from the jury all evidence, if any there was, of informal marriage by contract *per verba de presenti*. That such a contract constitutes a marriage at common law there can be no doubt in view of the adjudications made in this country from its earliest settlement to the present day. Marriage is everywhere regarded as a civil contract. Statutes in many of the States, it is true, regulate the mode of entering into the contract, but they do not confer the right."

Speaking of the regulations provided by statute the court say:

"Whatever directions they may give respecting its formation or solemnization, courts have usually held a marriage good at common law—good notwithstanding the statutes, unless they contain express words of nullity. . . . As before remarked, the statutes are held merely directory; because marriage is a thing of common right, because it is the policy of the State to encourage it, and because, as has sometimes been said, any other construction would compel holding illegitimate the offspring of many parents conscious of no violation of law."

The court quote with approval from the opinion of Judge Cooley in the case of *Hutchins vs. Kimmell*, 31 Mich., 126, wherein the learned jurist said:

"Whatever the form of ceremony, or even if all ceremony was dispensed with, if the parties agreed presently to take each other for husband and wife, and from that time lived together professedly in that relation, proof of these facts would be sufficient to constitute proof of a marriage binding upon the parties and which would subject them and others to legal penalties for a disregard of its obligations. This has become the settled doctrine of the American courts, the few cases of dissent or apparent dissent being borne down by a great weight of authority in favor of the rule as we have stated it."

The Supreme Court of the United

States, in concluding its opinion upon this point said:

'There was error in charging the jury that if they found neither a minister nor a magistrate was present at the alleged marriage, such marriage was invalid.'

To the same effect are the following authorities:

- 1 Bishop on Marriage and Divorce, Sec. 283.
 2 Greenleaf on Evidence, Sec. 460.
 2 Kent's Commentaries, 51.
 Reeve, Domestic Relation, 307.
 Pearson vs. Howey, 6 Halst., 12.
 Hantz vs. Sealy, 6 Bin., 405.
 Commonwealth vs. Stump, 53 Pa. St., 132.
 Fenton vs. Reed, 4 Johns., 52.
 Jackson vs. Winne, 7 Wend., 47.
 Rose vs. Clark, 8 Paige, 574.
 Starr vs. Peck, 1 Hill, 270.
 Clayton vs. Wardell, 4 N. Y., 230.
 Cheney vs. Arnold, 15 N. Y., 345.
 O'Gara vs. Eisenlohr, 38 N. Y., 296.
 Duncan vs. Dunean, 10 Ohio St., 181.
 Carmichael vs. State, 12 Ohio St., 553.
 Graham vs. Bennet, 2 Cal., 503.
 Estate of McCausland, 52 Cal., 568.
 Londonberry vs. Chester, 2 N. H., 268.
 Newbury and Brunswick, 2 Vt. 151.

Perhaps the latest and certainly one of the most instructive cases upon this question is that of Mathewson vs. Phoenix Iron Foundry, decided by the Circuit Court of the United States for the District of Rhode Island in May last, and reported in Vol. 20 of the Federal Reporter, p. 281.

In that case the marriage was in Rhode Island, and took place in the presence of two witnesses, before whom the contracting parties acknowledged themselves to be husband and wife. No ceremony whatever took place.

The court held that, though the statute of the State was in no way complied with, the marriage was valid.

Mr. Blaine's marriage took place in the State of Kentucky in the presence of two witnesses, whose names he has given to the public.

From then until now, a period of thirty-four years, he has lived with the wife whom he then married, and as the result of that union sons and daughters have been born to them, and have grown to manhood and womanhood. That the marriage was in all respects legal in the State of Kentucky where it was contracted, and that such a marriage would be legal in most of the States of this Union there can be no possible question."

Correspondence.

SAN BENITO, California,
 September 26th, 1884.

Bro. Joseph Smith:—We enjoy the *Hope's* being a weekly. It is a nice little paper, but it hardly seems like the *Hope* we are accustomed to, but a younger member of the family, that has not yet gotten its growth. I for one would rather pay more and have it as large as it used to be; but I do not wish to find fault with it in its present size, for it is better than once in two weeks. The *Herald* looked lonely without it each alternate week; and the children thought it a long time to wait. I do not think we could get along without the *Herald*. I hope we never may have to; for we are like many others—it is almost all

the preacher we have. Our beloved Bro. Carmichael, is very slowly recovering his health; is not able to go from home yet. His mind seems as weak as his body; he says he will never be well again. I hope Bro. Alexander will visit us when he comes to California. We have good crops of grain this year, but the price being so low, makes money scarce and times hard here.

From your sister in the gospel,

MRS. ALBERT PAGE.

MAGNOLIA, Iowa, Oct. 1st, 1884.

Dear Herald Readers:—Since the last writing I have been made to rejoice in the saving power of God, as contained in his word; for by the word of the Lord I have seen the sick relieved, the sinner in Zion bowed low in godly sorrow and led to repentance, faith begotten in the heart of the altogether ungodly, causing them to seek an entrance into the fold, and place themselves under the care of the Good Shepherd; the bowed down and oppressed arise in godly fear, and cast off the shackles that bound them; and rejoice in the Holy One of Israel; and I have grown in the knowledge of God and his work. I found that the same God had been and was still ministering the gifts of the spirit as he willed, to his people in Minnesota. While I have been treated with hatred and contempt by some, I have been kindly received and my needs supplied by others. I have lacked for nothing, save an increase of faith. I have been made to cry unto the Lord more fervently, "Lord increase my faith," in the last two months than ever before. When I have stood in the congregation of the faithless, and heard the elements begin to roar; seen their faces blanch with fear of what was coming, women and children crying for protection, and fleeing here and there without any clear conception of where would be safety; how my heart has been burdened for them. When the voice of warning has been uttered, their ears heard not, their eyes saw not, but still they had followed each his own way, not paying heed to the counsel of God in the erection of an ark of safety to protect them from that which was feared. Much property has been destroyed by winds, floods and fires in the State of Minnesota the past summer. "Never were storms known in this part of the country till this year," is the expression I heard from those who pioneered that country. But during this summer, many have been relieved of all they had, in almost an instant, and been consigned to mother earth; others only remaining to suffer from the loss occasioned by the devouring cyclone. The people know not what it means, neither will they believe when it is told them. But to the children evidences are thus received which encourages them that their redemption draweth nigh. We can "lift up" our heads, and should never consent to bow to the mandates of any, contrary to the righteousness of heaven; but assist in declaring the eternal truths of redemption, that Zion may arise in her glory, and the arm of the Lord "rule for him." I have been made to bow my head in praise to God for the complete vindication of his work as found in the Braden-Kelley Debate, and of the two debaters I can hardly tell which has convinced me most of the truth. Although my head was bowed in shame that one of my fellow creatures would stoop to such a level, and use those sacred powers of mind and body, dealing with such filth and claiming it his own; yet such doings only confirm the position occupied by us to

be true, in the minds of those who wish to establish their faith by truth, and not by the use of ridicule, sarcasm, intellectual filth, and the upholding of crime, as is done by "I, Clark Braden." May the Lord reward him according to his deeds; and while doing so, I shall be sad, and pray, Lord, forgive him, for he knows not what he has done, although a man has declared it unto him. Bro. Kelley's clear, and comprehensive mode of reasoning, shows thought, and that his heart was abundantly supplied; his mouth having uttered knowledge, unsupplied save from the fountain source of all truth.

May the Lord bless his people, and abundantly supply them with the all-essential gift of patience, that they may endure all the scourges, and persecution through which they must pass ere they are purified from the dross of self, and become a people thoroughly furnished unto every good work.

Your brother in bonds,

J. FRANK MINTUN.

FITCHBURG, Massachusetts,

September 29th, 1884.

Dear Sisters in the Faith:—"Work while the day lasts, for the night cometh when no man can work." Have we then any time to spend idly? Seeking our own pleasure, and fulfilling the lusts of the flesh? No: for our Master says, "Why stand ye here idle all the day long?" Let us look around and see what we can find to do. Here and there are friends, and neighbors who have been rocked so soundly asleep in the cradle of the churches, that unless some one awakes them they are in danger of not hearing the sound of the last trumpet; and even now when the glare of the gospel light shines forth in all its beauty, they see it not. Is there not then work for us to do? We that have heard the pure ring of the gospel sound, and seen the light—even felt the quickening power of God upon our bodies—can we rest in our homes, reading, it may be, some foolish romance, or fictitious story; or, perhaps, adorning our persons to please the eye of the frivolous world; surely forgetting that we, Saints of God, are not children of the world, but have been chosen by the Master and bid to come out from it? Oh! how many of us realize our position? How many would be ready to give a daily account every night to our Master, of the work we have done for him? Could we tell how many seeds we have sown, and where? and with how many prayers and tears we have watered them? Sisters, are we not apt to leave the labor for our brethren, thinking we are too feeble, or not fitted to do any thing; or if we should do a little it would not amount to much, and so we keep still and do nothing? Oh! let us arise and shake off our sloth. Let us seek to put on anew the armour; see that every buckle is firm. Let us get nearer, still nearer the Master, that we may walk in his light; and when we feel weak, just touch the hem of his garment, that virtue may come out of him; and we be made strong. May be we can feast on the crumbs that fall from our Master's table. I, for one, have asked many times, "Lord what wilt thou have me to do?" Now I am going to seek more diligently than ever for some thing to do. I will go to my neighbor, my friend, write to my sister, and my brother; and try to wake them to a knowledge of the truth. To-night three ladies came in, who had heard of my

being healed, and asked me to tell them of the faith of our people; of the origin and foundation of the church, &c. Oh, how my heart did rejoice! I was glad that with boldness and yet in meekness, I could tell them of the restored gospel, of our bright hope, and strong faith. They were ladies of education and good understanding, and acknowledged plainly that the churches were divided, and they could not tell which was right. They went away well pleased, thanking me for the explanation given. I lent them the book of tracts to read and promised to call and see them.

Saints pray for us in Fitchburg. There are only two of us, but the Lord is on our side; may the little seed we sow by the wayside, be watered from on high, that it may bring forth an hundred fold to the glory of the Master.

From your sister in the gospel,
A. HOXIE.

ATLANTIC, Iowa,
September 22d, 1884.

Brother Joseph.—I have just been reading our old home paper, which is published by W. F. Davidson, of Lewistown, Illinois, in which he speaks of a little jaunt he took over to Carthage, Ill., and also speaks of visiting the old jail, in which the prophet was slain. We are still living in Atlantic, but do not know how long we shall remain here. We have no preaching in this town, that is of our faith. The *Herald* is our preacher, and a very good one it is; for we are made to rejoice often when we read of the good work that is being done at other places; but we will not despair; for we expect to see a good brother sent here to wake up those slumbering souls to a realization of their standing. We are still battling for the right. I give here the quotation from the paper referred to.

Your sister in Christ,
HARRIET HUDSPETH.

MORGANVILLE, Kansas,
September 28th, 1884.

Bro. Joseph and Herald Readers.—While spending the Sabbath in reading and talking amongst ourselves on different topics, my mind has been called to review the past year's experience here in this town. We have lived here one year. We have represented here the Methodist faith in its stringent form. It has denounced us, and placed us with Utah Mormons. It has made bold assertions both public and private. We took it at first like a lamb, and watched for a chance to round up on them in some way, that they might know better. There had been preaching here before we moved here, and two had been baptized who lived here then, and do yet, who were faithful saints, who had been honored in the Methodist Church; but when they left they were black sheep. After the minister had insulted us in public till we thought forbearance had ceased to be a virtue, we sought a chat with him; but no, he would not talk to Mormons. (So he told Bro. McKnight). Would not notice us when we would meet him if he could help it. I wrote him a letter, sent him the Epitome of Faith, and Voice of the Good Shepherd. He had prejudiced the minds of the people till we could not get a hearing, so we worked away here as we could, in our business as a firm—McKnight & Parsons—dealing in grain. Bro. Lambert came here; we thought from past experience it was useless to try to get a hearing for him, but

we thought of the old adage, "Try again; if first you do not succeed, try again;" so we did, and were surprised. Although we had prayed God to draw the people to come, yet we were not looking for so many as we beheld, forty faces before us when we opened and closed the meeting for him; so we felt thankful to God for the privilege of having our faith set forth to such a large congregation, and by such a noble representative of God's kingdom. We had an excellent discourse, and good attention; so by living and letting live, we have seen some prejudice removed. A miracle I will relate for the benefit of all who may read. Bro. and Sr. McKnight had taught the gospel to neighbors, who had a boy seven years old, who had not walked since he was two years old. He had had a fever which had left him with great sores that had eaten into the bone leaving it bare; and had no use of himself. He would lie on the floor or wherever he was laid. They had doctored him till they thought there was no use, and doctors had given him up; so by the instruction they had received, they called for the Elders to administer to him; Elder Kent officiated in June. In July I was at home; Bro. Kent came over. The boy had improved so much they wanted him administered to again; we administered. I saw the boy walk out to the wagon, about one rod, the 29th day of September. Talk about "no miracles;" tell us the sun does not shine; tell us the moon does not give forth her light by night; tell us there are no stars in the heavens; tell us there is no water running down the Missouri River. And when you get a true Latter Day Saint to believe these things, there might be some prospect of making him believe God is changeable.

Yours in gospel bonds,
A. H. PARSONS.

ELWELL, Pennsylvania,
September 28th, 1884.

Dear Herald Readers.—It is nearly one year since I have written for the columns of this much loved paper. It is nearly four years since I accepted and obeyed the gospel in its fulness; and I rejoice to-day that I have received evidence that this latter day work is true. And as I have before testified, that Jesus of Nazareth hath restored me to health from fits, which the skill of physicians could not manage; and through faith in prayer I have been healed of broken bones and severe bruises, insomuch that I could arise and walk about the house; and to-day I enjoy good health, for which may all praise, and honor, be given to my Heavenly Master, for all blessings extended unto me. The rest of the Saints here are well now, but some have been very much afflicted. The Sunday School here, of which I being chosen and elected, am superintendent, has just closed for this year; and I can say it was crowned with success. A gentleman who is not of our faith made some remarks at the close of the school, as follows:

"Dear friends and children, I am pleased to see so many of you to-day, and to see the interest that you all have. I have attended this school in times past, and this summer I have visited a number of Sunday Schools in different places, and I must confess,—for it is true,—that this school is the most orderly, quiet, and interesting, that I have ever attended before; and I am thankful that you have been blessed in unity, love and peace," &c.

In the afternoon I attended the Methodist Sunday School, and was urgently requested to take charge of the Bible class, which I did. A man was there who was well read in the Scripture who gave me a question, thinking that I could not give the answer; but I prayed for the answer, and it was given me, and all seemed surprised that I answered so readily. But I know from whence my help cometh, and inasmuch as we are trusting in righteousness the Lord will bless. Thanks be to his great and holy name, for all I am, and all I hope for.

Desiring an interest in your prayers, that I may live as becomes a saint, in this life, and may be gathered with all the faithful ones, at the resurrection morn, and with kind regards to the Saints I am your unworthy sister in Christ,

CARRIE E. SWEET.

DELSLE, Mississippi,
September 29th, 1884.

President Joseph Smith.—I have just finished reading the Braden-Kelley Debate, in which Rev. Braden made a poor out and spent his time in mere fables. Instead of trying to show something from the scriptures to prove what he was at work at, he proved his side to be in darkness, according to the Bible. Great light is shown to us on Bro. Kelley's side. He dug deep and founded it on a rock which will not wash away when great rains fall and beat upon it. Let all read and be convinced that Braden's speeches are founded upon sand; and all his time spent in telling big yarns; that some body told Dick and Dick told Harry what Tom said. All of us in this part who have seen and read the book have had our faith made stronger in the blessed Savior's words. Let us not be like the foolish virgins: let us be prepared to meet the Savior when he comes. Ever praying for the upbuilding of Zion.

Your brother in the faith,
J. W. F. LIVINGS.

DALLAS, Polk Co., Oregon,
September 28th, 1884.

Bro. Joseph.—Knowing it would interest many of the Saints to hear from me, I take this opportunity to inform them through the *Herald*. We came here last spring, mainly to improve our health, and we have not been disappointed, for we have indeed enjoyed the best of health ever since we came here. We think a better climate can not be found anywhere in the world; but for all of that, we are not contented, nor satisfied, for sin and wickedness predominate all around us; no comfort or consolation from any brother or sister in our faith. We have not seen, to our knowledge, a Latter Day Saint since we left Syracuse, Nebraska. The *Herald* (for which we are very thankful) is the only thing, of all our mail, that makes its appearance sure once a week. Asking to be remembered in prayers of the Saints I remain, Your brother in the covenant,

H. H. JASPERSON.

FALL RIVER, Massachusetts,
October 1st, 1884.

Bro. Joseph.—Conference convened here on Saturday, p. m., 27th, ult. I was away, but the Monday following was a success in every sense, so far as I could judge. Our district president knows his place, and the presiding elder of the Fall River Branch is deep enough to take care of himself, and is a good man; Brn. Gilbert, Coombs,

and many other good elders, including Bro. Webster, and members from different branches were present. Business occupied not only part of Saturday, but a good part of Monday following. My business prevented me from being present on Monday also, but Sunday 28th was "a feast of fat things" for me. I like such times. Bro. Thompson is alive yet and says he is yet a young man. He has the Spirit.

Yours in the faith,

NON PLUS.

Summary of News.

GENERAL NEWS.

October 3d.—Great activity is manifested by the naval officials of Germany. All the dockyards of that country are now fully manned, and the work of building new war vessels and repairing and reconstructing others is being pushed with energy.

Algernon Charles Swinburne, the poet, has joined the People's League of England, an organization which has for its purpose the abolition of the House of Lords. He has given a number of manuscript poems, to be published and sold for the benefit of the organization, which has recently made considerable headway in Britain.

Sir Evelyn Baring has sent a dispatch to the Government stating that Gen. Gordon, after having bombarded Berber for some time, effected his entry into the place and recaptured it. The rebels and hostile inhabitants fled when the bombardment ceased. A dispatch to Reuter's Telegram Company from Cairo says: "The reported recall of Gen. Wolseley is denied by official authority." The dispatch also states that the Khedive has received a telegram informing him that Berber has been recaptured from the rebels, who, upon their evacuation, succeeded in removing the treasure. The fall of Berber will enable Col. Kitchener to reach Gen. Gordon from Dongola and ascertain his wishes regarding the Nile expedition and as to the necessity of the expedition going to Khar-toum.

Viceroy Fuh Kien has sent 15,000 men to reinforce the Chinese troops now holding Kelung and Tamani.

October 4th.—It is reported that Gladstone is about to compromise with the House of Lords.

Gen. Delisle sends a dispatch stating that upon hearing that Chinese troops between Bacle and Lang Sou were moving forward he took measures necessary to drive them back to their gunboats. A brilliant engagement ensued, 4,000 Chinese troops being pitted against him. Commander Chalie of the Massue was killed in the fight. When the dispatch was sent the Chinese were steadily being driven back, having lost heavily. Advices from Hanoi today state that the gunboats Mousqueton, Massue, and Hache, while cruising in advance of the party which was reconnoitering in the valley of the Lachan, were attacked by Chinese regulars. One french officer was killed and thirty men wounded. Reinforcements have already arrived at the scene of the encounter, and others under the command of Gen. Negrier have left Hanoi.

Admiral Courbet has telegraphed from Kelung under date of yesterday as follows: "I commenced operations against Kelung Wednesday by occupying the Hight of St. Clement. The Chinese forces, after a fairly warm engage-

ment Wednesday night evacuated two of their works westward of the hight, which we afterward occupied. I am now fortifying them, and shall operate Saturday night against their works eastward of the hight. Our loss was four killed, one missing, and thirteen wounded. The Chinese loss is estimated at from eighty to one hundred killed and from 200 to 300 wounded. Admiral Lespes commenced the attack on Tamsui Thursday, and will occupy that port if possible."

William Hazenclever, the Socialistic Deputy to the Imperial Reichstag from Breslau, in Prussia, has been expelled by the authorities from Berlin. All of the great German political parties are becoming exceedingly alarmed at the possible success of the Socialists in the coming general elections, and the subtle means by which they have pushed their candidates into prominence in nearly all election districts in the Empire form a fruitful subject of discussion in nearly all the leading Liberal and Conservative journals. The consensus of opinion appears to be that they will at least carry twenty-five seats, which, if the parties are as evenly balanced as they have hitherto been, will virtually give them the controlling vote in the Reichstag in a division on any important question. Prince Bismarck, to whose attention this serious possibility has been called, expresses a total indifference to the situation and intimates that no matter how many they may send to Berlin the law will be potent enough to keep them within proper bounds.

The activity of the German Government for colonizing the west coast of Africa is exciting grave alarm among English merchants. Several influential Chambers of Commerce have sent strongly-worded petitions to Lord Granville, the Foreign Secretary, declaring that the interests of British shippers and traders doing business in Africa are seriously menaced by the German invasion, and praying the Government to take energetic measures to protect this important trade.

Many complaints of distress have been received from Spezia, Italy, because of the cholera cordon which caused the town to fill with paupers. The town will require relief from the National Government. Forty-seven fresh cases of cholera have been reported during the last twenty-four hours in the City of Naples and twenty-eight deaths. In Genoa there were twenty-two fresh cases and twenty-eight deaths.

Three deaths from cholera are reported today in the Eastern Pyrenees and one in Toulon. Two deaths from cholera occurred at Marseilles today.

October 5th.—The Italian Government has spent the sum of \$6,250,000 trying to check the spread of cholera.

Mr. Henry George is about to begin a series of lectures in Northern England and Scotland on the nationalization of land.

Investigations in Naples and Genoa indicate that the deaths from cholera in both cities have resulted from lack of pure water.

Emigration from the British Islands during the last six months has been directed towards Australia. America has not received its average number of emigrants.

What is claimed to be the fastest time ever made by an ocean steamer was made yesterday at Glasgow on the trial trip of the Umbria, which was recently built for the Cunard Line by John Elder & Co., at Fairfield. The Umbria is a

sister ship to the Etruria, and is a steel steamer, 520 feet long over all, and with an extreme breadth of 57¼ feet.

Courbet telegraphs: "We completed the occupation of Kelung without resistance. The batteries at Tamsui were dismantled. It will be necessary before proceeding to the coal-mines to fortify the principal positions so as to enable a small force to hold them. Sunken junks and torpedoes in the river are being removed." Col. Negrier is massing his troops to march against the Chinese in Tonquin. An engagement is soon expected. Courbet has ordered Lespes to act very cautiously at Tamsui, and not to land forces unless able to hold his position. In an interview with M. Frandin, interpreter of the French Legation at Pekin, Li Hung Chang violently attacked France. Frandin believes, however, that Li Hung favors peace.

Nubar Pasha, in his reply to the protest of the Consuls against the suspension of the sinking fund, states the course taken was absolutely necessary in view of the condition of the Egyptian treasury.

There were 270 fresh cases and 126 deaths from cholera reported in Italy the last twenty-four hours, including forty-nine cases and thirty-three deaths at Naples, and twenty cases and twenty deaths at Genoa. There were two deaths at Marseilles today, but no fresh cases. There were four deaths in the Eastern Pyrenees, and no new cases. There were three new cases and two deaths reported at Alicante, Spain.

Oct. 6th.—The recently-laid Mackay-Bennett cable has been broken—by ice-bergs, it is thought.

A French man-of-war has been directed to occupy a seaport on the Gulf of Aden. It is thought Egypt will object, and that serious complications may follow.

A reign of terror has prevailed at Nueva Laredo, Mex., for the last twenty-four hours, and hundreds of persons have fled the city. The excitement and alarm grew out of the report brought by a courier, who has just arrived from the southern section of the Republic, that the desperate and bloody brigand El Coyote (the Wolf) has gathered 106 of his followers together from mountain fastnesses, and armed, equipped, and mounted them for the express purpose of sacking this city and rescuing from prison about a dozen of his fellow-murderers who are under arrest here. Appreciating thoroughly the desperate and reckless character of El Coyote, and understanding from his recent bloody work that the threat was not an idle one, a perfect panic seized the populace. All who could do so sought safety by fleeing to the American side. The authorities took steps immediately to resist the marauders, and hurried preparations are being made to meet them. Citizens generally are arming themselves, and an armed force of militia is enrolled, the men doubly armed and provided with full supplies of ammunition. The courier who brought the alarming news also reported that El Coyote had reached Baranco, about forty miles from this city. That was the point agreed upon as a rendezvous, and where they were to await the arrival of the main force, and then move directly to their work of pillage and murder in Nueva Laredo.

During the last twenty-four hours there were thirty-six fresh cases of cholera and twelve deaths in Naples. In Genoa there were twenty-seven

fresh cases and twenty-two deaths. There have been no deaths or fresh cases of cholera reported in Spain during the last twenty-four hours. There were eight deaths from cholera at Marseilles today and one at Toulon.

October 7th.—Dr. George August Schweinfurth, the famous African explorer and author of "In the Heart of Africa," has started on a new tour of exploration at the head of a scientific party fitted out by the Berlin Academy of Science. Unlike recent German explorations, which have been confined to the western coast of Africa, Dr. Schweinfurth has chosen Nubia and the White Nile as the field of his operations. Just before his departure Dr. Schweinfurth had a long conference with Prince Bismarck, after which both were given an audience by the Emperor. This is regarded as somewhat significant, as Dr. Schweinfurth is going to the seat of war in Upper Egypt, and he has hitherto been very outspoken in criticizing the acts of the English in the Soudan.

During the last twenty-four hours four fresh cases of cholera and one death have been reported in Spain. Several suspicious cases have appeared at Barcelona, and it is feared they are cholera. During the last twenty-four hours there were forty-three fresh cases of cholera and twenty-seven deaths in the City of Naples, Italy, and twenty-one fresh cases and seven deaths in Genoa. It is evident the cholera epidemic in France is rapidly subsiding, the total deaths from the disease in the whole country today only reaching eight.

M. Barrere, the French diplomatic agent, has received a telegram saying that M. Herbin, the French Consul at Khartoum, was killed at the same time that Col. Stewart and his party were massacred by the Arabs.

An imposing Jesuit shrine will soon be erected near Tribes' Hill, Montgomery County, New York, where two missionaries—Father Isaac Jacques and Rene Goupier—were massacred by the Mohawk Indians over a century ago.

October 8th.—England is threatened with serious complications in South Africa on account of alleged encroachments by the Boers in the countries adjoining the Transvaal and the restiveness of the native tribes.

An official dispatch received at Paris from Hanoi reports that Col. Dennier at the head of two battalions of the French foreign legion inflicted severe loss on the Chinese at the Lou Chvan River. Four gunboats assisted the French, who are advancing after the Celestials.

The Paris *Temps* says that in the latter part of November there will be an International Conference at Berlin on the West African question, at which the United States, England, Germany, France, Spain, Holland, Portugal, and Belgium will be represented. It is said that France and Germany have agreed to submit proposals to this conference securing freedom of commerce to all nations in the Congo country and upon the River Niger.

Advices from Dongola state that the Mudir is sending out spies to assist the Nile expedition. Sheiks from the Khartoum-Sheady district, with 1,500 followers, have submitted to the Mudir. Sheik Keir advises that a depot be established at Debbeh, and undertakes to procure camels and cattle therefor. Reports are current at Dongola that the Mahdi is quelling a rebellion at Jeb el Dair. The news of the Mudir's victory at Korti

had reached Khartoum and generally encouraged the garrison at that place.

Four fresh cases of cholera and four deaths have been reported from the Province of Alicante, Spain, during the last twenty-four hours. The reports of the cholera in Italy during the last twenty-four hours gave a total of 197 fresh cases and ninety-seven deaths. Only one death is reported in the Eastern Pyrenees, and two in Toulon. There were five deaths by cholera at Marseilles today.

The Indiana Supreme Court decided yesterday that it has no power to respite or grant pardon to convicted criminals. The law conferring that power on any other person than the Governor is unconstitutional.

Burglars raided the town of Perry, N. Y., securing about \$8,000 worth of plunder.

Oct. 9.—English vessels plying between the Island of Formosa, off the Chinese coast, and Amoy are being searched by French cruisers.

One hundred and sixty-eight students of the University of Kieff have been arrested by the Russian authorities on the charge of Nihilism. The university has been closed by the authorities and will not reopen until January.

The publication in to-day's *Standard* of the Government scheme for the redistribution of seats in the House of Commons has caused the greatest political sensation that London has experienced since the rising of Parliament. Mr. Gladstone is furious at the betrayal of Government secrets, and Cabinet Ministers, Under-Secretaries, and officials of all grades have been rigidly examined in an attempt to ascertain how the intelligence leaked out. Thus far the search has been unavailing, but excuses have been found for discharging several subordinates who are suspected of having friendly relations with the *Standard* editorial staff. The Government tries to minimize the effect of the publication by saying that the scheme of redistribution as published in the *Standard* is only one of various schemes submitted. All of these plans, the Government organs say, have been referred without comment to the Ministry, but none of them have yet been even discussed in Cabinet council. All these protestations, however, are looked upon as an official admission of the importance of the *Standard's* publication. The Tories are already denouncing the scheme as an attempt to swamp the Tory counties with Liberal boroughs, and to play into the hands of the Parnellites. The latter seem to be perfectly satisfied, for if a few Irish boroughs are disfranchised the strength of the Home-Rule delegation in Parliament will be enormously increased by the proposed addition of new members in towns and counties where the Home-Rulers are sure of returning their men. By the scheme of redistribution as published in the *Standard* the representation of England in Parliament is increased sixteen and of Scotland ten, while Ireland's representation remains unchanged as to number, but Tralee, Clonmel, Dungarvan, Carlow, Athlone, Coleraine, New Ross, Ennis, Kinsale, Bandon, Youghal, Enniskillen, Mallow, Dungannon, Downpatrick, and Port Arlington are disfranchised. The County of Cork gains four members. Mayo, Down, Galway, and Antrim gain two each. Donegal, Kerry, Tyrone, and Tipperary gain one each, and the City of Dublin gains two.

Gen. Wolseley reviewed the troops who are to take part in the Nile expedition to-day. The

mounted infantry managed their camels perfectly. The first batch of rowboats of the expedition passed the first cataract easily against a strong current. The heavy division of the camels corps will encamp at the Pyramids until ordered to advance. Advices from Dongola state that the Mudir of that place has received confirmation of the report that a steamer from Khartoum was wrecked after leaving Abu Hamed. All on board the vessel landed to try and hire camels. They gave the natives presents. The natives invited them to their dwellings, where they massacred them. It is unknown whether there were any Europeans among the victims.

The *Phare d'Alexandre* newspaper has been suspended by the authorities for three months for advocating the restoration to power of the Khedive Ismail Pasha.

During the last twenty-four hours there have been two deaths from cholera reported in the Province of Alicante, Spain. The newspaper *Imparcial* states that it is informed on good authority that there have been seventeen cases of cholera and fourteen deaths in Barcelona since September 14. The Barcelona papers deny the truth of the statement. Reports of the cholera in Italy during the last twenty-four hours show 145 fresh cases and 77 deaths, against 197 cases and 97 deaths the preceding twenty-four hours.

Gen. Beriere de L'Isle has telegraphed the French Government confirming the report announced from Hanoi yesterday of an engagement between the French and the Chinese in the Valley of the Loo Chuan River in Tonson. The encounter took place Monday. The Chinese were attempting to execute an offensive movement on the Upper Loo Chuan River. They lost 1,000 men. Capt. Deynet of the French Foreign Legion was killed and Lieut. Bartelle wounded. Gen. Negaier's column has gone up the Phulang River to cut off the retreat of the Chinese. A dispatch from Hanoi states that Gen. Negrier's column had an engagement at the Village of Kep with 6,000 Chinese regulars, who occupied intrenchments round a central redoubt.—The Chinese commenced the attack at 9 a. m. by trying to surround the French. The fighting lasted until two p. m., when the retreat of the Chinese toward the frontier of China was cut off. The Chinese troops then filed in the direction of Daoguan, pursued by the French. The Kep garrison defended their position bravely, compelling the French to surround the redoubt and carry it at the point of the bayonet. The Chinese loss in the village alone was 600 killed. The French troops fought with spirit and decision. They captured all the enemy's war material, mules, and horses. A French Captain and twenty men were killed and two officers and fifty men wounded. Gen. Negrier was slightly wounded. Gen. Briere de L'Isle has started for Kep to assist Negrier's forces.

"The situation of the Cuban army, owing to the suspension of its monthly pay, is really pitiable, and must have an early solution. Six months have passed since they received any money. Some of them have had none for a much longer time. The officers have been at the mercy of the usurers in obtaining the necessities of life. In several interior towns the troops are said to have taken food by force."

In Austria fourteen children were drowned while playing in a boat which capsized.

FINANCIAL AND CROP REPORTS.

The imports of dry goods at New York during the week ending Oct. 3d, were \$2,324,000.

The last month's reduction in the public debt was over \$12,000,000.

Mr. Nimmo's forthcoming statistical report on foreign commerce will show that the entire exports of manufactured products from England to all other countries do not equal the internal commerce of the United States in like products.

There is in one respect a visible gain in the condition of business—the people have generally waked up from the delusions that led to the excessive expansion of trade from 1878 to 1881 and are correcting their thinking and their acting. There has not been a time in the last three years, until quite recently, when the people have not considered the business depression a temporary thing and have not hailed every little period of activity as the beginning of a "revival" that would restore affairs almost to the highest plane we have ever reached. The great majority would have resented the prediction that any such panic as we had last May was coming, and a forecast of the terrible bankruptcy record we are making this year would have been received as the vaporing of a madman. But repeated disappointments and losses have sobered the sanguine American, and he is beginning to adapt himself to his environment. Expectations are now moderate. Very few people anticipate any considerable increase in the volume of trade before spring, and will regard themselves as fortunate if it comes even then. Better than that, a retrenchment of expenses and curtailment of business operations are in progress.

A party of union molders went to the rear of Cribben & Sexton's foundry in Chicago, Ill., October 5th, and fired a volley of bricks and stones through the windows, severely injuring some of the non-unionists employed there. The party attacked returned the fire, using their revolvers. Henry Coon, a union man, was severely wounded. Two of the non-union men were arrested.

The *Mark Lane Express*, in its weekly review of corn trade, says: The autumnal weather the last week has been accompanied by but little rain, consequently good progress has been made in fall cultivation. Sales of English wheat 78,940 quarters at 32s. 4d., against 80,109 quarters at 30s. 4d., the corresponding week a year ago. In the foreign wheat trade sellers have been firmer, although arrivals continue on a heavy scale. The off-coast cargo trade has been confined to the sale of one cargo from Australia. There were eight arrivals during the week, of which two were withdrawn and five remain. Twelve cargoes are due. The market is slow and dragging in the foreign wheat trade, with rates unchanged. Flour is difficult to move at late rates. Nothing is doing in Barley, and prices are unchanged. Mediterranean is quoted a shilling dearer. Oats are sixpence dearer for foreign. Beans are in large supply and 1s. 6d. lower. Peas are unchanged.

The aggregate clearances of the leading clearing-houses of the United States last week showed a falling off of 23.7 per cent as compared with the clearances for the corresponding week of last year. The decrease in New York was 27 per cent, in Chicago 14.3 per cent. Kansas City showed an increase of 35.3 per cent and Milwaukee 3.1 per cent. Outside of New York City the aggregate decrease was 15.1 per cent.

The exports of produce from New York during the week ending October 7th, aggregated \$7,110,000, against \$5,999,000 the previous week and \$6,599,000 for the corresponding week of last year.

The Fort Pitt Iron and Steel Works at Pittsburg, Pa., which have been closed down for nearly three months, have resumed, giving employment to several hundred men.

President Grevy has issued a decree granting 50,000 francs for the relief of the unemployed workmen of Lyons, France.

Spain has granted France, under the most favored nation clause, the same trade privileges in the West Indies as are enjoyed by the United States.

Advices from Hong Kong, China, state that business is at a complete standstill. Commerce is paralyzed.

The wholesale and retail dry-goods firm of Day Bros & Co. of Peoria, Ill., made an assignment October 9. The liabilities are placed at \$122,000 and the assets at \$86,000.

Work will be resumed at Oliver Bros. & Phillips' rolling-mills at Pittsburg, Pa., at the old rate of wages. The proprietors will not insist on the 12½ per cent reduction proposed by them some time ago.

FIRES—STORMS—ACCIDENTS.

Oct. 2.—The charcoal sheds attached to Geo. P. Whittaker's iron works at Principio, Md., took fire. About 100,000 tons of charcoal were consumed.

Intelligence has been received of a terribly disastrous hurricane in Iceland the 11th of September. The accounts thus far received show that nineteen trading vessels and sixty fishing boats were lost and thirty-two other vessels disabled. The most appalling feature of the hurricane was the loss of life. The exact number of those who perished has not yet been ascertained, but it is known to be very great.

Details of the accident on the Omaha Road last evening are all in. The local working train belonging to the Ashland, Washburn & Bayfield Division, in charge of conductor John McCoy, with twenty men, started from Washburn to repair a washout reported near Bayfield. The train consisted of an engine and three cars loaded with logs. The engine passed over the Pike Creek bridge safely, but the northern approach gave way under the weight of the engine and a rail ran through the fire-box into the boiler. Fourteen men were scalded and mangled, seven of whom are dead and three more will die. The men were all riding on the engine and tender. Two on the cowcatcher escaped with slight bruises.

Three people were seriously hurt by a railroad collision near Clayton, Delaware. A threshing machine boiler exploded near Lake Elmo, Minn., killing two men, and badly injuring a number of others.

Oct. 5.—A fire at the royal palace at Copenhagen, Denmark, destroyed a large amount of property. Ten soldiers are reported to have been burned to death.

Vesselmen are beginning to feel the effects of fall gales. Early this morning the schooner Arabia, bound from Chicago for a Canadian port with a cargo of corn, foundered in a hundred feet of water at the entrance of Georgian Bay. The crew escaped. Both vessel and cargo are a total loss.

Near Fon du Lac, Minn., an embankment gave

way under a freight train, resulting in the death of three men.

Near Emporia, Junction, Kansas, a freight train was thrown from the track by an obstruction like a cross-tie, killing one man.

Oct. 6.—The Calumet & Hecla copper mine in Upper Michigan, one of the largest in the world, took fire. Two men are reported to have perished in the flames. Other losses of life are feared. Loss by fire near Shelbyville, Indiana, \$3,500. Kingston, Ontario, \$40,000. Bay Shore, L. I., \$30,000.

Oct. 7.—The opera house at South Bethlehem, Pa., and four adjoining buildings were destroyed by fire. The loss is about \$100,000.

The fire in the Calumet and Hecla Mine near Houghton, Michigan, is thought to be under control. Two lives are known to have been lost.

Oct. 8.—Intelligence has been received of a cyclone at Catania, on the Island of Sicily. Trees were uprooted and houses destroyed, and twenty persons killed and fifty injured. Owing to the severity of the cyclone it was impossible to render assistance to the sufferers during its prevalence.

A terrible disaster occurred south of Chicago, Ill., in Lake Michigan, just opposite the Hyde Park Water-works, by which ten men lost their lives. Fifteen men were employed by the contractors in constructing an inlet tunnel to the water-works. They lodged in a shanty constructed on piles at the crib about a mile from shore. When the storm came up the shanty was washed off, and with it three men. One of the three drifted ashore on a plank and was saved. Of those who clung to the piles eight were subsequently swept off by the waves and drowned. The four who managed to cling to their places were rescued by the life-boat, which braved a very dangerous sea in order to rescue them.

At Harrisburg, Pa., the most disastrous storm this season struck the city at dusk this evening. It came from the north-west, and was not more than half a mile wide. It swept down trees, unroofed several houses, and carried away the roof and loose frame-work of a section of a carriage bridge across the Susquehanna. The storm was ten minutes in duration.

Oct. 9.—Harrowing details of the cyclone which prevailed in Catania, on the Island of Sicily, yesterday have been received. Twenty-seven persons were killed. There is great distress among the poor. Hundreds of houses were demolished in the Congo, Tondo, and Givani quarters, and at Ciball and Ognina, suburbs of the city. Many summer mansions are in ruins. Four hundred persons were injured by the cyclone, and the damage will amount to 4,000,000 lire.

Four men were killed and two injured by the blowing up of the Hamilton Powder Mills at Cumminsville, Ont.

By an explosion of fire-damp in a mine in Moravia, Austria, twenty persons were killed.

Dr. Oliver Wendell Holmes, replying to his many distinguished friends, who, on the occasion of his seventy-fifth birthday, sent him letters of congratulation through the *Critic*, said among other happy things: "Even the shriveled centenarian loves a word of praise—it is the sweetmeat of his second infancy."

Never borrow if you can possibly help it.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Selected Poetry.

THE MILLS OF THE GODS.

Hark! How the Mills are grinding,
How the busy burrs go round,
With a low and harmonic humming,
Where the harvest grain is ground.

See! how the chaff is winnowed,
How the millstone's wondrous might
Sends forth the flour before us,
The wheat in its robe of white.

So the powers of Fate are grinding,
With a motion and plan sublime,
Our mortal acts and motives
In the wonderful mills of time.

The mills of the gods are grinding—
Steadily, surely and slow—
The wheat and the chaff dividing
To the place where each should go.

And the helpless chaff is winnowed;
But lives that are lived aright,
Like the grain on the floor before us,
Come forth all pure and white.

So the rolling hours are grinding,
And the pitiless years go round,
With a slow and solemn motion,
Where the mortal grain is ground.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

BRADEN ON PUNCTUATION, ETC.

READING Mr. Braden's speeches in the Braden-Kelley Debate, it is seen that one of the main objections he persistently urges against the divinity of the Book of Mormon is its crudity in style, its want of literary exactness and finish in respect to grammatical structure, including punctuation, capitalizing and spelling. He uses every possible opportunity to "hit it a dig" on any and all these points, thinking, no doubt, that if he proves the work wanting in all or either of these respects, he proves the book a delusion, and a humbug. Mr. Braden claims, in substance, that the Book of Mormon, if an inspired record, would have been written in such manner as to be entirely free from error and imperfection in its grammar, including its punctuation, spelling, capitalizing, and style of composition, as measured and determined by *modern standards*; and, that because it is not so written, it is false, and not divine. If he was the scholar and the learned controversialist he would have us think he is, he would know that the inspired Hebrew record, the Old Testament, had no punctuation at all, no capitals, and that its grammatical structure was as much and more at variance with modern rules in these matters than is the Book of Mormon. In proof we cite Hitchcock's Analysis of the Bible, page 1130. He says that before the time of Christ, "and long after the time of Christ, the 'book' was a parchment roll, such as is now kept in the Jewish synagogues, made of skins fastened together, and shaped like

one width of stair carpet; the text was written upon it in narrow columns from top to bottom *without any break between word, sentence, verse or chapter*; and the direction of its writing and reading was exactly *the reverse of ours*. This order, from right to left, is still used in the Hebrew language." He tells us on page 1150, that the gospel of Matthew was written in "the familiar speech of the Jews of his day." And of *the gospels collectively*, page 1151, he further says, "The four evangelists, of whom Matthew and John were Apostles, and Mark and Luke were companions and disciples of Apostles, each portrayed the life and character of Christ *in the manner natural to himself*." To this we may add what Smith says in his Bible Dictionary, Article New Testament, page 615: "But though no fragment of the New Testament of the first century still remains, the Italian and Egyptian papyri, which are of that date give a clear notion of the calligraphy [elegant penmanship] of the period. In these the text is written in columns, rudely divided, in somewhat awkward capital letters, (*uncials*), *without any punctuation or division of words*." On page 624, same article, he says of the language in which the New Testament was written:

"3. The Greek of the LXX., like the English of the A. V. or the German of Luther, naturally determined the Greek dialect of the mass of the Jews. It is more correct to call the N. T. dialect Hellenistic than Alexandrine, though the form by which it is characterized may have been peculiarly Alexandrine at first.—4. The position of Palestine was peculiar. The Aramaic (Syro-Chaldaic), which was the national dialect after the Return, existed side by side with the Greek. Both languages seem to have been generally understood, though, if we may judge from other instances of bilingual countries, the Aramaic would be the chosen language for the common intercourse of Jews (2 Macc. 7:8, 21, 27). It was in this language, we may believe, that our Lord was accustomed to teach the people; and it appears that he used the same in the more private acts of his life (Mark 3:17, 5:41, 7:34; Matt. 27:46; John 1:43; cf. John 20:16). But the habitual use of the LXX. is a sufficient proof of the familiarity of Palestinian Jews with the Greek dialect; and the judicial proceedings before Pilate must have been conducted in Greek.—5. The Roman occupation of Syria was not altogether without influence upon the language. A considerable number of Latin words, chiefly referring to acts of governments, occur in the N. T., and they are probably only a sample of larger innovations. Other words in common use were of Shemitic, Persian, or Egyptian origin.

"6. The language which was moulded under these various influences presents many peculiarities, both philological and exegetical, which have not yet been placed in a clear light. For a long time it has been most strangely assumed that the linguistic forms preserved in the oldest MSS. are *Alexandrine*, and not in the widest sense *Hellenistic*, and on the other hand that the Aramaic modifications of the N. T. phraseology remove it from the sphere of strict grammatical analysis. These errors are necessarily fatal to all real advance in the accurate study of the words or sense of the apostolic writings. In detail, comparatively little remains to be done; but a philosophical view of the N. T. language as a whole is yet to be desired.—7. The formal differences of the Greek of the N. T. from classical Greek are partly differences of vocabulary and partly differences of construction. Old words are changed in orthography or in inflection, new words and rare or novel constructions are introduced.—8. The peculiarities of the N. T. language which have been hitherto mentioned have only a *rare and remote* connec-

tion with interpretation. They illustrate more or less the general history of the decay of a language. Other peculiarities have a more important bearing on the sense. These are in part Hebraisms (Aramaisms) in (1) expression or (2) construction, and in part (3) modifications of language resulting from the substance of the Christian revelation. (1) The general characteristic of Hebraic expression is vividness, as simplicity is of Hebraic syntax. Hence there is found constantly in the N. T. a personality of language (if the phrase may be used) which is foreign to classical Greek. At one time, this occurs in the substitution of a pregnant metaphor for a simple word; at another time in the use of prepositions in place of cases; at another in the use of a vivid phrase for a preposition; and sometimes the one personal act is used to describe the whole spirit and temper.

"(2) The chief peculiarities of the syntax of the N. T. lie in the reproduction of Hebrew forms. Two great features by which it is distinguished from classical syntax may be specially singled out. It is markedly deficient in the use of particles and of oblique and participial constructions. Sentences are more frequently co-ordinated than subordinated. One clause follows another rather in the way of constructive parallelism than by distinct logical sequence. Only the simplest words of connection are used in place of the subtle varieties of expression by which Attic writers exhibit the interdependence of numerous ideas."

Now, from all these quotations we gather the fact, that the inspired writers of both the Old and New Testaments wrote the subject matter given them by the Spirit of God in such style and manner of language *as they themselves were familiar with*, and that the punctuation, spelling, capitalizing, phraseology, grammatical structure, and general literary style were seldom, if ever, dictated by the Holy Spirit, but left mainly to the choice of the writers. This agrees with what is said of the inspired teachers, Peter and John, when they taught the learned Jews, (Acts 4:5-13), who "perceived that they were unlearned and ignorant men." And this accounts for the great diversity of style and culture seen in the writings of the various Bible writers. The manuscript of the Book of Mormon was written in an unlearned, uncultured style; therefore the learned, highly cultured Rev. Solomon Spaulding never wrote it, nor a manuscript from which it was copied; and for similar reasons Sidney Rigdon could not have written it, for he was an educated man and fairly well instructed in literary customs and usages of his time. Inspired men who were known to the learned Jews by their rude, uncultivated speech to be "unlearned and ignorant," were nevertheless the chosen messengers of God; and why may not those of similar ignorance and illiteracy be chosen of God to write and speak for him in this age? If illiteracy in the writings of Joseph Smith is proof that he was not inspired of God, will not illiteracy in the writings and teachings of prophets and apostles of Bible times prove that they too were not inspired of God? However well Mr. Braden and his like succeed in proving that Joseph Smith and his assistants in bringing forth the Book of Mormon and organizing the church were ignorant and unlearned men, they but increase the marvelousness of their work, and make it more evident that the wisdom and inspiration of God directed and qualified them for their work.

It is a well established fact, we see, that inspiration is not dependent upon the

learned or unlearned condition of the medium, or agent, through which or whom God would have it come. With few exceptions only (as in tongues, visions, dreams, etc.), the Holy Spirit reveals the will of God in accordance with the understanding, and in the language, of the agent and those addressed, if in their language there are words, phrases, and figures through which the ideas, facts, and principles, sought to be communicated can be made clear and plain. In further proof of this position we quote what the eminent Bishop Horne in his *Introduction*, says of the language in which the Testaments were written. He says,—“The language and style of writing, both in the Old and New Testaments, are such as prove them to have been composed at the *time* and *by the persons* to whom they are ascribed, and consequently that they are both genuine and authentic.”—Vol. 1, p. 503.

On page 515 he says:

“Inspiration, in the highest sense, is the immediate communication of knowledge to the human mind by the Spirit of God: but, as we have already observed, it is commonly used by divines, in a less strict and proper sense, to denote such a degree of divine influence, *assistance* or *guidance*, as enabled the authors of the Scriptures to *communicate* religious knowledge to others, without *error* or *mistake*, whether the subjects of such communication were things then immediately revealed to those who declared them, or things with which they were before acquainted. When it is said, that Scripture is divinely inspired, we are not to understand that God suggested *every word*, or dictated every expression. From the *different styles* in which the books are written, and from the *different manner* in which the same events are related and predicted by different authors, it appears that the sacred penmen were permitted to write as their *several tempers, understandings, and habits of life*, directed: and that the knowledge communicated to them by inspiration on the subject of their writings, was applied in the same manner as any knowledge acquired by ordinary means. Nor is it to be supposed that they were even thus inspired in every fact which they related, or in every precept which they delivered. They were left to the common use of their faculties, and did not, upon every occasion, stand in need of supernatural communication; but whenever, and as far as divine assistance was necessary, it was always afforded. In different parts of Scripture we perceive, that there were different sorts and degrees of inspiration.

Of the coarse and unscholarly language of the New Testament writers he says, page 22, vol. 2:

“Very many of the Greek words, found in the New Testament, are not such as were adopted by men of education, and the higher and more polished ranks of life, but such as were in use with the *common people*. Now this shows that the writers became acquainted with the language, in consequence of an actual intercourse with those who spoke it, rather than from *any study of books*, and that intercourse must have been *very much* confined to the middling or even *lower classes*; since the words and phrases, most frequently used by them, passed current *only among the vulgar*. There are undoubtedly many plain intimations given throughout these books, that their writers were of this *lower class*, and that their associates were frequently of the same description; but the character of *the style* is the strongest confirmation possible that their conditions, were not higher than what they have ascribed to themselves. In fact, the *vulgarisms*, foreign idioms, and other disadvantages and *defects*, which some critics imagine that they have discovered in the Hebraic Greek of the New Testament, are assigned by the inspired writers as the reasons of God's preference of it, whose thoughts are not our thoughts, nor his ways our ways. Paul ar-

gues, that the success of the preachers of the gospel, in spite of the absence of those accomplishments in language, then so highly valued, was an evidence of the divine power and energy with which their ministry was accompanied. He did not address them, he tells us (1 Cor. 1: 17) *with the wisdom of words*—with artificial periods and a studied elocution—*lest the cross of Christ should be made of none effect*; lest to human eloquence that success should be ascribed which ought to be attributed to the divinity of the doctrine and the agency of the Spirit, in the miracles wrought in support of it. There is hardly any sentiment which he is at greater pains to enforce. He used none of the enticing or persuasive words of man's wisdom. Wherefore?—That their faith might not stand in the *wisdom of man*, but in the power of God. (1 Cor. 2: 4, 5). Should I ask, what was the reason why our Lord Jesus Christ chose for the instruments of that most amazing revolution in the religious systems of mankind, men perfectly illiterate and taken out of the *lowest class* of the people? Your answer to this will serve equally for an answer to that other question,—Why did the Holy Spirit choose to deliver such important truths in the *barbarous idiom* of a few obscure Galileans, and not in the politer and more harmonious strains of Grecian eloquence?—I repeat it, the answer to both questions is the same.—That it might appear, beyond contradiction, that the excellency of the power was of God, and not of man.”

Of the new Testament writings he further says, vol. 2, p. 151:

“Whether any points for marking the sense were used by the apostles, is a question that has been greatly agitated; * * * Ernesti, and a host of other critics, maintain that the use of points is *posterior* to the time of the apostles. The numerous mistakes of the fathers, or their uncertainty how particular passages were to be read and understood, clearly prove that there was *no regular or accustomed system of punctuation* in use, in the fourth century. The majority of the points or stops now in use are unquestionably of modern date.”

Stowe, in his history of the Bible, confirms what we have hitherto shown concerning the want of punctuation in the original manuscript of the Bible. Of the New Testament he says, page 61-2, “The most ancient are written in large, square capital letters, without any division into sentence, or even words.”

Of the the alleged defectiveness of the language, style, and logic of the Bible he says, pages 17-19.

“Here comes in the objection that the Bible can be made to mean everything and anything, all sects build upon it, the most diverse doctrines are derived from it. This infelicity it shares with everything else that has to be expressed in human language. This is owing to the imperfection, the necessary imperfection of human language, and to the infirmity and the perverse ingenuity also of the human mind. It is not anything peculiar to the Bible. Hear two opposing lawyers argue a point of statute law in its application to a particular case. Hear two opposing politicians make their diverse arguments in reference to the true intent and force of a particular clause in the United States Constitution. Is there not here as wide room for diversity of opinion and opposition of reasoning, as in regard to the meaning of any text of Scripture, or the correctness of any point of theology? Yet these laws and constitutions are made in our own language, and our own time, while the Bible comes to us from a remote age and in foreign tongues. Enough, that the Bible can be understood, if honestly studied, as well as any constitution or any body of statutes can be understood. This much is sufficient for all practical purposes, and it is for practical purposes only that the Bible was given. Yet prepossessions, prejudices and passions come in so plentifully to darken and confuse men's minds, when they are reading the Bible. *He opened their understandings that they might understand the Scrip-*

tures. Men in these times need to have their understandings both opened and straightened out, that they may understand the Scriptures. The Bible is not a specimen of God's skill as a writer, showing us God's mode of thought, giving us God's logic, and God's rhetoric, and God's style of historic narration. How often do we see men seeking out isolated passages of Scripture, and triumphantly saying that such expressions are unworthy of God, and could not have proceeded from Him. They are unskillful; the mode of thought is faulty, they are illogical, in bad taste, the reasoning is not conclusive, the narrative is liable to exception. God has not put himself on trial before us in that way in the Bible, any more than He has in the creation—any more than He has promised that the Bible shall always be printed for us on the best of paper, with the best of type, and perfect freedom from typographical errors, and that after it is printed, it shall never be torn, nor soiled, nor any leaf lost: or that apostles and preachers shall be regularly handsome, men of fine forms and beautiful faces, and faultless elocution. It is always to be remembered that the writers of the Bible were ‘God's penmen, and not God's pens.’ It is not the words of the Bible that were inspired, it is not the thoughts of the Bible that were inspired; it is the men who wrote the Bible that were inspired. Inspiration acts not on the man's words, not on the man's thoughts, but on the man himself; so that he, by his own spontaneity, under the impulse of the Holy Ghost conceives certain thoughts and gives utterance to them in certain words, both the words and the thoughts receiving the peculiar impress of the mind which conceived and uttered them, and being in fact just as really his own, as they could have been if there had been no inspiration at all in the case.”

In conclusion we say that, however faulty the language, style, and composition of the Book of Mormon is proved to be, that, of itself, is no proof of its human origin. Its morals, its doctrines, its history, its prophecies, and its revelations being found good and true, the fact of its having been written and given to the world by unlearned and ignorant men is a conclusive and irresistible proof that it is of divine origin. Its contents are gold, silver, and precious stones, though found in simple, humble, unpolished settings. Jesus came of humble parentage, was associated with the lowly and uncultured, dressed in poor and unfashionable apparel, taught with words of simplicity and plainness, yet was he, in the midst of all these unattractive, unpopular surroundings, the very and glorious Son of God!

Mr. Braden in the debate from first to last, *asserts* that the antiquities of America were commonly known to scholars in America before the publication of the Book of Mormon, (1830), and before the writing of the purported “Manuscript Found” by the learned Rev. Spaulding, (1809-14). Elder Kelley fully exposed this error, and very neatly unmasked his deceptive citations to the early writings of Josiah Priest, and we now offer in support of the claim that the antiquities of America were not commonly known to the learned, either in Europe or America, prior to 1830, or even before 1841, the testimony of Mr. Stephens, one of the most celebrated among archæologists of this or any preceding age. The reader should note carefully what this most competent witness says, and then see how erroneous and unwarrantable are the assertions of Mr. Braden.

“Dr. Robertson, in his *History of America*, lays it down as a ‘certain principle, that America

was not peopled by any nation of the ancient continent which had made considerable progress in civilization.' 'The inhabitants of the New World,' he says, 'were in a state of society so extremely rude as to be unacquainted with those arts which are the first essays of human ingenuity in its advance toward improvement.' Discrediting the glowing accounts of Cortez and his companions, of soldiers, priests, and civilians, all concurring in representations of the splendor exhibited in the buildings of Mexico, he says that the "houses of the people were mere huts, built with turf, or mud, or the branches of trees, like those of the rudest Indians." The temple of Cholula was nothing more than "a mound of earth, without any steps or any facing of stone, covered with grass and shrubs;" and, on the authority of persons long resident in New Spain, and who professed to have visited every part of it, he says that there is not, in all the extent of that vast empire, a single monument or vestige of any building more ancient than the conquest.' At that time, distrust was perhaps the safer side for the historian; but since Dr. Robertson wrote a new flood of light has poured upon the world, and the field of American antiquities has been opened.

"The ignorance, carelessness, and indifference of the inhabitants of Spanish America on this subject are matter of wonder. In our own country, the opening of forests and the discovery of tumuli or mounds and fortifications, extending in ranges from the lakes through the valleys of the Ohio and Mississippi, mummies in a cave in Kentucky, the inscription on the rock at Dighton, supposed to be in Phœnician characters, and the ruins of walls and a great city in Arkansas and Wisconsin Territory, had suggested wild and wandering ideas in regard to the first peopling of this country, and the strong belief that powerful and populous nations had occupied it and had passed away, whose histories are entirely unknown. The same evidences continue in Texas, and in Mexico they assume a still more definite form.

"The first new light thrown upon this subject as regards Mexico was by the great Humboldt, who visited that country at a time when, by the jealous policy of the government, it was almost as much closed against strangers as China is now. No man could have better deserved such fortune. At that time the monuments of the country were not a leading object of research; but Humboldt collected from various sources information and drawings, particularly of Mitla, or the Vale of the Dead; Xochicalco, a mountain hewed down and terraced, and called the Hill of Flowers; and the great pyramid or Temple of Cholula he visited himself, of all which his own eloquent account is within reach of the reader. Unfortunately, of the great cities beyond the Vale of Mexico, buried in forests, ruined, desolate, and without a name, Humboldt never heard, or, at least, he never visited them. It is but lately that accounts of their existence reached Europe and our own country. These accounts, however vague and unsatisfactory, had roused our curiosity; though I ought perhaps to say that both Mr. Catherwood and I were somewhat skeptical, and when we arrived at Copan, it was with the hope, rather than the expectation, of finding wonders.

"Since the discovery of these ruined cities the prevailing theory has been, that they belonged to a race long anterior to that which inhabited the country at the time of the Spanish conquest."—Travels in Central America, Chiapas, and Yucatan, vol. 1, pp. 97-99.

Mr. Stephens now gives a graphic description of the ruins of the ancient city Copan, beginning on p. 101:

"The wall was of cut stone, well laid, and in a good state of preservation. We ascended by large stone steps, in some places perfect, and in others thrown down by trees which had grown up between the crevices, and reached a terrace, the form of which it was impossible to make out, from the density of the forest in which it was enveloped. Our guide cleared a way with his machete, and we passed, as it lay half buried in the earth, a large fragment of stone elaborately sculptured, and came to the angle of a structure

with steps on the sides, in form and appearance, so far as the trees would enable us to make it out, like the sides of a pyramid. Diverging from the base, and working our way through the thick woods, we came upon a square stone column, about fourteen feet high and three feet on each side, sculptured in very bold relief, and on all four of the sides, from the base to the top. The front was the figure of a man curiously and richly dressed, and the face, evidently a portrait, solemn, stern, and well fitted to excite terror. The back was of a different design, unlike anything we had ever seen before, and the sides were covered with hieroglyphics. This our guide called an 'Idol;' and before it, at a distance of three feet, was a large block of stone, also sculptured with figures and emblematical devices, which he called an altar. The sight of this unexpected monument put at rest at once and forever, in our minds, all uncertainty in regard to the character of American antiquities, and gave us the assurance that the objects we were in search of were interesting, not only as the remains of an unknown people, but as works of art, proving, like newly-discovered historical records, that the people who once occupied the Continent of America were not savages. With an interest perhaps stronger than we had ever felt in wandering among the ruins of Egypt, we followed our guide, who, sometimes missing his way, with a constant and vigorous use of his machete, conducted us through the thick forest, among half-buried fragments, to fourteen monuments of the same character and appearance, some with more elegant designs, and some in workmanship equal to the finest monuments of the Egyptians; one displaced from its pedestal by enormous roots; another locked in the close embrace of branches of trees, and almost lifted out of the earth; another hurled to the ground, and bound down by huge vines and creepers; and one standing, with its altar before it, in a grove of trees which grew around it, seemingly to shade and shroud it as a sacred thing; in the solemn stillness of the woods, it seemed a divinity mourning over a fallen people. The only sounds that disturbed the quiet of this buried city were the noise of monkeys moving among the tops of the trees, and the cracking of dry branches broken by their weight. They moved over our heads in long and swift processions, forty or fifty at a time, some with little ones wound in their long arms, walking out to the end of boughs, and holding on with their hind feet or a curl of the tail, sprang to a branch of the next tree, and, with a noise like a current of wind, passed on into the depths of the forest. It was the first time we had seen these mockeries of humanity, and, with the strange monuments around us, they seemed like wandering spirits of the departed race guarding the ruins of their former habitations.

"We returned to the base of the pyramidal structure, and ascended by regular stone steps, in some places forced apart by bushes and saplings, and in others thrown down by the growth of large trees, while some remained entire. In parts they were ornamented with sculptured figures and rows of death's heads. Climbing over the ruined top, we reached a terrace overgrown with trees, and, crossing it, descended by stone steps into an area so covered with trees that at first we could not make out its form, but which, on clearing the way with the machete, we ascertained to be a square, and with steps on all the sides almost as perfect as those of the Roman amphitheatre. The steps were ornamented with sculpture, and on the south side, about half way up, forced out of its place by roots, was a colossal head, evidently a portrait. We ascended these steps, and reached a broad terrace a hundred feet high, overlooking the river, and supported by the wall which we had seen from the opposite bank. The whole terrace was covered with trees, and even at this height from the ground were two gigantic Ceibas, or wild cotton-trees of India, above twenty feet in circumference, extending their half-naked roots fifty or a hundred feet around, binding down the ruins, and shading them with their wide-spreading branches. We sat down on the very edge of the wall, and strove in vain to penetrate the mystery by which we were surrounded. Who were the

people that built this city? In the ruined cities of Egypt, even in the long-lost Petra, the stranger knows the story of the people whose vestiges are around him. America, say historians, was peopled by savages; but savages never reared these structures, savages never carved these stones. We asked the Indians who made them, and their dull answer was 'Quien sabe?' 'who knows?'

"There were no associations connected with the place; none of those stirring recollections which hallow Rome, Athens, and

"The world's great mistress on the Egyptian plain;" but architecture, sculpture, and painting, all the arts which embellish life, had flourished in this overgrown forest; orators; warriors, and statesmen, beauty, ambition, and glory, had lived and passed away, and none knew that such things had been, or could tell of their past existence. Books, the records of knowledge, are silent on this theme. The city was desolate. No remnant of this race hangs round the ruins, with traditions handed down from father to son, and from generation to generation. It lay before us like a shattered bark in the midst of the ocean, her masts gone, her name effaced, her crew perished, and none to tell whence she came, to whom she belonged, how long on her voyage, or what caused her destruction; her lost people to be traced only by some fancied resemblance in the construction of the vessel, and, perhaps, never to be known at all. The place where we sat, was it a citadel from which an unknown people had sounded the trumpet of war? or a temple for the worship of the God of peace? or did the inhabitants worship the idols made with their own hands, and offer sacrifices on the stones before them? All was mystery, dark, impenetrable mystery, and every circumstance increased it. In Egypt the colossal skeletons of gigantic temples stand in the unwatered sands in all the nakedness of desolation; here an immense forest shrouded the ruins, hiding them from sight, heightening the impression and moral effect, and giving an intensity and almost wildness to the interest."

From this it is clear that but little was known of the antiquities of America, (especially those in Central America, the region of which the Book of Mormon speaks more particularly), until after the discoveries made by Stephens and Catherwood in 1839-40; and that up to this time there was much "uncertainty" relative to the matter.

Mr. Bancroft in his "Native Races of the Pacific States, completely overturns Braden's false assumptions and assertions. On pages 143 and 144 of his fourth volume we find the following:

"Yucatan presents a rich field for antiquarian exploration, furnishing perhaps finer, and certainly more numerous specimens of ancient aboriginal architecture, sculpture, and painting than have been discovered in any other section of America. The state is literally dotted, at least in the northern central, or best known, portions with ruined edifices and cities. I shall have occasion to mention and describe more or less fully, in this chapter such ruins in between fifty and sixty different localities. While these monuments, however, are the most extensive and among the best preserved within the limits of the Pacific States, they were yet among the last to be brought to the knowledge of the modern world. In the voyages made early in the sixteenth century, which immediately preceded the conquest of Mexico by the Spaniards, Cordova, Grijalva, and Cortes touched at various points along the Yucatan coast, and were amazed to find there on the borders of a new world which they had supposed to be occupied exclusively by barbarians, a civilized people who served their gods, and kept their idols in lofty stone temples. But their stay was brief and they pursued their way northward, bent on the conquest of the richer realms of Montezuma. The excitement of the conquest, and the new wonders beheld in Anahuac blotted practically from the popular mind all memory of the south-

ern tower temples, although their discovery was recorded in the diaries of the expeditions, from which and from verbal descriptions accounts were inserted in the works of the standard historians of the Indies. Later in the middle of the century, when the turn came for Yucatan to be overrun with soldiers, stone temples had become too familiar sights to excite much attention: yet the chroniclers of the times included in their annals some brief descriptions of the Heathen temples destroyed for the glory of the white man's god; and the Yucatan historians of the following century, Landa, Cogolludo, and Villagutierre Sotomayor, described and personally visited some of the ruins. These earlier accounts have been utilized in delineating the state of architectural art among the Mayas in a preceding volume, and they will also be used somewhat extensively as illustrative material in the following pages. Since these early times the ruins, shrouded by a dense tropical vegetation, have lain *untenanted and unknown*, save to the peaceful inhabitants of the northern and more thickly settled portions of the state, who have from time to time become aware of their existence accidentally while in search of water or a favorable locality for a milpa, or cornfield. Only a few of the forty-four ruined towns explored by Mr. Stephens were known to exist by the people of Merida, the state capital.

Since 1830 the veil has been lifted from the principal ruins of ancient Maya works by the researches of Zavala, Waldeck, Stephens, Catherwood, Norman, Friederichsthal, and Charnay. A general account of the antiquarian explorations and writings of these gentlemen is given in the appended note, details and notices of additional visitors to particular localities being reserved until I come to speak of those localities. It will be noticed that all the authors mentioned who write from actual observation, have confined their observations to from one to four of the principal ruins whose existence was known previous to their visits, excepting Messrs. Stephens and Catherwood. These gentlemen boldly left the beaten track and brought to the knowledge of the world about forty ruined cities whose very existence had been previously unknown even to the residents of the larger cities of the very state in whose territory they lie."

We have given the foregoing lengthy quotation, in order that the simple truth may appear in regard to the claim that early Spanish historians and voyagers furnished the world with information with regard to the archaeological remains of Central America and Yucatan, and that from such information Solomon Spaulding was enabled to compile his work descriptive of such remains. The following facts appear from Mr. Bancroft's statements:

1. Yucatan furnishes the most numerous specimens of ancient American archaeology of any part of America.
2. That a mere glimpse of these ruins was taken by the early Spanish discoverers and conquerors, and that the information they imparted, found its way into some of the writings of the historians of the times.
3. That "since these early times the ruins, shrouded by a dense tropical vegetation, have lain *untenanted and unknown*, save to the peaceful inhabitants of the northern and more thickly settled portions of the state, who have from time to time become aware of their existence accidentally while in search of water or a favorable locality for a milpa, or cornfield."
4. "Since 1830 the veil has been lifted from the principal ruins of ancient Maya works by the researches of Zavala, Waldeck, Stephens, Catherwood, Norman, Friederichsthal, and Charnay."

In this connection let it be noted, that

Bancroft in the preparation of his work consulted over thirteen hundred authors, some of whose writings comprise many volumes, and is thus prepared to state facts from which there can be no appeal.

In Prof. J. D. Baldwin's work entitled, *Ancient America*, speaking of the ruins of Mexico and Central America, he says:

"Captain Dupaix's folios, in French, with the drawing of Castenada, contain the first really important memoir on these ruins. It was prepared in 1807, detained in Mexico during the Mexican Revolution, and finally published at Paris in 1834-5."

Mr. Baldwin says in his preface to *Ancient America*, that "the purpose of this volume is to give a summary of what is known of American antiquities, with some thoughts and suggestions relative to their significance." The statement given then carries with it the force of a thorough investigation of the whole subject, and should be regarded as final.

In a work published by Nott and Gliddon in 1857, occurs the following:

"The time has not yet arrived for writing the history of the indigenous art of the Red-race. The monuments of the ante-Columbian civilization of America, but little regarded in their country, are excessively rare in Europe."

"Even Chinese art has a greater chance of becoming the object of study, than the monuments of the mound builders, of the Toltecs and Aztecs of Mexico and Central America."

"Many American antiquities were published in the extensive, and more or less costly works of Kingsborough, Humboldt, Lenoir, Warden Tschudi, Rivero, Waldeck, Catherwood, d'Orbigny, Stephens, Norman, Brantz, Mayer, Bartlett, and Squier; but failing to interest the public in the same way as Asiatic and European antiquities, they remained unknown beyond the circle of some ethnological scholars, so that few persons are aware of the extent and the artistical importance of the Monuments of America."—Pages 179, 181.

It will be noticed that the enumeration of authorities touching the archaeological remains of America, begins with Kingsborough, whose work was first published in London, England, in 1831-1838. See *American Encyclopedia*, article Kingsborough.

W. W. B.

NOTES BY THE WAY.

Bro. Joseph:—I believe that when I wrote the last notes I was in Salt Lake City. Bro. Alexander H. arrived on Sunday night, just as we were about to begin services, and came quite unexpectedly. I notice that he thinks that my effort was rather mild for the hearing of a people who were used to strong meat. Yes, I know they are used to strong meat, and it has been so tough, that their teeth have been worn nearly to the gums; so that by insufficient mastication they have become dyspeptic, and need now the sincere milk of the word, and to be nourished with mild food, if not with herbs. But I believed that Aleck would be led to handle Polygamy, etc., as it ought to be done, and I felt to teach on other subjects, although I did not fear to refer to the "new covenant" when it came in my way. Bro. Alexander was taken sick, and could not preach any while I remained; so I had to do it all; but I left enough for him to say.

He remained and preached a number of discourses with good effect; so I have learned. I sincerely believe that Alexander could do a great amount of good in Utah, and hope that he may return there ere long, and spend several months in that field. We reached Sacramento early in the morning of Friday the 11th, after calling for a few minutes in Ogden, at the house of Bro. Hart. At Sacramento we met Bro. Parr, the president of the branch, and stopped at his house till Sunday; and then spoke in the neat chapel of the Saints, twice, to rather small audiences. We visited the State Fair, which was in session, and witnessed some of the wonderful productions of California in the fruit and vegetable line. The climate around Sacramento is somewhat subject to malarial influences, at least there is considerable ague around; otherwise it would be a delightful place to live in. It might appear like extravagance of speech to say that we saw a squash in the Fair that weighed 186 lbs., a number that weighed from 140 to 160 lbs., and a watermelon that weighed 92 lbs., and such beets, cabbages, onions, etc.; well, I would better not say anything about them, or else I will be accused of using figurative language, if I say anything relative to their size and weight. While at Sacramento we spent a day with Bro. George Harlow, formerly of Iowa; and we had such a grand feast of grapes, figs, plums, pears, melons, etc., and such a variety of grapes. Why in the world can't we have several Zions, and have one of them out here in California? We found a nice little branch in Sacramento, and they have a pretty chapel to meet in. We enjoyed our visit very much there.

I forgot to say that we had a very enjoyable visit in Salt Lake City. Bro. Warnock kindly took us around in his carriage pulled by as fine a horse as I ever rode behind. Bro. Warnock knows all that any one needs to know about horse flesh. We had a most excellent home with Sister Blair, and indeed we were overwhelmed with kindnesses by the Saints there, and everywhere on our journey. Well, where are there any better people than the Saints? We went to hear Bishop Whitney in the Tabernacle Sunday afternoon; and with exception of the same remark about "Our Father and Mother in Heaven," made in the beginning of his discourse; and his testimony at the close, that he knew that Brigham Young was the legal successor of Joseph Smith, and that John Taylor is a prophet, seer, revelator, and president of the Church,—with these exceptions he preached a first rate gospel sermon. They are building a magnificent temple at Salt Lake. The Gentiles say it will make a splendid union depot some time, and the Tabernacle a first class round house. I have no doubt they would be glad to see the Mormon property fall into their hands, at least some would. Many of the Mormons are very boastful, and take great pride in their beautiful city, with its costly edifices, and many attractions. They feel and say that they are "rich and increased in goods and have need of nothing;" but some of us think that, like the Laodiceans,

they need the "eye salve" the law can provide, that they may see their true condition, that spiritually they are "poor and blind and naked."

One night while riding about a dozen blocks in a horse car, one of the "lights" of the church introduced himself, (having heard me preach a few evenings before) and commenced an attack on the sons and the wife of "Joseph the Martyr," and on the Reorganization. He talked loud enough to be heard a block away, and every few seconds he would look round the car to see if any were smiling their approbation; at least he acted as if he thought, Well, don't they think I can handle my case well. I attempted to get in a word, and once, after demanding full six times in succession to have a chance to reply, he graciously permitted me to speak about a half minute, and then went on as boisterously as before. I have no doubt that he reported that he had silenced the "Josephite Apostle," and that he could make no reply. Yet I tried my best to get a chance to reply, but he was determined that I should have none. There were two or three young men on board, who seemed to be making fun of him, but he doubtless thought that they were laughing at his smartness.

I learned enough of the "institution" while there, but about two weeks, to disgust me, ten fold more than ever with the actions of men, who, at one time, were servants of God, and who enjoyed his Spirit. I was simply horrified at the recital of experiences on the part of some who were once members of the "institution," and of some who yet belong. I had occasion to meet several women who were polygamous wives, (?) who were working in different ways to support themselves, and their children in some cases. Perhaps they are fulfilling the prophecy of seven women taking hold of one man, who are willing to earn their own bread and apparel, if they can only be called by his name. But there can hardly be danger of reproach on account of being unmarried, where there is a fair chance to have a whole husband to one's self.

Well, to our narrative. After spending about five days in Sacramento, we came on here, and have spent part of our time in San Francisco and part here in Oakland. I preached here last Sunday morning and night, in the hall occupied by the Saints. The congregation at night was larger than ever seen there, so Bro. Anderson says, except at conference times. I spoke on the "Signs of the Times," and paid our respects to Spiritualism and Utahism. Sunday night before I spoke in San Francisco, to a house full. I had good liberty both there and here. Bro. Lincoln and wife (who may soon unite with us) took us to see many places of interest in San Francisco, as did also Dr. Wasson, a brother who has belonged only about a year, and who seems to be quite an intelligent man. We had several pleasant interviews with Bro. and Sr. Andrews. There are good branches in both places, and there are brethren here who ought to be out in the field, for they are as capable as any

who can be sent here, to present the faith of the church, and to defend it when assailed. On Friday last we went to see, with Bro. Andrews, the vessel we are to sail in, the *Tropic Bird*, Captain Burns. She is a barkentine, of about three hundred and thirty-two tons. She is very comfortably fitted up for passengers. The state rooms are about seven feet square, and the berths are fully four feet wide. She is quite a fast sailer, and the Captain thinks he can make Tahiti in about twenty-six days, including a day and a half at the Marquesas Islands. Now if I only had some tracts in the Tahitian tongue I could distribute some there. I hope the good Lord will put it into the hearts of some who can, that they may help us in that work; for I hope to be able soon to translate some of our best tracts, or at least to have it done. The Captain's wife says that the language is easily learned, and if we are divinely assisted we will soon master it. We expect to leave to-morrow at ten a. m. We go, but not altogether cheerfully. Sister Smith is rather more willing than I am; and had I not known for years that I would have to take this mission, I would decline the trip. I feel that whether now is the set time or not, yet I will have to visit that field some time, and I do see any reason for not going now. We not will leave many kind friends here. We have had a very pleasant home with Sr. Forest, Bro. Joseph C. Clapp's sister, and with her mother and pleasant family. Bro. George Lincoln is in charge of the work in San Francisco and Bro. Wm. Anderson here in Oakland.

T. W. SMITH.

GOD'S POLYGLOT BIBLES.

"Who can paint like nature? Can imagination boast, amid its gay creation, hues like hers?" Look out and view her boundless landscape, and then, if you can, describe her ever varying scenes. From her folio volumes, with our finite minds, we can read but little; but ever and anon she teaches the lessons of love, beauty and truth. In the dainty leaf, the graceful foliage, the perfect blade of grass, we cannot fail to read God's goodness. The sun rides forth in his stately magnificence, the king of the glorious heavens, scaling the azure vault, mounting higher and higher until his zenith of glory is reached, then gradually and gracefully he descends, until at the horizon, when he stops for a moment ere sinking out of sight, tinging the whole heavens with his radiant beams, until they seem to have "Snatched a grace beyond the reach of art."

Night comes! the stars rush forth to wage war with darkness! The moon, the sun's shadowy self, comes tripping up the stairs of heaven's highway, a royal queen, shedding her soft, silvery rays o'er all. Look above at the gorgeous arch with its myriads of golden worlds inlaid, and then to your studios, ye artists, and paint a scene like that.

Henry Ward Beecher has said; "Flowers have an expression of countenance such as men or animals; some seem to smile,

some have a sad expression, some are pensive and diffident; others plain, honest and upright."

Flowers are love's truest language. They are words which the simplest may read and understand. What hopes, what aspirations, what deep thought in these "children of summer!" There is not a flower that blooms, but shows some touch in freckle, in streak, or strain, of God's unrivalled pencil, for in the words of the poet,—

"The flowers so blue and golden,
Are stars that in earth's firmament do shine."

God speaks to us in a various language. "The whole universe is the autograph of God Almighty." Earth, sea and sky alike proclaim with ten thousand tongues the power that moves the universe. The bud that blossoms in the spring, the waves that wash the ocean shore, and the cloud that floats along the "starry heavens," all tell of Him. In every wind that is wafted o'er us, there is a voice. On the face of every high hill there is written a meaning. In the deepest desert and on the tallest mount, there are wondrous beauties. In the heaven's matchless hues there is magnificence. In the ocean's roar there is sublimity. Beauty was given to nature, as a prototype of heaven's joy. Go, read beauty every where! In the hoary mount, the lofty pine, the towering cedar, the ocean's depths. In the grand cataract thundering down the deep ravine, see beauty blend; power and loveliness are written there. Would man in his "gayer moods" read gladness, let him turn to the pages of budding spring, and then let him peruse and ponder upon the wealth and beauty of her storehouse.

For his hours of sadness, lead him forth, "under the open sky," upon a grand autumnal scene. Here "summer gathers up her robes of glory, and like a dream of beauty glides away." Here you will find, "sorrow and the scarlet leaf," here "shadowless, like silence listening unto silence, the brown autumn stands in the misty morn."

"The good, great man," how many unwritten pages speak of him. Man, how low, yet how high; man, how weak, yet how strong; man, how ignoble, yet how noble. Man is a polyglot, that men have studied but never learned. Literature, science, art, inventions, are only legacies left us by the mind of man. What limit can be fixed to its power? What a book for our leisure hours is the study of man. Here is a man "with empires in his brains." There another, with the wealth of the argosies. Here one with the fate of nations entrusted to his keeping. There one whose sudden visitation dazed the world, but who left behind him a voice, that in the distance far away, wakens the slumbering ages.

"Man is his own star, and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate,
Nothing to him falls early, or too late."

"Man, what a mysterious being, formed for deeds of high resolve." Man's destiny is written in burning letters on his own brow. Around, above, beneath, God's polyglots are open. Go, read of his power

in Nature's convulsive throes, of his gentleness in the cooling zephyr and the babbling brooklet. Of his infinite patience, his unbounded love. Go, read in the whole universe this truth, "A God alone can comprehend a God."

SISTER R. C. F.

Selections.

ANCIENT RUINS IN MEXICO.

Ancient ruins have recently been discovered in Sonora, Mex., which, if reports are true, surpass anything of the kind found on this continent, says the Chihuahua *Enterprise*. The ruins are about four leagues south of Magdalena. There is one pyramid which has a base of 1,350 feet, and rises to the height of 750 feet. There is a winding roadway from the bottom, leading up an easy grade to the top, wide enough for carriages to pass over, said to be twenty-three miles in length. The outer walls of the roadway are laid in solid masonry, huge blocks of granite in rubble work, and the circles are as uniform and the grade as regular as they could be made at this day by our best engineers. The wall is only occasionally exposed, being covered over with debris and earth, and in many places the sahuaro and other indigenous plants and trees have grown up, giving the pyramid the appearance of a mountain. To the east of the pyramid a short distance is a small mountain about the same size, which rises about the same height, and, if reports are true, it will prove more interesting to the archaeologist than the pyramid.

There seems to be a heavy layer of a species of gypsum about half way up the mountain, which is as white as snow, and may be cut into any conceivable shape, yet sufficiently hard to retain its shape after being cut. In this layer of stone a people of an unknown age have cut hundreds upon hundreds of rooms from 6x10 to 16x18 feet square. These rooms are cut out of the solid stone, and so even and true are the walls, floor and ceiling, so plumb and level, as to defy variation. There are no windows in the rooms, and but one entrance, which is always from the top. The rooms are but eight feet high from floor to ceiling, the stone is so white that it seems almost transparent, and the rooms are not at all dark.

On the walls of these rooms are numerous hieroglyphics and representations of human beings cut in the stone in different places. But, strange to say, all the hands have five fingers and thumb, and the feet have six toes. Charcoal is found on the floors of many of the rooms, which would indicate that they built fires in their houses. Some implements of every description are to be found in and about the rooms. The house or rooms are one above the other to three or more stories high, but between each story there is a jog or recess the full width of the room below so that they present the appearance of large steps leading up the mountain.

Who these people were, what age they lived in, must be answered, if answered at

all, "by the wise men of the east." Some say they were ancestors of the Mayas, a race of Indians who still inhabit southern Sonora, who have blue eyes, fair skin and light hair, and are said to be a moral, industrious and frugal race of people, who have a written language and know something of mathematics.

NEWFOUNDLAND.

THE history of Newfoundland is a very curious one. It was discovered by John Cabot and a crew of Bristol men in 1497, only five years after Columbus had made his first landing at San Salvador; but though from that time nominally an English possession, it was left to the adventurous fishermen of other nations until the summer of 1583, when Sir Humphrey Gilbert arrived in the harbor of St. Johns, furnished with the Queen's patent creating him Governor of a territory far larger than the whole of the British Isles. There must have been something fascinating in that power of giving away a whole empire with a stroke of the pen, and especially when that empire was wrapped in mystery and believed to be in some way a stepping-stone to the golden regions of Cathay. But Sir Humphrey was not destined to reap either profit or glory from his new domains. He and his half-brother, Sir Walter Raleigh, had planned the colonization of Newfoundland; but Sir Walter's ship was driven back to England by sickness among the crew, and Sir Humphrey perished at sea in the following autumn. In 1610, Lord Bacon, the Earl of Southampton, and other famous persons were concerned in a second and equally abortive attempt to colonize; a third was made in 1623, under Lord Baltimore, afterward Governor of Maryland. Lord Baltimore remained some years on the island, but at last returned home, and in 1638 Sir David Kirke took his place. It is at about this time that the peculiarity in the treatment of Newfoundland which has, as it were, thrown back its history for a hundred years, begins to show itself. The earliest visitors to the island had described it as having pure air and splendid rivers, "fruitful and enticing hills, and delightful valleys," producing abundant food both for man and beast. And the first intention was to plant a settlement—a real colony—in the island.

But already there was in the field an interest hostile to colonization. The merchants who sent out ships and men each summer to the cod and herring fishery desired to be left in undisturbed possession of the coasts and adjacent forests, and so well did they succeed in their object that till more than seventy years after Kirke's death Newfoundland presented the curious spectacle of a large country entirely sacrificed to the fishermen who yearly visited its shores. Emigrants had come, how or whence it is difficult to say, and in 1655 there were 350 families living on sufferance; but after Kirke there was not even a nominal Governor, there was not a single resident magistrate, nor any person whatever possessing legal authority. No

one could own the smallest piece of land, and if any one built a house, or so much as a fence, his neighbors were free to pull it down again. The master of whatever fishing vessel happened to arrive first in any port became the Admiral of that port for the season; and his authority extended over the few settlers (or rather squatters) in the neighborhood, but when he left in autumn all authority went with him, and indeed it may easily be supposed that during his stay he was nothing better than a King Stork. Even when at last, in 1728, a permanent Governor was appointed, he spent his winters in England, and was forbidden to make any grant or sale of land, or to permit a house, or even a shed, to be built without express leave obtained. This state of things lasted until after 1798, yet in spite of it settlers would not be altogether frightened away, and in 1802 the population of St. John amounted to 3,420. From about this date a better system began to prevail; in 1813 the Governor was authorized "to make grants of small portions of land to industrious persons," and in 1825 the first road was made in the island.

This story would read like a clumsy invention if there were any possibility of doubting its truth, and it does not become more vraisemblable when we know that the country so treated contains within the circuit of its rocky coasts close upon 5,000,000 acres of land well fitted for agricultural and grazing purposes, besides extensive savannas; that since 1854, when the mines were first worked, it has exported copper and nickel to the value of more than £1,000,000, and that it possesses 1,000 square miles of pine forest, chiefly of the white pine, admirably adapted for ship-building.—*London Spectator*.

THE PRAYER CURE.

THE Congregationalist ministers held their usual Monday meeting this morning in the gentleman's parlor of the Grand Pacific, Chicago, Rev. Mr. Williams in the chair. The subject of the discussion was the "Prayer Cure." It was opened by Rev. Dr. Jeremiah Porter, who, after reading and expounding several passages of Scripture bearing on the subject, related some instances of prayer cure that came under his notice. He gave a brief account of the case of the somewhat celebrated Miss Carrie Judd, of Buffalo, who, he said was of the Episcopal persuasion, and was educated at the well known school of Dr. Chesney, in that city. Several years ago, when returning from school she had a fall, and received a severe spinal injury. After being bed-ridden for a long time, she entered into correspondence with some people in Connecticut who believed in prayer-cure, and who agreed to pray for her recovery on a certain Thursday. On that day she was able to walk, and improved gradually until perfectly restored. Once afterward her pains returned, but she interpreted it as a temptation of the devil, and then they left her again. Miss Judd has opened a prayer-cure in her father's house which has been in operation now

for four years, with wonderful effect. She has a faith-cure prayer meeting every Thursday evening. Another case that Dr. Porter spoke of was a young man named Pardington, the son of an English Methodist minister. Young Pardington received an accidental injury from the hands of a French teacher, which brought on spinal troubles, and made him for years such a pitiable object that he earnestly desired that he might die. At the age of thirteen his father took him on a visit to Dr. Porter's son in Detroit, when Miss Carrie Judd's book was given him to read. It made such a deep impression on his mind that he instantly announced his belief that he could be healed in the same way. He lost no time in visiting Miss Judd, who prayed for his cure, and he was greatly benefited at once, and gradually regained perfect health. He is now a student for the ministry. Dr. Porter also spoke of a case of a gentleman in Detroit named Allen, who was supposed to be dying with consumption. Mr. Allen was poor, but wrote to a Christian man in Springfield, Mass., who possessed the gift of healing, to come to Detroit and pray for him. The man came at his own expense; but when he saw Mr. Allen, told him that "this kind goeth not out but by prayer and fasting," and thereupon began a three-days' fast. At the end of the three days he prayed for Allen, who was cured, but by a remarkable process. He was seized with a terrible fit of bilious vomiting, after which he rapidly recovered his health, and is a well man to-day.

The next speaker was a North Side minister, who had known of several cures by faith and prayer. One was the case of Dr. Goodell, which he said would be published in the *Advance* of this week. Dr. Goodell said that in his illness, which occurred not a great while ago, he reached a point where he felt that he was rapidly sinking. But within a day or two he suddenly felt a strange sensation creeping through his body, after which he rapidly recovered. Subsequently he discovered that the strange sensation occurred at the very moment that earnest prayer for his recovery was being offered in the Pilgrim Church in St. Louis. The speaker also related several cures that had occurred among the people of his own congregation.

The next speaker was Rev. Robert Nourse, La Crosse, Wis., who related similar cases that had come under his observation. One was the case of a lady whose sister was a prominent Cincinnati physician. This lady labored under some disorder which had made her a confirmed invalid. Her family had spent \$7,000 on physicians, in trying to effect a cure, although the physicians, for her sister's sake, charged only half-price, for their services. From what she had heard, the invalid desired to try the virtue of prayer, and had herself removed to the Walnut Hill Prayer Cure, in that city, where her sister expected that she would die. She took her usual assortment of anodynes to induce sleep, but the first prescription given her by Miss Millard, the lady who presided over the cure, was to throw them all away. She did so,

and was prayed for, but her first night there was an unusually wretched one. The next day, however, Miss Millard prayed for her again, and then she immediately got up and went down stairs. In less than a week she was perfectly cured, as her medical sister willingly testifies. Mr. Nourse said that he then returned to La Crosse, where he anointed with oil and prayed for a young lady who was an invalid, and the next day her health was restored. Her physician said it was unaccountable; that she had a good color, whereas the day before her blood was all water. Subsequently he prayed for his own daughter, who was at the point of death, and she was at once delivered from the peril, and has gradually grown better ever since. In closing, he said that the prayer-cure people believed that teaching and healing went together. For his part, he learned from the Bible that they were once united, and he had been unable to learn when they were separated.

The subject was discussed briefly by several of the ministers, some of whom were not such strong believers in prayer cure, and then the meeting adjourned.

THE following is of great interest to all interested in food growing; and those who are asking, How shall earth's millions be fed?

"The monthly report from the Department of Agriculture contains a chapter on wheat in India, which is of particular interest to the wheat growers of the north-west. The report says: The increase of exports from India from a few hundred thousand bushels per annum ten to twenty years ago to 37,148,543 bushels in 1881-'82, and 39,127,977 bushels of 60 pounds for 1883-'84 (year ended March 31st), has excited the attention of the wheat-growing countries. It is known that India comes near to France and Russia in the volume of wheat production, and that these countries have only one outranking competitor—the United States of America. Conditions have not been favorable in former years for large India exports, mainly from lack of transportation facilities, the country having only one mile of railroad for 2,500 people, while this country has a mile for less than 500 inhabitants. The careless cleaning of the grain and the mixing of the different kinds, diverse in quality, have also tended to keep a price too low for active supply for exportation. It is now proposed to increase India railway facilities, and the home Government is asked to assist in the extension. Mr. W. W. Hunter of the Viceroy's Legislative Council laid before the committee of the British Parliament in June last a plan for building 7,328 miles, of which 3,896 are deemed indispensable for providing relief in case of threatened famine, while the remaining 2,432 are held to be desirable if individuals are willing to build with the aid of a proffered right of way and land for stations. Five years are allowed for the completion of the 3,896 miles, at a cost of £28,250,000 requiring an expenditure of over £5,500,000 sterling per annum. Mr. Hunter also

stated before the committee that as a result of a series of experiments and investigations in India wheat could be produced, with hired labor under good supervision, at about 12s a quarter, or 1s 6d (about 36½c) per imperial bushel. The imperial bushel is very slightly larger than our Winchester bushel. He declared the wheat had certainly been sold at a profit at 16s to 18s per quarter (48½ cents to 54¾ cents per bushel). There are in India millions of acres of productive soil capable of yielding enormous crops of wheat, and as the country is brought into communication with the markets by the construction of new railroads the yield of wheat will doubtless increase to an enormous extent. All the authorities say, however, that it will require a great deal of money and much time before India can be depended upon to harvest enough of this grain to seriously affect the American export. The natives cultivate extremely small farms with the most primitive implements, and they are too poor to purchase modern farming tools, even if they were sufficiently advanced in civilization to understand the advantage of them."

Miscellaneous.

SOUTHERN NEBRASKA DISTRICT.

The conference of this district will be held at Nebraska City, on the 26th of October, 1884. Let all come who can bring the spirit of the work with them; and I hope all the ministry will have a report to make, and remember the advice of our president to have it in writing. Address all communications and reports to J. B. Gouldsmith, secretary, Nebraska City, Neb.

BORN.

BLALOCK.—At Dukedom, Tennessee, September 24th, 1884, to Bro. Thomas H. and Sr. Minerva Blalock, a son; named George Edward.

MARRIED.

MCKINNEY—ELVIN.—At the residence of the bride's parents, Nebraska City, Nebraska, September 16th, 1884, at 8 p. m., by Elder R. C. Elvin, Mr. Will. F. McKinney to Sister Elizabeth J. Elvin.

BOSTROM—ELVIN.—At the residence of the bride's parents, Nebraska City, Nebraska, September 16th, 1884, at 8 p. m., by Elder R. C. Elvin, Mr. Fred. W. Bostrom to Sister Martha Elvin. At this double wedding there was a pleasant gathering of relatives and friends, who sat down at two large tables loaded with good things to eat. Both couples were remembered by their many friends by many costly and useful presents. May their voyage down the stream of time be peaceful, and finally launch them safe in the haven of eternal peace and rest.

HOWLAND—BURTON.—At the Saints' Chapel in New Port, Los Angeles county, California, October 2d, 1884, Bro. Joseph G. Howland and Sr. Dora I. Burton, by Elder J. F. Burton, assisted by Elder D. S. Mills.

DIED.

BETZER.—In York township, Steuben county, Indiana, June 23d, 1884, Catherine Betzer. She was born in Northampton county, Pennsylvania, her age 62 years, four months and five days.

JONES.—On the 13th of September, 1884, at his residence on Welsh Hill, Plymouth, Pa., of flux, Brother William W. Jones; aged 70 years and 7 months. The deceased was born in Glyneath South Wales, where he joined the Latter Day Saints, and was baptized by brother Jacob Davies on the 6th day of October, 1849. From this time he was a very faithful member of the church there until the year 1855, when he and his family immigrated to this country: landing here in April, he settled down in Plymouth in 1856. Our brother was always a great opposer of polygamy, and in August, 1866, he and his whole family were baptized, by Bro. W. W. Blair, into the Reorganized church: of which he was a very faithful member until his departure from this world to a better and heavenly home. In May, 1878, he was made Bishop's Agent. His funeral took place on September 16th, and was largely attended by his friends and neighbors of Scranton. Rev. T. C. Edwards of Kingston, preached a very appropriate sermon, from the words, "If a man die, will he live again?" He also spoke very sympathizingly and encouragingly at the grave, where our brother was laid along side of his son and two daughters—the last of whom, Jennie, being buried only ten days before him. H. S. GILL.

WILSEY.—At the residence of her daughter, Sr. Williams, at Plano, Illinois, Sr. Elizabeth B. Wilsey, relict of the late Bro. Archibald Wilsey, of old age, on September 29th, 1884. Sister Wilsey was born at Bradford county, Pennsylvania, October 5th, 1794, and at her death was aged 89 years, 11 months, and 24 days. She united with the church at Kirtland, Ohio, in the days of the first Joseph. She followed the fortunes of the church through the persecutions in Missouri and Illinois. At the death of the martyrs, she with her husband, refused to follow any of the aspirants to the leadership of the church, but calmly awaited the time when the Lord raised his standard against the iniquity that came in like a flood; when she united with the Reorganized Church, and has since led a faithful and consistent Christian life, beloved by all who knew her. She passed away peaceably in the faith she had so long loved and suffered for, leaving a large family of children, grandchildren, and great grandchildren to mourn her departure. She went to her rest as a shock of corn fully ripe. May her rest be glorious. Funeral services September 30th, by Elder J. S. Patterson.

FISHER.—Near Palouse City, Whitmer county, W. T., September 12th, 1884, Oran Deane, son of Mr. Isaac and Sr. Lizzie Fisher, aged one year, one month and twenty-seven days. The loss of this sweet little boy very deeply afflicts the fond parents. Sister Fisher is a sister of our beloved brother and ever zealous worker, C. Scott. Funeral services by J. C. Clapp.

BALLY.—In York township, Steuben county, Indiana, June 4th, 1884, Peter Bally; he was born at Samback, Europe, June 26th, 1817.

SLAYTON.—At Sheridan, Nevada, September 21st, 1884, of inflammation of the bowels, Sister Elizabeth Slayton. She was born in Woodstock, Oxfordshire, England, November 5th, 1815; joined the church in London, in 1849, and emigrated to Utah in 1853. Dissatisfied there, she went, with a number of others, to Carson Valley, Nevada, in 1860. She joined the Reorganized Church on the 28th of September, 1873. She was firm in faith till the last. Her sufferings were great till

within half an hour of her departure, when her pain ceased and she passed away in peace. Funeral service by Bro. David E. Jones. Thou art gone to the grave, but we will not deplore thee; For now all thy pain and afflictions are o'er. Ere long the archangel's trump shall awake thee, To dwell in the mansions of bliss evermore.

"Carthage is known in all civilized lands as the town in which Joseph Smith, the founder of Mormonism, was cowardly slain while under the official and moral protection of officers of the law. The event grows year by year into larger and more distinct proportions as a deliberate, cowardly and uncalled for assassination of an unarmed and helpless man by a large mob of men who pretended that their mission was to defend him. The old stone jail, looking precisely as it did forty years ago, when Joseph Smith fell mortally wounded from one of its upper windows, is now, with a slightly addition, the comfortable residence of one of this city's best families."

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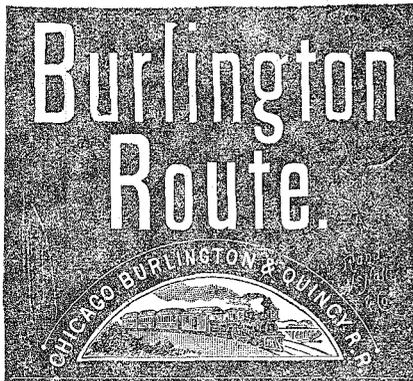
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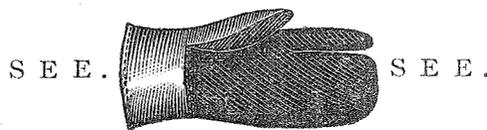
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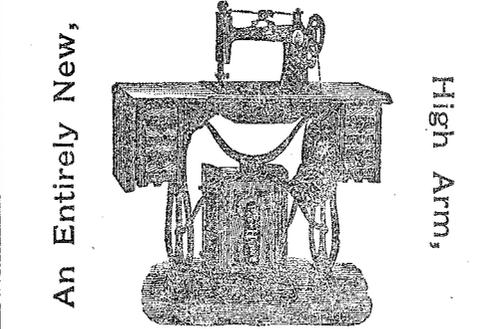
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TESTIMONIALS.
LAMONI, Iowa, Dec. 29th, 1883.
I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.
Very respectfully,
N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.
Yours in bonds,
J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
Geo. MONTAGUE.

ERNO, Gallia Co., Ohio, Dec. 31st, 1883.
JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
Your brother in Christ,
O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.
JOHNS & ORDWAY: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
Yours in bonds,
WM. ARND.

LANCASTER, Ind., Jan'y 1st, 1884.
Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
Yours,
V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883.
MESSRS. JOHNS & ORDWAY: Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.
Bro. Johns & Ordway.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
Yours in bonds,
E. W. CARO, SEN.

Bro. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our **Bed Springs** by Express for only **97 cents**, (**Iron Heater** included for **\$1.30**) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a **Picture Outfit**, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepared for only **98 cents**.

ILLUSTRATED CATALOGUE FREE.
In writing, mention this paper. Yours in bonds,
JOHNS & ORDWAY.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year.
JOSEPH SMITH - - - EDITOR.
Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed Joseph Smith, box 82, Lamoni, Decatur Co., Iowa.

THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, October 25th, 1884.

No. 43.

THE SAINTS' HERALD:

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Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, October 25th, 1884

REUNION MEETING.

THE Reunion lately held in Raglan township, Harrison county, Iowa, from October 4th to 12th inclusive, was in many respects the best meeting ever held by the Saints in the west. The only draw back in the matter was that a long season of rainy weather had soaked the roads to mud, submerged the hay lands of the Saints, and stopped many from reaching the grounds. Bro. J. C. Crabb, one of the committee assured us that the rains were beyond precedent. It rained up till Saturday the 4th. We succeeded in getting wet on the way from Mondamin to the ground, with others, on Saturday afternoon. We found several tents already up; and before night the square around the stand was enclosed with a cordon of canvass houses.

The grounds were commodious and pleasantly located. A running spring stream encircled the north side of the encampment with an excellent large spring at the east, and a well with pump at the west. Wood was plenty; hay scarce, owing to the difficulty of cutting and curing because of the rain. There was enough however when the abating rain suffered it to be hauled.

Although it was cool and chilly preaching was had at the stand on the evening of the 4th, and on Sunday the 5th the sun shone warm and pleasant. A fair attendance was had. It rained slightly during the night, but no session was lost on Monday.

Only one session was lost, Tuesday morning. It rained Monday night, but clouds passed off, the weather settled and from Wednesday morning till the close it could not have been finer.

The preaching was excellent in its way, fifty were baptized during the session; brethren Phineas Cadwell and J. S. Roth, performing that rite; a very good baptizing place having been provided near the grounds.

Among those baptized, thus confessing Christ as he is shown in the Scriptures

were two of Bishop D. M. Gamet's sons, David and Solomon, men of good repute in their neighborhood: Daniel T. Shirk and M. F. Frick and wife, formerly Dunkards, also of excellent reputation where they lived; Charles Harding of Omaha, and several others including five of Bro. Henry Garner's family, all accessions of exemplary force in the regions where they live. Bro. Daniel Shirk was a preacher of some note among the Dunkards, and resides at Maple River Junction, Iowa. He was by direction of the Spirit set apart to the ministry, being ordained to the eldership. He is a man most cordially endorsed by all who know him, an earnest and honest seeker after the truths of God.

The moral tone of the meeting was most excellent; peace and her votaries were friends, and all vied in good humor to observe the proprieties of the meeting. The committees on ground, singing and police all did their work well, and left nothing that they could do, or get done, undone to make the occasion a success.

There were three or four cases of sickness in the camp, three of which were sick when brought there. Of these two died, one a child two years old, the other Sr. Dorothy Fry, aged eighty-four years and two months; who came, as she said, preferring to die among the Saints, if so be the good Lord pleased to take her.

There were one hundred and twenty-four tents in the camp, at noon on Saturday the 11th, and at noon on Sunday there were in addition five hundred and fifty-seven teams, representing an aggregate of over three thousand people, who were more than ordinarily quiet and orderly. Bro. Jairus Putney and James Emerson, of the police force, reported that they found no one captious, or inclined to show disrespect to the rules of the camp when spoken to.

The preaching on Sunday the 12th was done by Elder Joseph F. McDowell, for the forenoon service. His subject was "Our Theology." He presented his thoughts under the following heads: Our theology is theistical, a duality in the Godhead, but not a trinity or a unity, as usually stated. Our theology is Christian, in that it teaches Christ, and his doctrines. Our theology is moral, apostolic, spiritual, universal, dispensationally representative, patriarchal and monogamic. Bro. McDowell did well making his points clearly. The afternoon service was funeral in memory of a deceased child of Bro. Isaac and Sr. Elizabeth Shupe, of Magnolia, aged eleven years; services by Elder Joseph Smith. The evening service was by Bro. Charles Derry in a forceful presentation of the claims of the Reorganization to present its own faith and doctrines, and

these to be judged on their merits, by the word of God.

The Chicago and Northwestern, the Chicago, Milwaukee and St. Paul, and the Council Bluffs and Sioux City Railways all gave us rates; one and one third fares; the fault of lateness of notice being the fault of the Saints and not that of the officers of these several roads. The officers of these roads when approached on the matter were courteous and kind, and at once made the necessary arrangements. The error was like that which occurs many times, we were too late starting about the business.

We are impressed that this Reunion has been productive of much good, and will be followed by good results everywhere its influence reached. All went home cheered, except those bereaved by the deaths that occurred, and these were comforted. Bro. Benjamin Homer of Galland's Grove had a daughter who was sick when he camped on the ground, and who had not recovered when taken thence; and of whom we have not heard since.

EDITORIAL ITEMS.

WE are permitted to publish a copy of the minutes of a conference of the Church of Christ, the body of Saints who have existed at Independence, Missouri, under the leadership of Elder Granville Hedrick, and his successors. Bro. Stephen Maloney, Frederick C. Warnky and others have been trying to secure a friendly interchange of views on the topics upon which these Saints and the Reorganization disagree; which effort has been partially successful, as the minutes will show.

We give as a supplement this week four pages of the Danish paper *Truth's Banner*, Bro. Peter Andersen, Editor. It will be good if brethren will subscribe for it for themselves and for friends in Utah, or Denmark, Sweden and Norway. Terms are found in the paper.

By card from Bro. T. W. Smith dated September 28th, 1884, we learn that he would start for the Islands on October first, on the *Tropic Bird*, a vessel making periodical trips to the Society Islands and other parts. From others we learn that he sailed as stated. Bro. Burton is not yet able to get away; but we are informed by Bishop Blakeslee that he thinks he will soon be able to send him on his mission rejoicing. Funds come in slowly says the good bishop. "Times are hard" say the Saints.

Bro. Gordon E. Deuel baptized two at Webberville, Michigan, Bro. J. J. Cornish eight.

Bro. J. J. Cornish baptized six during the week ending October 8th.

On page 676 of present volume of *Herald*, second column and thirty-second line from the top, the word not should be at the beginning instead of at the end of line.

WE desire to call the attention of our readers to a valuable publication entitled "THE IOWA ROAD MANUAL, a digest of the Road Laws of Iowa," by John Scott, President of the Iowa State Road Improvement Association, an organization that has done excellent service in the cause of better highways in Iowa. The officers of this Association are:

President—John Scott, Nevada, Story County. Vice-Presidents—Jed Lake, Independence; Justus Clark, Red Oak; P. W. McManus, Davenport. Secretary and treasurer—Herbert S. Fairall, Iowa City. Assistant Secretary—J. J. Hamilton, Des Moines.

The MANUAL is a very valuable compendium and should be in the hands of every citizen of the State. The author himself says of it: "This Manual is for the information of officers and all who are interested in the construction and maintaining of the public highways. It is published at this time to afford the public easy access to the laws on this subject enacted by the Nineteenth General Assembly. The Iowa State Road Improvement Association, a voluntary organization of citizens in the interest of road reform, asked the General Assembly to pass an act which would encourage the adoption of larger road districts than were usual under the law heretofore in force, and to enable the Boards of County Supervisors to control a portion of the road funds for the betterment of leading highways. Some of the ideas of the Association were embodied in an act passed by the Nineteenth General Assembly, entitled "An Act to promote the Improvement of Highways," and published entire in this Manual. It is believed that the provisions of the act will enable the townships to provide a system of maintaining the highways with greatly increased efficiency, if it shall be adopted by them. As may be seen by inspection, it is to be left to the sense of the Township Trustees to "adopt the one highway district plan," or to proceed under the law heretofore in force."

The MANUAL is a handsomely printed book of seventy-six pages, and can be secured, free of cost, by enclosing two two-cent postage stamps to the author, Col. John Scott, Nevada, Iowa.

Correspondence.

SACRAMENTO, California,

October 6th, 1884.

Bro. Joseph:—I arrived here on the morning of the 30th ult., in good health, save a disagreeable headache, which a long ride in the cars invariably brings on. But I soon recovered from that. I found Bro. James Parr, who soon located me in very comfortable quarters, at his mother-in-law's, Sr. Millard's. On Sunday I met the Saints of the Sacramento Branch in their new chapel, and was most agreeably surprised at the enterprise and

union of the few noble souls who have so bravely wrought, in rearing so commodious and comfortable a house in which to worship our God. They are deserving of much praise, and the very best of all praise has been given them, in that God meets with them and does bless them with his Spirit in the gifts of the gospel. I was blessed in preaching, and in the afternoon we had a blessed good time in prayer and testimony meeting. God's Holy Spirit was with us. Every heart was softened, every eye was moist, and the thrilling influence ran from soul to soul and all were made to rejoice. I spoke to the Saints again in the evening, and all felt it was "good to be a saint of latter days." My reception, Bro. Joseph, was all I could ask for, in kindness and love. May God's choicest blessings rest upon those loving hearts who so nobly welcomed me to my field of labor. I find the warm place I held in the hearts of the Saints when here before has never grown cold, and I thank the good Master, and shall try hard to still merit a warm corner in the hearts of all God's blessed people.

The conference of the Northern District of California convened last Friday morning at 10 o'clock, and lasted over Saturday and Sunday. All during the several sessions and preaching meetings, harmony and love prevailed; and in our prayer and testimony meetings the Spirit's sure testimony filled every one full of joy; and heartfelt prayers were constantly offered for the recovery of the sick and afflicted of God's people. It was a time I shall not soon forget; and when we came to separate, the firm clasp of the hand and moisture in the eye, told of hearts filled with the love of God toward each other.

Children of God, of the household of the blessed Jesus, may the bond become stronger, and ever hold the loving and faithful true to their covenant, that they may enter into the joy of our Lord, and be filled forevermore; abiding with God and his Christ; dwelling in the glorious light of their presence for ever and ever. Amen.

I remain as ever, your co-laborer, and brother in a two fold sense,

ALEX. H. SMITH.

EGREMONT, Ontario,

October 4th, 1884.

Dear Readers of the Herald:—This is a glorious work in which we are engaged, and how thankful we ought to be to our Heavenly Father for his kindness to us in bringing us out of darkness into the glorious light of the truth. And how we ought to strive and pray, that we may be enabled to keep our covenant that we have made with God,—striving to live at peace one with another; ever keeping the words of our Lord in mind, Watch and pray; for we have great need to do both, for the subtle tempter is ever on the watch to try and lead us off the straight road; and the nearer we keep to God, and the more we are united in spirit, the more his power is weakened. We will be tried, for the Lord will have a tried people, and it is through much tribulation we are to enter the kingdom. But God's grace will be sufficient for us if we trust in him, and strive to do those things that will be pleasing in his sight. If we have erred in the past, let us try and take a lesson from the past, and do better in the future; for, as I heard a good brother say once, it is human to err, but Godlike to forgive. We can try and bear with one another as God for Christ's sake bears with us; and when we

meet together we can try and show that we do love one another by being kind one to another—sharing each other's joys and sorrows: for every heart has its care, and it seems to lighten the burden when we feel that we have the love and sympathy of our brethren and sisters. Let us pray for one another, that we may all be upheld, that we may be enabled to live our religion, that we may show our love to our Lord and Master by striving to do his will. Then we wont need to say to the world we are God's people, for we will be as a light set on a hill that can not be hid—they will know by our holy lives that we are. And when those called of God to preach the gospel come among us, they will be cheered and encouraged to go on and battle with the world. There are great inducements held out to us; many blessings here and a great reward hereafter.

Dear Saints, we know this work is true. Then let us improve the time, so that when the Master comes we may hail his coming with joy and not with fear and shame.

ELSIE McLAREN.

LONDON EAST, Ontario,

October 8th, 1884.

Bro. Joseph Smith:—I have just come to this place from Alliston, where the conference of this London District was held on the 4th and 5th. We had a pleasant session. Peace and good will prevailed. Brn. J. Luff and W. J. Smith met with us, both feeling well. Bro. Luff is to remain at Alliston and continue meetings for the week each evening, and over one Sabbath. Bro. W. J. Smith goes to River View and to Proten. Bro. McIntosh is to remain at home for a short time, then to return to the Cameron Branch, in Victoria county. I organized it September 8th, with twenty-nine members, four have been baptized since, making thirty-three in all. Two of the last baptized were my brother Amos H. Lake and his wife. He has been a Methodist local preacher for thirty-five years. He has been called to the office of Elder and so ordained; and Sunday, the 28th of September, my health being such that I could not fill my appointments, he filled it with liberty of the Spirit, which was satisfactory to all in waiting. Quite a change in that town and vicinity since the 20th of July. That evening the first gospel sermon was preached in the town in the Methodist church, by Bro. McIntosh, and on Monday evening I preached, and at the close of that meeting the warfare commenced. The weapons used by the enemy were, first turning us out of their church, and circulating all manner of lies and falsehoods that were possible to circulate; second to write slanderous pieces to the papers printed in Lindsey; and to cap the climax, a drop letter was handed me by the post master, purporting to be the expression of the people of Cameron, which is as follows:

CAMERON, August 10th, 1884.

To John Lake & McIntosh Sirs, take notice that the people of this vicinity have firmly resolved to tolerate your presence here no longer nor your accursed doctrine! we despise Brigam Young and all his followers we only want one lawful wife, go back to Uta as fast as you can on receipt of this or there is tar and feathers enough ready for ye—ye have duped a few poor ignorant creatures that know no better whose former lives well corresponds with mormonism—let this suffice pollute no longer our country nor our waters by

your accursed presence, nor let any more mormons show their face here again we wish not to defile our hands with your polluted carcasses unless ye persist in staying longer than ye read this epistle remember ye have defiled our water enough. But all the water in Sturgeon Lake would not cleanse the set you got there.

CAMERONEANS.

But we afterwards learned it was not the voice of a large majority of the citizens, but a few of the church members, who feared their craft was in danger, "and the great goddess Diana was going to be spoken against." But we remained and endeavored to fight out the battle in a lawful manner, using the word of God as the weapon of our warfare, and when the time came for me to leave there, I was led to exclaim with the poet, "Praise God from whom all blessings flow;" for his word had been blessed and some of the fruits had been gathered, and more are believing, and I trust will be gathered ere long.

I am on my way to the Blenheim conference to be held on the 11th and 12th instant, and then on as wisdom directs. Will close for this time. Love to you and all friends.

Yours in the one faith,

JOHN H. LAKE.

BARTON, Labette Co., Kansas.

October, 1884.

Brother Joseph:—I have been here seven days; have preached six times, and we can say of a truth that God has been with us. To-day I go to Cherry Creek, Cherokee county; preach there to-night, where I intend to preach for a week after our conference. I used to preach there many years ago. I have had an excellent time on this trip. It will be four weeks to-morrow since I left home.

Yours in Christ,

F. C. WARNKY.

HAMBURG, Missouri,

September 8th, 1884.

Brother Joseph:—Well you see by this that I am out again and that I am not idle. I have preached here three times, and yesterday I baptized one man, a Mr. Joshua Ward. The Saints here are all trying, as I believe, to do their duty, and to live their religion as far as they can. Bro. Nicholas Taylor is untiring in his efforts to build up this branch of the church, as also are others of the officers of the branch. I shall preach here to-night and then shall go elsewhere. My faith in the ultimate triumph of truth over error is increasing day by day.

Your brother in the faith,

C. STCLAIR.

FALKS STORE, Idaho,

October 3d, 1884.

Editor Herald:—There are but few Saints here; what few there are, are Danish, and are good faithful members. They belong to the Malad Valley Branch, and their president is in Nevada, so that chances for meetings are rather slim. There is, however, one old brother who preaches to them once in a while; he is quite old and his English is very broken, but I think the Lord will bless him for the effort he makes.

Perhaps some of the members of the Union Center Branch would like to know how their stray member is getting along. As far as worldly goods are concerned we fare rather poorly, as we

had nearly all our household goods burned up. I fare about as poorly in the way of spiritual food, as I do not have any chance to attend meeting. I stand nearly alone, and in a wild country; it is hard to retain any faith with such surroundings, and sometimes I think the Lord has deserted me entirely, but the fault I suppose is in myself; if I would try harder the Lord would bless me more. He has blessed me abundantly in the way of health. I have had no sickness to speak of, in my family since I have been in this State.

I ask an interest in your prayers, that I may not fall by the way, and that my husband may in some future day walk beside me in this the path of righteousness. I remain as ever your sister in Christ,

CELIA PADEN.

PROVO CITY, Utah, Sept. 28th, 1884.

Brother Joseph:—We are getting along as well as we can in Provo, considering the silent opposition we have; for they will not come out openly and discuss with us, but will bring every influence, aside from discussion, to bear upon us. I think that our cause is gaining in the hearts of the people, for they think for themselves to-day; and I hope to see the time shortly, that they will act for themselves; then good bye to Brighamism with all its attendant evils. I feel myself getting pretty feeble, but hope to continue to defend the truth as it is in Christ Jesus, even if it is called apostasy. The watchword of to-day here is: "More wives; without them no salvation."

Believe me to remain your brother in the gospel,

JAMES GOFF.

316 Capital Avenue,

LANSING, Michigan,

October 14th, 1884.

Dear Brother Joseph:—Bro. Gordon Deuel has been preaching here some three weeks, and has baptized, up to this date, some seven persons. He leaves this week for the conference at Vassar next Saturday and Sunday. I should very much like to attend the conference in the southern part of this state, if I can find out when and where it is to be. What the Lord will accomplish in this part of the state remains to be seen. The instructions of Jesus, "Be ye therefore wise as serpents and as harmless as doves," if strictly observed in the name and Spirit of Jesus, may, and doubtless will, accomplish a great deal.

Yours in the love of Christ,

HIRAM RATHBUN.

DETROIT CITY, Minnesota,

Oct. 10th, 1884.

Bro. Joseph:—The Saints here are all alive in the work. We had a good meeting here last Sunday; a good degree of the Holy Spirit being with us. Bro. Nutt has just returned from Clitheral, where he left the saints all feeling well. He baptized two while there, and is going to visit some of the new places that he opened up this summer. Our quarterly conference is to be held on the second and third of November, at Oak Grove school house, Girard Township, Otter Tail Co. Minn; which we are all looking forward to with good intent. Hope to see all the saints there that can possibly come. With love to all, I remain your sister in the gospel,

E. J. PARR.

"I, the Lord, showeth mercy unto all the meek."—Doc. & Cov. sec. 94: 1.

Summary of News.

GENERAL NEWS.

October 10th.—There were 121 new cases of cholera and seventy deaths in Italy yesterday.

Only four deaths from cholera occurred in Spain yesterday.

A dispatch from Gen. Briere de l'Isle, under date of Oct., 8th, says: "Gen. Negrier is pursuing the Chinese toward the Village of Yentke. I have ordered that Kep, the town where Gen. Negrier's forces had an engagement with the Chinese, be strongly occupied and the Loo Chuan River and other outlets closed. Western and Southern Tonquin are tranquil. The Chinese bands have been driven off and their chief killed. Our fleet is closely watching the coast. I will assume immediate command of the troops. I am about to leave Hanoi."

Three Russian frigates will sail for China Saturday.

It is quite probable that the Tories will compromise with the Gladstone party in England on the Franchise Bill.

During the year ending July 30th, 1884, the sales, entries, and selections of public lands aggregated 26,531,170 acres, an increase over the previous year of 8,101,137 acres. The total receipts from the disposal of the public and Indian lands last year were \$12,779,130, an increase of \$4,392,750 as compared with 1882-'83.

October 11th.—The British Government proposes to establish a protectorate over Southern New Guinea and some of the adjacent islands.

There were 252 new cases of cholera and 117 deaths in Italy, against 121 new cases and seventy deaths the previous day. In the City of Naples there were forty-two deaths.

The low price of wheat and farm produce in Great Britain and Ireland threatens the ruin of the landowners, as rents must certainly be further lowered, and land can hardly be sold at any price. This is especially true of England.

Lord Salisbury delivered an impassioned speech at Kelso, attacking the Liberal scheme for the redistribution of Parliamentary seats. He said that it disclosed the purpose of the Liberals to increase the representation of their borough strongholds at the expense of the rural Tory constituencies. The scheme, he said, would not be acceptable to his party. It is more obnoxious even than the Franchise Bill. The speech of the Tory leader is interpreted as indicating a determination on the part of the Tories of the House of Lords not to compromise with the Liberals.

A messenger from Ambukol reports that, after Gen. Gordon returned to Khartoum, a boat with forty Europeans and Egyptians accompanied by five negroes and three servants, grounded at Salamat. The Sheiks offered hospitality to the party, and enticed them to their houses, when they massacred all but fourteen, who are now prisoners. It is unknown whether any Europeans are among the survivors. A messenger sent out by Col. Kitchener has returned. He confirms the report of Stewart's murder, and says that the only survivors are four black slaves. All the Europeans, including M. Nicolai, the Greek Consul, were killed.

The ultimatum has been sent to the Transvaal Government by Great Britain. It recalls the repeated violations of the treaty and acts of violence

committed by the Boers beyond the boundary lines of the Transvaal country. It demands of the Transvaal Government due satisfaction for these acts, the repression of the Boer filibusters, and the thorough observance of the articles of the last convention entered into by both countries. It is reported that the British War Office is already preparing an expedition of 8,000 men to proceed to South Africa, a portion of which will be drawn from the East India army. The withdrawal of the proclamation annexing the Montcias territory is not expected to alter the position of affairs, as the Boers continue to hold their grip upon the lands.

Admiral Courbet telegraphs from Kelung as follows: I am erecting defences for the troops to occupy at the port and mines. They will take several days to complete. Landing parties from Admiral Lespes' squadron at Tamsui reconnoitered the posts from which Chinese torpedoes were fired. They found the posts defended by a large number of infantry ambushed in dense thickets. An engagement took place. Six members of the reconnoitering parties were killed, including a naval Lieutenant. The harbor is defended by a line of torpedoes only. The shallowness of the water prevents the approach of large vessels. The torpedoes are close to shore, and this renders dragging for them dangerous. I am making an effective blockade at Tamsui. I am also blockading Fai-wau-foo and Ja-kan-kan on the west coast of Formosa, the only points available on the island for landing reinforcements."

Several members of the British Association who have returned from their visit to Canada and the United States complain of the niggardly conduct of the Philadelphians into whose hands they fell while visiting the American scientists. They say that publicans, cab-drivers, and others took outrageous advantage of their innocence and swindled them unmercifully in hotel and other charges. On the other hand, Prof. Goldwin Smith writes indignantly to a Toronto newspaper regarding the personnel of the British scientific excursion party. He alleges that it was composed largely of Manchester "bagmen," who came to America to sell goods for the firms they represent, and that they were really conducting trade under cover of philosophy.

The Utah Anti-Mormon Territorial Convention was held at Salt Lake City Thursday. Capt. Ransford Smith of Ogden, who was a delegate to the Democratic National Convention, and whose anti-polygamy resolution was smothered in that body, was nominated for Delegate to Congress.

Between twelve and one o'clock to-day a terrific explosion took place in that portion of the new Parliament buildings now being erected adjoining the corner of the department buildings on the Grande Allee, Quebec, Ontario. Those in the vicinity saw a shower of stones and timber flying around in a lively manner. Large blocks of cut stone were hurled about to a distance of hundreds of feet. Fortunately, the explosion occurred when the men were away to dinner, or a frightful loss of life would have resulted. The only parties near the building were one Martel, who was seriously injured, and Charlebois, the contractor. A piece of stone a quarter of an inch thick struck Martel on the neck, and imbedded itself in his flesh. This piece has since been abstracted, but other fragments still remain. Charlebois was thrown to the ground by

the force of the shock, but, with the exception of a few bruises, he was uninjured. Great excitement prevailed, and all persons in the neighborhood were panic stricken. The explosion shook the whole city. Soon after investigations began another explosion occurred, which caused a hasty stampede from the place. The damage done is considerable.

According to the most recent statistics the population of Mexico is now 10,000,000 and there are 146 cities, 372 towns, 4,186 villages, 5 missions, 5,689 haciendas, and 14,605 ranches, besides 2,213 collections or groups of houses, tabulated as congregations, barrios, rancherias, etc. The value of private real estate, rural, is \$773,000,000; private real estate in cities, \$2,568,036,000; cattle of all kinds belonging to individuals, \$126,000,000; property belonging to the nation, \$240,000,000; the total real estate not including mines, coasts, bays, lakes, rivers, etc., being \$3,549,060,000. The agricultural products are valued at \$177,451,086, and the industrial products at \$14,009,000.

October 12th.—Gen. Wolseley has sent dispatches to the War Office in London complaining that his advance has been paralyzed by the failure of the commissariat and transport service. The railways have broken down, the camel corps has been without camels, the equipments are rotten, and the stores utterly inadequate.

The election agitation is increasing. A meeting to have been addressed by Prof. Virchow was dissolved by the authorities on account of an error in the formal notice of the meeting sent to the police. Influential Conservative groups are agitating against Sloecker and Wagner, anti-Jewish leaders. During Socialist riots at Brandenburg the mob tore up a pavement and attacked the police. The military was called out. Several persons were wounded on both sides. Many arrests have been made.

October 13th.—A mob at Senzeilles, Belgium, in retaliation for the closing of the girls' public school attacked the Communal Council and wrecked the priest's house.

In the engagement between the Chinese and French at Kep, in Tonquin, the Celestials lost 1,000 men, including three Generals. The French troops behaved gallantly. Their loss was slight.

England protests against the searching of English vessels by French cruisers off the Chinese coast, but the French do not seem disposed to give much satisfaction. The relations between the two nations over the matter are by no means friendly.

The *St. James Gazette*, an English Tory organ, announces editorially that a grave crisis is threatened in India which may result in the overthrow of British supremacy in that country. Through the nepotism, favoritism, and chicanery of English officials the natives have been driven almost into revolt. The condition of affairs is as bad as in the time of Warren Hastings, and Russia is taking advantage of the natives' discontent.

A new religious revolution is threatened in Russia. The Czar has for many generations been recognized as the religious as well as the political head of the State. In the autonomy of Russia he is the Pope of Popes as well as the King of Kings. No Pope or metropolitan can hold his office without the seal of the Czar, and the Czarina at a coronation ceremony kneels to

the Czar, not in his capacity as an Emperor, but as the Vicegerent of God. Now, however, a sect of dissenters have risen which threatens to overthrow this belief in divine selection. The dissenters have their headquarters in Moscow, and they have thousands of adherents throughout the Empire. They are not Nihilists, and they do not seek to subvert the existing Government. They simply discard the religious ritual used by the loyalists, and they deny the religious supremacy of the Czar.

Gerrati, President of the Tribunal of Commerce, at Naples Italy, died to-day of cholera. The Cardinal of San Felice has sent a gold cross presented him by the Pope to assist the sufferers in Catania. Reports to-day from the cholera-infected district of Italy, show 239 fresh cases and 137 deaths, including 115 fresh cases and 51 deaths at Naples. The *Official Gazette* announces the cholera epidemic ended. The Queen of Portugal sent \$2,000 to Naples and Humbert \$4,000 to Genoa for the relief of sufferers.

Native merchants at Dongola state that Gen. Gordon, Mr. Power, and Col. Stewart are still at Khartoum, and that provisions are plentiful.

The Egyptian Government has officially prohibited the sale of slaves.

The *North German Gazette* says the idea of a Congo Congress in Berlin is warmly approved by the Governments of France, Belgium, Spain, Holland, Austria, and Russia. The *Gazette* also states that Germany recently took steps in London to obtain security for German commercial interests in Africa in the event of British annexation of what is now unoccupied territory. A friendly exchange of views has thus far resulted in the decision that Great Britain shall only place the southern coast of New Guinea and adjacent islands under British protection, and that entente cordiale may be hoped in regard to any rival interests of both England and Germany elsewhere.

The correspondent of the *Times* telegraphs that the news of the defeat of Admiral Lespes and the French fleet at Tamsui is confirmed. The Chinese, by hiding in brushwood, suffered some 600 of the French forces to land and come within easy range of their guns before they appeared. The Chinese General Tso then led the attack upon the rear of the French, and the troops became panic-stricken. The Chinese killed seventy men and captured one gun. They also beheaded twenty-two French corpses, but desisted from that horrible work upon the protest of the British Consul. The Chinese loss was 200 killed and wounded. The fighting lasted five hours, at the end of which time the French retired to their ships.

The closing of the university at Kieff, Russia, greatly incenses the educated classes of Russia. The excitement among the students in that country is increasing. It is reported that the University at Charkoff has been closed. The Russian Government has resolved to proceed against the rebellion of the students with the utmost vigor.

A caravan from Kordofan confirms the report that El Mahdi, hearing that the provisions at Khartoum are giving out, is gathering a strong force to invest the place and starve the garrison into submission. During the last twenty-four hours 140 fresh cases of cholera and 104 deaths were reported in Italy, including 57 cases and 43 deaths at Naples.

The State of Guatemala, in Central America,

was recently invaded by a small party, consisting chiefly of political refugees, who crossed the Mexican frontier and advanced a short distance in the country. The attempt was frustrated, and peace now reigns. The Legislative Assembly of Panama met Friday, the 3d inst. Dr. Cervera, the President of the State, presented his resignation. Although a revolution is going on, the people in the city don't seem to trouble themselves about it. At Farfan, three miles from Panama, 300 men are assembled in arms under command of Ruiz, the late pretender to the Presidency. As yet he has not molested any one. There seems to be a prospect that the State Convention will effect an understanding between the opposing parties.

The largest exploring party now in Africa is that of Maj. Carvalho, who was finely equipped by the Portuguese Government last June, and dispatched from Angola, with a force of 400 native carriers, to visit the dominions of the Muata-Yanvo, about 500 miles south of the Congo. He is the bearer of splendid presents to that Central African potentate, and hopes to open up his country, which is said to be as large as Germany, to travelers and traders. Only two educated Europeans, Drs. Pogge and Buchner, have succeeded in reaching Kawende, the capital of the Muata-Yanvo, who would not permit them to pass through his country, but compelled them to retrace their steps. Three hundred Chiefs owe him allegiance. In territorial extent his Empire is the largest in Central Africa, but it is not so densely populated as Mtesa's Uganda, and is supposed to have only 2,000,000 inhabitants.

Oct. 15.—Reports from the electoral districts to Windhorst, leader of the Centre, state that the organization has secured a complete and certain hold upon all its present seats in the German Parliament, and expects to make gains.

Ruiz, the revolutionist, of Panama, S. A., hoisted the Colombian flag over the steamer Alajueta after capturing the vessel. He coaled the steamer from an American launch and then steamed up the coast. The Alajueta is filled with soldiers. The State Government officers seized the Morrow after Ruiz had released her, and, putting on board 150 men and two Gatling-guns, have gone in pursuit of Ruiz. The Colombian Government has ordered the recapture of the Alajueta at all hazards.

The Government of Peru has a dispatch announcing the taking of Trujillo from Cacerists after heavy fighting.

After receiving a threatening and offensive letter from the Papal delegate, at Buenos Ayres, the Government ordered him to leave the country within twenty-four hours.

A number of revolutionists seized the British tug Morro last night at Panama, and compelled the Captain to take them to Costa Rica. The steamer Alajueta was also captured by revolutionists. The tug Morro was subsequently released. The steamer Alajueta is well armed. The local Government made no resistance to the rebels.

Gen. De Lisle telegraphs from Chu On, Upper Loochuan, as follows: "Col. Donnier, after a brilliant engagement Friday, carried the heights commanding the fortress of Chu, formerly the location of a large intrenched Chinese camp, which was defended by casemated forts. The Chinese forces were very large, and their losses during the engagement heavy. Saturday they

attempted to assume the offensive, but our artillery strewed the ground with Chinese bodies. After losing all their positions the Chinese fled toward Lang Sou, halting near Phutruong and Khauh. The French loss is twenty killed, including one officer, and ninety wounded. Two officers were wounded. Our troops were animated with the greatest ardor. The Chinese engaged were part of the best troops of the Empire, perfectly armed, and maneuvered in the European style. The Chinese losses are 3,000 killed, including their chief commander. The Chinese invasion of Tonquin has been arrested in the direction of Lang Sou." Official advices of the French Government state the losses of the French in the recent defeat at Tamsui, in the Island of Formosa, were sixteen killed and forty-nine wounded. Admiral Courbet is reinforcing the French squadron before Tamsui, Formosa, and preparing to renew the attack upon that town. He has sent Admiral Lespes back to Kelung. Gen. Briere de l'Isle advises the Government that any further advance in Tonquin will be imprudent until the French troops are heavily reinforced.

During the twenty-four hours there were 235 new cases and 110 deaths from cholera in Italy. Naples had ninety-five new cases and forty-nine deaths.

Oct. 16.—It is announced that Bismarck has acceded to the demands of Granville that the business of the Congo Conference be limited to the regulation of commerce of nations with the Congo country. The French Government insists that the trade of the Niger River country be also considered by the conference.

During the twenty-four hours there were 235 new cases and 110 deaths from cholera in Italy. Naples had ninety-five new cases and forty-nine deaths.

The schooner Charles Valentine, from Halifax for Sydney, Cape Breton, was totally wrecked at Dry Breaker, near Louisberg, Tuesday night. No trace of the crew, six in number, can be found, and it is believed all were drowned.

Snow fell in various parts of New Hampshire yesterday.

Ohio has gone Republican and West Virginia Democratic by small majorities.

FIRES—STORMS—ACCIDENTS.

Oct. 10.—The Third Presbyterian Church of Chicago, Ill., was destroyed by fire. The flames broke out in the organ loft and almost immediately spread to the trestle work of the roof. The loss is in the neighborhood of \$75,000.

Oct. 11.—A fire which broke out in a gristmill at Fairbury, Ill., at an early hour this morning spread rapidly, destroying several business blocks and houses. The total loss is estimated at \$150,000. Walton Bros., mill-owners and general merchants, suffered heavily. Their loss is estimated at \$125,000. Loss by fire at Uniontown, Ky., 2,000 barrels of three year old whisky, \$150,000. Lake View, Ill., \$2,000. Oneota, Minn., \$23,000. Allegheny City, Pa., \$7,000. Near Shelbyville, Ind., \$2,800.

To-day's advices from Catania show that the recent cyclone was far more destructive than at first announced. The entire country about Catania was devastated, and the vineyards and olive gardens were ruined. Three thousand dwellings were destroyed.

The steamers Roseville and Europe collided off Greenock early this morning and the Europe

sunk almost immediately after. Her Captain, engineer, and four men were drowned.

October 12th.—All the syndicate mines are on fire at Nelsonville Ohio, with the exception of Nos. 3 and 7. Special efforts are being made to extinguish the fire. W. A. Shoemaker & Co.'s hoppers burned last night. The two mines of the Columbus & Hocking Coal & Iron Company at Straitsville, set on fire last night, have been burning all day. It is impossible to get to where the fires are to put them out. Loss by fire at Baraboo, Wis., \$3,000. Liberty, W. Va., \$150,000.

Near Hunker's Station, Pa., two trains collided, killing one man and injuring three others.

October 13th.—A collision occurred at Camden, N. J., between two Pennsylvania trains this morning. Joseph Carman, the engineer of one of the trains, was killed, and the fireman of the other train was fatally injured, having both legs cut off. Several passengers were hurt. Both engines were smashed.

October 14th.—Loss by fire at Racine, Wis., \$3,500. Two lives were lost. Petersburg, Va., \$140,000. Near Duluth, Minn., \$40,000.

Another attempt has been made to wreck a Sante Fe passenger train, robbery being the object. The obstruction was discovered and removed in time to save the train.

October 15th.—Loss by fire at Carrollton, Ky., \$6,000. Laurenceburg, Ky., \$40,000. Louisville, Ky., \$30,000. Norfolk, Va., \$45,000. Wachusette, Mass., \$50,000. Little Falls, N. Y., \$38,000. St. John, N. B., \$35,000. Raleigh, N. C. \$25,000. Wilmington, N. C., \$38,000. Rochester, Minn., \$6,000.

Oct. 16.—A large portion of Crisfield, Md., was burned, and the fire is still raging. Loss by fire at Mantello, Wis., \$50,000. Oskaloosa, Iowa, \$22,000. Oaktown, Ill., \$10,000. Forest fires near Hamilton, N. J., have destroyed about seventy acres of valuable timber and a large cranberry bog. Loss by fire at Detroit, Mich., \$5,000. Dubuque, Iowa, \$3,000. Near Dundee, Ill., \$5,500. Rugley, Tenn., \$12,000.

FINANCIAL AND CROP REPORTS.

Four thousand unemployed men held a meeting at Glasgow, Scotland, October 10th, and passed resolutions demanding assistance from the local authorities.

The stove manufacturers of Peoria, Ill., have compromised with the molders and a strike has been averted.

Dilworth, Porter & Co., spike manufacturers of Pittsburg, Pa., will not insist on the reduction of employees' wages proposed some time ago.

According to the agricultural reports for October the condition of the corn crop throughout the United States is better than it has been for five years.

The aggregate of clearances for the twenty-six leading clearing-houses of the United States during the week ending Saturday shows a decrease, compared with the figures for the corresponding week of last year, of 33.2 per cent. The decrease outside New York was 13.2 per cent. In Chicago the decrease was 11.8 per cent.

The *Mark Lane Express* in its weekly review of the British corn trade says: The weather has been stormy and unusually cold. The rainfall improved the seed-beds for the crop of 1885, but has prevented thrashing, thus lessening farmers' deliveries and enabling sellers to maintain their rates. Sales of English wheat the last week, 73,368 quarters at 32s 2d, against 71,060 quarters at 40s 8d the corresponding week last year. Trade in foreign wheat is slow. Waterside stocks have increased, compared with 1883, but the floating bulk is decreasing, owing to the action of American and Russian exporters. Cargoes off coast have not improved. There were seven arrivals. Three cargoes were withdrawn, three sold (including one of No. 1 California at 35 shillings), and four remained, including two American. Fifteen cargoes are overdue. Wheat on passage is dull. Prices are above buyers' views. Flour is quiet and steady. The increase in imports checks trade. Maize is scarce and higher. Oats are firm and three pence higher.

SPECIAL NOTICE.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

IS THE ORDINANCE OF BAPTISM OF DIVINE APPOINTMENT.

BY ELDER CHARLES DERRY.

THAT the ordinance of baptism is taught in the Scriptures none will deny. The forerunner of Christ received the appellation of "John the Baptist," from the fact that he did baptize with water. It is declared of him, "There was a man sent from God whose name was John." John 1:6. Again, "In those days came John the Baptist preaching in the wilderness of Judea, saying, Repent ye, for the kingdom of heaven is at hand. * * * Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him, confessing their sins." Matt. 3:1-6. Again, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark 1:4. Luke says, "The word of God came unto John, the son of Zachariah, in the wilderness, and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

From the foregoing scriptures we learn that John was sent by God to preach repentance and baptism for the remission of sins. Hence the word he preached and the ordinance he administered were of divine appointment. Christ acknowledged their divinity when he said, "Thus it becometh us to fulfill all righteousness," and was baptized of him in Jordan. Matt. 3:13, 17. He further testifies to the divinity of John's baptism when he says: "All they that heard him, and the publicans, justified God, being baptized with the baptism of John; but the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him." Luke 7:29, 30. Many contend that baptism was a Jewish ordinance, and that John taught it as such. We answer, John did not administer it because it was a Jewish rite, but because it was a divine rite commanded him of God. Moreover, it was not the Jewish Church he was sent to prepare them for; but for the kingdom of God, as witness his cry, "The kingdom of heaven is at hand."

Having proved that John's baptism was divine, we will now consider the teaching and practice of the Great Teacher on this subject. We have already seen his endorsement of John's baptism, and his humble submission thereto, and we may now consider also, how his Heavenly Father endorsed him by baptizing him with the

Holy Ghost saying, "This is my beloved Son in whom I am well pleased." It is not likely that this acknowledgement would have been made, if Christ had rejected this ordinance, as taught and practiced by the man whom God had sent to prepare his way; because he would by that rejection have treated with contempt the order of him who sent him. Here he set an example for the children of men to follow, and as he is the Great Teacher, we may expect his precepts and example to harmonize with each other. For he alone is a true teacher, whose example illustrates his teaching.

When Nicodemus came to be instructed, Jesus addressed him in the most emphatic language, "Verily, verily, I say unto thee, except a man be born again he can not see the kingdom of God." It is evident from the answer of Nicodemus, that he did not understand the nature of the new birth, and he asks how it can be. "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the Kingdom of God." John 3:1-6. In Jesus' own baptism we find an illustration of this birth of water and of the Spirit. He was born of water, or baptized, *i. e.*, buried in water, and came up straightway out of the water, which constituted the birth of water; and immediately afterwards was overshadowed by the Holy Ghost. Matt. 3:16. Thus we find the Son of God teaches the baptism of water and of the Spirit. John further declares, that Christ baptized. John 3:22, 23, 26. Is it reasonable to suppose that the Son of God would administer an ordinance not divinely appointed. Remember, that his mission as the Great High Priest was to minister in divine things only; hence we may safely consider every act of his as being in accordance with divine rules. But we will listen to his own words on the subject:

"I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6:38. "My doctrine is not mine, but his that sent me." John 7:6. "I have not spoken of myself; but the Father which sent me, he gave me commandment what I should say and what I should speak."—John 12:49.

Here then, is Christ's authority for all he said and did, from which it is evident that the ordinances he instituted, as well as his teachings, are divine. Hence baptism was indeed from heaven, and of divine appointment; for he not only taught and practiced it himself, but he commissioned his disciples to teach and practice it after he was risen from the dead. Matthew says:

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28:18, 19.

Mark says:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15, 16.

Will any one doubt the divinity of the ordinance of baptism, and yet claim to believe in the Holy Scriptures? If such an one can be found, his blindness is wilful,

and he is under condemnation for not believing the word of God.

We will now consider the second question, *What is baptism for?* John's cry was, "The kingdom of heaven is at hand;" hence, his duty was to prepare the people to receive that kingdom. The means of preparation were, "Repentance and baptism for remission of sins." When he whose way John came to prepare, commenced his teaching, he said, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the Kingdom of God;" thus showing that he like John, understood baptism as one of the preparatory means for citizenship in that kingdom; hence one of its purposes is to effect adoption into the kingdom of God. This will be better understood when we assert, what all professing Christians admit, namely, that by means of the fall, mankind became aliens from the family, or kingdom of God; and that Christ, through the gospel, proposes to restore man into that kingdom, and thus deliver them from the thralldom of Satan, and enable them to become the children of God, and heirs of life and immortality. And baptism being an ordinance of the gospel, was the rite by which they were to be adopted into the kingdom. Hence the force of the words of Jesus, "Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he can not enter into the kingdom of God." The baptism of water, and of the Spirit, is the means of entrance; but before a man can enter in, his sins must be forgiven. Therefore, "John preached the baptism of repentance for the remission of sins." Couple this with the above saying of the Son of God and we find that by the same means that man's sins are remitted, he is made a citizen of that glorious kingdom. This truth is recognized by the beloved apostle when he says:

"Beloved, now are we the sons of God; and it doth not appear what we shall be."—1 John 3:2.

The Apostle Peter understood baptism in this sense when he said:

"Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The Holy Ghost is the "spirit of adoption,"—the seal of adoption,—and "the earnest" of the children's inheritance, (Rom. 8:14-16; Eph. 1:13, 14), which is given only to those who thus obey the law of adoption. Ananias understood it in this way when he commanded Saul:

"And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22:16.

These instances are in perfect accord with the divine commission and promise, as found in the last chapter of Mark, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." No man is in a saved condition as long as he is out of the kingdom of God; nor can any man be in a saved condition whose sins are not forgiven. Hence, we repeat, that the same act that makes him a child of God, washes away his sins, sets him free from the law of sin and

death, and gives him "the answer of a good conscience toward God." (1 Pet. 3: 21.)

For he is "saved by the washing of regeneration, and renewing of the Holy Ghost. (Titus 3: 5.)

Thus the scriptures abundantly teach that baptism is for the remission of sins, and adoption into the kingdom of God.

We will now answer the third question, What is the mode of baptism as taught in the Scriptures? I might present an array of testimony from the most learned men of the last seventeen centuries, including the greatest minds of our century, and that, too, from men whose practice is opposed to our view of baptism, that would astonish those who have never examined the question, showing that the primary and general meaning of the word *baptize*, is to dip, plunge, or immerse. But as I am writing for plain men and women, I shall content myself with bringing forth the word of the Lord, and leave every one to draw his own conclusions from the word. The first fact we shall notice is, that John the Baptist baptized in the River Jordan. In view of this fact I submit, that had sprinkling or pouring been the mode, there would have been no necessity for baptizing in Jordan, or any other river; for a very little water would serve for sprinkling or pouring on the heads of the multitude who were baptized; nor would there be any display of superior wisdom in going into the river in order to have a little water sprinkled or poured upon them. The second fact I shall notice is, that John also baptized in Aenon, near to Salim, because there was much water there.—John 3: 23. *Much water* could not be needed for sprinkling or pouring. Third. "Jesus, when he was baptized, went up straightway out of the water."—Matt. 3: 16. This is evidence that he went *down into the water*, which he certainly would not have done had sprinkling or pouring been the mode. Fourth. When Jesus taught Nicodemus the necessity of being born again, he said, "Except a man *be born of water*," etc. It is well known that before a birth there must be a concealment; but there can be no concealment in water only by burial. Jesus was buried in water and brought forth out of it; and the Apostle Paul, speaking of baptism says:

"Therefore we are *buried* with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also [being raised up] should walk in newness of life."—Rom. 6: 4.

He tells the Colossians they were "*buried* with Christ in *baptism*, wherein also ye are risen with him."—Col. 2: 12. Now this could not have been true if Christ was sprinkled, or if a little water was poured upon him. Therefore, water baptism consists in being buried in water, and rising out of the water. Paul, in further speaking of baptism, says: "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6: 5. Now, what resemblance does sprinkling or pouring bear to *planting*? If we plant anything, we bury it; but it would be absurd to say anything was planted when only a little

water is sprinkled or poured upon it. But Paul says, "If we have been planted together in the likeness of his death," how is that figure carried out in baptism? We answer, that as Christ was dead prior to burial, so we must also be dead to sin, "Our old man is crucified with him." Sin is no longer operative in us. We are dead to its influence; but when Christ was dead, he was buried; and to carry out the figure, we must be buried too. Sprinkling or pouring a few drops of water on us, does not bury or plant us, but laying us beneath the watery element as Christ was laid, does bury us; and if we are truly dead unto sin when baptized, we are planted in the likeness of Christ's death,—buried with him in baptism,—then we have the assurance that we shall also arise in the likeness of his resurrection. From this teaching of Paul, I learn that baptism was intended to remind us of the death and resurrection of Christ, that by his death we are set free from sin, if we obey his gospel, and through his resurrection we are to be filled with life and immortality, if we continue to walk in newness of life. By the act of burial in baptism, we signify that we are dead unto sin; and our rising again, signifies our new life in Christ. Sprinkling or pouring bears no resemblance to Christ's death, burial, or resurrection; hence is not the baptism referred to by Paul; but immersion bears an exact resemblance to all these when the candidate is truly dead in sin. And then, and then only, are we "planted in the likeness of his death." And then, and then only, have we an assurance of coming forth in the likeness of his resurrection.

Some urge that baptism was substituted for circumcision, and that as infants were circumcised, so children should be sprinkled. Listen to Paul: "In whom also ye are circumcised with the circumcision, made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; *buried* with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2: 11, 12. The assertion that baptism was substituted in the place of circumcision is groundless. Circumcision was instituted for the Jewish Church; but Jesus came to usher in the Kingdom of God; and all its ordinances are peculiar to itself. Baptism was the law of adoption into the Kingdom of God, and not into the Jewish Church; hence not a substitute for anything in the Jewish Church; but Paul is pleased to call it circumcision; because as in circumcision the foreskin was taken away, so in baptism we put away the sins of the flesh. But he calls it "The circumcision of Christ; *buried with him in baptism*," thus showing that the circumcision of Christ was the putting away of the sins of the flesh, being buried with Christ (as Christ was buried) in baptism. Surely neither sprinkling nor pouring is burying with Christ in baptism. But Paul shows in this passage, that being buried with him in baptism, is the circumcision of Christ; because in that circumcision they put away their sins and became new creatures in Christ Jesus. And this truth is cer-

tainly confirmed by the teaching and practices of Christ and all his apostles. When Philip baptized the eunuch, they went down both into the water, both Philip and the eunuch, and he baptized him. The inspired historian is very particular in his description of this baptism, as though he foresaw that men would quibble about the mode. Not only did the eunuch go down into the water, but Philip also. Had sprinkling, or pouring been the mode, would they have gone down into it? Does not common sense revolt at the idea? But in order to destroy the effect of this statement, some sneeringly assert that if going down into the water proves that the eunuch was immersed, Philip also was immersed because he went down also. Such miserable shifts show to what inconsistencies men are driven who fight against the plain word of God. Baptism *must be administered to the candidate*, and since it is immersion, or burial in water, it can not be administered out of the water; hence the administrator and the candidate must of necessity go down into the water; just as Philip and the eunuch did, and as John and Jesus did. But another silly quibble here meets us—that the word "into" does not necessarily mean *into*, but at, or *close to* the water. The ground for this quibble is this. Jesus is said to have gone at various times "into a mountain." They urge it would be impossible to go into a mountain; hence it is not to be understood as "Jesus going into a mountain" but to it, or close by; therefore we are not to understand that Philip and the eunuch went *into* the water, but *to* it, close by. They forget that there are caves often found in mountains into which not only Jesus, but hundreds, could go. Elijah went and dwelt in a cave in Mount Horeb, 1 Kings 19: 8, 9, and undoubtedly there are caves in the mountains round about Jerusalem, since it is distinctly said Jesus went up into a mountain. This subterfuge of men who deny God's truth would not be worthy of notice but for the fact that it falls in pious tones from the lips of men who are looked up to for light and truth, while others hang upon their sayings as upon the veritable word of God. The Dutchman's criticism of one of these sprinkling divines is in point. If the word *into* does not mean into but "close to, or by, then the terrors of hell are taken away, for the wicked will not be turned into hell, but *close to or near by*;" but the same meaning must also be taken when we are told the righteous will be received *into* glory. It must signify that they will be received or enter *close to*, or *by* the glory that is prepared. But such wrestings of the word of God could only be practiced by men who are afraid of the truth, and who see their craft is in danger. "The word of the Lord endureth forever."

[To be continued.]

JOSEPH THE SEER:

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained. Paper covers, 200 pages. 35
 This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Adventist Society, and is an important work to be in the hands of the ministry of the Church, especially; and it is a most excellent one to be circulated both in the Church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

REUNION SERVICES.

OCT. 4TH TO 12TH, 1884.

ACCORDING to previous appointment the Church held a camp meeting on the land of Bro. Henry Garner, in Raglan Township, Harrison county, Iowa, beginning on Saturday, October 4th, 1884.

Bro. Joseph Smith was chosen to preside, and Bro. J. C. Jensen to act as Secretary.

On Saturday, October 4th, owing to the bad weather and the unsettled condition of affairs in the camp, there were no services till evening, and then President Smith delivered the opening address, followed by Brn. R. Etzenhouser and J. F. Mintun.

Sunday, October 5th.—At nine a. m. a prayer meeting was held, Bro. Joseph Smith in charge. The other services of the day were as follows: At eleven a. m. preaching by Bro. Charles Derry; at half-past two p. m. by Bro. W. W. Blair, and at half-past seven p. m. by Bro. E. C. Briggs. Two were baptized by Bro. P. Cadwell and confirmed by Brn. P. Cadwell and Levi Gamet. The weather was quite fair and the attendance increasing.

Monday, October 6th.—The morning prayer meeting was in charge of Bro. Joseph Smith, and lasted all the forenoon. In the afternoon there was preaching by Bro. E. Banta, and in the evening by Bro. B. V. Springer. The weather was good during the day, but at evening and in the night there were heavy rains, making the roads bad again, and the camp somewhat uncomfortable; but not discouraging the Saints.

Tuesday, Oct. 7th.—The prayer meeting was in charge of Bro. E. C. Briggs, and the morning sermon was by Bro. Joseph Smith. Afternoon twelve persons were baptized by Bro. J. S. Roth. These were confirmed at the beginning of the afternoon meeting under the hands of Brn. W. W. Blair, Charles Derry, P. Cadwell, and H. A. Stebbins. Bro. James Caffall preached the afternoon discourse. The day was a cold and rainy one, and in the evening there was no service because of the rain.

Wednesday, Oct. 8th.—At ten a. m. Bro. G. S. Hyde preached, which was followed by a prayer meeting, Bro. W. W. Blair being in charge. Bro. J. F. McDowell preached in the afternoon and Bro. Joseph Smith in the evening.

The sun came up clear and, though the morning was cold in the camp, still there was no complaining and a good feeling prevailed everywhere. The day proved fine and the weather became warmer and comfortable once more.

Thursday, October 9th.—From ten o'clock till noon the time was occupied in prayer and testimony, Bro. Joseph Smith presiding. An excellent season was enjoyed. At two p. m. Bro. W. W. Blair preached, and in the evening Bro. H. A. Stebbins.

The weather fine and clear both day and night, and becoming warmer each day.

Friday, October 10th.—The Saints met and occupied the forenoon in discussing the time and place of holding the Reunion next year, having first decided to hold one

in the Fall of 1885. The following places were proposed: Wheeler's Grove, Pottawattamie county; Bigler's Grove and Raglan, both in Harrison county; Galland's Grove, Shelby county; Riverton, Fremont county; Council Bluffs; North Coon, Carroll county; seven places between which to make choice. The advantages possessed by these places were set forth, Brn. E. C. Briggs, Charles Derry and Lot Smith speaking for Wheeler's Grove; Bro. J. W. Chatburn favoring Bigler's Grove; Brn. A. W. Locking and Henry Garner speaking for Raglan (the present location); Bro. L. C. Donaldson for Riverton; Bro. W. W. Whiting for Galland's Grove; Brn. W. W. Blair, E. Banta, E. C. Brand and Robert McKenzie for Council Bluffs, and Brn. John Rounds and W. A. Carroll for North Coon.

On a rising vote being called for, the following result was obtained: For Wheeler's Grove 106; Bigler's Grove 82; Raglan 65; Riverton 3; Galland's Grove 94; Council Bluffs 11; North Coon 8. The two receiving the highest were presented and the final vote stood: For Galland's Grove 245 and Wheeler's Grove 151 votes, and the former place announced as the choice.

As to the time for convening, one motion was for October 6th, another for October 10th, another for the Saturday before full moon in September, and another for the Saturday before full moon in October. Being put to vote, 70 favored the first date named, 3 the second date, 170 the third, and 136 the fourth. The last two being presented there resulted a vote of 250 for the Saturday before full moon in October, and 180 for the Saturday before full moon in September, the former being the choice.

Brn. John Hawley, John Pett and Gideon Hawley were chosen as a committee to select and prepare the grounds for the meeting.

The Presidency, the Bishop and the Secretary of the Church were chosen as a committee to arrange with the railroad companies for special rates of fare to those who may attend.

During the noon intermission there were fourteen persons baptized by Bro. J. S. Roth, which were confirmed during the afternoon meeting by Brn. Charles Derry, J. C. Crabb, H. A. Stebbins and J. W. Chatburn. Following this Bro. J. F. Mintun preached. The evening discourse was by Bro. J. S. Roth. The weather was very fine and warm all through the day.

Saturday, October 11th.—The morning prayer meeting was in charge of Bro. H. A. Stebbins. At eleven a. m. Bro. Joseph Smith preached, and in the afternoon Bro. W. W. Whiting, followed by Bro. J. C. Crabb. Afterwards ten persons were baptized by Bro. J. S. Roth. These were confirmed in the evening by Brn. E. C. Briggs, S. S. Wilcox, H. A. Stebbins, John Hawley and Henry Kemp. The evening sermon was by Bro. E. C. Brand.

The early morning was cloudy, but it soon cleared, and the day was delightful in its clearness and warmth.

Sunday, October 12th.—The morning prayer meeting was in charge of Bro. John Pett.

At eleven a. m. preaching by Bro. J. F. McDowell. During the noon recess twelve persons were baptized by Bro. Phineas Cadwell, making fifty in all during the meeting. At half-past two p. m. President Smith preached the funeral sermon of a daughter of Bro. Isaac and Sr. Elizabeth M. Shupe. After this the twelve baptized were confirmed by Brn. Charles Derry, H. A. Stebbins, Alfred White and R. Etzenhouser. In the evening Bro. Charles Derry preached. After which an adjournment was had to meet again on the Saturday before full moon in October, 1885, at Galland's Grove, Iowa.

During the sessions of the Reunion there was preaching each night at Mondamin, as follows: On Sunday evening, October 5th, by Bro. Henry Kemp; Monday by Bro. R. Etzenhouser; Tuesday by Bro. H. A. Stebbins; Wednesday by Bro. Wm. Rumel; Thursday by Bro. R. Etzenhouser; Friday by Bro. Joseph Smith; Saturday by Bro. J. F. McDowell; Sunday by Bro. E. C. Briggs.

Above minutes noted by Henry A. Stebbins, Church Secretary. Closed October 12th, 1884.

TATTLING.

DEAR HERALD:—Once in a great while I read a very short piece written in a very mild and carefully-worded manner, as though the writer was afraid to acknowledge there were such things as tattlers; but it is no use to deny it. There are plenty of them out of the Church, and I am sorry that I am compelled to say there are plenty in the Church. In my opinion there is but very little difference between a tattler and a saloon keeper. One gives the poison to be taken in the stomach, the other to be received through the ear. If you will allow yourself to sit and drink in the poison that flows from a tattler's tongue, you will see snakes in other people's boots, in a great deal shorter time than it would take a drunkard to see them in his own. There are different grades of tattlers. One is very prominent, (and the most to be feared), where the bearer carries a little bag of poison seeds concealed in a bottle of oil. If the bottle is turned bottom side up, of course the oil will run out first, but the seeds are sure to follow. I will leave you to study out my meaning when you come across those that are given to finding fault with their neighbors, occasionally wounding their most sensitive feelings, in a mild, smooth way giving them a send off, when circumstances will permit, as, for instance, "Yes, I guess she is a good woman. I never hear her talk disrespectfully of any one. She is generous and kind, and her intimate friends always speak well of her; but I'll tell you just one thing about her, if you will never tell any one; now be sure and do not let it get out, because I would not injure her for the world." A confidential rehearsal follows. This is not merely imagination, it is only one of hundreds of

cases. Do you suppose for an instant, that it did not get out. We will all agree, that if a tattler's secret was put in an iron box, that took ten men to weld it together, and it was completely covered with padlocks, it would get out in spite of fate in twenty-four hours. Just that one thing spoken of confidentially, would destroy every particle of good feeling that the first part of the conversation would naturally create, and an innocent person would have enemies where she deserved friends. When you meet, or are compelled to live in a neighborhood where such individuals reside, beware, after you have tried by your patience, forbearance, kindness, prayers and example, to show the difference between those who mind their own business, and those who mind their neighbor's, if they will not see, but are determined to continue their practice of tattling, shun them as we are commanded to shun the appearance of all evil, and as we would the deadly poison that fills the drunkard's grave. Some will cry out, "Charity, charity; you must not be so ungenerous; keep quiet; it will be all right sometime. A falsehood is a falsehood; it matters not from what source it may come, it will in time come to the surface, and evaporate; but the truth will stand forever." That is very true, and we must have charity one for another. That also is very true; but it is very trying, and mortifying in the extreme, for an innocent person to be constantly bearing, overcoming, and clearing her pathway from the thorns, briars, and poisonous matter which obstruct the way, placed by the wagging of a tattler's tongue. I do not believe we are expected to cover up such an abominable sin as tattling with charity. It is unreasonable and unjust, and differs very materially from Christ's teaching. The Bible says, (King James Translation), "And above all things have fervent charity among yourselves, for charity shall cover a multitude of sins." The later part of this verse I do not believe; but instead, will take it from the Inspired Translation just as it reads. The former looks dark and gloomy, the end is very uncertain; the latter looks bright and peaceful, the way straight and smooth, dotted with flowers all along on either side, the end eternal life. Charity is a grand principle, and if seen in its true light, and practiced by all, we would never have occasion to accuse any one of tattling. Those who do not know the difference in the reading of the books concerning the verse quoted, (and I am confident there are many who do not), please search the scriptures; "for in them ye think ye have eternal life." To those who are in the habit of tattling, let me whisper a few words with all kindness, and in the spirit of the gospel, which if received in that light, will never do harm, but always good. If the thought comes into your mind to say a word in any shape that would arouse suspicious feelings, or cast reflection in any way on the morality of your friend or neighbor, think twice before you speak once; be sure that what you would say will do no harm; pray to your God night and day if

necessary, for wisdom and power to overcome entirely that most abominable neighborhood destroyer, tattling. Spurn it as you would the most poisonous snake. Scorn it as being unworthy to be connected in any sense whatever with a Latter Day Saint. If you can not say a good word, I implore you in the name of Christ do not say a bad one. Leave it to the great judge. When the right time comes he will judge in the right way—and I hope to see the time when every one of the class here named, will sing for joy on account of the great evil that has been overcome; and that I may hear them say, We have prayed, we have fought, we have conquered, praise the Lord forever; also that I may have the privilege of meeting them all in the great resurrection.

I wish to say this to mothers, just to give them something to study on till I make you another visit. Have you ever thought or allowed your minds to reflect on the great responsibility resting on you? If you have not, do so now. Let us all see if we can not remedy some of the great evils that our children are being influenced by, and by which they are led to some degree from the straight and narrow way. Let us hope that the minds of mothers may be imbued with a healthy, cheerful sense of the responsibility and high honor of their holy calling, to break the bonds of their selfishness, to open their eyes to true wisdom, and so to give a mighty impetus to the millennial glory.

MRS. T. W. CHATBURN.

Selections.

SPIRITUAL GIFTS—THEIR PERPETUITY.

It sometimes does people good to see their own belief and faith clothed in somebody else's language. We reproduce from the *Chicago Times* of December 24th, 1883, the sermon of W. H. Littlejohn of Battle Creek, Michigan, as having been sent us by Bro. J. S. Patterson. It is a fair exposition on the subject treated—spiritual gifts and their perpetuity.

"The following sermon on "The Perpetuity of Spiritual Gifts" was preached in Battle Creek, Michigan, by W. H. Littlejohn. In it he argues that the gifts of the Spirit of God should be manifested in the Church of Christ at the present time.

"Where there is no vision, the people perish; but he that keepeth the law, happy is he."—Prov. 29: 18.

We are to consider at this time the question of the perpetuity of spiritual gifts. By spiritual gifts, I mean those supernatural capabilities with which men are endowed by the Spirit of God, and through which they are enabled to prophesy, work miracles, heal, etc. In 1 Cor. 12: 1-11, the apostle, in speaking upon this subject, shows that these gifts, while proceeding from the same spirit, are diversified in their character and distributed in their various operations among many, instead of being bestowed

in their fullness upon any one in particular. The precise manner in which the power of God is thus imparted to mortal man so as to enable him to exercise for the time being, in a limited degree, the attributes of Jehovah, it is impossible to explain. It is undeniably true, however, that such a capability was imparted to the early Christians, and that it was very largely employed in the work of the ministry and the propagation of the gospel truth generally. In fact, it may well be doubted whether the gospel could have arrested the attention of the people at all had it not been for the miraculous powers which accompanied its proclamation in the first centuries. When it is perceived that ordinary mortals possessed the ability to heal the sick, restore the sight to the blind, give hearing to the deaf, and raise the dead to life, it was at once felt that the seal of God was thus placed upon the work in which the early Christians were engaged,—(See Acts 14: 8-11),—and a hearing was thereby secured for the preacher of the new faith.

In view of the foregoing facts, the query naturally arises in the mind, Why is it that the gifts, which were found so useful and played so important a part in the work of founding the Christian religion, should cease to be an element in the work of its extension and preservation? Why, we involuntarily ask, would not these supernatural demonstrations be of incalculable value to the church at the present time, in the terrible struggle now going on between her and her infidel and atheistic foes? In a contest which turns upon logical deductions and philosophical distinctions the world has long since learned that certainty is not at all times attainable. That which has appeared to be very plausible and, indeed, irrefutable, has been so frequently overturned by the subsequent development of facts that we are inclined to receive with trembling the theories of even the most astute. So true is this that it is manifest that one of the felt needs of this age is a clear and unmistakable manifestation of the supernatural. With longing eyes, men gaze up into the heavens and pray for a revelation of the divine power, which shall at once shiver the conflicting systems of modern philosophers, and dispel forever all doubt respecting the authenticity of a religion whose foundations were laid eighteen centuries ago in a most marvelous display of the miraculous power of God. Why, say they, will not our God reveal himself through some of his chosen instruments, and thus dispel forever all doubt concerning the historic verity of the New Testament record, and the soundness of its most wonderful doctrines and inculcations?

Feeling that such a desire on the part of men generally could not be displeasing to God, as it is based upon an acknowledgment of his existence, and recognizing the fact as clearly proved by sacred history that God has frequently made such a universal prayer for the realization of a particular good, the occasion of the bestowment of the good itself, we inquire whether it is not possible that God is willing to do for men the very thing which

they desire? Nay, whether he has not already answered a petition which has found utterance on the part of so many.

Reasoning from general principles, we can not see why it may not fairly be inferred that God is as willing to reveal himself to his church at the present time as he was in former ages. As there may be others, however, who have a question upon this point, we propose to offer a few considerations favoring our view of the subject.

In the first place, we suggest that, God being the same as formerly, and man the same, there is no insuperable natural obstacle in the way of the manifestation of spiritual gifts at the present time. In the early history of the race God made just such men as we are the mediums through which he revealed himself. It follows therefore, that through the operations of His Holy Spirit, the men of this generation could be employed in the development of the miraculous as fully as they have been at any former time.

In the second place, it is fairly to be presumed that if we can show that the same necessity which called the gifts into being still exists, the gifts themselves will be continued, in order to meet that necessity. To do so, however, is comparatively an easy task. We have already called attention to the circumstance that there is just as much necessity at the present time, for the miraculous manifestation of God's power for the removal of all uncertainty in regard to the authenticity of the gospel work as there was at the close of the first century. We now wish to prove that the ordinary work of the Christian ministry in the conversion of men and the edification of the church of Christ, can only be prosecuted to the best advantage when we recognize the necessity of special divine interposition and aid through the gifts of His spirit. In other words, that the very design in giving these miraculous powers, was to qualify men to teach the truth and to perfect men through the same. That we are correct in this may be easily demonstrated from a single passage of scripture. In Eph. 4:8-13, we learn: First, that when Christ ascended up on high, he "gave gifts unto men;" secondly, that these gifts were for the work of the ministry and for the perfecting of saints; thirdly, that they were to continue "till we all come into unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ;" fourthly, that these gifts were those of apostles, prophets, evangelists, pastors, and teachers. Now we submit that there is just as much need of all these gifts in the Christian church at the present time as there was on the day that Christ arose.

(1.) Because the work of preaching and evangelizing is just as necessary now as it was then. (2.) Because there is greater uncertainty among Christians at the present time, in regard to what is correct doctrine, than there was at that time. (3.) Because the standard of piety among Christians in our day is very low, and therefore that they need spiritual gifts to bring them up to the measure of the full-

ness of the stature of Christ. That which is a little remarkable is found in the fact that our opponents admit the perpetuity of pastors, evangelists and teachers, while they deny that of apostles and prophets. Such a position, however, is untenable, since all these gifts were given at the same time and for the same purpose, and consequently must continue until the object designed to be accomplished by them is realized. But we have seen that this has not yet taken place. There is therefore a necessity for these gifts, and the presumption is that they will not be withdrawn until that necessity is met. Should it be objected that our logic is unsound since the gift of apostles ceased confessedly in the days of Christ, we reply that such is not the case in the fullest sense of the word. It may be true that the original twelve had no successors in their particular line, save Paul and Matthias, but it is nevertheless demonstrable that apostles in one sense of the word did continue in the church outside of the original twelve. In proof of this we cite 2 Cor. 8:23, and Phil. 2:25, in which Luke and Apollos and Epaphroditus, were so called in the original, though they never were numbered with those whom the Lord first selected. The whole difficulty is removed when we recollect that the term apostle, in a general sense, signifies, "one who is sent." The original twelve, among other things, were to witness to the death and resurrection of Christ. This could not have been done by men of succeeding generations, yet they might have filled the position of apostles in the secondary sense of that term, since it is no doubt true that many men during the past eighteen hundred years have been especially commissioned of God to do a particular work for his church. In this sense, therefore, we understand that the word is employed in Ephesians 4:11.

Now that we have said all which we desire to say from the general standpoint, we turn to consider certain objections to the views we have advanced. (1.) It is urged that our theory can not be correct, as observation teaches that the gifts have dropped out of the church altogether. The basis of the logic here employed is the assumption that "whatever is, is right," or, to phrase it differently, that the non-existence of spiritual gifts is proof that God is not willing that they should be exercised in the church. But is this logic exactly sound? Would it not at other periods of the world's history have led men astray had they followed it implicitly? Is it not true that the existence of spiritual gifts in all ages has depended upon certain conditions to be supplied by men themselves? Was it not true in the old dispensation that God revealed himself unto His people only so long as they sought Him, and lived in obedience to His commands? In the days of Christ, when the very gifts in question were fully exercised in certain places, He instructed those of other localities that not many mighty works could be done for them, because of their unbelief. (Matt. 13:58.) From this it appears that the exercise of faith is necessary

to the possession of the gifts of the spirit. Applying this principle it is rendered quite probable, to say the least, that the absence of miraculous powers and gifts in the church in our time should be attributed to their own unbelief, rather than to the unwillingness of God, to manifest himself as He did to those formerly. (2.) Again, it is urged, that the bible alone is a sufficient rule of faith, and in proof of this reference is made to 2 Tim. 3:16-17. The weakness of this objection will be manifest at a glance. In the first place, the text quoted alludes exclusively to the Old Testament, and therefore, if it was designed to teach what our friends claim, it would have precluded the possibility or necessity for further revelations, and thus cut off all need of a New Testament. In the second place, were we to admit that it covered the canons of both the Old and New Testaments, since spiritual gifts have an office work entirely independent of, or rather subordinate to, the written word, their existence would not be incompatible with the idea of the completeness of that word in and of itself. It has already been demonstrated that the gifts are for the work of the ministry and for the edifying of the body of Christ. Not infrequently in the book of Acts we read that even the apostles were guided in the details of their work by dreams, visions, and prophecies, which related exclusively to their special labors. Now as the office work of the Christian minister at the present time is similar in character to that of the apostles, and as contingencies are continually arising and questions presenting themselves in his personal work, which could not have been provided for and explained in the bible as we have it, it is fair to infer that it is legitimate for God to employ the same instrumentality for their relief that he did formerly for that of the early preachers of the dispensation. In the selection of places of labor it is just as necessary that the evangelist should be guided now as it was that Paul should be told when he should go to Macedonia. (Acts 16:8-10.)

Again, in the interpretation of scripture itself, the special help of the Holy Spirit is, at times, indispensable; but such help must come through the gifts of the Spirit, and therefore proves their existence. (3.) Our views are objected to on the ground that we are forbidden to add to the Bible. In support of this objection Rev. 22:18, 19, is quoted. To this we reply that the objection is unfounded: (a) Because the text quoted does not relate to the Bible as a whole, but simply to the book of Revelation. (b) Because John, the author of the text quoted, wrote his own gospel two years after he penned the text cited, which he never would have done had the Holy Spirit meant to teach that nothing was to be revealed through the spirit of inspiration after the completion of the last book of the New Testament as we have it arranged.

But enough of general principles and objections. It is now time to turn to the positive scripture argument. As we do so we are confronted with two facts. (1.) The

gifts were once set in the church 1 Cor. 12: 28, 29.) (2.) It is nowhere stated in so many words that they have ever been withdrawn from the church. These propositions being admitted the presumption is altogether in favor of the continuance of that which it is admitted existed in the outset. The burden of proof, therefore, rests not upon us but upon our opponents. Notwithstanding this circumstance, however, we enter now upon a proof of the correctness of our position, as drawn from positive scripture declarations. The texts to be employed are the following, which, you will observe, are presented in chronological order:

John 14: 12-14—From this passage it will be seen that, contrary to the prevailing opinion, this dispensation, instead of being behind the former one, in the matter of miraculous powers, was even to surpass the days of Christ in this particular. Observe the point in the text. I, says Christ in substance, am about to go to the Father, and because of the fact that I shall be in His presence, he that believeth on me shall be able to perform even greater works than I have performed. There is no limitation here in respect to time, after He has reached the Father. The only conditions are belief in Him and His presence with God. Do we not believe in Christ? Is he not still with the Father? Does it not follow, therefore, that the promise is ours if we will only grasp it?—*i. e.*, is it not possible for us to perform even greater works than Christ performed provided we accept His words in all their fullness? He that shall say that such is not the case must repudiate the obvious meaning of the passage, and deny even the logical sequence of its declarations.

Mark 16: 15-18—In the above text is found the original commission to the apostles of Christ. From it all of the Christian ministry of the present time derive the authority by which they offer salvation to men. If they are not correct in regarding it as the credential of their authority, then they are making a very serious mistake. That it was not limited, however, to the apostles, may be demonstrated by two considerations. First, those commissioned were instructed to go to every creature in the world to preach the word; secondly, in the same commission, as narrated in Matt. 28: 19, 20, the Savior adds the words: "And lo! I am with you always, to the end of the world." The word employed is not "kosmos," but "aion"—*i. e.*, the "age" or "dispensation," thus showing that the commission runs through all ages and furnishes the authority to the Christian ministry to speak for Christ to the end of time. Thus much for the commission itself. We call attention now to the declaration of Christ concerning the signs that should follow those who should believe on His name. Reference to them shows that they cover the casting out of devils, the speaking with tongues, the handling of serpents, protection from deadly poisons, and the healing of the sick; in other words, that they should be clothed with miraculous powers. Those powers, also, are not limited to the

apostles or to the ministry, but they are promised to all who shall believe in Him through their word. Are we of that number? Then is not the promise ours? Should it be replied that it can not be, since we have never enjoyed it, I answer, as heretofore, that the promises of God are conditional, and that in this case our failure to realize is not found in the unwillingness of Christ to fulfill, but in our failure to ask for that which properly belongs to us, provided that we can exercise the faith to claim it.

Acts 2: 14-21.—In the former text, Christ was the speaker, in the latter, Peter is holding forth to the assembled multitude on the day of Pentecost. Christ spoke before his ascension; Peter after that event. Thus it will appear that we have advanced chronologically somewhat. As the Holy Ghost was poured out in great measure upon the disciples causing them to speak with tongues, it was alleged by some that they were intoxicated. Peter repudiates the charge, and explains the situation. This, said he, is the fulfillment of the prophecy of Joel concerning the last days, in which he declares that God will pour out his spirit upon all flesh, etc. Is there any doubt that Peter made a correct application of this prophecy? You answer, no. Then I inquire again, what are its limitations? Certainly it is not restricted to a few individuals; for Joel positively declares that the spirit of God which produces the phenomena in question, is to be poured out upon all flesh. Again, it can not be restricted in point of time: First, because it relates to the last days, and therefore must cover the last day of this dispensation; secondly, because it reaches to the day of God, which is the boundary of this dispensation and is still future. Again, therefore, we have found in sacred writ the most positive assurance on the part of God that he designed to make the Christian age, from first to last, distinguished above the former one by the circumstance that it should be a period more marked than any other by the gifts of His spirit.

Acts 2: 37-40. In the preceding passage we have an account of the outpouring of the Holy Ghost, in fulfillment of the prediction of Joel. In the passage before us, taken from a subsequent portion of the same address, we find the men of Israel convicted in their hearts because of their great sin and crying out for mercy. "Repent," says Peter, "every one of you, and be baptized, and ye shall receive the gift of the Holy Ghost, for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The gift of the Holy Ghost here alluded to was the one the effects of which they had been witnessing all around them in the exercise of miraculous powers by its recipients. It is Christ, says Peter, that has shed forth that which ye now see and hear. If ye repent, and are baptized, therefore you shall receive this evidence of your divine acceptance in the bestowment of the ability to do what these are doing around you. Be of good courage; the promise is not limited to a select few, but it is to you and to your

children, and to all them that are afar off, even all them whom the Lord our God shall call. Be it remembered now that Peter was speaking by direct inspiration. Let it be borne in mind, also, that he is talking about the gift of God's spirit, in the form and manner in which it was bestowed on the day of Pentecost. This done, we inquire, Did he confine its gracious operations to the periods covered by the past? The reply must be in the negative. The gifts there bestowed, according to his statement belonged to the men of that day, to their children, and to all who are afar off, whom the Lord shall call. The classes covered by the men and their children constituted at least two generations. Some of them beyond question were living in the commencement of the second century. But, be it observed, Peter does not confine the promise even to them. Those that are afar off, even all whom the Lord should call, in his view, were included in the promise of the gifts of the Spirit. According to the declarations of this, one of the mightiest of apostles, it is the heritage of the very last saint of the last generation of Christians whom God shall save from this wicked world.

I. Thess. 5: 19-21.—A.D. 54.—Twenty-four years have elapsed, and this great apostle to the gentiles, who was converted several years subsequently to the day of Pentecost, is addressing an epistle to the church at Thessalonica. This church was, no doubt, largely made up of gentiles, and was, geographically speaking, "afar off" from Jerusalem; they were, however, among those whom the Lord had called, and we look with interest to see how the apostle will address them on the subject of spiritual gifts. Fortunately, he speaks with no uncertain voice. With him the day of Pentecost, though the commencement, was not the end of miraculous powers in this dispensation. "Quench not the Spirit," he writes. "Despise not prophesyings;" "Prove all things, hold fast that which is good." From these words it appears that the danger even then, was that men would resist the spirit of God in its operations. That spirit is symbolized by a flame, which always springs up and burns with ever-increasing power, if left to take its own course. The Thessalonians, however, like the men of our time, were disposed to quench it before it could accomplish its office work. They, too, like the men of our day, were disposed to despise, or hold in contempt, prophesyings. By the word prophesying is meant the exercise of the gift of prophecy. The apostle, therefore, instead of encouraging the thought, in A. D. 54, that the spirit of prophecy was a dangerous thing, which ought to be discountenanced under all circumstances, instructs the men to whom he is writing that they should hold on to it as something which was good in itself. How could he do otherwise? Is it not to the spirit of prophecy that we are very largely indebted for our Bible and all the knowledge which we possess concerning God? Is it safe for men to insult God to his face by treating as dangerous and unnecessary any one of the gifts, which he may vouch-

safe to give us for the perfection of our knowledge and the increase of our Christian graces? Paul did not so understand the matter. With all the learning which he possessed, with all the experience which he had enjoyed, the full benefit of which the Thessalonians had shared, he felt that there was a higher teacher than himself, and that teacher was God, speaking through the spirit of prophecy.

I. Cor. 12.—A. D. 59—In A. D. 59, or five years subsequently to the writing of the epistle to the Thessalonians, Paul addressed a letter to the church of Corinth. Verse 1, chapter 12 of that epistle commences with the words, "Now concerning spiritual gifts, brethren, I would not have you ignorant." In verse 7 he declares that the manifestation of the spirit is given to every man to profit withal. In verses 8-11, he defined the gifts of the spirit as "the word of wisdom," "the word of knowledge," "faith," "the gifts of healing," "the working of miracles," "prophecy," "discerning of spirits," "divers tongues," "the interpretation of tongues." In verses 12-27 he presents the figure of the human body and its members for the purpose of showing the intimate relation in the Christian church between all of its members. If one suffers, he says, they all suffer alike; each has his office work to perform, and that work is determined by the gift of the spirit which he may receive. In verse 28 he determines the relative honor of those who enjoy an endowment of one or other of the gifts. He arranges them as follows: First, apostles; secondly, prophets; thirdly, teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues. In the last verse he closes with the general exhortation: "Covet earnestly the best gifts." Bringing all of these points together, we find the apostle teaching these six things: First, he did not wish the Gentile Christians of Corinth to be ignorant of spiritual gifts; secondly, the reason why he desired them not to be ignorant upon this subject was found in the fact that those gifts were given to every man to profit withal; thirdly, that those gifts, whether small or great, were as indispensable to the Church of Christ as are the members of the body to the man; fourthly, each should be content with the gift granted to him by the Holy Spirit, and each should remember that no gift however small, was to be despised; fifthly, in order, however, that they might look intelligently upon the subject and thus contention be avoided, he makes mention of the gifts in the order of their respective excellence, thus settling the question authoritatively; sixthly, he closes the chapter with the exhortation to covet earnestly the best gifts, thereby proving that as late as A. D. 59 the gifts of the spirit were so important to the church that every individual member was not to be content with simply tolerating them in the body, or merely desiring them for himself, but he was to covet them earnestly. The expression is a very strong one, and furnishes a most emphatic testimony to the high estimate which the apostle placed upon the office-work of the spirit of God

in its miraculous manifestation in the church.

I Corinthians 14:1-3, 39—A. D. 59—The thirteenth chapter of I Corinthians contains a high encomium upon the grace of charity, or love. From this circumstance some have concluded that where charity was indulged the gifts of the spirit were not necessary. In other words, they have fancied that the two could not exist together. Such a conclusion is most erroneous, as proved by the text under consideration. In it the apostle says, in so many words, that we are to follow after charity and at the same time desire spiritual gifts, thus showing that they are compatible one with the other. Again in verse 39 he emphasizes the exhortation. "Covet to prophesy," he says, "and forbid not to speak with tongues."

The fourteenth chapter, as a whole, is devoted to the control and regulation of the exercise of the gifts, and to an effort to induce the Corinthian Church to covet prophesying as the most desirable gift. Its teachings are especially important in several particulars: (1) It recognizes the existence and propriety of the gifts by regulating them instead of forbidding the exercise of the same. (2) It furnishes proof that the individual, under certain circumstances can obtain the gifts even by desiring—*i. e.*, praying for them, as illustrated by the fact that they are instructed to desire the gift of prophecy, rather than that of tongues. (3) Like the 12th chapter, it closes with a strong confirmation of the perpetuity and desirableness of the gifts by instructing the Corinthian brethren to covet the gift of prophecy, and not to forbid to speak with tongues.

I Cor. 13:8-12.—A. D. 59—In the foregoing, it is thought by some, is found evidence that the existence of spiritual gifts is limited to the apostolic age. But let us consider the passage carefully before hastily adopting such a view, inasmuch as such a construction would conflict with the utterances of the apostle considered hitherto. Two things are manifest on the first reading: First, the subject under consideration is spiritual gifts; second, it is declared that they will cease at some time. The question pertinent to this discussion is, therefore, the exact point of time when they will disappear. Mark you, it is not stated in so many words, that the event was to transpire in Paul's day. Neither is it said that it would take place in the next century, or in the century following that. In fine, the duration of the gifts is not measured by time at all, but by an event, which is to take place. What is that event? we inquire. We answer that it is the introduction of that which is perfect. Whether, says the apostle, there be prophecies they shall fail, whether there shall be tongues they shall cease, whether there shall be knowledge it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. Now, we ask, where is the perfect state here alluded to located? Before replying, please remember that when it is reached all knowledge

which is in part is to give place to that knowledge which is complete. Remember, too, that it was not simply the knowledge of the apostle but of those whom the apostle calls "*we*"—*i. e.*, the church, which is to be wanting in nothing before the gifts should cease. But will any one insist that either Paul or the church of Corinth, or, indeed, any church since that time, has ever reached to the full use of knowledge? Is it to be presumed that in his natural life Paul ever attained to the perfection of spiritual knowledge? Were not many things revealed to the Christian Church even after his death? was he not compelled on one occasion to say: "I speak as a man, and not by the commandment of the Lord?" If so, then his knowledge was limited, as is everything which is merely human. Again, does he not declare in so many words that he simply knew in part, but that the time would come when he should know even as he was known? Is it to be presumed that Paul attained in his natural life the position of one who knew as he was known—*i. e.*, that his knowledge was as absolute as God's knowledge was for him? I think you will answer in the negative. If so, let us make the language apply to the future state, and then all will be clear and satisfactory. Says Paul: When I was a child, I spoke as a child, when I became a man I put away childish things. Now make the application suggested. We are all children in the school of Christ, and spiritual gifts, though they do not bring to us the fullness of knowledge upon all points, still they are adapted to the present circumstance. But when we enter the eternal state, the sources of our knowledge will be so much superior to what they are now that we shall not need the imperfect medium of tongues, prophecies, etc. Where then is the boundary line? We answer, the period where the saints are to be perfected. But where is that period? We reply, the second coming of Christ. (See 2 Tim., 4:6-8). But if we are right in this, as certainly we are, then the spiritual gifts were to continue until the perfect state is reached, and as that is not to be reached until the coming of the Savior, they will not cease until that event transpires.

I Cor., 1:4-8—A. D. 59.—The above text hardly needs a comment. The apostle states therein that he continually thanked God on the behalf of the Corinthians, because they were enriched in all knowledge and in all utterance, to the extent that they came behind in no gift, waiting for the coming of the Lord. Take notice now, that the special occasion of this gratitude originated in his knowledge of the fact that the Corinthian church was in possession of all the gifts. The satisfaction thus expressed demonstrates again the great importance and value which Paul attached to the possession, on the part of the church, of the manifestation of the spirit in all of its various forms. Such possession on the part of the church at Corinth was to him a source of uninterrupted joy—*i. e.*, his mind was continually full of praise to God when he thought how much he had done to secure the salvation

and prosperity of the church at Corinth, which he loved so much, by confirming in them the testimony of Jesus Christ, or the gifts of prophecy, tongues, knowledge, healing, etc. Such ecstasy of delight would surely have been extravagant had the benefit conferred been anything less than one of the most desirable of blessings.

James 5: 14-18—A. D. 60.—In the foregoing is found the statement of a general principle which, we think, applies unmistakably to the church of Christ from the commencement to the close of its history. In it is clearly set forth the doctrine that faith, when exercised in behalf of the sick, whether in the first or the nineteenth century, will insure their recovery. Do we believe this? How can we doubt it? The doctrine is not only set forth in the divine word, but its soundness has been verified by ocular demonstrations before the eyes of many of us. But to accept the doctrine and to acknowledge the practical fulfillment of the promise is to admit the perpetuity of at least one of the gifts. In the original commission, the healing of the sick upon the laying on of hands was constituted one of the signs which should follow the believers in Christ. That such healing, however, is produced by the miraculous energy of the divine spirit will, we think, not be disputed. The circumstance that it is to be secured by prayer at the present time by no means proves that the process in anywise differs from what it was formerly, inasmuch as prayer unquestionably accompanied the laying on of hands in the first century.

Rev. 1: 1—A. D. 96.—In A. D. 96, or about sixty-five years after the death of Christ, and four years before the close of the first century, the beloved apostle John continued the canon of the New Testament by writing the book of Revelation. That this book was given through the spirit of prophecy can not be disputed by any one familiar with the text before us, as in that text it is positively stated that John wrote those things alone which were signified to him by the angel of God. In verse 10 he positively declares that he was in the spirit on the Lord's day, and that he was instructed to write in a book things that were shown to him, and to send them unto the seven churches. Here, then, we have an undoubted manifestation of the spirit of prophecy as late as the close of the life of John. Thus it is made to appear that we find the gifts in the possession of the church clear down to the latest point which they had reached at the close of the New Testament record. As already remarked, since they were still in the imperfect stage, and since contingencies were liable to arise at every turn in their history where they would need supernatural help, it is to be inferred that such help would continue with them so long as a necessity continued, or until the close of time. But let us make certain—doubly certain—by appealing to another text.

Rev. 12: 17.—From the death of John we have no inspired record to which to appeal for a historic verification of the theory in regard to the perpetuity of spiritual gifts. In the Apocalypse written by him, how-

ever, we have the more sure word of prophecy whereunto we shall do well to take heed. 2 Peter 1: 19—Step by step we have examined the evidences that miraculous powers were in the early church through the first century, and we have proved by the application of general principles to the subject that it was the original design that they should continue to bless the church of God so long as it should remain the church militant. It has been said that "prophecy is history in advance." Accepting this statement as sound, we call especial attention to Rev. 12: 17. In this passage it will be generally admitted that the dragon represents Satan working through the Roman power. In the preceding portion of the chapter the history of the church is described as it passed through the terrific sufferings inflicted upon it during the 1,260 years of the great Romish persecution, which terminated virtually in 1798. Subsequently to that period it is related that the remnant of the seed of the woman is again to be subjected to the vengeful power of the great dragon, or Satan. Now the remnant of the church must include the last of its members, or those who live at the time of the coming of Christ. Of them it is said that they kept the commandments of God and have the testimony of Jesus Christ. In Rev. 19, 10, it is stated that the testimony of Jesus is the spirit of prophecy. In 1 Cor. 1: 4-8, we have already seen that the testimony of Jesus, when confirmed in the Corinthian Church, brought them to a point where they came behind in no gift. Putting this and that together, we learn that the last church is to have the testimony of Jesus, which is the spirit of prophecy, or the gifts of the spirit.

Conclusion—We have shown that the gifts were in full exercise in the first century and, by fair inductions from statements made, that they were placed in the church to continue for all time. Finally we have confirmed the soundness of our logic by bringing to our aid the sure words of prophecy, in which it is taught that the last church is to be characterized by the possession of the same gifts which were bestowed upon the disciples by Him who ascended up on high. (Eph. 4: 8.) If any one shall still deny that if the gifts have disappeared at any time in the history of the church, the church itself is alone to blame for such disappearance, he must prove himself able to overthrow all the reasoning from general principles and positive scriptures which we have advanced upon the subject. Again, even though he were able to prove that the lapse in the manifestation of the gifts hitherto was by divine appointment, such proof would not demonstrate that they might not be revived at the present time, unless they can set aside the positive statement of John, that the last generation of Christians is to have the testimony of Jesus Christ.

But this they can never do. The language is explicit. Furthermore, it is in harmony with the historic facts. We are now living in the period spoken of by the prophet—*i. e.* the last days. Seventh day

Adventists arose in 1846. They keep God's commandments, observing the fourth literally in common with the remaining nine. Since their rise there has been among them one who has had visions from the Lord. These visions they have tested by the Scriptures, as well as by the numerous predictions which have been made by the humble instrument whom God employs, and they have borne both of these tests in a manner such as to prove beyond dispute that they are a genuine manifestation of the spirit of God. Not only so, but that denomination is so largely indebted for their present unity and prosperity to this "gift," that as they recall the numerous errors and calamities from which it has saved them, they can indeed say, in the language of my text: "Where there is no vision the people perish; but he that keepeth the law, happy is he."

Conference Minutes.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

ST. LOUIS DISTRICT.

Conference convened in St. Louis, Missouri, on the 4th and 5th of October, 1884; John Beard president, John G. Smith clerk.

Branch Reports:—St. Louis 192; 9 baptized, 2 received by letter, and 2 expelled: Cash on hand last report \$31.57, received since \$8.75, expended for hall rent \$20.00, balance on hand September 14th, 1884, \$20.32. Belleville 72; 3 received by letter. Branch Fund; cash on hand June 26th, 1884, \$1.40, income since \$5.80, expended \$6.40, balance on hand September 24th, 1884, 80 cents. Bishop's Fund: Income since last report \$12.75. Belleville Sunday School 69 members, including 10 officers and teachers. School books 112, library books 95; in the treasury last report \$12.00, income since \$15.10, expended \$11.70, balance in the treasury September 28th, 1884, \$15.49. Wm. Jaques superintendent, Mary M. Jaques secretary. Cheltenham 34; 3 baptized, 1 received by letter and 2 removed by letter. Alma 40; 3 removed by letter and 1 died. Chester 12. Book Creek 15. The gravois and Moselle branches did not report.

Elders' Reports.—Daniel Evans, James Houston, Jasper M. Tousley, Noah N. Cooke, John C. Foss, Hiram C. Bronson, James Whitehead, William O. Thomas, William Williams, William Smith, John G. Smith, Edward Potts and John Beard reported. Priests: Daniel Donovan and William H. Jemmett reported.

On recommendation from the St. Louis Branch Wm. H. Jemmett, Sen., was ordained to the office of an Elder October 5th, 1884, by Elder William Smith. An appeal was taken by Wm. O. Thomas from the decision of the Court of Elders in the case of the Cheltenham Branch, versus, Richard and Margaret Hughes, to the St. Louis District Conference. A committee of three; John Beard, Wm. T. Kyte and John C. Foss, were appointed to investigate the case, and report to the next district conference.

The agent for the District Tract Fund reported:—Balance on hand July 6th, 1884, 65c, re-

ceived since \$3.15, expended \$2.65, balance on hand October 5th, 1884, \$1.15. Sarah Bradshaw agent.

The St. Louis meeting house building committee reported satisfactory progress in getting subscriptions.

The session of October 4th was occupied in the transaction of business; on October 5th, in the morning session, Elder James Whitehead preached on the greatness and majesty of God as seen in the stars and planets of the spacious firmament; also, this earth will be the eternal home of the righteous. In the afternoon the time was occupied as a sacrament and testimony meeting. The Saints enjoyed a pleasant time. In the evening Elder Hiram C. Bronson preached.

On motion, all the authorities of the church were sustained in righteousness. A vote of thanks was extended brethren Bronson and Foss, and other visiting brethren, for their presence and assistance to the conference.

Adjourned to meet in Belleville, Illinois, on Saturday afternoon, January 3d, 1885, for the transaction of business, and on the following Sunday morning for worship.

Miscellaneous.

NORTHERN ILLINOIS DISTRICT.

To the Saints comprising the Northern Illinois District.—I send greeting; having been chosen by you to act as Bishop's Agent for this district, I conceive it to be my duty to inform you of the fact that the treasury is in much need of funds. We have had frequent calls of late for aid, from the deserving poor among us; and as you are doubtless aware the traveling ministry need support, and means to bear their traveling expenses; and inasmuch as the Lord has given us instructions in the law of tithing, and free-will offerings, how these demands on us may be met, I hope that each branch in the district will give this appeal I make its serious consideration.

After so many lengthy articles written by the Bishopric on the law of tithing, it would be superfluous in me to undertake the task; and believing, with the Apostle James, that the love of God dwelleth not in the bosoms of those that shut up their bowels of compassion against their brethren, (this I believe applies to rich and poor alike), I appeal to your generosity, and also to your sense of duty, to assist me to meet the legitimate calls made upon me as your agent. Lest there should be any doubt or misunderstanding with any, as to where you shall forward your donations, I will state that the following named branches comprise the district, and should remit to me:—In Illinois: Plano, Kendall county; Sandwich, DeKalb county; Leland, Mission, and Streator, LaSalle county; Braidwood, Will county; Piper City, Ford county; Amboy, Lee county; Marengo, McHenry county; Pecatonica, Winnebago county; Burlington, Racine county, Wis.; Janesville, Wis. My post office address is Norway, LaSalle county, Ill. Money orders of all kinds must be sent on Seneca, LaSalle county, Ill., for the reason that Norway is not a money order office. Write this down in your pocket memoranda for future reference, and let me hear from you soon. Small sums will answer as well as large ones when it is the best you can do. Let us try the Lord and see if he will not

open the windows of heaven and pour out a blessing.

Anxiously awaiting a reply, and hoping that the various branch officers will assist me by placing the above appeal before the members, I subscribe myself your fellow laborer in the Master's cause,

THOMAS HOUGAS.

NORWAY, LaSalle County, Illinois.

CHURCH OF CHRIST.

Independence, Missouri, October 6th, 1884. Conference meeting of the Church of Christ, organized on the 6th day of April, A. D. 1884.

1st. Meeting was opened by prayer by Bro. G. P. Frisby, who was to preside by a unanimous vote.

2d. Reading of minutes of last meeting was called.

3d. Read and adopted by unanimous vote.

4th. That the financial report A. Owen, treasurer, as read before the meeting be referred to committee, G. P. Frisby and G. F. Hedrick being elected as said committee.

5th. Resolved, that in answer to a friendly request by the brethren of the Reorganization, to arrange for an investigation of differences of doctrines, the following names were unanimously adopted as a committee: Richard Hill, G. P. Frisby and G. F. Hedrick.

6th. Motion to adjourn was carried to meet on the 6th day of April, 1885.

A. OWEN, Clerk,

G. P. FRISBY, President.

INDUSTRIAL EXPOSITION.

To the People of Iowa:

The second World's Exposition in the United States opens at New Orleans, December 1st, and will continue for six months, under the auspices of the National Government, the National Cotton Planters' Association and the City of New Orleans. From all indications it promises to surpass all former Inter-National exhibitions. Last February, under direction of an act of Congress, I recommended to the President of the United States for Commissioner for the State of Iowa for said Exposition, Mr. Herbert S. Fairall, of Iowa City, and for alternate Commissioner, Mr. John S. Ely, of Cedar Rapids, and their appointments were promptly confirmed. These Commissioners and others interested in the project, asked of the last General Assembly an appropriation to defray the expenses of an exhibit from Iowa, but owing largely to the fact that the full scope and possible magnitude of the Exposition were not realized, and to the pressure of business before the General Assembly, the bill was not reached at all in the Senate, and was only partly considered in the House. Since the adjournment, the loan of One Million Dollars to the Exposition, and the appropriation of \$300,000 by Congress for a Federal exhibit, and the acceptance by all of the leading nations of the invitation of the Government to participate, has made the enterprise truly a National and Inter-National one, and insure its success. That Iowa should participate in such a World's Exposition needs no argument. Every public spirited citizen desires to see that our particular part of the old Louisiana purchase should be represented at the great gathering of the States and Territories of the Union and of Foreign Governments, dressed in her fairest garments, the brightest, handsomest, richest daughter of the old mother territory that now in-

vites her children to visit her. The immense benefit that will accrue to the State by a proper exhibit of her resources and products need not here be enlarged upon. With the gift of \$5,000, from the Congressional loan, Commissioner Fairall, his alternate, Commissioner Ely, and the Governor of the State, have succeeded in perfecting an organization for the work of preparing an exhibit. Over the several departments have been placed Superintendents who are thoroughly competent to discharge the important duties imposed upon them. In each County an assistant Commissioner has been appointed, and the co-operation of agricultural and kindred societies of the State has been secured. No better compliment to the plan of organization in Iowa can be paid than the adoption of it by other States of the Union. Once thoroughly organized, at a meeting of the Commission and Superintendents, an estimate as to the amount of money required to go on and complete the work, showed that at least thirty thousand dollars would be needed, and a very judicious plan has been devised by the Commission, and which I heartily endorse, to secure it. This is, for each County to raise its pro-rata of the sum by the assistance of public spirited citizens who will lend their credit for this worthy purpose, until the next General Assembly can defray the expenses of the exhibit. Within the two weeks since the plan was proposed, a large number of the Counties have raised their quota and are actively at work preparing their County exhibits. I earnestly urge the people of the State to assist in this commendable movement. All money so raised will be placed in the hands of the Treasurer of the Commission, Hon. John S. Ely, who will qualify in \$50,000 bonds, and will be economically and carefully disbursed by the Commission.

In this connection and in order to leave no question as to the Commission being entirely within State authority, I hereby designate the United States Commissioners, Messrs. Fairall and Ely, as State Commissioners, and also appoint by Congressional Districts as Honorary Commissioners for the State the following gentlemen:

1st District—Col. G. B. Brackett, Denmark. 2d District—Hon. N. Merrell, Clinton. 3d District—Hon. J. K. Graves, Dubuque. 4th District—Hon. S. A. Converse, Cresco. 5th District—Hon. H. W. Lathrop, Iowa City. 6th District—Hon. W. T. Smith, Oskaloosa. 7th District—Hon. C. L. Watrous, Des Moines. 8th District—Col. H. H. Wright, Centerville. 9th District—Hon. B. F. Clayton, Macedonia. 10th District—Hon. D. D. Chase, Webster City. 11th District—Hon. H. C. Wheeler, Odebolt.

With assurances of very low rates of transportation, and the desire of our people to visit the South during the winter, there will certainly be a very large attendance of Iowa people at the World's Exposition. That the exhibit the Commission can make may be a credit to the State and a satisfaction to all Iowa visitors, I again urge the citizens of each County to see to it that the necessary funds are promptly raised, in order that there may be no delay in the work.

BUREN R. SHERMAN, Governor,

J. A. T. HULL, Sect. of State.

DES MOINES, September 8th, 1884.

W. W. Blair, Lamoni, Decatur Co., Iowa.
Jason W. Briggs, Wheeler, Pottawattamie Co., Iowa.

MARRIED.

SMITH—LAMSON.—At Plattsmouth, Nebraska, October 7th, 1884, by Elder W. B. Smith, Mr. Andrew Smith to Sr. Kate Lamson.

DIED.

LEONARD.—At Leon, Iowa, October 8th, 1884, Elder Franklin Leonard, aged 58 years, 4 months, and 3 days; buried October 10th, in the Saints' burying ground near Lamoni, Iowa. Funeral services by E. H. Gurley, assisted by J. P. Dillon.

Thy faith was fixed and thy purpose strong;
Thou art now from care and labor free;
And the fleeting shadows proclaim, ere long,
The loved that are left will follow thee.

F.

SMITH.—At Lamoni, Iowa, October 13th, 1884, Bertha Azuba, youngest daughter of Joseph and Bertha Smith. She was born at Plano, Illinois, October 15th, 1878. Her body was buried from the home, in Rose Hill Cemetery, near Lamoni, on her birth day.

SHUPE.—At Magnolia, Iowa, October 7th, 1884, Mary L., daughter of Isaac and Elizabeth M. Shupe: aged 11 years, 1 month and 17 days.

Again the hand of death has come,
And made an inroad in our home;
Our little girl, our joy and pride,
Must now lay by dear Willie's side.
How can I labor, day by day,
Without her smiles to cheer my way;
Her arms around my neck to twine,
And dear lips pressed in love to mine.
Oh! how my aching heart will miss
Her waking hour, her nightly kiss;
Her hands oft filled with flowers bright,
When following me from noon till night.
Oh God in heaven! grant me faith,
That I may bear this stroke of death;
And help me, through thine only son,
To say, thy Holy will be done.

Her mother, E. M. S.

HUDDLESTON.—At Independence, Missouri, September 30th, 1884, of typhoid pneumonia, Mary F. Huddleston, aged 13 years and 6 months. Funeral services at the Saints' Chapel, conducted by Elder F. C. Warnky. She is not dead, but sleepeth.

SCOTT.—At Galena, Indiana, October 9th, 1884, of lung disease, Sr. M. R. Scott. She leaves a husband and five children. She endured a long illness without murmuring, and said she was willing to go and meet her loved ones who had gone before her.

PETERSON.—In Santa Rosa county, Florida, October 4th, 1884, of congestion of the brain, Cornelia Isabella, daughter of Bro. Joseph and Sr. Queen C. Peterson: born May 17th, 1881.

PURPOSE and effort are essential to success in every department in life. A man without a fixed purpose—a definite object before his mind, can not succeed, because he can not employ suitable means to secure an end, without having that end in view. If he has no clearly defined idea of what he wishes to accomplish, he can not select and employ suitable means for its promotion. Hence, as a general thing, a man who aims at nothing in particular, never accomplishes anything of importance. An aimless life is always a worthless life. Resolve to live for something, and for something worth living for.

A PROMISE should be given with caution, and kept with care. A promise should be made with the heart, and remembered by the head. A promise is the offspring of the intention; and should be nurtured by recollection. A promise and its performance should, like a true balance, always present a mutual adjustment. A promise delay-

ed is justice deferred. A promise neglected is an untruth told. A promise attended to is a debt settled.

THE INCREASE OF CRIME.

An exchange commenting on the increase of crime says: "The country is overrun with fiends in human form, and there is not a spot outside the thoroughly policed districts where any man, woman or child can be considered absolutely safe from robbery, assault or murder. Something must be done to stem the tide of horrible crimes, and that right soon."

The paramount question is, What is the cause? Philanthropists differ on the subject, and also as to the remedy to be applied to check the evil. The increase of population and pauperism undoubtedly plays a leading part, but we believe more blame may be truly attached to the non-enforcement of the laws. Our law officers do not discharge their duties as they should. Criminals should be made to feel the strong arm of the law. Whatever the cause of crime this is the only cure.

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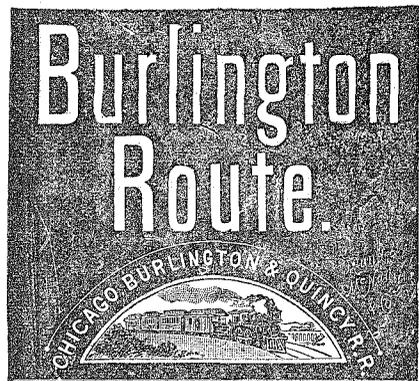
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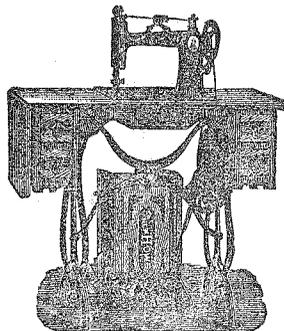
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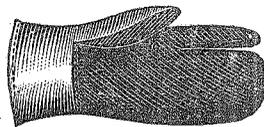
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Very respectfully, N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.

Yours in bonds, J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love, GEO. MONTAGUE.

GENO, Gallia Co., Ohio, Dec. 31st, 1883.

JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.

Your brother in Christ, O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.

JOHNS & ORDWAY: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.

Yours in bonds, Wm. ARND.

LANCASTER, Ind., Jan'y 1st, 1884.

Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.

Yours, V. D. BAGGERLY.

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W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.

Bro. Johns & Ordway.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.

Yours in gospel bonds, E. W. CATO, SEN.

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JOSEPH SMITH - - - EDITOR.

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THE SAINTS' HERALD

Mary Eaton 13284

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 599.

Lamoni, Iowa, November 1st, 1884.

No. 44.

THE SAINTS' HERALD:

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JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Nov. 1st, 1884.

PRESIDENT JOHN TAYLOR.

JOHN TAYLOR, president of the Utah Mormon Church, and George Q. Cannon, one of the chief apostles, testified in the trial of Ruderger Clawson, before the United States Court, for the District of Utah, Judge Zane, presiding, that they did not know whether a record of the marriages celebrated in the Endowment House was kept, or not. Each testified to having celebrated marriages there but kept no minutes, and did not know if any were kept.

In one of our replies to Elder L. O. Littlefield, we charged that the system of polygamic marriages avowed and practiced in Utah involved such duplicity in the celebration of them that the persons engaging in those rites, both those married and those who administered in the rite, dare not tell the truth concerning those marriages; and also involved the necessity of keeping records that they dare not produce in court. To this charge no denial, or explanation was made. And now two of the highest officers in the church; whose position demands that they should know whether so important rites as it is claimed these plural marriages are, are properly recorded or not; men whose position also warrants all the adherents to the faith and all inquirers and lookers on in believing that they do know, and testify that they do *not know* if any such records are kept. This testimony, so given in the court in a trial where the fact of a second and polygamous marriage is in issue, is excellent proof to substantiate that the statement made by us in reply to Mr. Littlefield was correct.

What is the moral attitude of these men as leaders. They are called into court and there take oath that they will "testify, and the truth tell;" and when asked respecting the rites of marriage which it is notorious both believe and practice, both testify that they do not know. One outside can draw only one of two inferences; one is, that both do know but testify to the contrary; the other that the men are incompetent from ignorance for the high

position that they hold. Men who hold so important an organization as the "patriarchal order" of "plural marriage" is stated to be; and who assert that they practice it because it was revealed from heaven, must know that if it came from God there would not be so loose provisions in it that those empowered to officiate in its ordinances should be ignorant of its every working characteristic and detail of operation. Either there are records kept in the endowment house in Salt Lake City, the temples at St. George and Logan, or there are not; and it would seem like folly for Pres. John Taylor and Apostle George Q. Cannon to say that they do not know whether there is, or not.

Again, when it is remembered that the revelation forming the base on which the polygamic superstructure rests, states that there is "never but one on the earth at a time holding this authority," (the right to seal in plural marriage), and that if in the restoration of it Joseph Smith was the first *one*, after him Brigham Young, and after him John Taylor, how is it possible that the only *one* now on earth holding that authority does not know whether Ruderger Clawson was, or was not so married by his authority, and whether such marriage was, or was not recorded.

Mrs. PADDOCK's letter to Joseph Cook, published in the New York *Sun*, thence in the Manchester, England, *News*; and from there reproduced in HERALD for October 4th, present year, has excited the ire of the Editor of the *Deseret News*. Forgetful of the lesson in journalism which the Editor attempted to teach us not many issues ago, he launches out thus, in the *News* for October 17th.

FOR SHAME!

The "Josephite" organ published at Lamoni, Iowa, has quit for a time making personal allusions to the editor of the *Deseret News*, and has taken to the reproduction of slanderous press dispatches and rank newspaper scandals about alleged affairs in Utah. The salacious stories written for a sensational press by a disreputable novelist, are nice things for a professedly "Mormon" paper to catch up with glee, are they not? Is not Joseph Smith ashamed to see the pages of the paper he edits defiled with the fishy stories that appear in his issue of October 4th? Does he not know that they are of the same character as the libels that his father had to meet all his ministerial life? Are these baseless diatribes sanctified because they are concocted against the Saints in Utah, and do not reflect upon the "Josephites?" What would he think if the *Deseret News* were we to pick up and print the nasty stories told about certain "Josephites," of the truth of which we have no more evidence than he has about the rubbish he reproduces?

We are of course opposed to the movement he represents, on principle and for good and sufficient reasons. And we freely accord him the right to oppose our views if he feels justified in so doing. But we did not expect to see him retailing ground-

less slanders and the puerile gossip of a female without character, simply because they are hostile to the Church in Utah. If he will ask his own soul whether he credits those stories, he will see how much he has lowered himself by copying them into a paper with the title of "The Saints' Herald."

If the Editor had been as astute as he should be, he would have seen that the letter of Mrs. Paddock was not published because there was anything "salacious," or "fishy" in it; but because the *News* as well as the elders of the Utah Church industriously endeavor to enforce the idea that no one, man or woman, is forced into polygamy. If Mrs. Paddock tells the truth in her letter; some, whose names she gives, have been as actually compelled to enter into the practice of plural marriage, as they would be if Pres. John Taylor had issued the edict and an High Priest had carried it into effect.

We are opposed to the system that the *News* represents. We have given due notice, years ago, that we should urge that opposition. We have insisted that God did not authorize the plural marriage dogma; and that circumstances of the nature stated by Mrs. Paddock if transpiring went far to show that our position was correct. We do not know whether the statements are true, or false. We give our authority for them; that authority mentions names and circumstances and place, all of which have the coloring of facts. In opposing the system which the *News* represents, an opposition, the right to which is conceded, we have believed that the practice was productive of evil, more evil than good. That the leaders in Utah sought to compel all over whom they could exercise the authority, to become involved with themselves in polygamic practices. That means was adopted that would compel prominent men useful to the powers that were to take more than one wife. That first wives, if they objected to their husbands taking others were disregarded, and their objections set aside and ignored. That women, young, or otherwise, were beset by enticements, pleadings and sometimes threats of various sorts, including "eternal damnation," to induce them to stifle the promptings of their hearts and accept polygamic wifehood. That if they persisted in opposing the principle, that they were denounced as apostate and were disdainfully treated by husbands and elders and those in polygamy. We have had some reasons for believing this. Mrs. Stenhouse relates such instances, Mrs. Waite also. Pres. John Taylor says, "We have authority to show that those who do not accept this doctrine shall be damned." Helen Mar Whitney wrote in review of a letter by us: "The Prophet said this order (plural marriage) would damn more

than it would save, because it was a holy principle that could not be trifled with." The statement of Mrs. Paddock if true confirms what we have believed. We do not assert their truth, as we know nothing of them.

SOME exceptions have been taken to the article on the marriage law lately appearing in the *HERALD*; those exceptions being based upon the fact that the article was taken from the *Chicago Tribune*, a Republican partisan paper, in the midst of a hot political campaign, and because those making the exception, believe that the tendency of the article is to cheapen the law and decry the sacredness of the marriage contract. Of these two bases for objection we dispose of the first at once, by stating that its political bias, if it had any, was not thought of in its insertion by us. It was not for any political purpose that we called the attention of the Saints to it. Of the other objection we have this to say. To us, the statement of the laws of the different States affecting the marriage relation, for the purposes of information to the people who read the *HERALD*, is clearly within the province of that paper; nor do we see how that a knowledge of those laws, and the holding of the courts respecting them, can affect the Saints disastrously. The knowledge of the law of the land, however faulty or bad that law may be, ought not to work mischievously upon the understanding of those who accept God's rule regulating the marital relation, and declaring its sanctity. If the law is bad, the ruling of the courts upon it faulty, then there is need for a reformation in both; and there is no arena where the matter ought to be more safely and surely agitated for good than the church. Especially is this true in regard to Latter Day Saints. For the church originated in States where the institution of marriage was monogamic. Not one of all the States in which the church flourished until 1844 had other rule. The church in its declaration of principles avows recognition of this fact; and does so because the law of God given soon after its organization clearly stated that such monogamic rule was the one designed from the beginning. We have controversy on this point with a religious body claiming to be the church of Christ, but which has set aside both the law of 1831 and the laws of the land. A just argument in the premises is based on these laws of the State, these renditions of the courts, hence, we think it well that the people know of them.

Again, to us the enactments of the several States, together with the decisions of the courts on those enactments and the conclusions established by those decisions, are indicative of the respect in which the original institution of marriage is held among all men to whom the framing of the edicts of society has been trusted. They found the rule to be monogamic. They had regard to the sacredness of the contract made between two, one of either sex. The courts deemed it improper to vitiate that contract when once made, and so hold that evasions of the absolute letter

of the law though perhaps punishable, do not destroy the contract between the two who made it.

But it is said that if marriage is only a civil contract, and that no ceremony is absolutely necessary to its legality, then persons who so choose may contract with one, or more, breaking off the first and all others at will. Not so; the contract like any other, entered into between parties is valid and binding between the parties making it, until the object for which it was made is accomplished, and for the term of time for which it was to run. The courts hold that marriage is for the life of the parties married; that the purposes for which it was instituted contemplate the life of the contracting parties for their proper fulfillment, hence allow of no interference by which this purpose may be defeated, not even permitting the law itself to vitiate this contract. It is of the gravest and highest conception of the marriage relation that the courts are dealing, and how any one can misunderstand the meaning of the law, and the rendering of the courts, we do not understand.

EDITORIAL ITEMS.

In a sermon delivered by President John Taylor, in the Tabernacle, Salt Lake City, Utah, October 5th, 1884, and reported in the *Salt Lake Herald*, of October 7th, occurs the following significant passage having reference to the so-called revelation on plural marriage: "We are told that we must change and make the revelation pliable to suit the demands of the day. I'll see them damned first, and then I won't. (Voices, "Amen.") We have authority to show that those who do not accept this doctrine will be damned."

The *Weekly Star*, a literary paper published at Plymouth, Pennsylvania, reaches us, containing a very eulogistic obituary of Bro. W. W. Jones, of whose death we published a notice in a late *HERALD*.

Bro. Syrenus Reed, formerly of Manassas, Colorado, now of Lone Elm, Tennessee, writes October 5th, that there has been no elder in there yet, but hopes that one may come. He thinks a good work might be done if the right man could come.

We learn from a notice in the *Stewartsville, Missouri, Independent*, that the Saints there have contracted for the building of their meeting house. No particulars given, except that the building is to be 36x60 feet in size.

Brethren Stuart and Jensen, of Mondamin, Harrison county, Iowa, have on hand twenty-five copies of the *Des Moines, Iowa, State Register*, for October 11th, fifty of the 14th, and twenty-five of the 15th, containing reports of the Reunion meeting, with sketches of sermons by Brn. E. Banta, J. Caffall, J. S. Roth, W. Whiting, E. C. Brand, H. A. Stebbins, J. F. McDowell, C. Derry, Joseph Smith and others, delivered during the session. Those who may desire these papers can secure them by sending 15cts in postage stamps to Stuart and Jensen, who will mail them one copy each of the three issues, or five cents per copy for any one of the three.

The Des Moines and Osceola (Narrow Gauge) Railway has located its depot and stock yards at Harding, formerly Pleasanton, Decatur county, Iowa, on the premises of Sr. Elizabeth Allen, she having sold the road four and one half acres for that purpose.

By the kindness of Bro. C. W. Lamb, of Magnolia, Iowa, we are favored with a copy of the *Rescue*, an anti-Masonic journal published at Goshen, Indiana, Joel H. Austin, Editor. It contains articles from the pens of Brn. W. R. Calhoun and Lamb.

A wagon load of the Mammoth Thorp (Bro. George Thorp) squash, has been raised from *one* seed, at Harding by Squire Walker of that place. Two of the yield weighed 308 lbs. Time for other States to come in. This is an Iowa squash season.

Sr. J. P. Dillon had a beet two feet long and a radish a foot long laid on the office floor this week, the product of a hard-pan garden in the town of Lamoni.

Bro. Joseph Lakeman sends us a copy of the *Island Press*, published at North Head, Grand Manan, New Brunswick, for October 10th, 1884. It contains the statement of missionary work carried on by the Canadian Methodists.

Bro. R. J. Anthony's address will be Box 417 Salt Lake City, Utah. He desires information from all parts of the Rocky Mountain Mission in regard to the labor done and needed.

A discussion between Bro. I. N. White and Rev. J. Scull, is going on at Rhodes, Iowa, or was in progress on October 18th; so writes White Brothers, on that date.

Bro. J. F. McDowell filled an appointment for us at Mondamin, in the church there, on Monday evening, October 13th, and also one to lecture before Crescent Lodge No 118, Good Templars, at Crescent City, Iowa, under an invitation given by O. H. Barrett, secretary. For these kindnesses of Bro. McDowell in filling these appointments for us, from which we were called at the beck of the pale reaper, we are grateful. We are more grateful, because in filling them had good liberty, being blessed in his ministry at Mondamin, and helped at Crescent.

Bro. J. H. Hopkins, of Princeville, Peoria county, Illinois, has sent us a copy of music composed by himself, to our 4th hymn, "Guide us, O thou great Jehovah." It is very good. It may be had of Lyon & Healy, Chicago; A. B. Benjamin, Danville, Illinois, or J. H. Hopkins, Princeville, Illinois. Lovers of music, send for it.

Bro. W. W. Blair, wife, and sons William and Frederick arrived at Lamoni, October 14th, where their home will be for the future. The above named and David, constitute the family of Bro. Blair at the present, Frederick, the youngest, being fifteen years of age.

A sister living in the neighborhood of Montrose, Lee county, Iowa, has four children, which she would be glad to find homes for among the Saints. A second marriage makes it advisable for her to secure homes for these children if she can. The oldest, a boy, sixteen; the second, a daughter, fourteen; the other two, boys,

one about eleven, the other nine. Permanent homes are desired. The mother is willing to apprentice these children, if those wishing to take them into their homes so desire. Correspondence may be had with Bro. D. D. Babcock, Nauvoo, Hancock county, Illinois, in regard to the matter. He is authorized to act for the mother in securing homes for the children.

EXTRACTS FROM LETTERS.

Bro. Jobe Brown writes from LaCrosse, Wisconsin, October 19th, 1884, that on Thursday evening, 16th inst, while the Saints of LaCrosse, himself presiding, were holding a prayer meeting, Mr. Frank Burton was shot to death by Mr. Mitchell in the street near by; and that after the arrest of Mitchell and his lodgment in jail, a mob gathered, broke open the jail and lynched him by hanging. Of the prayer meeting Bro. Brown says:

"The Spirit's power was present to give light and peace, while this moral cyclone was raging without. We were glad to be thus in the line of duty and devotion, delivered from the raging and surging elements of commotion and destruction. Our advice to all the Saints is to escape out of the breakers of the last day. We are nearing the shore."

THE Harrison County, Iowa, *News*, of October 18th, in the Magnolia Department, has the following, which enables the Saints interested in the late Reunion meeting to "see themselves as others see them."

The camp meeting closed Sunday night, though a good many remained in camp until Monday morning. On Sunday the attendance was the largest. Some claimed there were five thousand people on the grounds. Taken as a whole it was a success. Good order prevailed all through the session. We have attended a great many meetings of this kind, but never saw such perfect order manifested day and night. Representatives from several states and territories were present. During the meeting fifty persons were baptized. The weather was all that could be desired, with the exception of a day or two. Among the notable men of that faith from abroad we noticed Pres. Joseph Smith and H. A. Stebbins, of the Saints' *Herald*; Elders W. W. Blair, E. Banta, of Lamoni, Iowa; Elders Brand and Kemp of Tabor; Elder A. White of Independence, Mo.; James Caffall of Council Bluffs; Edmund Briggs of Wheeler's Grove; B. V. Springer of Davis City, Iowa, and many others whose names your reporter failed to get. At a census taken during the week one thousand persons were permanently camped on the grounds. At the adjournment Sunday a vote of thanks was tendered the executive committee, also to the police for their efficiency in maintaining order. The next meeting will be held at Galland's Grove, Iowa, in one year.

THE Alliston, Ontario, *Herald*, for Thursday, October 9th, 1884, reaches us, by kindness of Bro. Thomas Morisy, from which we clip the following:

On Tuesday evening the Town Hall was again opened, and a meeting held by the supporters of the Act. Rev. Mr. Sibbald, of Belleville, was expected to be present, but through some unavoidable cause failed. Rev. Mr. Webber (Methodist) and Elder Joseph Luff, of Independence, Missouri, (Latter Day Saint) took up the cudgels of the temperance party against the liquor traffic. The former spoke for a couple of hours quoting statistics and reciting many anecdotes, and wound up by telling the people that it was their duty to go out to the polls on the 9th and vote for God's cause. Elder Luff made a thrilling and intelli-

gent address, full of temperance ideas and suggestions for the carrying on of the temperance cause, and he left a very favorable impression upon the audience when resuming his seat.

The Scott Act, is an act of the Provincial Parliament restricting the liquor traffic. We can readily imagine the effect of the fiery declamation of Bro. Joseph Luff, when sprung upon an audience unexpectedly. Even at this distance we can almost feel the thrill of his utterances.

THE musical house of R. A. Saalfeld, 12th Bible House, New York, N. Y., have sent us copies of the following pieces of music:

With Cleveland we shall win the day, a veritable "Tippecanoe and Tyler Too" melody, by J. P. Skelly, which should carry the New York Governor to the White house. Cleveland and Hendricks' Grand Vivtory March by J. J. Freeman. Whether this March carries the Democratic Candidates to victory or not, the music is very pleasing and taking, You Ask Me To Forgive The Past, by Ed. Green,—a very taking little sentimental ballad, full of melody, which will surely find its way to the hearts of all. Better Luck To-morrow, by Henry Martyn. A new motto song; full of hope, good cheer and downright sensible thought. Music very good. Words excellent. Amatori Waltzes, by Frank Conway. The above pieces retail at Music Stores for from 30 to 50 cts. each. The five would cost \$2.10. The publisher however offers to send the lot post free on receipt of \$1.00.

Correspondence.

SALT LAKE CITY, Utah,

October 15th, 1884.

Brother Joseph Smith:—I left home on the 17th ult. for the Rocky Mountain Mission; stopped over night with brother Joseph Dove, in Omaha; and on the 18th I left there for the West. At twelve o'clock of the 19th I arrived at Cheyenne. I stopped over with brother John Eames until Sunday evening, when I left for Ogden. I thought to hold a few meetings at Cheyenne, but the branch was scattered and Bro. Eames thought the interest at that time would not warrant the undertaking. I thank brother and sister Eames for their kindness to me. From Cheyenne we passed over the Rocky Mountains' "Main Divide" in the night. Next morning stopped at Grand River City for breakfast. I there stopped over with brother Mitchell Stephens until the 26th. I tried to hold some meetings there, but failed to get an audience. I spoke to a few persons on two evenings. A theatrical troupe were there the three evenings I remained, and the hall occupied by them was the center of attraction. I presume the people enjoyed the music and the performances as many attended.

I enjoyed my visit with brother and sister Stephens; and also both their sons-in-law and families. These too have my thanks for favors conferred. I left them all feeling well and glad they had been visited. They were expecting a visit from Bro. E. C. Brand on his way East; they felt a little disappointed when they learned he had gone home. On the evening of the 26th I arrived in Ogden; called on brother and sister Hart a few moments; then walked out to Bro. Wells Chase's; remained over night with them, and I will only say I had a good time. Next morning I rode into Salt Lake City, over the Denver and Rio Grande R. R. I went immedi-

ately to Joseph Wilson's in the Fifteenth Ward, where I received a hearty welcome and a home—yes, to me a God-blessed home. After shaking the dust from my skirts, I took a bee-line for brother Robert Warnock's, where I received a hearty welcome by him and sister W., brother Weston and others. On Sunday I met with the Saints in the Chapel, where I was met by many old friends, and some new ones, with joy. They are a warm hearted people; may the Lord ever bless them for their kind deeds and steadfastness. They were feeling well; Bro. A. H. Smith had just left them; T. W. and sister S. had left before. The Saints were still rejoicing in the labor done, and the bright prospects revealed from above.

I was billed to speak to the people at half-past two, and half-past seven p.m. I felt entirely unfitted for the work. My desire and prayers were that I might fairly acquit myself, but for some reason I could not do what I wanted to do. I did the best I could and the Saints did not manifest any degree of disappointment; all of which made me feel well, and I consoled myself with the thought that all was well. There seems to be some interest in Salt Lake City. The Saints are feeling well, and the meetings are spiritual and cheering. How the prospects are in the county, I am not prepared to say. Reports are favorable for great good to be done among the Danish people, if we only had elders to do the work. Bro. Ekmark is now on his way South, to labor amongst that people; we need two or three more. Now is a good time to strike. The Mission needs a good able man in the city all the time. The branches need visiting also, and much preaching done. If there can be no help sent here, the work will languish in many places. From advices from different parts I learn there is great need of labor. I will do all I can and that will be but little. The work is the Lord's; we will try to do what we can with the means at hand, and trust in God.

Your brother in Christ,

R. J. ANTHONY.

LELAND, Ill., October 16th, 1884.

Dear Brother:—It was very interesting for me to see what I did out in Utah. I have seen ten different ones from there that I was acquainted with. There were some that were not very strong in the faith. I saw all I could; I saw with much wonderment that Brigham's grave had no monument, no inscription. We at Leland are very few, but are trying to hold to the faith. I hope we may gain strength.

From your brother,

ODIN JACOBS.

SACO, Maine,

October 5th, 1884.

Bro. Joseph:—I trust that the word of the Lord shall yet go forth in these places about here. There are some that are beginning to listen that have always been very indifferent; and one woman of good understanding says "I never thought that I should be ready to fight for Mormon Doctrine, but I am." She is one that I have known for the past ten years, and I have great respect for her. I carry the *Herald* to her every week. She believes you to be an honest man; and you have been a great help to me, brother Joseph. I can easily believe this latter

day work; it is what I wanted to know for years; it meets every want of the soul. I am somewhat past middle life, but this good news of the gospel makes me laugh at old age. Why, it is the fountain of eternal youth. It is my wish to obey the Lord in all things. May the Lord bless and keep you, brother Joseph, is my prayer.

Yours in love of the truth,

SARAH M. SULLIVAN.

BEATRICE, Nebraska,

October 15th, 1884.

Dear Herald:—I remained at Xenia for about a week, and the Father was kind in bestowing the light of the Holy Spirit, to guide the tongue in telling the good tidings. Some few seemed to be truly and deeply concerned in the examination of the doctrine as by us presented. We were a little disappointed in the object of our visit there, but not in the least discouraged; and will try to believe that when the clouds blow past, and the light of truth is understood, that all will be right. Comfort comes to us by cheerfully submitting to the happenings constantly occurring. Went home on the 16th, to be present at the marriage of my two sisters, and before I got ready to leave home my two little girls were taken sick, and I was detained a week caring for them. And at the earnest request of our worthy branch president, I remained a few days to assist in his business. On the 4th I went to Wilber, and the next day began meetings at the school-house, two miles south of town. The interest was so intense that I continued for ten days, and I think that at no time has there appeared such a golden opportunity as now, to accomplish good for the cause. The last two added has created a new feeling against us; one was from the Christian and the other from the United Brethren Church, and the minister of this last body, was considerably chagrined at the loss of a good member; and therefore he could not forbear making some very harsh expressions, and submitted for discussion the following propositions:

1. Resolved, That the Book of Mormon is not in harmony with the teachings of the Bible.
2. That the Mormon church is the only true church according to the Bible.

I addressed the Rev. Austin upon the question of debate, expressing a willingness to negate the first question, and instead of his second resolution I offered to affirm this:

Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints, teaches the same organization, principles of doctrine, and spiritual blessings, as set forth in the Scriptures.

I also asked that he affirm a like resolution for his church. After preaching a sermon, lashing us over the back of Spiritualism, he made reply from the stand "That after awhile, when there was no presidential election, when the nights are longer, the people have nothing else to interest them, and I am forced into a corner, I might discuss. I am no coward, and if I have to fight, somebody may get hurt." As for my substitute, would not discuss that, because he had no time to run all over the United States to find out what we did teach. And in reply to my request that he affirm for his church the same as I was willing to for mine, his reply was, "I am old, but not such a fool as to affirm a doubtful question." I took a careful notice of the man's ability, and charity prompted me to let him escape "scott free." I am inclined to think that he and his

people have learned a lesson not to be soon forgotten.

I was greatly disappointed in not being privileged to attend the Reunion. The want of those "sinews of war" as mentioned by the committee, caused me to forego that spiritual feast that I so much desired to enjoy. But let me bear witness that God has been very kind, and richly blessed me with his Spirit, while I have faithfully labored to set before the people the requirements of God, and the duty of man to obtain the crown of eternal life. The crops of this state were never better than this year, and up to date only one light frost. Hoping and praying for the spread and establishment of the gospel.

As ever,

ROBT. M. ELVIN.

PITTSBURG, Pennsylvania,

October 10th, 1884.

Bro. Joseph Smith:—Will you please as early as convenient through the *Herald* answer the following questions.

1st. If a district president appoints a court of Elders by request of a branch president, who is prosecutor in the case, and he (the district president appoints and sits upon the case) and said court finds against the defendant, and recommends to the branch that he (the defendant) make public acknowledgement to the branch, and the branch by vote accepts its decision; is it proper for that branch by motion to set a time say three months for the defendant to fulfill the requirements of the branch through courts decision or receive at the end of that time the penalty following such failure (that penalty of course to be in accordance with law relating to said case)? Yes.

If a Priest having been elected to the office of president of a branch, shall while acting in said office be ordained to the office of an Elder, does said ordination in any way affect his standing as president of the branch, or make his re-election necessary? No.

PARIS LANDING, Henry Co., Tenn.,

October 15th, 1884.

Brother Joseph:—After writing you from Fulton, Kentucky, I came with Bro. Turnbow to his place near Farmington. I preached seven discourses at the chapel to fair audiences, and baptized one. From there came to Foundry Hill, where I held some meetings and was blessed with good liberty. Bro. Peter Seaton brought me to Eagle Creek Branch; two more were baptized here by Bro. W. H. Griffin, on the 18th of September. I called a meeting of the Saints to convene on the fourth and fifth of October, at Foundry Hill, to consider the matter of a district organization. The meeting was not as well attended as we wished, but enough were present to do business and we proceeded to organize a district, to be known as the Western District of Tennessee and Kentucky. Bro. Peter B. Seaton was called to preside, and Bro. W. H. Griffin chosen assistant, and both were ordained Elders. The Spirit was present to witness to the acceptance of the call of these brethren to the ministry, giving comfort and joy. Prospects are not flattering in this part of the mission; but I feel that a brighter day is dawning. I have not been able to do as much preaching as I desired to do, but have labored as health and circumstances permitted. I desire the prayers of the Saints that I may

have health to labor, and wisdom to direct my labors for the greatest good of the cause.

I have just finished reading the Braden-Kelley Debate. I think Braden is entitled to be called the prince of vilifiers. To say that I am pleased with Bro. Kelley's able and manly defense, would but poorly express my appreciation of its merit. I expect to go on south in time to attend the Florida conference in December. With love to the Saints, I remain your brother in hope of final triumph,

GEORGE MONTAGUE.

No. 4729 Jacob St.,

WHEELING, W. Va.,

October 14th, 1884.

Bro. Joseph:—The last time I wrote the *Herald* I was at Graysville, Ohio. Delivered twenty-four sermons without intermission, to a large audience, and enjoyed excellent liberty. Baptized two; a Mr. Thomas Hubbard, who had been a member of the M. E. Church for sixty years, and has been one of the persecutors of the Saints in that part of the country for many years. The other, Mrs. Ann Farra, in her eightieth year. She had been a Campbellite for upwards of fifty years. I left about twenty-five persons who were much interested in the doctrine, but would not unite with the Church on account of the despicable actions of some of the Saints in days gone by. The Church has never suffered more reproach in any part of the world than in Monroe county, Ohio. And it was all brought on by some Elders and a few Saints. It seems that much good can not be done there, unless the parties who did the wrong make public restitution to the people there. To make restitution to a few Saints seventy-five miles or more away, will never remove the reproach where the evil was done.

Our conference, which convened on the 4th and 5th inst., passed off pleasantly. Measures were adopted which will, I believe, be conducive of much good to the district. The preaching was excellent; the Spirit which giveth liberty attended the same. Bro. Ells and I started the 9th inst. for Clarksburg and Cabin Run. Our aged brother is enjoying very good health at present. He will soon go into winter quarters at Pittsburg, Pa. I feel well spiritually and physically.

Yours for truth,

G. T. GRIFFITHS.

ST. LOUIS, Mo.,

October 13th, 1884.

Bro. Jos. Smith:—Our conference has closed. Our brethren gave some good instruction. Our aged brother, James Whitehead of Alton, was present, and tried to cheer on the Saints. Bro. Bronson has returned home. (He is a noble soul—works hard for Zion's cause.) Bro. J. C. Foss is still with us, doing what he can. You will see by the little book I sent you, that the Rev. Clark Braden (wolf in sheep's clothing) is still doing all he can to injure the work of God; but the tide will turn against him. He is a great advertising agent to sell the Kelley and Braden Debate. He is trying to make money out of the speculation. I hope and pray that all people will read and learn which is the gospel of Jesus Christ. We have no need to fear: the sheep will know the Shepherd's voice; and for all that Mr. Braden or any other man can do, the work of God will still go on; and the Book of Mormon still

lives to comfort Latter Day Israel. The Lord says in the Doctrine and Covenants he will hasten his work in its time: the more these fellows stir up the Latter Day Saints, the sooner that time will come. I shall do all I can to hold up the Banner. The St. Louis Saints have not gone back on Bro. Kelley, and will not so long as he keeps in the right track, that is defends the Book of Mormon. He has our faith and prayers.

NOAH NEPHI COOKE.

SAN FRANCISCO, Cal.,

October 12th, 1884.

Dear Brother Joseph:—We were made glad a few days since by the arrival of Apostle T. W. Smith; and we were much pleased to sit within the sound of his voice, and listen to his wise teaching and instruction; and to be confirmed in the fact that whoever preaches the gospel of Jesus Christ will present the same truths that Christ and the apostles taught eighteen hundred years ago. Bro. Smith preached in this city and at Oakland to good audiences. On each occasion I had the pleasure of being present. He and wife also attended our prayer meetings in each city, where we had a good portion of the Spirit, prophecy and tongues being given in both instances, and the sweet hallowed influence of the Holy Ghost certified unto us of the divine origin of what was the truth of the great latter day work. Wednesday, October 1st, at 10 a. m., Bro. and Sr. Smith sailed on the *Tropic Bird*, for Tahiti. A little party of us, eleven in number, accompanied them to the boat, and saw them off, on their long voyage, and wished them God-speed. Their vessel was a barkentine, with four natives of Tahiti among the crew; the captain seemed to be a very pleasant man. There was only two or three other passengers, so they will have every attention and liberty. Now they are far out on the rolling deep.

All goes nicely with us here in our city; and we hope that a new era has opened for us, as some few are giving heed to the gospel call, and uniting with us; and we are in hope that more will soon follow, as many have been listening and enquiring for some time. Our meetings are quite well attended, and we are doing our best to keep the truth before the people; and if the honest are not warned in San Francisco, it will not be our fault. May God bless our efforts, as well as those put forth by the Saints everywhere, is the prayer of yours in the faith,

GEO. S. LINCOLN.

DES MOINES, IOWA,

September 24th, 1884.

Dear Brothers and Sisters:—I love to read the *Herald*; many good lessons we get in it, and we ought to practice what we learn. I went to testimony meeting last Sunday. I arose and told my desires; but I was left alone without the gentle, yet burning influence of the Holy Spirit; and I felt sad. I besought the Lord to give it unto me, and shortly after, when Bro. Ray was speaking, it was given me abundantly. He was saying how strange it was, that while we have so many privileges, we do not do better than we do. We meet together, and yet do not prize it enough to do our part towards having a good meeting often times. As he said, we have the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, and hymn book; we ought to live right. Besides this, we have Jesus the Mediator, who

was in all points tempted like as we are; so he is able to succor them that are tempted. I wonder he has borne with me as long as he has, so small a return has my life been; but I feel to praise him, that he has, and that my heart is growing to love this latter day work better the stronger my knowledge becomes. I feel to say to all, I have the satisfaction of knowing this is the Lord's work, or it is not to be found on earth at all. I ever pray that we all, as brothers and sisters, may try to step in the footsteps of our dear Savior, who I know will lend a helping hand, whenever we are likely to step wrong, if we ask him. Let us learn to trust him.

"When darkness veils His glorious face,
I trust in His unchanging grace."

I pray the Lord to help us to keep faithful to the end. Your sister in the gospel,

SARAH H. WYMAN.

WHEATVILLE, Wis.,

October 17th, 1884.

I would say our conference is over. We had a good time. I think it was the best one we ever had in this district. I think I am safe in saying the district is improving. I, with the rest of the Saints here, ask the prayers of the Saints everywhere, for this district.

As ever, in gospel bonds,

A. L. WHITEAKER.

Summary of News.

GENERAL NEWS.

October 17th.—Fresh forces of Chinese are invading Tonquin. Gen. Briere de Lisle, the French commander, telegraphs that many European officers are in the Chinese army. Five French men-of-war are stationed before Kelung and eight before Tamsui. The Chinese are fortifying the heights and refuse to surrender their positions. The natives in Southern Formosa are harassing the Chinese troops, who are asking for reinforcements. Admiral Courbet has decided to blockade the northern coast of Formosa before he orders a renewal of the attack upon Tamsui. The Admiral telegraphed his Government that he expects to resume offensive operations on land and sea next week.

It is believed that Osman Digma, the rebel leader, will succeed in massing his forces at Tamai. The English have lost their chance of crushing him for the present. Both the weather and the crops favor him. The special messenger has returned from Wady Garna. He reports the inhabitants there declare the steamer which ran aground some days ago had a quantity of money on board which belonged to the Greek Consul. There were forty Europeans and natives on the steamer. The steamer was armed and carried the booty which had been captured by the party in fights with the rebels. It had also on board the heads of the rebels who were killed at Khartoum. When the steamer ran aground at Salammat the inhabitants were terrified. The messenger repeats the story of treachery and massacre to which the people on the steamer were subjected. He says there were no whites among the prisoners.

The steamer Ferry, with forty rowboats on board, has arrived at Dongola. Osman Narredin, an inhabitant of Korte, has arrived at Wady Halfa, from Khartoum, having been fourteen days

on the way. He was present at Khartoum during the whole siege. He saw Gordon capture a number of guns and rifles from the rebels. He says the road from Khartoum to Sennaar is free of rebels. Gordon's steamers, after bombarding Berber, Djelyeelyeen, and Mimneh returned in safety to Khartoum. Kashmil Pasha has undertaken to occupy Berber with a force which Gordon was getting in readiness at the time Narredin left. The Mahdi came to Shatt, only six days' journey from Khartoum, but, on hearing of the insurrection at Gab-el-Deir, was forced to turn back. Before starting, he summoned the tribesmen and villagers to accompany him, but very few obeyed. The Mahdi had left Mahmoud Abdel Kadir in command at El Obeid, with only 5,000 troops. The Bakkara tribesmen and the inhabitants of Geb-el-Deir, joined by 100 Egyptian troops, made an attack on El Obeid and captured a number of slaves and cattle. The attacking party was so much encouraged by their success that they threatened to renew the assault.

The origin of the rupture between the Government at Buenos Ayres, S. A., and the Papal Nuncio was the proposal of the latter to the Government not to allow the propagation of Protestant doctrines, and to recognize the right of the Bishop to interfere in schools. The Government refusing acquiescence, the Nuncio sent a letter couched in what was regarded as very violent terms and citing articles in the *Tribuna National* which he erroneously claimed bears an official character.

Serious riots are reported at the mouth of the Michipicoten River, on the north shore of Lake Superior, growing out of sales of illicit whiskey. The liquor-dealers openly defy the law.

From many sections of Upper South Carolina come reports of an unprecedented drouth, in consequence of which water-courses are failing, and the effects on vegetation are being seriously felt. In many localities no rain has fallen in eight weeks, and the prospect of an early rain is as remote today as it was one month ago. The temperature is remarkably warm for the season, in consequence of which cotton is opening more rapidly than the planters can have it gathered. Several large streams have dried up, and a large number of mills have been forced to stop for want of water. In several sections peach and apple trees are in bloom again. An apple orchard in Lancaster County has produced three crops of fruit this year. Altogether, the season is one of the most remarkable ever known in South Carolina. The drouth is now nearly eleven weeks old, and there are no indications of rain. There is much inconvenience and some suffering all over the South. Springs, wells, and branches are dried up, and long drives to rivers have to be made to water cattle. The rivers themselves are very low, and gradually reaching the point in 1836, when the Alabama could be waded at Montgomery. The cotton crop was burned out more than three weeks ago, and very little top crop can be made, and this little only in the lowlands. The turnip crop, also much relied upon for stock feed, is a failure completely. Meantime no seed can come up, and the farmers are continually re-sowing in the hope that rain may come. This is particularly true of winter cabbage. Fortunately this drouth began two weeks later than the drouth last year, and cotton had a better chance to mature.

Oct. 18.—The result of the coming struggle in

the British Parliament, is awaited with great interest.

In France politics are in a condition of panic, and mixed protection is now the universal gospel, owing to the bad prices of wheat and cattle, and no financier can see any way for filling up the awful chasm of national debt. Ferry is supposed to have a good chance of staying in power because of the closeness of the general election and the hold he has over the future fortunes of existing Deputies by his control of the office holding and other administrative machinery of the country.

During the last twenty-four hours there were sixty-four fresh cases of cholera at Naples and thirty-seven deaths. At Genoa no fresh cases were reported, but there were six deaths. In Italy during the last twenty-four hours there have been 166 fresh cases of cholera and 102 deaths.

After all delays, the new Bennett-Mackay ocean cable found a safe resting-place for its American end at 12:30 o'clock to-day in the pretty little cottage prepared for its reception on Manhattan Beach, just east of the Oriental Hotel, New York.

The Clawson polygamy trial at Salt Lake City, Utah, was finished to-day. A verdict has not been rendered yet. The mother of the alleged second wife swore that though she visited her daughter living with Clawson, she never inquired whether she married him or not. The father of the accused testified that he never talked with his son about the matter till after the indictment was out. Other relatives swore similarly. President Taylor said there could be no marriages at the Endowment House unless authorized by him or those he gave authority. He had authorized probably one hundred, but could not recollect the names of them. George Q. Cannon swore that he didn't know about the records of the Endowment House. James E. Caine, a son of Delegate Caine, was again on the stand to-day. He reaffirmed his former testimony of the admissions of the accused. He said Clawson talked to him about his evidence, and expressed doubt about the accuracy of the language. He said he had no doubt that he told Clawson that he didn't give a —; that he would tell the truth. The testimony of the defense was mainly impeaching the witnesses of the prosecution. After it was through the lawyers said the case was far stronger than before the defense offered any testimony. The jury finally disagreed.

October 20th.—The Belgian Liberals were generally successful in the municipal elections Sunday. They urge a dissolution of Parliament, now controlled by the Clericals. The latter are not disposed to surrender their advantage.

A Chinese pamphlet against Europeans has been published in Hong Kong. It asserts that the Europeans are not human beings at all, but wild animals descended from monkeys. They worship neither the heavens nor the earth. They do not honor their parents nor ancients. They come into China pretending to preach a religion which they do not practice themselves, and forcibly introduce vice and crime into that country.

It is reported that the Chinese have made an attack on Thai Ngyen, in Upper Tonquin, and been repulsed with heavy loss. Gen. Briere de l'Isle telegraphs from Hai Phong, under date to-day, that large masses of the enemy appeared in the Red River region the 13th inst, and made an attack on Tugen Kwang. They were defeated with great loss.

It is reported that the Chinese are fleeing from

Shanghi in fear that the city will be bombarded by the French. A dispatch has been received at the Chinese Embassy at Berlin, confirming the statement that the Chinese under Lin Mingschuan defeated 1,800 French at Tamsui the 15th inst. The French operations there were frustrated by torpedoes.

Further reinforcements are going from Constantinople to Yemen, in West Arabia, where the revolt against the Turkish Government still continues.

October 21st.—In the French Chamber of Deputies yesterday M. Louriquis placed upon the table an amendment to the Cattle Customs bill, which proposes to fix a duty of five francs per 100 kilograms on foreign corn. The amendment also proposes that the municipal authorities in the provinces be empowered to fix the price of bread and meat. The increase of the municipal budget by 3,500,000 francs for the assistance of the poor shows clearly that destitution is extending in Paris.

The High Commissioner of Canada has obtained assurances that England will confirm the commercial treaty between the Dominion and Spain. If this treaty is concluded negotiations will be commenced to include Cuba and Porto Rico in the terms of the treaty.

Chinese troops continue to pour into Tonquin. Great uneasiness is felt in Paris on this account. The Cabinet is divided as to what measures should be adopted to provide reinforcements. Gen. Camponon, Minister of War, declines to mobilize the corps d'armé without the authority of the Chambers. Chinese advices state a French corvet has been exchanging shots with the Tai-Wan forts on the west coast of Formosa. The corvet subjects all approaching steamers to search. Gen. de l'Isle has not asked for reinforcements for Tonquin. If they are needed they will be drawn from the army in Africa, without mobilizing the corps d'armé.

Gen. de l'Isle advises the Government that an effective force of 20,000 is necessary to continue offensive operations and repel invasion in Tonquin. *Figaro* says the plan of the campaign of Gen. de l'Isle, as presented to the Government, provides for the formation of two columns of 10,000 men each. The first column is to oppose the coming of Chinese from Kwang-Si. The base of operations of this column will be Phulang, and its objective points Bacle and Lang-Sou. The second column is to operate against the Chinese from Yun-Nan, having Hong-Hoa as a base and Lao-Koi and Caobang as objective points.

The *Times'* Hong Kong dispatch says: Official notification was made to-day to the Powers that the French have blockaded the Formosan coast.

During the last twenty-four hours there were ninety-six fresh cases of cholera in Italy and forty-five deaths. Quarantine against Spain has been discontinued.

The famous Contentin butter of Normandy, which sells in Paris at \$1.25 per pound, is stated to be very pure, says the *Philadelphia Record*. The cows are brushed and kept very clean, the udders are carefully washed and dried, and the attendants and milkers keep themselves clean. The milk is doubly strained and set in a cool and neat room, and extra care is exercised in skimming it, while the churning is conducted on the best principles regarding temperature, and throughout the whole operation—from the milk-

ing to the delivery to the customer—the most rigid rule of observance is cleanliness. No odors are allowed to come in contact with the milk at any time, and even the food and water of the cows are carefully inspected.

Oct. 22.—Great excitement prevails in Belgium over the collisions between the Clericals and Liberals. Riots have been frequent.

George Otto Trevelyan has resigned his position as Chief Secretary for Ireland. Henry Campbell Bannerman, member of Parliament for Stirling, has been appointed his successor.

The police of St. Petersburg, Russia, seized a secret press the 19th inst. They discovered documents with the press which showed arrangements were being perfected to make an attempt on the Czar's life. There have been many arrests. The court-martial in the case of the prisoners who took part in the anti-Jewish riots at Kunarvin in June has sentenced eleven to periods varying from twelve to twenty years at hard labor for man-slaughter; twenty-seven to periods varying from one to three years for robbery; and sixteen to shorter periods. One prisoner was banished to Siberia, and eleven were acquitted.

During the last twenty-four hours twenty-three fresh cases of cholera and four deaths occurred at Naples. There were two deaths at Genoa. During the last twenty-four hours there were 110 fresh cases of cholera and thirty-one deaths throughout Italy.

The United States census for 1880 shows that there were then 886,659 white males of 21 years and upward who could not write, out of a total 11,343,005; and 2,149,900 colored males of 21 years old and upward who could not write, out of a total of 2,937,235.

FIRES—STORMS—ACCIDENTS.

October 17th.—At noon Wednesday a fire broke out in the hold of the steamer Nevada of the Guion Line, from New York for Queenstown. By the exertions of the crew, aided by the passengers, the fire was subdued, though not quite extinguished. A portion of the cargo had to be thrown overboard. The steamer arrived at Queensrown to-day and shipped a fresh crew, the old one being quite exhausted. The fire resulted from spontaneous combustion. One of the officers was disabled. Some of the sailors were seriously injured. Loss by fire at Montague, Mich., \$100,000. The fire was incendiary. Minneapolis, Minn., \$8,000. Near Ann Arbor, Mich., woolen mills, \$45,000.

The forest-fires in Atlantic County, New Jersey, are raging with unabated fury. Much valuable timber has been destroyed. Wednesday the fire swept with resistless fury through nine miles of woodland in two hours, but fortunately burned away from inhabited places. The smoke was almost suffocating last night. Among the losses reported are \$15,000 by the Atlantic Cranberry Company, 275 acres of their bog being burned over. The Lake cranberry bog is also burned.

October 18th.—Loss by fire at Edgefield, S. C., \$100,000. Morris, Ill., \$10,000. Cochran, Ga., \$25,000. Barnsville, Ga., four fifths of the business part of the town, \$175,000. Chicago, Ill., \$1,450. New Haven, Conn., \$20,000. Easton, Pa., incendiary, \$18,000. New York City, \$37,000.

An express-train on the Louisville, New Albany & Chicago Railroad was wrecked near Greencastle, Ind., early this morning. All the

cars and the engine were burned. The accident was caused by a switch being misplaced by some miscreant. The passengers were badly scared and bruised. Some of the train-hands were seriously hurt, none fatally. The damage is placed at \$75,000.

An express-train on the Boston & Albany Road was wrecked near Kinderhook, N. Y., Friday night. Rails were placed across the track at this point, and the train was moving at the rate of forty miles per hour at the time of the accident. The engineer and fireman were badly injured, and three other train hands sustained injuries. The damage is estimated at \$30,000. A reward of \$1,000 has been offered for the discovery of the train-wreckers.

October 19th.—A fire which broke out in Plymouth street, Brooklyn, N. Y., destroyed property worth \$100,000.

Forest fires broke out today back of Tawas City and to the north of East Tawas, Mich., at head of Tawas Lake, and are spreading rapidly. Everything is dry. The flames are driven by a furious gale. The winds today and yesterday fanned the forest fires in New Jersey. Last night six fires could be seen from Waterford, on the Camden & Atlantic Railroad, and the people of that village were nearly smoked out. Hundreds of men are fighting the flames. Fires are burning in Prince George County, extending a short distance from this city to Disputanta, on the Norfolk & Western Railroad. Loss by fire at Minneapolis, Minn., \$2,000. Logansport, Ind., \$7,000. Mackinaw, Ill., \$5,000. Long Island City, L. I., \$20,000. Farmville, Va., \$10,000.

Near Exeter, Pa., Saturday afternoon, an engine ran into a train, killing one man, and injuring several others.

October 20th.—At West Carthage, N. Y., two hundred houses were destroyed by fire. Loss by fire at New York City, \$100,000. In the Hocking Valley, Ohio, four mines are on fire, and burning fiercely. Loss by fire at Chicago, Ill., \$10,000. Huron, Dak., \$2,500.

Heavy rains are reported in Jamaica. The rainfall the evening of the 7th was six and three-quarters inches. Railway bridges were flooded to a depth of two feet. Telegraphic communication was interrupted throughout the island. A vessel arrived reported that it passed a large quantity of trees and vegetable matter, evidently washed from off the different West India Islands through the heavy rains. By the explosion of a thrashing machine boiler, near Crookston, Minn., five men were killed.

Oct. 21.—A German theatre and seventy-six shops were destroyed by fire here. The damage is estimated at 3,000,000 rubles. The fire at Carthage, N. Y., Monday, destroyed \$500,000 worth of property. Loss by fire at Pawtucket, R. I., \$100,000. Grand Marais, Mich., a hotel, one man perished in the flames. Chicago, Ill., \$1,000. Winamac, Ind., \$4,000. Atlanta, Ga., \$15,000. Belfield, Va., \$10,000.

FINANCIAL AND CROP REPORTS.

There were 192 business failures in the United States and twenty-six in Canada during the week ending October 17, against an aggregate of 220 the previous week. Failures were numerous in Texas and the South generally.

The terrible and universal depression of trade in England, threatens to drive every other question into the background. Things have gone so far that the newspapers have now sent special

correspondents to the distressed towns in the north of England, and they fill their journals with tales of dreadful destitution caused by the almost complete standstill of the shipbuilding trade. The other trades of the country are making the same complaints. No mine is worked at full time. Wheat-growers declare that the crop does not pay for the wages, to say nothing of rent. The tea merchants assert that each pound sold wholesale brings a penny less than was given at the China port; and so on. Under these circumstances the cry for a return to protection was inevitable, and the tory leaders are seriously flirting with the question. Churchill has, of course, gone further than any body else, and has provoked the decorous *Spectator* to the remark that he is the one real demagogue in England, and that he is capable, if he can so charm the masses, to vote down not only the Ten Commandments, but the multiplication table. The distress at shipbuilding centers in the north is increasing. Trade on the Tyne and adjacent districts, is paralyzed. Forty ocean steamers are lying idle in the docks at Sunderland, most of the shipyards being closed. Public subscriptions are making for laborers out of employment.

The attempt of the New England branch of the Baltimore & Ohio Telegraph Company to get the right of way for its poles on the railroad land already occupied by the Western Union Company is resisted by the latter on the ground of its contracts with the railroads, which give it the right exclusively to place poles by the side of their tracks. But in Texas, where the same question has been contested by the same companies, the courts have permitted the Baltimore & Ohio, as is told in our dispatches, to put its poles on the lands of the Texas Pacific, which, with the telegraph line already in operation, is controlled by Mr. Gould. In consequence of this decision the Baltimore & Ohio is pressing forward the work of construction to a connection with all the important points. The decisions of the Texas courts appear to rest on the statutes of Texas, which are peculiarly favorable to telegraph competition.

The balance of the miners in the Ohio Central and Buckeye Creek regions have struck for an advance in the rate of mining to 80 cents per ton. These include the mines of W. P. Rend, the Sandy Creek Coal Company, and the Columbus & Eastern Railway Company. The operators have refused to accede to the demand, and the miners will not resume work to-morrow morning. This action will cut off the heavy contributions from the Ohio Central which have been made to the striking miners in the Hocking Valley.

The Enterprise Factory, shut down six weeks, commences to run on full time to-morrow. The Augusta and King Mills are running on full time. The wages have been reduced 25 per cent. The three mills employ 1,800 hands. The Sibley Mill, which employs 600 hands, is putting in additional machinery. The Algernon Mill is also running. Some other small mills, shut down for several weeks, will soon commence running at reduced wages.

The clearing-house receipts of the leading cities of the United States last week show a decrease as compared with the corresponding week of last year of 36.5 per cent. The decrease in New York is 43.6 per cent. In Chicago the decrease has been 14.5 per cent.

The *Mark Lane Express* in its weekly review of the English corn trade says: "The weather last week was fine and warm. English wheat was in little demand, except for fine parcels. Sales of the week were 73,412 quarters at 32s. 4d., against 65,388 quarters at 42s. 6d., for the corresponding week last year. Trade in foreign wheat was completely demoralized. Waterside stocks and visible supply are increasing. Business in cargoes off coast is unchanged. There were five arrivals. Three cargoes were sold, three were withdrawn, and one remained. Sixteen cargoes are now due. Flour is neglected. Maize is scarce and firm. Barley is very dull. Old oats are 3s. 6d. dearer. New foreign 'oat's are weaker.

The excitement on the London, Eng., Stock Exchange, Oct. 20., over American and Canadian securities amounted to a small panic. The depression at the opening was so marked and sudden that even consols as well as English railway shares showed a sympathetic weakness. The fall in the latter is, however, attributed by some large dealers to the recent successes of American manufacturers of steel rails, who have secured favorable contracts in Canada and elsewhere, notwithstanding the sharp competition of English producers. In this connection the contract of the Canadian Pacific Railway Company with a Pennsylvania firm is prominently mentioned.

The cotton-mills at Fall River, Mass., shut down October 20. It is reported that 10,000 people are out of employment there.

Crawshaw Brothers, extensive iron manufacturers of Merthyr-Tydvil, Wales have failed. Other disasters in the same trade in Great Britain are anticipated. The business situation generally is alarming.

The exports of manufactured goods and product from the port of New York last week were \$6,403,000, against \$5,651,000 for the previous week.

Chicago elevators contained October 19th, 5,052,450 bushels of wheat, 3,335,982 bushels of corn, 579,298 bushels of oats, 164,207 bushels of rye, and 136,165 bushels of barley. Total 9,268,102 bushels of all kinds of grain, against 10,633,828 bushels a year ago. During last week our stock increased 849,822 bushels, including an increase of 719,413 bushels of wheat and a decrease of 174,428 bushels of corn. For the same date the Secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canada as 32,594,691 bushels of wheat, 6,339,487 bushels of corn, 4,124,666 bushels of oats, 809,490 bushels of rye, and 1,423,658 bushels of barley. These figures are larger than a week ago by 2,480,651 in wheat and smaller by 410,985 in corn.

There was an oil panic at Pittsburg, Pa., last week, and several operators failed.

A servant's portion in the millennium, and final salvation in the celestial glory, though it be the least that all true believers are privileged to, yet such will surpass all, even the greatest now.

Therefore it is worth while for all baptized believers in Christ to make it a daily rule to practice meekness and humility; for it is a safeguard to insure a portion with the redeemed in the life to come.

If we are only willing to try, to trust, and to pray; to seek, and to ask, for what we most need, we can obtain supernatural aid, and thus endure, to conquer evil, to eternal gain.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

SECRECY.

MR. EDITOR.—I am not a little surprised at the contents of "Secret Combinations" in *Herald* of September 13th. I think there has been a great deal of "over-shooting" done by many on that question. The secret combinations denounced by Book of Mormon writers, were of a thieving, murderous kind, established for that avowed purpose. They were not really beneficiary orders. They disturbed the peace, violated law by destroying property, life, &c. All these things were what God denounced, and had his servants proclaim against. It can not be shown that Masonry, Odd Fellowship, Knights of Pythias, Ancient Order of United Workmen, Independent Order of Good Templars, or other societies fostered under the laws of our common country, are of any such character as Gadianon's, or any of his clique. The Socialists, Nihilists, and Communists, come nearer the Book of Mormon named "secret orders" by far, than any others extant. The church can not make herself a judge of what she is ignorant of. She proclaims against polygamy, because it is in open violation of the laws of the land, destructive of the moral and social status of society, and an intruder into the marital relationship of the sexes. Masonry, &c., is not so. With all good feeling toward the writers, I must say the tone of the article savors strongly of the inquisitorial inclemency of Catholicism in her vile onslaughts on Masonry for the past six hundred years. Read of the torture of P. C. Bliss, in 1868, in Paraguay, with many others, "under the pretext that they were plotting against the government."

During the reign of King Philip IV, Grand Master, de Molai, and Guy, the Preceptor, were taken under guard to the place of execution, and de Molai addressed the assemblage prophetically, as follows:—"France will remember our last moments. We die innocent. The decree that condemns us is an unjust decree; but in heaven there is an august tribunal, to which the weak never appeal in vain. To that tribunal within forty days, I summon the Roman Pontiff. Oh! Philip, my King, I pardon thee in vain, for thy life is condemned at the tribunal of God. Within a year I await thee." The Grand Master's prophecy was fulfilled. Very soon a sickness seized the Pope, and he died, and in a year Philip died after a painful and lingering illness.

I quote the above to show that the accusations made in the article named, are but the dying echoes resounding from the walls of the vast chamber of Time of voices past! We can not afford to fan the flames of inquisition fires; the fumes from the smoldering embers of suspicion and

darkened enmity are distasteful. If the lives of the vast majority of the members of any society are debased and injurious to public interest; destructive of morals, and such be the practice of the theory or theories entertained, then may the society be looked upon as resting on wrong principles, and worthy just condemnation—but not otherwise!

There are persons belonging to all societies, that may do wrong, but to charge such wrong upon the body, or as an outgrowth of principles not vile, is unfair. It seems strange that any one should be identified with any society, and receive of its benefits, and know they were not made bad members of society in general, and then turn from it and denounce it, and proclaim against it as terrible, a "wickedness," "down-right wickedness," "profound foolishness." There are many of our brethren belonging to the various beneficiary secret orders; and they are good citizens, loyal members of the church. God has called them to responsible positions in the church, and they minister acceptably. Does the Lord know anything about the principles of the orders? Let me give an item from the archives of Masonry. From *Antiquities of Free Masonry*, P. 173, on secrecy, I quote:

"Of all arts which Masons profess, the art of secrecy particularly distinguishes them. * * The best writers have declared it to be an art of inestimable value; and that it is agreeable to the Deity himself may be easily conceived, from the glorious example which he gives in concealing from mankind the secrets of his providence. The wisest of men can not penetrate into the arcana of heaven, nor can they divine to-day what to-morrow may bring forth."

On the design and genius of Free Masonry, P. 8, Dis. 1, we read:

"Inasmuch as Masonry is professed in those nations which have not yet been converted to the Christian faith, and as it enkindles benevolence, and excites virtue so accordant with the genius of the gospel, it may eventually have no inconsiderable tendency towards introducing and propagating among them that most glorious system of revealed truth."

The anti-article said that Christ was antagonized, let us see; on p. 126, on Faith, Hope and Charity, we read:

"Faith is a firm and sincere assent to the fundamental truths of religion, the being of God, the divinity of Christ, the Savior and Judge of mankind, a state of future rewards and punishments, and the means and conditions of avoiding the one and securing the other. This faith, as the true basis of all religion is the first incentive to holiness; and through its medium, we are justified, accepted and finally received."

Page 55, vol. 4, ch. 4, we read:

"Religion was the only foundation on which our order could be securely placed; for no institution can be firm or permanent which is not supported by the favor and protection of the Deity. Everything merely human must inevitably decay and crumble before the devouring hand of Time. But the word of God, and everything founded on that basis shall never fail. * * The great and prominent truth to be illustrated in these views of ancient Masonry is, that religion, or the genuine worship of God, was the chief object of masonic practice in the primitive ages of the world. And this may be deduced from the existence of pure masonry at the present day. * * Had it been instituted solely to exalt human wisdom, or promote human greatness, it would have been as a flitting sunbeam."

The Lord has "secrets" as we read in

Amos 3: 7, "He revealeth his secret unto his servants the prophets." That the Lord is careful to whom he reveals them, and that everybody is not informed of them, we read: Ps. 25: 14. "The secret of the Lord is with them that fear him; and he will show them his covenant." Jesus said to the man he healed, "See thou tell no man." Again, "Father, I thank thee that thou hast hid these things from the wise, and revealed them unto babes." "Unto you is given to know the mysteries of the kingdom." Kept secret from others you perceive. "It is not meet to cast your pearls before swine," or those who would illy use your benefits and privileges. "His secret is with the righteous."

Of Adam I quote, p. 56:

"Adam was yet living, and his authority was sufficient to restrain the race over which he possessed the supreme government, as king, priest, and prophet, from those rash and violent deeds, which, after his death, deformed the face of nature."

Masonic writings claim Enoch as one of the masons of early times, and among other things about him we read as follows, in speakig of the degeneracy of mankind:

"Enoch exhorted them (the people) to turn from their unrighteous ways, and imitate the purity of their forefathers. He therefore called a special assembly of masons in whom he could confide, and in the presence of Adam, Seth, Jared his father, and Methusaleh his son, he enumerated the accumulating wickedness of man, and the enormous evils which were desolating the earth; * * * it was here that Adam communicated that terrible prophecy, that all mankind, except a few just persons, should so far swerve from their allegiance to God, as to cause the destruction of all created things by water and fire." —page 57.

Here is something of prophecy found in the archives of Masonry, found nowhere else save a similarity of expression in Inspired Translation of the Bible. Gen. 6: 29; 4: 10.

Concerning prayer, masonry teaches: "Prayer is a duty of such paramount importance, as to involve consequences the most awful and tremendous: if rightly performed, it conveys a blessing; if wholly neglected it elicits a curse."

It should be borne in mind that the good, or the evil of a thing does not lie in it being a thing of *secrecy*. The war made against the prevailing beneficiary societies, seems to be from the fact of their having secrets! Secrecy to the "orders" is a barrier against imposture, and infringement on others' rights and privileges extended by the "orders" to their respective members. I have given the above quotations to show that Masonry embraces the expressions of good thought, and contains in its archives important items of doctrine and prophecy. As benevolent institutions, the prevailing orderly, and law abiding societies are well known. Their kindness to the afflicted, distressed, sick and dying; their vigils, and their aid are well known, and oftentime in example surpasses the acts of some professed Christians toward the respective members of their religious societies. Of course, I believe that true Christian principle exemplified is not excelled any where. I believe no code contains purer moral injunctions than those enjoined by Christianity proper. That

Christian profession should excite the practice of the highest virtues of which human nature is susceptible. That honesty, sobriety, charity, etc., all belong to Christianity, and are not to be denied all codes for benevolent, charitable or humane purposes. These beneficiary orders are of course earthly; but not of vile intention, nor prejudicial motive. They may not open the "pearly gates," unlock the doors of heaven, nor rattle the chains of hell; but that burning brows and aching hearts have been stroked and soothed; hard times at home relieved; vigils kept with sick and dying can not be denied them.

Mistake not where to place your denunciations, and upon whom you pronounce your anathemas. Let them come upon the communist, who seeks to level all human interests to his avaricious principles. Upon the nihilist of Russia; the socialist of Germany, who seek to dethrone rulers, depose loyalty, make insurrections, etc., all these are "secret orders, for murder, theft, anarchy;" such were those of Book of Mormon times; and any one that can't see both the distinction and the difference must be short-sighted. To denounce the others is but shooting peas at Gibraltar, the impression is made mostly on the peas!

J. FRANK McDOWELL.

LIFE AND DEATH.

WHAT was the state, or condition of man, after the transgression? He was in a dying state having become subject to death, like the germinating grain, only fit to be cast from the bin to dissolution, in order to the production and preservation of life in the earth. If the seed of life which is in the grain begins to germinate in order to multiply, decay and dissolution inevitably follow. The decay of the live grain takes place in consequence of absorption from the germ of life in the first, in order to the growth of the second. Subdivision in any thing tends to weakness, and weakness to dissolution. So if the germ of life in the original had not been multiplied, (or rather divided), death would not have ensued. But the greater the division, the shorter the natural life upon the earth. The decrease is large, from nine hundred and sixty nine, to less than one hundred years. "Dying thou shalt die," (marginal reading of King James' translation), "Death passed upon all, for that all have sinned."—Paul. It passed upon all that sinned unto death. Sin is transgression, is death when it is finished. But some remained innocent of the great transgression, did not die spiritually, (in sin), neither temporally. Hence, there being no cause for separation and dissolution, they were gathered home to the garner without either. The life of Adam did not cease the very day that he partook of the fruit; but he afterward received commandments of God, and obeyed them. He multiplied his seed, replenished the earth with his body, and returned to dust. When the seeds of life were sown, the seeds of death were sown also. And as there was a degeneration, so there were the generations following. The man was shut out of Eden, degeneration ensued,

and the generations alienated and estranged away from God in transgression,—the separation becoming more and more widespread, until we hear one praying, "Cleanse thou me from *secret faults*, keep back thy servant from presumptuous sins. *Then shall I be innocent from the great transgression.*" And another, whose vision had been opened to see a time when the transgression would be finished, when that dying state would be complete, is informed, (Dan. 9: 24), that "Seventy weeks are determined upon thy people, and upon thy Holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." And finally the Most Holy makes his appearance to this people—the transgression is finished. He finds them dead in spirit, in trespass and sin. Says to them, "Except the days be shortened, no flesh could be saved. But for the elect's sake, the days shall be shortened." And now, having appeared to them in the express image and likeness of the Father, in his loving and merciful Spirit among them. He did the will of the Father, and as he said, it was his meat and drink so to do. We therefore understand, that it was his will also, and that he and the Father are one in these particulars. It follows, that out of those whom his forerunner was "preparing" or "making ready" for the approaching kingdom, he chooses certain twelve; makes known to them his will, makes them executors of it; but seals it up, tells them that they shall tell it to no man, till he is risen from the dead—that they shall be witnesses for him in Jerusalem, &c. That "thus it is written, and thus it behooved Christ to suffer, and to rise from the dead, and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." These and many other things pertaining to his approaching kingdom he taught them daily, even minutely how to deal with an offending member, and promises them the Holy Spirit, and that it shall bring all things to their remembrance, even whatsoever he had said to them. But the time for them to tell these things, and the time of their receiving the Spirit to aid them in so doing was yet in the future. We find from the history found in Matthew, Mark, Luke and John, that he taught them much privately, and in parables when the multitude was present, relative to the mysteries of the approaching kingdom. And He gives a reason that to them it is given to know the mysteries of the kingdom but to the world it is not. The fundamental principles of the message called gospel, that were to remain with them a secret for a time, and then to be published to all the world, for obedience of faith, were as simple then as they are now; viz, faith in the death of the Son of God for our sins, and in his burial and resurrection for our justification. Paul, who tells us that he received the gospel, not through man, neither by man, says that it is the "power of God to salvation to every one that believeth." This is not saying that God's power is the

gospel; but that the gospel is his *salvation power*. It is that which begets, or stimulates the believer of it to, action. Certainly it is the power of God unto salvation to the believer of it, but not so to those who believe it not; in other words Paul might have as truly said—this system, as we present it, is God's only lawful means of saving men; for so it was, but in no sense, is God's power the gospel. But we will further inquire what it is. For having learned that it was God's power to save with, and that he received it, not by man, does not tell us what it is. He tells us that his message was "to the Greeks foolishness, to the Jews a stumbling block, but to them who were saved, the *power* of God and the *wisdom* of God." Experience brings knowledge. This was certainly the gospel, that was all this to them. He says, "We preach Christ crucified," &c. How does this agree with that which moved Paul to accept of salvation. When he heard the voice he said, "Who art thou Lord?" And the voice answered, "I am Jesus, whom thou persecutest." From this he is convinced that Jesus was the Christ. It is enough, and he is not disobedient to the heavenly message. It is not strange then, that he says he received it not from man. This is simple, but plain, and is the same in substance that the twelve were commanded, "See thou tell it to no man, till the Son of Man be raised from the dead." Jesus had just told them of that which would take place at Jerusalem; how he must suffer; and that he would rise from the dead the third day.

This gospel, or good news of a coming seed was that which stimulated Abraham, and moved him to action in the promise, "I will raise up kings unto you, I will raise up a Lord unto you. He shall save his people from their sins"—"shall bless all nations." This was prophetic gospel, in that it was in the future, was to come, and only the promise of a Redeemer; while the preaching of the gospel in fact, includes the death, burial and resurrection, and the things connected for obedience in proof of our faith. The death, burial and resurrection, are calculated to bring life and immortality to light, and we are told, that such were brought to light through the gospel. They preached through Jesus the resurrection. Paul determined to know nothing but Christ and him crucified. This is the good news, glad tidings, the gospel. Paul says so—"Moreover brethren, I declare unto you the gospel, wherein you stand, by which also you are saved, if you keep in memory what I preach unto you; for I delivered unto you first of all, that which I also received myself, how that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures." This is the same story in its simplicity. But is there not more than just a belief of these things, connected with the new covenant? Yes, the law of adoption into it stands: 1. In facts to be believed. 2. In commands to be obeyed. 3. In promises to be received. A man can not obey facts, but he can believe facts, obey commands, and receive promises.

Hence Paul says, "I thank God, that you were the servants of sin, but have obeyed from the heart that form of doctrine first delivered you; being then made free from sin, you become the servants of righteousness." He has told us what he delivered unto them, first of all, and they have obeyed the form of that doctrine; viz., died to sin, were buried in water, and rose in the likeness of Christ's resurrection. Notwithstanding we have seen that there were those, in the age or state which tended unto death, that knew something of a coming Redeemer; yet we have not a hint from Genesis to Revelation, that the New Covenant, with its terms of reconciliation, was ever published prior to the death of the testator, prior to its publication by the twelve executors of the will. But when Jesus, the Shiloh came, "the scepter, (priesthood, power), soon departed from Judah." There was a change of the law, change of the priesthood, and a change of the covenant. Christ "was the end of the (old) law, to them that believed" that he was the promised seed; for "the law was" added because of transgression, [only] till the seed should come to whom the promise was made." He came not to destroy the law, but to fulfill it. He took it out of the way, nailing it to the cross. See Matt. 5: 17-20; Acts 15: 24-29; Eph. 2: 15; Col. 2: 14; Heb. 7: 12; Rom. 8: 1, 2; Gal. 3: 24, 25; 5: 1-18; 10: 1-10; Rom. 7: 6.

After this special messenger (John) and those who labored with him, had done the work of preparing, or making ready a people for the Lord to make a kingdom out of; after Jesus had chosen twelve men, and committed unto them his will, or terms of reconciliation; after he had fulfilled the law, and through suffering took it out of the way, after, as it is said, "through suffering he was made perfect, and became the author of eternal redemption to all them that obey him," it was thus that he became king; for while he was yet on the earth, journeying toward Jerusalem with his disciples, and for the reason that they were nearing Jerusalem, and thought that the kingdom of God would suddenly appear, he therefore spake unto them a parable of a certain nobleman journeying into a far country, to receive for himself a kingdom; thus giving them to understand, that he must do this before the kingdom would appear. So he went away to receive these rights; and when he had so done, he sent upon his disciples the Spirit baptism, in fulfillment of the promise through John, that he would thus do; and of which he taught that no one could enter the kingdom without it; and in agreement with Paul, relative to their being translated into the kingdom by his Spirit. "For by one spirit are you all baptized into one body." Thus they became united into an organized body, with the twelve in the lead, holding the terms of reconciliation, endowed with power of the Spirit, beseeching men in Christ's stead to become reconciled to God. And thus they found the inheritance that had been looked for, and inquired after, even hundreds of years prior to this; of whom it is said, "they died in faith, not

having received the promise." The apostle says "It was not to them, but to us who have received the gospel, preached (not in Abraham's or John's day) but with the Holy Ghost, sent down from heaven." After they had thus been translated, or baptized into an organized body or kingdom, they then had authority to go to all nations according to promised terms in the new covenant; but not so prior to this. It is perceivable now how a little remnant (see 2 Kings 20: 30, 31) of the house of Judah, would take root downward, and bear fruit upwards, and go out of Jerusalem in righteousness." Or, in other words, how a little stone would be cut out of a mountain without hands, being poured from the heavens. Now as the world was dead spiritually, life and immortality were brought to light, and offered to them on the conditions, that as they had degenerated, they must be regenerated. As they were broken off, they could have access to a system of religion—meaning to bind back or fast. As by the transgression and fall of one, and hence the loss of the estate, so by the obedience and exaltation of one, provisions are made to regain it, by adhering to the requirements of the will. By being "begotten by the word of truth," and being "born again, not of blood, nor of the will of man; but by the word or will of God, which liveth and abideth forever;" viz: the divine or spiritual nature of Christ, as was so declared by his resurrection, and witnessed by the executors of his will, who were eye witnesses in the matter. (See Isa. 28: 16; Rom. 15: 20; 1 Cor. 3: 10-12; Eph. 2: 20; 2 Tim. 2: 19; Heb. 11: 10; Rev. 21: 14; Acts 4: 11). This stone spoken of in Isaiah 28: 16: "Behold I lay in Zion for a foundation, a stone, a tried stone, a corner stone, a sure foundation; he that believeth on him shall not make haste," is the same that Paul refers to—says, "This is the stone which you builders rejected [addressing the Jews] which has become the head of the corner." Paul was endeavoring to build other lively stones upon this divine stone. He says, "Other foundation can no man lay, save that which is laid, which is Jesus Christ." It is this divinity upon which our hope of a resurrection to immortality rests securely. Who is there that would attempt building upon any other? Surely he may be "likened unto a foolish man, building his house upon the sand." But on the other hand, he that is wisely builded upon the stone which was so vindicated, may rest secure, in that he has *the hope*, "which is an anchor to the soul, both sure and steadfast, for it reaches to that within the veil, whither the forerunner hath entered for us." This stone is the strength of the whole building. The motive or moving power of God for the salvation of his fallen creatures. It is the prime essence of the gospel. And he who is stimulated, or moved, by any other power, does not come to Christ, does not put him on; and hence does not bear his fruit. It is evident to my mind, that this stone was cut out of that mountain-like house of Israel; and that it was done by the Spirit being poured from the heavens, and hence is said to be "cut

out without hands." And it being understood that it was by the power of the Spirit-baptism, that this translating from the powers of darkness into the kingdom of God's dear Son was to be done, this being taught by John, Jesus, and afterwards testified of by Paul, we can see, that as this stone began to roll from the mountain, or make preparations to go out, it began to gather to it in fulfillment of the prophecy, that when the Shiloh would come, unto him shall the gathering of the people be. Even before it left the mountain there were some clinging to it, in fulfillment of the prophecy, that "yet a little remnant of the house of Judah should take root downward, and bear fruit upward; and go out of Jerusalem in righteousness." And also in fulfillment of the prophecy of Jeremiah (Jer. 18: 1-6) that "God would make another vessel out of the same clay of that old marred vessel," or house of Israel. Paul says there is a remnant to this day, according to the election of grace—that God had not cast away his people whom he foreknew, (or knew before); for he says, "I also am an Israelite of the seed of Abraham, of the tribe of Benjamin."

Yes, when those whom John, Jesus, the twelve and the seventy had prepared, were gathered together, according to commandment, they received the Spirit baptism, and were thus translated (by the Spirit without hands) into the new organization. Hence it was, that Zechariah (Luke 1) prophesied and said, "Blessed be the Lord God of Israel, who hath visited and redeemed his people; and hath raised up a *horn* of salvation *in the house* of his servant David." And hence Jesus said to that people who were of the House of Israel, "the Kingdom of God is within you." For the material of the new vessel was *in and a part of* that mountain, or Kingdom of Israel, according to Jeremiah, Zechariah, Paul and others. I believe with Paul, that the potter had power over the clay of the same lump; and that he did make another vessel to honor him, though the first had dishonored him.

Finally, it is thus, we have the *fullness of time*, (an age full), when God sent forth his Son, made under the law, to redeem them that were under the law. Who was the Shiloh, the Shepherd, the Foundation Stone, cut out of the mountain; the one like unto Moses, who was the end of the law, (Eph. 2: 15; Cor. 2: 14; Heb. 7: 18), of the covenant of a seed, speaking in the last days of that age, (Heb. 1: 2), and in the end of that age, or world (King James' Translation), took away sin by the sacrifice of himself. (Heb. 9: 25, 26). Who was the Lamb of God to take away the sins of the world, the first born from the dead, to bring life and immortality to light; who through suffering was made perfect, and became the author of eternal redemption, the High Priest over his own house. The head of the body, the church. Who introduced and became the foundation of a new age, dispensation or world, having previously taught them that the end of all things was at hand; "Behold, old things are done away, and all things become new;" and

illustrates by an old garment and a new garment; by an old bottle and a new bottle; and after having become the testator of the will or new covenant, established it through his executors, upon better promises. A law of life, perfect in its application for the cleansing from sin, and the saving from its consequences. And thus he effected a new creation, of new creatures, by a new and living way, with new life, under the new covenant, of the new kingdom, in the new age, dispensation or world. Thus he fills the place of a second Adam, so that what was lost in the first, may be regained in the second.

May the God of peace help each one belonging to the new vessel, to carefully study his word, with an honest heart and a free mind, and thus honor him is the prayer of your brother in the hope of the gospel,

J. V. L. SHERWOOD.

IS THE ORDINANCE OF BAPTISM OF DIVINE APPOINTMENT.—No. 2.

BY ELDER CHARLES DERRY.

LET us now consider the fourth question. *Is baptism essential to salvation.* Webster gives as the secondary meaning of the word essential, "Important in the highest sense; indispensable to the attainment of an object." The grand object of Christ's life here, his teaching, death and resurrection, was to give salvation to man. This was the grand purpose for which God sent his Son into the world, "That the world through him might have everlasting life." We have seen that Jesus declares he "came to do the will of his Father." From this we learn that Jesus is carrying out the purpose determined by his Father. Hence, human salvation is the design and purpose of God. As nothing can be done without means, either by God or man, so means had to be adopted in order to accomplish this greatly to be desired result. We cheerfully recognize the great fact that Jesus is the grand personal means by which salvation is given; but we also recognize another fact, that he acted for us according to the plan devised in the bosom of the Father—"Lo, I come (in the volume of the book it is written of me), to do thy will, O God."—Heb. 10:7. Man in the beginning, was a free, intelligent being, capable of receiving a law and acting upon it, or of rejecting it. His will was unfettered. He stood in all the dignity of manhood; and as long as he chose to listen to his Creator's voice, he was entitled to his favor; but when he rejected that voice, and thereby yielded to the persuasions of another, he forfeited his right to the favors of God, and became the slave of the evil one, whom he chose to obey; and the consequences of his voluntary disobedience rested upon him. He had chosen the way of sin, and death had claim upon him; for "death came by sin." Since "sin is the transgression of law," and as it must be an intelligent, voluntary act that constitutes sin, it follows that the sin by which death entered into the world, was an intelligent, voluntary act of our first parents. And

every sin that has been committed from that hour, has been of that nature; for it is evident that if man had not possessed the power to keep or break the law, there could have been no breakage. In fact, without this power the creature would not have been a man, but a thing; for the term man, implies intellectual power as well as physical conformation. The whole word of God establishes the fact, that sin always was, and will be, as long as it continues, voluntary on the part of the transgressor. Hence, if man is to be delivered from its consequences it must be in part by a voluntary act on his part; viz: a voluntary forsaking of sin, which of necessity implies a voluntary obedience to God's laws, whatever they may be. The nature of sin, and its hold upon humanity is such that it would be impossible for God to save that man from the consequences of his sins, who continues in sin. To do so, he would have to destroy man's agency, rob him of his intellectual powers, and reduce him to a mere machine, not a man, but a thing without any power to act only as acted upon. This God has never proposed to do. He does not propose to reign over a kingdom of slaves; but of free, intelligent beings. Hence it is said of Jesus, "He shall save his people from their sins." It is nowhere said, He will save his people *in* their sins. This same Jesus was the Great Teacher, "The Messenger of the New Covenant," (Mal. 3); "The Mediator of the New Covenant," (Heb. 12:24).

In every covenant there are conditions; for a covenant is an agreement between two parties. And it was part of the office-work of Jesus to declare this covenant embracing these conditions, these terms upon which salvation was to be obtained; and, as we have seen, he solemnly assures us—"My doctrine is not mine but his that sent me." "The Father which sent me, he gave me commandment what I should say." It will be proper therefore for us to enquire into the character of this divine being who devised the plan of our redemption. As he is the greatest of all beings, and as the lesser can not comprehend the greater without help from him, it follows that he must be the revealer of his own character. *He has given us* a revelation of himself, and that revelation is in our hands. In this he is declared as being the embodiment of all wisdom, all knowledge, all truth, goodness, power, justice, and love. And, to cap the climax, he is declared as being unchangeable. Hence there is no fear of his character being anything else than as he now stands revealed in his word. Can it be supposed for one moment, that such a being would devise and reveal a plan for the salvation of humanity, containing in it commandments, ordinances, or promises, that did not pertain to our salvation, or that was not essential to that object? If in possession of infinite wisdom and knowledge, he would certainly comprehend all the circumstances of our condition. He would understand what would be just and what unjust. There could be no danger of, and no cause for any mistake. Infinite wisdom

sees the end from the beginning; therefore his plan would be like himself, perfect, every part adapted to the great end in view—nothing lacking and none too much. His infinite justice would be as much in favor of the creature as of the creator. Justice exists, not for one party alone, but alike for all. Hence he could impose nothing upon mankind that was unjust. Love, like justice, is universal in its yearnings; it exists not for self, but for universal good. His nature being love, whatever he may devise will be, must be, for the greatest good of those for whose benefit it is devised. If this were not so, his plans would contradict his own character, as revealed in his word, he would not be God; for God is not only the embodiment of all power, but of every other excellence with which intelligence can be clothed,—everything that can render him lovable, adorable, and worthy of all honor from the lowest and highest intelligences alike.

Would it not be an insult to our common sense, to tell us that such a glorious being would give useless ordinances, and commandments that were of no binding force? But how much greater an insult it would be to the infinitely wise and just God, to charge him with having revealed a code of laws for the government of man, professedly intended to save him if he obeyed them, and those laws and ordinances, not binding upon man—not essential for his salvation! Again: Jesus was confessedly sent of God to make known to man the terms by which mankind are to be saved. Would he, the Son, "The brightness of his Father's glory," "The express image of his person," have left the realms of glory, taken upon him our nature in order to illustrate the beauty and power of the covenant he came to reveal, if that covenant, or any part of it was useless, and had no relation to our eternal welfare—was not necessary—was non-essential? Would he who loved the world so as to give himself a ransom for the same, tantalize that world, already sunk in woe, with providing vain and empty things—ordinances and laws of no value? Yet if the ordinances of the gospel, or any part of them are non-essential, he has done this. He has perplexed and confused the human mind, and opened the breach for the deadliest strife and confusion to enter. Can this be possible? yet it must be if the general cry from the pulpit is correct, that baptism is non-essential. Thank God, "we have not so learned Christ." Like his divine Father, he is too wise to err, and too good to be unkind. "He spake as never man spake." "He was without guile." "Deceit was not found in his mouth." Is it essential for us to enter into the kingdom of God? Is there any salvation outside of it? Can we become children of God without being born of God? Can we have inheritance with them if we are "bastards and not sons?" Do you ask How can we be born again? Jesus answers: "Verily, verily I say unto thee, except a man be born of water and of the Spirit he can not enter into the Kingdom of God." Is there any

ambiguity in this language? Bear in mind, He is declaring his Father's commandments, and he assures us, "I know that this commandment is life everlasting."—John 12: 50. Did he not also authorize his disciples to go and preach the gospel, telling them, "He that believeth and is baptized shall be saved?"—Mark 16: 16. Is it not evident from this, that baptism is connected with our salvation? and that it could not be if it was "non-essential?" Bear in mind, that Christ had lived, taught and illustrated the beauty and power of the gospel,—had been crucified, and is now risen from the dead, and is now conferring upon his disciples the solemn and all-important charge, to preach the gospel that he had already taught them. Can he be trifling when he says, "He that believeth and is baptized shall be saved." If he is not, baptism is essential to our salvation. If it is not, then his words only tend to confuse. This latter you dare not admit? then accept his terms, and receive the proffered grace.

There can be no question but that the apostles understood his teaching, and the nature of their commission. Let us follow them. Here they are on the day of Pentecost—the Holy Ghost rests upon them—their very souls are filled with its divine influence! surely, they will speak the words of God, for the "Holy Ghost will guide them into all truth," "Bring all things to their remembrance whatsoever he hath said unto them." Three thousand souls are convicted of sin; they see their danger; they have heard of Jesus, his office, his life, his love, his work of redemption; and that "God hath made him both Lord and Christ."

"Men and brethren, what shall we do?" is the heart broken cry. What a momentous question! Who shall answer? No time for idle words! vain traditions; man-made creeds or human ordinances; no non-essential commands or precepts are in order now. Surely, they will not be mocked. A right answer will be given. Listen! The Holy Ghost is speaking through Peter. No mistake will now be made!

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

Is it essential that your sins should be forgiven? Can you have that forgiveness in any way but in accordance with God's Covenant? Was not this his covenant, devised in heaven, declared by Jesus, testified of by the Holy Ghost, preached by the apostles, and obeyed by all the Saints of God, and sealed by the Holy Spirit of promise? Can you safely reject it?

Yonder is Saul on his way to Damascus, to persecute the Saints. A light shines round about him from the heavens; he is stricken down; he hears a voice! and now he inquires,—"What wilt thou have me to do Lord?" "Go into the city and it shall be told thee what thou must do."—Acts 9: 1-6. A vision appears to Ananias, a man clothed with authority to administer gospel ordinances. He is told that Saul prayeth. The man of God obeys the summons, finds Saul in deep

distress, and commands him to "arise and be baptized and wash away his sins, calling on the name of the Lord." This is what he must do to have his sins "washed away;" Ananias and Peter agree with respect to this ordinance, and its essentiality. Both teach the same thing. See Acts 9th and 22d chapter.

There is a very pious man named Cornelius, pouring out his soul before the Lord. His prayer is heard. An angel from the courts of glory comes and tells him to send for Peter; "He shall tell thee what thou oughtest to do." Peter is commanded in vision to visit this man, he obeys, hears the story of Cornelius, preaches Jesus to him, when, lo! the Holy Ghost descends upon Cornelius and his household. Peter was astonished; but he remembered his mission—remembered the word of the Lord—and commanded them to be baptized in the name of the Lord Jesus. Why all this if baptism was non-essential? Why trouble about baptism, seeing they had received the Holy Ghost? Professors today tell us, that all that is wanted is the baptism of the Holy Ghost. But here are persons that already have it, and yet are commanded to be baptized in the name of the Lord Jesus. See Acts 10th and 11th chapters. Was Peter trifling with these persons? yet if baptism was non-essential he must have been. Ah no! Peter remembered that the Lord had said, "Except a man be born of water and of the Spirit, he can not enter into the Kingdom of God." These persons were only born of the Spirit, and the fiat of the eternal had gone forth, and Peter must declare the whole counsel of God. Men in this day claim to have the Holy Spirit, but they deny the birth of water. "Holy Men of God wrote and spake as they were moved upon by the Holy Ghost." God does not contradict himself. "The Father, Son, and Holy Ghost agree, says John. "There are three that bear witness in earth, The Spirit, the water, and the blood: and these agree in one."—1st John 5. If these persons were born of the Spirit, it would teach them the necessity of being born of water. For "the Spirit, the water, and the blood, agree in one." The Father, Son, and Holy Ghost, are in harmony with the Spirit, the water and the blood. Hence, if any person is born of the Spirit of God, he must be in harmony with the word of God—must teach and practice the things of God as he has been pleased to reveal them. The fact that professors deny the plain word of God, is evidence that they have not the Spirit of God. "He that saith, I know God, and keepeth not his commandments, is a liar, and the truth is not in him."—1 John 2: 4. From this we learn that it is impossible to know God unless we keep his commandments; and as that knowledge can only come by the Holy Ghost, (1 Cor. 12), it is evident that instruction is only given to such as do the will of the Father. Hence, those who deny the baptism of water can not be in possession of that glorious guide. Moreover, the Holy Spirit is given as the "seal of adoption."—Rom. 8: 14-17; Eph. 1st 13: 14; but as

those men deny the only law of adoption that God has given, it can not be that they have received the Spirit, the seal, and earnest, of the adoption of the sons of God. The Holy Ghost dwelleth not in unholy temples, and those who have not been adopted into the Kingdom of God, are yet in their sins. Again: Jesus commanded his apostles to administer the ordinance of baptism, in the most solemn and reverent manner. "In the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28: 19. The names of Deity are holy, and God has forbidden any vain, or irreverent use of them. There is a halo of sanctity around them that must not be profaned; for God will not hold him guiltless that taketh his name in vain." If he intends his name to be revered by his creatures, he certainly will not dishonor it himself—but if the ordinance of baptism may be obeyed or disobeyed, just as man pleases, without a penalty being incurred, then the name of the three sacred persons of the Trinity have been lent to a vain thing; a thing which has not the merit even of being useful; but a void, useless, empty form; an incumbrance which benefits none. Such a course is contrary to the nature and character of God. His self-respect would forbid it. It would belie his character, destroy his claim to infinite wisdom, and make him appear in the eye of reason as a trifler, a tantalizer, instead of the all-glorious God. The Legislature that spent its time in making laws that had no meaning, no binding force, and no relation to the welfare of those to be governed, would be hooted down,—despised as an effete, useless body. Shall we say that God is less wise than man? Yet, if he has given to us any laws or ordinances that may be broken with impunity, or that have not the power to bless the obedient, he would be less wise than man. The very fact that the all-wise God has not only lent his glorious name to the ordinance of baptism, but has commanded that it shall be administered in that name, is undeniable evidence of its sacredness, and also of its absolute necessity to the salvation of man. "Thou shalt not take the name of the Lord thy God in vain." "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."—Mark 16. "Jesus became the author of eternal salvation to all them that obey him."—Heb. 5: 9. Salvation is promised to none else. The true believer accepts all his teachings, his ordinances, and his promises; and makes the latter his own by obedience to the former. Faith and works always agree. "As a man thinketh, so is he." A true, saving faith, embraces all that God has given. A false faith picks and culls such laws and ordinances as appear pleasing, and expects eternal life without submitting, as Jesus did. He was obedient in all things." Persons having false faith study to avoid all the duties they can, while the true believer is ever enquiring with Saul, "Lord, what wilt thou have me to do?" To conclude this topic, if adoption into the Kingdom of God, as shown by Jesus, remission of sins as de-

clared by Peter, eternal salvation as promised by Jesus, and confirmed by the Holy Ghost through Paul, in John 3d, Acts 2d, Heb. 5th, and many other places; if these are the promised results of being "born of water, and of the Spirit," who shall dare to say that baptism is non-essential, "Surely, the strength of Israel can not lie." And as he has declared that baptism is for these purposes, his promise of salvation will be fulfilled to the obedient, while "He that believeth not shall be damned."

To be continued.

Conference Minutes.

KEWANEE DISTRICT.

Conference convened in the Saints' Chapel in Kewanee, Illinois, September 13th, 1884; I. B. Larew president, J. L. Terry clerk.

Branch Reports.—Kewanee, no change. Millersburg 45; 1 baptized. Buffalo Prairie 76; 2 baptized. Henderson Grove 45; 9 baptized, 2 received by vote on evidence of membership in the old organization, 2 removed by letter. Elders M. T. Short, H. C. Bronson, Robert Holt, John Chisnall, J. D. Jones, C. A. Hall, J. W. Terry, reported in person.

On motion Bro. C. A. Hall was silenced from further labor in the ministry until he receives a license from the District Conference.

Resolved, That no person, being a member of the church and of this district, shall be permitted to bring any charge or charges against another that have been standing for one year or more to the knowledge of the one making such charge without complaint having been made to the Teacher of the branch to which he belongs.

I. B. Larew was sustained as District President for one year, and J. L. Terry as District Clerk for one year.

Bishop's Agent's Report.—Money received since last report, \$103.63; paid out, \$80; leaving a balance of \$23.63.

Saints met for prayer and testimony at night. Sunday forenoon, preaching by I. B. Larew; in the afternoon met for sacrament. In the evening, preaching by Elder M. T. Short.

Adjourned to meet in Millersburg, Illinois, the second Saturday and Sunday in December, 1884.

NORTHERN ILLINOIS DISTRICT.

Conference was held at Mission Branch, La Salle county, Illinois, October 4th, 5th, 1884. Bro. John S. Patterson was chosen president and W. Vickery secretary.

Branch Reports.—Mission 112, 1 baptized; Streator report referred to the presidents of the mission and district; Braidwood referred back for correction. Plano 181, 6 baptized, 2 removed by letter, 1 died. Bro. Patterson reported the Sandwich Branch as not being in a very good condition; Amboy intended to reorganize and get in working order; Marengo only 4 members, trying to do the best they can; Pecatonica only 4 or 5 members; Burlington, reorganized, one ordination; Janesville, few in number and scattered, meetings once in a while; Piper City, no meetings, only as an Elder comes; Leland reported by Bro. Oden Jacobs, 6 members, meetings only once in a while.

Bro. J. S. Patterson reported his labors as dis-

trict president: has baptized one, assisted to confirm three others, and preached at funeral of Sr. Wilsey. Elders W. Vickery, (baptized 2), Thomas Hougas, (baptized 1). Oden Jacobs Bishop's Agent, reported having received \$40, and paid out \$20, balance on hand \$20.

On motion Bro. John S. Patterson was chosen president of the district for the next four months and W. Vickery district secretary for the same time. On motion Bro. Patterson was requested to help Bro. Keir to set Braidwood Branch in order.

Resolved that when this conference adjourn it do so to meet at Plano, Illinois, on Saturday and Sunday nearest full moon, February 28th, 1885. On Saturday evening preaching by Bro. Thomas Hougas on the gospel of the kingdom. Sunday morning one child was blessed, after which W. Vickery occupied the stand. Fellowship meeting in the afternoon, presided over by Bro. Patterson, sacrament administered and a good time was enjoyed. In the evening preaching by Bro. Patterson, on future rewards and punishments.

CENTRAL NEBRASKA DISTRICT.

Conference convened at Clear Water, Neb., September 27th and 28th, 1884. J. B. Williams, president *pro tem.*, R. H. Wight secretary. There were delegates present from Clear Water, Glenalpine and Cedar Creek Branches. The following officials reported.—Seventy G. S. Hyde, Elders Levi Gamet, H. J. Hudson, O. A. Richey, by letter; J. B. Williams, B. Kester, O. F. Beebe, G. W. Payton, Wm. N. Williams, R. H. Wight in person; Priests C. H. Derry, J. W. Smith, J. H. Smith, Martin Cain; Teacher A. Hollenbeck, W. H. Blalock in person; J. Shepherd by letter; Deacon John Holland.

Branch reports.—Clear Water 67; Cedar Creek and Columbus no change; Glenalpine 18 members. The delegate representative system was rescinded. Preaching Sunday forenoon by B. Kester; in the afternoon by G. S. Hyde; prayer and testimony meeting in the evening. Adjourned to meet at Columbus, Neb., Saturday and Sunday, 27th and 28th of December, 1884.

NODAWAY DISTRICT.

Conference convened at the Liberty Schoolhouse, Nodaway county, Missouri, August 2d and 3d, 1884, Elder William Hawkins, presiding; Elder William Woodhead clerk, *pro tem.* After singing and prayer, the president gave some general instructions on the object of these meetings.

Branch Reports.—Platte 73, 2 received, 2 removed, 1 expelled. Ross Grove 24. The president stated that in consequence of removals the Oregon Branch had become disorganized. The following Elders reported.—Andrew Jacobson, G. W. Walters, Wm. Woodhead, Wm. Powel, Ole Madison, R. K. Ross, Mads Winters and Wm. Hawkins; Priests: Peter Rasmussen and Andrew Jensen; Teachers: Jacob Nelsen and Christopher Nelsen. R. K. Ross, the Bishop's Agent, reported having received since appointment \$30; on hand \$30.

Resolved, That the president of this mission be invited to labor some in this district; and that the president of the district notify him of our wishes.

The following brethren accepted appointments: Ole Madison and Wm. Powell, to labor together; James Thomas and Andrew Jensen together,

they to labor in and about the Eureka Branch; R. K. Ross and Peter Rasmussen together, to labor in the Platte Branch. All other Elders and Priests to labor where opportunities offer.

Joseph Flory was sustained as the district book agent; R. K. Ross as the Bishop's Agent; Wm. Hawkins as president of the district until next conference; Joseph Flory as district clerk. The general authorities of the church were sustained by unanimous vote.

Resolved, That when we adjourn we do so to meet at Ross Grove, Holt county, Missouri, on the 29th of November, 1884, at 10:30 a. m.

The meetings on Sunday were well attended, and a good feeling prevailed. Preaching by Elders Wm. Powell and Wm. Hawkins.

ALABAMA DISTRICT.

Conference convened at the Pleasant Hill Branch, Bulter Co., Ala., on 4th and 5th of October, 1884; met at 10 a. m., W. J. Booker, president of district in chair. Report of Pleasant Hill Branch:—present numerical strength 72; including 3 Elders, 2 Priests, 2 Teachers, 2 added by baptism since last report.

The following Elders reported.—A. J. Odom, G. R. Scogum (baptized two), John F. McPhearson, J. G. Vickery, G. T. Chute (held a discussion with a Disciple minister, in Monroe Co., Ala.), W. J. Booker had preached in the different branches of the district.

Report of Priests.—Thomas Vickery, Thomas Minion. Teachers.—J. M. Pickins, Wm. S. McPhearson. Bishop's Agent J. G. Vickery, reported on hand \$5. G. T. Chute was requested to reply to certain articles in Greenville *Advocate*. A. J. Odom, G. R. Scogin, J. G. Vickery were appointed an Elders' Court to meet at Bro. John Patrick's on Friday 3 p. m., Jan 23d, 1885, Monroe Co., Alabama.

Resolved, That if it is possible for Elder G. T. Chute to take the field at an early date, that we sustain him by our faith, prayers and means. The General Authorities were sustained, also local. Brethren George Montague, in charge South Eastern Mission, and E. W. Cato and F. P. Scarcliff, his associates, were sustained.

Preaching at early candle lighting by G. R. Scogin; Sunday morning at 11 a. m., by F. P. Scarcliff, after which a basket dinner was served on the ground. All were invited to partake. A pleasant season was enjoyed; after which preaching was again had by Elder G. T. Chute. At night a testimony meeting was had; many faithful testimonies were borne. Conference adjourned to meet at the New Hope Branch, near Midway, Monroe Co., Ala., on the 24th and 25th of January, 1885, at 10 a. m.

UTAH DISTRICT.

Conference met in Mission Chapel, Salt Lake City, Utah, October 6th, 1884, and organized by calling R. J. Anthony to the chair, appointing E. Barrows secretary.

Reports of Branches.—Salt Lake Mission Branch 76 members; 1 First Presidency, 1 Seventy, 6 Elders, 4 Priests, 1 Teacher, 1 Deacon. Lehi City 48 members, 3 Elders, 1 Priest. Richfield 26 members, 23 Elders, 1 Priest, 1 Deacon. Elsinore 17 members, 1 Priest, 1 Teacher. Heber City 19 members, 3 Elders, 1 Teacher, 1 Deacon.

The resignation of E. C. Brand was read and accepted as their district president. His written

report since April Conference accepted; had traveled 1337 miles; preached 69 times in Utah and Idaho; had baptized 18 and confirmed 17 persons, blessed 6 children and administered to the sick when called upon. The following officials reported in person: Elders R. Warnock (baptized 11, S. L. M. Branch); Wm. Aird, James Goff, James Mariott, E. Barrows, John Brown, L. Ekmark (baptized 3); Priests: J. F. Weston, H. B. Sterrett; Teacher Curtis.

Ann Townsend was reinstated in the Reorganized Church in full fellowship. A charge, preferred by E. C. Brand, late district president, against George E. Ward, living in Colorado, was placed in the hands of the district president.

R. J. Anthony was elected president of Utah District. W. W. Blair and R. Warnock were elected delegates from Utah District to the next General Conference to be held at Independence, Missouri.

Resolved, That it is the sense of this conference that W. W. Blair, retiring president of the Rocky Mountain Mission, and E. C. Brand, retiring president of the Utah District, both labored to the extent of their ability, and that great good resulted from their ministerial labors. That the elders in this mission labor under the direction of the president of the mission. That we sustain all of the general authorities of the church in righteousness. That we sustain R. J. Anthony president of the Rocky Mountain Mission and of the Utah District; also E. Barrows district secretary, and R. Warnock district recorder; and, That R. Warnock be continued and sustained Bishop's Agent of the Rocky Mountain Mission. That all the branches of this mission send in full reports, early, before April Conference, to the district recorder. That, when we adjourn this conference it be to meet in April next, subject to the call of the district president.

Preaching at 7:30 p. m., by R. J. Anthony.

CENTRAL CALIFORNIA DISTRICT.

Conference met at the Live Oak School-house, with San Benito Branch, October 4th, 1884; vice president J. M. Range in the chair. After introductory remarks by the chairman and R. Smith, the conference resolved itself into a committee of the whole.

Official Reports.—J. M. Range, John Carmichael, J. H. Lawn, Daniel Brown and R. Smith reported. Priest, I. F. Kingsbury, reported; Teacher R. Smith reported, Bishop's Agent D. Brown reported having received as tithings, \$24.85, during last six months. On hand at commencement of term, \$70.50; making total of tithings, \$95.35.

Branch Reports.—Watsonville Branch, last report 43 members, present number 35, including 1 Elder, 2 Priests, 2 Teachers; since last report 5 removed by letter, 3 expelled. Jefferson, San Benito, and Long Valley branches not reported.

Committee to organize Hollister Branch orally reported no branch organized; report accepted and committee discharged. Resolution of last conference in reference to organizing members residing north of Bird Creek and south of Hunter's Hill into a branch reconsidered, and Bro. D. Brown authorized to circulate in the district a petition asking for funds to liquidate debt against Saints' Chapel at Watsonville—provided Bro. G. Adams deed said property to the church.

Resolved, That when this conference adjourn it do so to meet at the call of the president of

district, with Watsonville Branch. That we sustain all the constituted authorities of the church in righteousness. That all the elders of this district preach, as much as their circumstances will permit, under the supervision of the president of the district. That we sustain Bro. Daniel Brown as Bishop's Agent, and Bro. I. F. Kingsbury as secretary of the district. That we tender Bro. Carmichael our thanks for past services. That Bro. J. M. Ranger be elected president, with privilege of choosing his counselor. That we endorse Bro. Daniel Brown as such counselor.

Preaching Saturday evening by Bro. R. Smith; Sunday at 10 a. m. by J. H. Lawn. Sacrament meeting 2:30 p. m., in care of D. Brown and R. Smith; evening preaching by J. M. Range.

Miscellaneous.

NAUVOO AND STRING PRAIRIE.

*To those of like precious faith throughout the Nauvoo and String Prairie district greeting:—*Your humble servant was duly selected by a respectable majority, at our last conference, to take the presidency of this district. I felt a delicacy in the new charge; because there are numbers that have age and experience in advance of myself; and, hence, other things being equal, they would be more suitable for the position. My membership is elsewhere, and more, my office and calling are not to preside, but rather to preach the gospel. The church at large might feel like I ought to take a broader range over my appointed field, and prepare to report accordingly. I would observe however, that a dozen or a score of live elders might work advantageously, in this section, to a good advantage. I beg of the eldership, hold your ground, and push out and make new openings. Please do not wait for an angel to say go here or there, but march forth to any point of the compass, and cry repentance to this untoward generation. Radiate around quite a distance, for a divinely inspired instructor is not regarded fairly at home. Space gives enchantment to view, and a new utensil does good work. Many of you are more familiar with the needs and demands of the work than a comparative stranger like me; therefore do not let the golden opportunities go to waste all unoccupied. The sheathed sword will rest and decay in an old military armory, but the field of conquest will burnish, temper and preserve the martial instrument. Let an ardent zeal nerve your arm for battles of life; and let the broad sword of truth leap from the scabbard of inactivity, and flash terror into the hearts of hypocrites. As divine wrestlers, the meekness and gentleness of Christ should not only stimulate you to a healthy action, but to sit in judgment over a well equipped mind. Private experiences will do well enough in social worship, but the speaker should judiciously remain in the back ground while preaching Christ and him crucified, as the hope of bright glory.

What I have seen and felt is a personal affair, and while a relation of blessings would cheer a confiding saint, it would hardly convert the incorrigible sinner; for "The law is perfect converting the soul." Priestly jealousies whenever and wherever indulged in, are a cruel clog to progress. It is the enemy of righteousness, the

murderer of hope, the engenderer of dark and bitter strife, the bane of life and the adversary's right bower. Its first cousin is a busy backbiter with a tattling tongue. The above named evils are few and rare in this district; but a spoon full of turpentine would spoil a barrel of sugar, howbeit, it might cure a boil. Confidential whispers cure nothing; while evil surmising is the industrious negative of heaven's ordained order, saintly peace, Christ-like charity, and, in short, every good and perfect gift. I battle single handed with the tide of evil so far as a constant laborer is concerned. The local laborers are surely acting well their part, in and around their homes; but I wish to see the work broaden and deepen, as also to gain new and permanent footing. This can be effected by a long, strong, united pull.

Let every son and daughter of faithful Abraham feel his individual responsibility; and may they act in perfect keeping with these pious emotions, and then the cause of Zion will move.

I have been here three Sundays and am constrained to remain over the coming one. In addition to Sabbath services I have spoken in the evenings of the weeks; and while the audiences might have been larger, the attention and interest are all we could well ask. Four have already passed through the flood of regeneration and others are near the door. Ill feelings have fled away; and trivial difficulties have been adjusted—in the main. Bro. J. R. Lambert or B. V. Springer or any other representative man that can and will preach all the while, will be welcomed in our midst. In conclusion let me beg of the local talent to be up and a-doing. In the gospel of love and peace, I remain your co-laborer for Christ's cause,

M. T. SHORT

KEOKUK, IOWA, Oct. 16th, 1884.

WESTERN MAINE DISTRICT.

The conference of the Western Maine District will be held November 29th and 30th, 1884, with the Green's Landing Branch.

W. G. PERT, *District President.*

SIGLER'S PULLMAN CAR EXCURSION.

On December 9th, 1884, a grand excursion will leave Chicago for the City of Mexico, California, and Honolulu, via the Chicago, Burlington & Quincy Railroad. Round trip tickets, good for six months from date, will be sold at the following low rates: Chicago to City of Mexico and return, \$117.00; Chicago to San Francisco and return, \$117.00; San Francisco to Honolulu and return, \$110.00. Special rates from points between Chicago and Kansas City. For tickets, rates and general information, address,

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No. 54 Clark St., Chicago.

MITE SOCIETY.

Report of the Coldwater Dorcas Sewing Society, for the year ending September 26th, 1884.

The sisters of the Coldwater, Michigan, Branch of the Church of Jesus Christ of Latter Day Saints, met September 26th, 1883, and organized a Sewing and Mite Society, to be known as The Coldwater Dorcas Sewing Society. Sr. Ann E. Corless was chosen president, Sr. Charlotte Whaley vice president, Sr. Ellen N. Kelley secretary. April 24th, Sr. Kelley resigned her office as secretary and Sr. Altha L. Stroh was chosen

to fill vacancy. The object of this society is to cultivate social relations among its members, and by industry and economy create a fund to aid in furnishing a church, when built; and in case a church should not be built, said accumulated fund shall be used in support of the gospel in the way that may be determined by a majority vote of the Society.

Labor performed: quilted 14 quilts, made 4 men's shirts, sewed 34 pounds of carpet rags. Work for Society.—Pieced 3 quilts, and quilted 2; made and embroidered 1 pair pillow shams, and 1 sheet sham; made 3 1/2 yards of carpeting. Mites received, \$16.57. Money received for labor and sales \$18.05. Paid out \$10.27. Cash on hand \$24.35. On hand 23 1/2 yards carpeting and one quilt. Average attendance 10.

ALTA L. STROH, *Secretary.*

MARRIED.

LACEY—HOGABOOM.—At Burlington, Iowa, September 23d, 1884, Mr. Palemon Lacey and Sr. Emma A. Hogaboom. The ceremony was performed by Elder H. A. Stebbins. Their friends all wish them the happiness that they so well merit.

WILLETTTS—DAVIS.—At Lucas, Iowa, October 16th, 1884, by Elder H. A. Stebbins, Mr. William Willetts and Sr. Margaret A. Davis, daughter of Sr. Elizabeth R. Davis, formerly of Nortonville, California. The house was filled to overflowing with their friends from Lucas and Cleveland, and presents and congratulations were many.

DIED.

TRUMAN.—At Lucas, Iowa, September 27th, 1884, of cholera infantum, Thomas, child of John and Jane Truman, and grandchild of Thomas Loach, aged 1 year, 6 months and 23 days. The funeral sermon was preached by Elder H. A. Stebbins.

SMITH.—At St. Louis, Missouri, August 16th, 1884, Mary, daughter of Bro. and Sr. John G. Smith; aged 5 years. Of such is the kingdom of heaven. Funeral service by Elder Noah N. Cooke.

ELLIOT.—At St. Louis, Missouri, September 6th, 1884, Blanche, daughter of Bro. George and Hattie Elliot; aged 5 months 14 days. Suffer them to come unto me, (Christ). Service by N. N. Cooke.

MORRELL.—At Streator, Illinois, July 28th, 1884, of cholera infantum, Hattie, twin daughter of Bro. and Sr. Morrell; born June 9th, 1883. Funeral services by Elder Jacob Stanley.

MORRELL.—Also at Streator, October 14th, 1884, of malarial fever, Robert, son of Bro. and Sr. Morrell; born at Fullerton, Kentucky, May 17th, 1864; aged 20 years and 4 months. He was beloved by all who knew him. Funeral services by Elder John S. Patterson; a very large audience in attendance.

GRIFFITH.—At Marshalltown, Marshall Co., Iowa, September 4th, 1884, of jaundice, Sr. Mary Ann, relict of Hiram Griffith deceased. Sister Griffith was born in the city of Albany, New York, May 6th, 1813. She was an old time Saint, and was taken into the Reorganization on her former baptism, September 7th, 1879. She leaves one son and four daughters; her only regret was leaving her children behind.

DODSON.—At Council Bluffs, Iowa, on May 15th, 1884, Charles Worrell, son of Bro. D. K. and Sr. E. C. Dodson, of Council Bluffs, aged nine years. Charles was beloved for that exhibi-

tion of sympathy for, and respects to, parents, which many, further advanced in years than he fail to show; which makes the grief created by his loss more acute; which grief is more intolerable from the fact of his death being caused by one of those unlooked for, and almost unaccountable accidents, viz: He was precipitated from a wagon, loaded with fence posts, which his father was hauling a distance from home. He was carried to his mother so bruised through some posts falling on him, that she could hardly recognize her boy, who, but a few hours before, she saw bounding from the house, the very picture of health. J. C.

We find ourselves extremely weak and naturally sinful; but if we can please the Lord by making a good selection of principle to prayerfully practice on, as day follows on day, we can steer our barks safely, keep them in the channel, and have heavenly breezes to aid us up the stream against adverse winds and flowing tides, to anchor by and by in the harbor of rest, to land in peace on the blissful shore "over there."

Whatsoever is wise is also profitable.

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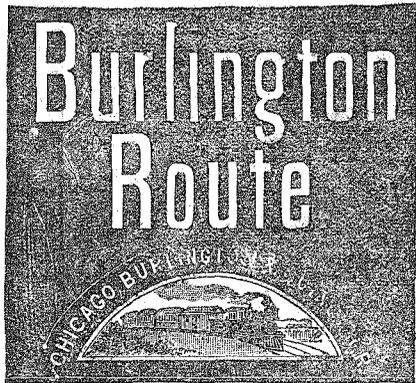
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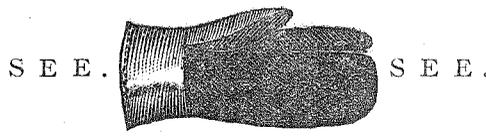
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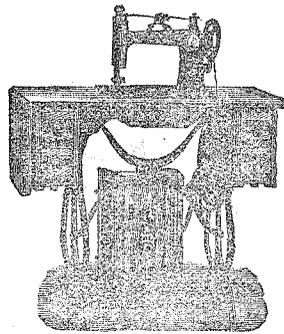
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TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.
I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.

Very respectfully, N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.

Yours in bonds, J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love, GEO. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.
JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.

Your brother in Christ, O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.
JOHNS & ORDWAY: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.

Yours in bonds, WM. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884.
Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.

Yours, V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883.
MESSRS. JOHNS & ORDWAY: Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,

W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.
Bro. JOHNS & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expense, so I will not have to call on the church for help, and I am getting along very well.

Yours in gospel bonds, E. W. CATO, SEN.

Bro. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

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JOHNS & ORDWAY.

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JOSEPH SMITH - EDITOR.
Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed Joseph Smith, box 82, Lamoni, Decatur Co., Iowa.

THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 600.

Lamoni, Iowa, November 8th, 1884.

No. 45.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Nov. 8th, 1884.

EXTRACTS FROM LETTERS.

Bro. Joseph Gilbert of Omaha, Nebraska, has recently returned from a visit to England, his native land. He sums up the apparent condition of affairs there in this fashion:

The mission in England is good and bids fair to continue so. Branches are good, take one with the other, London might be better. Manchester District is on the increase, if I may be a judge. Sheffield, I believe is doing honest, simple gospel work; also Leeds. I may add the English Mission has done good work. Bro. Thomas Taylor still holds his own, expresses himself that he would like to have the burden lighter; all generally speak well of him. There are men there that can represent the work; the young men are not behind by any means. I have listened to some fine discourses from some of the young Elders. Let it go along and gather up as it travels; plenty to be done there yet."

Bro. W. T. Craig writing from Mill Creek, Chickasaw Nation, Indian Territory, October 17th says:

I can not do without the *Herald*. It is all the preacher we have. There are a few isms here, but that is no food for me. Religion is at a low ebb. If any of the Elders are passing through these parts, I would like them to call on me. Ever praying for the redemption of Zion, I remain yours in the one faith.

The *Alvord Messenger*, published at Alvord, Wise county, Texas, in its issue for August 15th notices the *HERALD* thus:

"We have for several weeks past been in weekly receipt of *The Saints' Herald*, a neatly published and ably edited journal issued in the advocacy of the Book of Mormon and the Church of the Latter Day Saints. It hails from the town of Lamoni, Decatur county, Iowa, and reminds us that we taught the young idea how to shoot in that immediate vicinity several years ago. We don't know whether any of these same "ideas" ever shot in the direction of Mormonism or not. Joe Smith, Sr., lives at Lamoni and edits this journal, which we will praise for its neatness and chasteness, though we do not indorse its doctrine."

Not knowing who the "ideas" hereabouts are that the Editor taught "how to shoot," we can not say whether any of them ever "shot in the direction of Mor-

monism" or not, but as there are over five hundred of the people who publish the *HERALD* in and around Lamoni, many of whom have united from among the settlers there, it is possible that some of them may have sat under birchen rule of "ye editor" of the *Alvord Messenger* in times gone by. We thank the *Messenger* for its kindly praise.

EDITORIAL ITEMS.

The foundation of a meeting house thirty-six by sixty feet in size is laid in Stewartville, DeKalb county, Missouri. It is expected to cost two thousand dollars, without seats.

Bro. E. M. Beach wishes that an Elder may visit them, post office address, Aztec New Mexico.

The Chicago, Burlington and Quincy Railway proposes an Excursion to the West, an advertisement of which appears elsewhere. Those of the readers of the *HERALD* who may wish to make the trip with comfort and cheaply, will do well to avail themselves of this opportunity. The road is reliable and its officers courteous.

QUESTIONS AND ANSWERS.

Ques.—Is it proper to give the bread and wine to children under eight years old, when partaking of the Lord's Supper?

Ans.—No, children are not baptized believers; nor do they "discern the Lord's body."

Q.—Is it right for the Priest and Teacher to visit the Saints on Sunday?

A.—Yes, if they wish to.

By mistake the following addition to the Reunion minutes were left out when the others were inserted. We add with pleasure:

On separate motions thanks were voted: To Bro. Henry Garner for the use of the ground; to the committee of arrangements for their labors; to the brethren who acted as a police force, and to the presiding officer and secretary of the meeting.

As before noted the last five days were clear and bright, and the closing Sunday was all that could be desired, the air being warm and delightrul for out-of-door services. From the neighboring villages and the surrounding country there was a large gathering of people and five hundred and sixty-five vehicles of all kinds are said to have been counted that day. About one hundred and fifty tents were erected during the camp meeting. From two thousand to three thousand people were on the ground on the closing day, probably not over twenty-five hundred, though as is

usually the case some overestimated by guessing at it that there were more than there were. The situation of the camp could not have been better, being high and dry, even a heavy rain not affecting it except for the time being.

The large number baptized, fifty persons, was an agreeable surprise to every one, and the unanimous verdict was that these meetings are productive of great good and should be continued. It was announced that those from the Wheeler's Grove region had decided also to hold a camp meeting at that place some time in September, 1885, the time, place and particulars of which will be made known through the *HERALD* hereafter.

By the time this issue of the *HERALD* reaches its patrons, the questions at issue between the political parties in the Presidential campaign, will have been decided at the polls for the ensuing four years. In the heat of the canvass, Saints who differ from their fellow Saints as to the policies to be pursued for the good of the country, locally and the nation, will do well to remember that provocation given in discussion and retorts in retaliation, should alike be forgiven, and forgotten.

The field of politics is so wide, its store of subjects so varied, its claims upon attention so diverse and so multiplied; those subjects so strangely enlarged or diminished in importance, and interest therein intensified or abated by location, circumstance, training and personal bias that it can not be said that wisdom in her highest attractiveness has her seat with any one party, or attends in the footsteps of any man in either of the parties. The wisest politicians know but little of the whole field, and scarcely know thoroughly any one branch of the most important and absorbing subjects held in dispute.

That Saints should differ on political topics is thought by some to be very strange; nor is this feeling that it is strange, confined to those of one view, but is had by those of the several schools of political ethics. Did these agree in toto upon the more important questions of spiritual thought and life and the means to attain unto happiness and glory, there would be far more reason to deplore disagreement upon the questions of governmental policy; because being in unity upon the one would tend to perfect unity in the other. Divergencies of thought among men of like faith are not dangerous, either to those who hold them, or to others; provided that those who thus differ have such a degree of grace that neither quarreling, nor bitterness of feeling results.

It may be said that there can be no such

differences without bitterness of feeling. That one is as sure as the other. That men who differ must know whether they are right, or wrong; and if wrong, and they know that they are wrong and they then persist in that wrong, they are not honest in heart; and only the honest in heart shall see God. To this the reply may be: differences in judgment do not rise from dishonest hearts, as a rule. Goodness of heart and uprightness of purpose are not incompatible with error in judgment, in spiritual things; and hence should not be in things political. Nor do men always know whether they are right or wrong. Human faculties can not always discern between error and truth; and in matters where such wide extremes in opinion as to what are good measures and what bad in a nation's polity are possible with patriotism, as in the United States, no one should expect perfectness from human counsels.

The divine injunction, "be ye wise as serpents, yet harmless as doves," better rendered "be ye wise servants, yet harmless as doves," makes many things possible for the Saint. To live "in the world" and not "be of it," is to do the world great good. To "render unto Cæsar the things that be Cæsar's; and unto God the things that be God's," is to learn what things are Cæsar's before we can render them to Cæsar. To learn what those things are that belong to Cæsar, man must learn the origin, history and polity of Cæsar's dispensation. And this must be done while the man remains a disciple of Christ, for he must render unto God the things of God. These can not be discerned except a man have the Spirit of God. If a man study the things pertaining to Cæsar's government, retaining the Spirit of God, he may reach different conclusions than if he studied in Cæsar's spirit only. This, according to Paul was possible in his day, and by parity of reasoning may be in the present time; else that apostle would not have stated it to be a duty to "keep the unity of the Spirit in the bond of peace, until we all come to a unity of the faith." Saints have not all "come to a unity of the faith" in spiritual things, as yet; but are very largely keeping the unity of the Spirit. If then Saints can keep in the bond of peace, while serving their spiritual aspirations and desires for happiness here and for the world to come, why may not the same men keep the bonds of peace in the things pertaining to Cæsar?

This is not written to endorse, or to defend the bitter, acrimonious, partizan denunciation of the men and measures of either party by those of the other; nor to defend the intensely partizan zeal with which denunciation is met by retort and retaliation. Men are to seek for good men for office; and when the majority of those engaged in making the choice have elected whom they prefer to have as their representative servants, it becomes all lovers of peace, quiet and good order of society to cease captious obstruction to the carrying out of the principles and fulfilling the functions conferred by such choice; and to maintain with voice and hand the

supremacy of the laws. Whatever may have been the differences of sentiment expressed or held by Saints during the campaign now past let them be sunk out of sight in the better rendering "to God the things that be God's."

Correspondence.

ELKADER, Iowa, Oct, 7th, 1884.

Joseph:—Your order for those pamphlets will be filled. I have a few more on hand—those books, so called, "William Smith on Mormonism." These books should be had in the house of every Latter Day Saint, as they are a confirmatory work of the faith and doctrine so much opposed by the haters of Mormonism and the enemies of Joseph Smith. This book, containing a graphic account of the experience and personal knowledge of William Smith in the early history of the founding of the church organized by Joseph Smith, can be had by any one desiring it, by addressing William B. Smith, Elkader, Clayton county, Iowa: Single copy twenty-five cents, and in lots, five for one dollar. Brethren and Saints, send in your orders for this work; there are left, a few on hand yet.

I have been thinking about writing for some time. I have not yet done justice with the pen in review of my labors this last summer out among the Saints, at River Sioux and other portions of north-western Iowa. The kindness and generosity of the friends I met with while on my mission among them, create a strong desire to live, and spend the balance of my days with such a class of people. My visit to Lamoni was attended with some little drawback on account of poor health; still I found some old friends there that revived, somewhat, a remembrance of by-gone years. I was much pleased with the people and the Saints I met with in that place, the country and landscape of Lamoni are beautiful to look upon. I saw many locations, both of farms and town lots, that at once caused a covetous desire to possess; but for want of the wherewithal to purchase, I was obliged to come away, and leave the chances to other and more able hands to inherit. En route for home having been on a mission in the field since the first of May, I ought to mention my visit at Lucas, and labor among the Saints in that place of only a few days: held service in their nice chapel: spoke five times with good liberty of the Spirit. I was much pleased with these Saints; their hearts and hands were filled with love and kindness, as their deeds did prove; and I wish here to make special mention of a nice present by the sisters of the Cleveland and Lucas Branches of the church, who presented me with the means for the purchase of a coat. The coat I now have, and I think it would be an ornament or an honor if worn by any stately prince, and no less an ornament to be worn by one who claims to be a minister of the gospel of Christ. All honor is due to these generous Saints who bestowed the kindly gift. May God reward them four fold in spiritual blessings, and in temporal prosperity, is my earnest prayer. On coming home I found some correspondence not answered. My absence from home on missions will explain to my friends the cause of this delay. I will mention also, that I am not expecting to remain long away from my mission work; as I have engagements to fill on promises that

honor and truthfulness demand should be promptly attended to. My mission, as appointed by legal authority of the church, extends into Illinois, as well as in Iowa; and as the friends at Keokuk have a claim on me, from previous arrangements, it is my purpose, no preventing providence, to visit them next in my mission work; and also to visit parts of Illinois among relatives there, who are of the faith, and who need a word of consolation after having passed through seas of affliction in defense of this latter day work. At Colchester, Illinois, there is a branch of the church that should be looked after; and messages have been sent for help. After visiting these places east, I expect to return to River Sioux, if permitted so to do. I have been fixing up family matters in view of all this mission work—no providence preventing, health spared, and the Lord willing.

I have not yet seen E. L. Kelley's book. I presume that Braden's talk is the same old talk that has been had in newspapers for years. It is like the resurrecting of some old dead carcass; the kind of food that is best suited to the taste of such men, who worship God only for filthy lucre's sake. Mormonism has lived long since many of these fabulous stories have been told, and will still live, after the said Mr. Braden has passed away with his refuge of lies. No doubt Elder Kelley sustained the cause of the church with honor. Bro. E. L. Kelley is a gentleman and a scholar, in whose hands the cause of truth could not be made to suffer much by the filthy trash gathered up by lying priests and penny scribblers. All honor to the man who battles for the right.

That article written by T. W. Smith, published in the *Herald* not long since, on the rule and tithing law, was a charm. Bro. Smith hit the nail on the head. We ought to have many more just such articles published in the *Herald* on the law of tithing.

Well Joseph, my health has improved some since coming home; family well; hope yours the same. If then you see anything in this letter that is not gospel, you need not publish it; but for the sake of friends abroad I would be pleased to see it in the *Herald*.

It is not improper to mention that after your leaving Persia, at the close of the dedication services, I remained over Monday, and spoke to Saints in the evening, but left on Tuesday for the route home. Much interest was manifest among the people and the Saints at Persia, to hear more on the subject of the coming forth of the Book of Mormon. The new church was occupied with a goodly number of hearers the evening I spoke there; and some promises made of a return visit. This promise however depends upon other parties fulfilling what was promised and agreed upon before my leaving there.

Not wishing to make this communication too lengthy, I still wish to mention the call I made among the Saints at Clinton, occupying on Sunday and Sunday evening. Here I found a happy greeting among kind hearted Saints, who are striving with generous hearts to gather up means to erect a worshiping place of their own. May God bless and prosper them in their zealous efforts to build a house in which to offer their prayers and religious devotions.

Home again, and glad for a season of rest. N. B.—Quite an excitement in this vicinity over a faith cure of a lady that has been bed-ridden for seven years, with spinal complaint—prayer by an

elder of the United Brethren order. The lady was immediately healed, so report says, and went to church the same evening she got off her bed. Some people who heretofore have made wry faces at the doctrine of angel's visits and the miracle power, begin to believe that there is something of a reality after all in these things.

WILLIAM B. SMITH.

PROTON TOWNSHIP, Grey Co., Ontario,
October 18th, 1884.

PRES. JOSEPH SMITH, *Dear Brother*.—I left home at 4 p. m. September 8th, for my field of labor. My intention was to go first into Michigan and Indiana, and there act under Bro. W. H. Kelley's direction for a few months, thence to Canada for the remainder of the time before General Conference; but after taking the train for Chicago, I was impressed to go at once to Canada, and upon this impression I acted, taking ticket for Toronto.

While waiting for train connection in Chicago, not knowing the address of any Saint, I visited an old chum of my Methodist days, who had since united with the Presbyterians and is now the pastor of one of the churches of that body, in Chicago. I was welcomed and hospitably treated for the sake of "auld lang syne," introduced to another parson of the same faith, and drawn into a pleasant conversation upon the merits, &c., of "our religion." After an hour had passed this way, I was compelled to leave, and run for the depot, just reaching it in time to board the moving train. Before leaving the study of said Reverend gentlemen, however, I enjoyed the satisfaction of hearing them both admit that "the Latter Day Saints' religion, in *theory*, was scriptural, and originally divine, but the only question remaining was, *is it practical*." I intimated that I would leave them to solve the problem as to whether a theory confessedly of divine origin was *impracticable*. Of one thing, at least, they became certain, viz: that we were proud of our distinction, and our honor was not sought after on account of the dimes it accumulated. Expect to hear from that source again in God's good time.

Stopped over at Chatham and visited Bro. G. W. Shaw and family, enjoyed a brief chat with them on general topics, then made for the depot to catch the "mixed." At Bothwell stopped over and visited Brn. Leverton and Porter and their families. Had a pleasant time. They are all firm in the faith; and who could help enjoying himself there?

Thence to London, where things were found to be in rather a shattered condition, as relates to branch matters; but the majority were intently awaiting Bro. Lake's return from the East to restore order. Heard Bro. Richard Howlett preach on Sunday morning, with considerable liberty, and enjoyed his discourse very much. Wish more had been there to hear it. Being called upon to preach at night, I did so with excellent liberty. Visited a little among the Saints, and tried to talk encouragingly regarding the future, avoiding any committal of myself concerning local affairs. Left London, on the afternoon of the 17th for Toronto, reaching there at night, and just in time to witness the wedding ceremony that united my youngest sister to Mr. Thomas Smellie for life.

Here, in Toronto, I found that my impression, received west of Chicago, was not ill-timed. A

circumstance occurred which, had I not been present, would in all probability have left me motherless to-day. However, I found no place in which to preach, but visited many old acquaintances both in the city and in Scarboro, eight miles away. The last time I saw most of them, was when I "cried quits" with Methodism. It is generally conceded among them *now* that "Mormonism" (as they delighted to term it) has not hurt me very badly, and that their eight-year-old predictions of my return to Methodism are likely to spoil on their hands. There is no market for them. "Beware of false prophets." Upon my withdrawal from business here, eight years ago, my partner took in another Methodist preacher, and they have since wrought quite a reform in the city, having purchased a Methodist church, and "converted" it into a printing office. Thus another penitent "form" has been knocked into "pie," for the "devil" to reconstruct.

On the 3d of the present month I left Toronto for Alliston, having been so advised by Bro. Lake, to attend the conference convening on the following day. The session was pleasant and profitable to all. It was decided to leave me there for a week, and services were announced accordingly, beginning on Tuesday evening. The "Scott Prohibitory Act" was to be submitted to the voters of the county in a couple of days. Its object was to close all the saloons in the county, and make the sale of intoxicants illegal, except when compounded as a medicine by a druggist, upon the presentation of a regular practicing physician's prescription and certificate. The champion of the liquor dealers' interests came along from Toronto and addressed a mass meeting on Monday night. A mass meeting of the citizens was announced for the next night, in the town hall, and I was invited to participate in the platform work. Bro. Thomas Stuart and myself had bills printed, announcing the postponement of our meetings for one night, and I addressed the mass meeting on Tuesday evening, after the Methodist preacher had made a telling speech. Well, there is only one thing left for me to state in regard to it, and that is, that when the Act was submitted to the voters, it was carried by a majority of twelve hundred and three, throughout the county; and in the town of Alliston, where a safe majority was reckoned against it, the Act was carried by a majority of six.

Since then meetings were held each night in the church, and three times on Sunday. Two of them were for prayer service and the remainder for preaching. I enjoyed good liberty on nearly every occasion. During my stay I was the guest of Bro. and Sr. J. A. McIntosh, and the treatment I received at their hands, as also from Brn. Stuart, Mooney, McMulkin and their wives and connections (all members of the church) was such as to endear them to me through life. My wants were more than supplied in every way. May the Good Master preserve them in the spirit they exhibited while I was with them, and protect them from the evils that may threaten their individual safety in time to come.

From Alliston, on the 13th I came to Egremont. Was met by Bro. Willard J. Smith and wife, who conducted me to the residence of Bro. John Kennedy. Appointments were out ahead of me, and I preached in the church there on that and the following evening. Wednesday night Bro. Willard and myself acted as Elders' Court on a case there presented. Next morning I was brought to this

place, where an appointment was out for me at the school house. Filled it and commenced further meetings—seconding the efforts of Brn. McIntosh, C. Scott and W. J. Smith in this locality. All are well spoken of by many here; but what the harvest will be, doth not yet appear. Tell Bro. W. H. Kelley that I'm coming. He has said that I am a slippery customer, but let him sand his fingers, and take a firm grip when I do "get there." To the several persons in Indiana and Michigan who have written to me to visit them and labor in their localities, I offer the foregoing explanation of my non-appearance, and will try to respond shortly. Tell Bro. W. H. Kelley I'm willing to be forgiven. My address will be, care of Wm. H. Hunt, 580 Princess Avenue, London, Ontario.

As ever, in bonds,

JOSEPH LUFF.

THREE RIVERS, Jackson Co., Miss.,
October 10th, 1884.

Bro. Joseph.—I have thought that 1st Peter, 3d chapter, 21st verse, where it says "not the putting away of the filth of the flesh," would be used by the opposers of baptism for the remission of sins; and I was asked by one of the elders (while studying his lesson one day), how to harmonize this passage with other passages. I did not know then, but afterwards while trying to preach, (not on this subject either), the following was made clear to my mind. When man was cursed in Eden he became dead to God, both soul and body, and baptism remits the curse from the soul, but leaves the flesh under the curse; hence Peter says not the putting away the filth of the flesh. If the filth (sins) of the flesh was put away (remitted) by baptism, then the spirit and flesh would be both free, and we would not have Paul saying "the whole world groaneth and travaileth in pain (sin) until now; and not only they, but we ourselves, groan within ourselves, waiting for the adoption, to wit; the redemption of our bodies." I am a firm believer in baptism for the remission of the sins (curse) of the soul, but not the putting away (remission) the filth of the flesh. For if the filth of the flesh was put away, then the flesh and spirit would be in harmony (not at war) with each other.

Here is another subject that I have thought on some. There is a rest promised to the people of God; but when shall this rest take place, is a question of importance; for if we have proper ideas, there will be proper efforts made. When we take this subject into consideration we should remember that Israel was in bondage to sin. Sin was their master, and they had to obey him (sin) until a certain day that was limited by God, and spoken of by David; and Paul argues that there was a rest promised and they to whom it was offered did not enter into it. It still remained for the people of God; and we hear Christ saying Come unto me all ye that labor (serving your Master sin) and find rest for your souls; and Paul says he that is entered into his rest, has ceased from his own works (works of his master sin).

I, for one, believe that when the servants of God command the people to repent (cease to sin), and they harden not their hearts as in the day of provocation, but obey the command, that they then enter into the rest prepared and remaining for the people of God; and that the Sabbath was a type of this rest; that as they ceased to work on

that day, it pointed them forward to this day of rest; and when the antitype came the type ceased, hence the seventh day is not binding.

JOHN B. PORTER.

Summary of News.

GENERAL NEWS.

October 23d.—Parliament reassembled today. The following is the Queen's speech at the opening of the sessions: "My Lords and Gentlemen: I have brought you together to enable you to further consider the great subject of representation of the people. I continue to maintain relations of amity with all foreign Powers. The information from the Soudan includes painful uncertainties, but the energy, courage, and resources conspicuously displayed by Gen. Gordon in his successful defense of Khartoum, deserve my warm recognition. The advance of my troops to Dongola has for its object the rescue and security of that gallant officer and of those who faithfully co-operated with him. I am using my best endeavors in Egypt to promote further improvement of affairs in that country. I have given my support to the Egyptian Government in the difficult financial position in which it was left through the failure of the recent conference. I regret the occurrence in Transvaal and am considering with the Cape Government means to secure the observance of the convention. Gentlemen of the House of Commons, the operations in the Soudan render it necessary to ask of you further pecuniary provision. My Lords and gentlemen, a bill for the extension of the Parliamentary franchise will be at once introduced. May the blessing of God attend your labors."

In the Commons Gladstone gave notice that he would ask that priority be granted the Franchise Bill throughout the session.

Germany has opened negotiations with Spain in relation to West African affairs.

It is stated in Paris that one of the Powers is likely to take steps looking to mediation between China and France, with a view to the amicable settlement of the present difficulties. This Power is believed to be Germany. Gen. Camponon, Minister of War, asks the authority of the Committee of the Chamber of Deputies on Tonquin affairs to form a number of new battalions, under the conditions of the bill for reorganization of the colonial army. Advices from China give the following particulars of the French defeat at Tamsui October 15th: Ling Ming Schuan, the Chinese General, sent some of his soldiers disguised as coolies to the officer to assist the French in their work of building forts. Meanwhile the rest of the Chinese soldiers formed an ambush near at hand. Presently the signal previously agreed upon was given, whereupon the supposed coolies and the soldiers in ambush made a sudden attack upon the French and hemmed them in on all sides. The French were overwhelmed and rushed into the sea in the wildest confusion. Admiral Lespes admits that 106 of his men were killed. He offered a reward of \$6 for each corpse restored. The loss of the French flag is greatly deplored. Admiral Lespes endeavored to recover it from the Chinese by offering them two flags in exchange, but the Chinese refused. Prime-Minister Ferry, Capt. Fournier, who negotiated on the part of France the Tien-Tsin treaty, and Gen. Millot, lately commander of the

French forces in Tonquin, have been invited to confer with the Tonquin Committee of the Chamber of Deputies.

Two deaths have occurred in Madrid, Spain, that are suspected to have been caused by Asiatic cholera. During the last twenty-four hours there were sixteen fresh cases of cholera at Naples and one death. At Genoa no new cases or deaths were reported. The report of the existence of cholera cases at Yport in the Department of the Seine-Inférieure France, is confirmed. It was brought there by a sailor from Cette. Precautions have been taken to prevent the spread of the disease.

The serious not to say solemnizing fact, is disclosed in the report of the Massachusetts Prison Commissioners that the total number of sentences imposed by all the courts of the commonwealth has risen from 28,149 in 1879 to 48,876 in 1883. This is an appalling increase to take place during the short period of four years.

October 24th.—A new Belgian Cabinet has been formed, as follows: Premier—Bernaert, Minister of Agriculture in the retiring Cabinet. Interior—M. Tonissen. Agriculture—Bruyn. Justice—Fries or Becker. The other places will be retained by their present incumbents.

Yport, in the Department of the Seine Inférieure, where the last outbreak of cholera in France has occurred, is in a bad sanitary condition, and the inhabitants of the place are a drunken lot. The doctors believe the deaths which have been assigned to cholera were really caused by cheap, villainous spirits which the victims drank. Two cases of cholera have occurred at St. Leonard, a village in the vicinity of Yport.

The United States Consul at Genoa, Italy, in a dispatch to the Department of State reports that the total number of deaths in that province from cholera, from its first outbreak to September 24th, was 617, and the proportion of deaths to the cases, 75 per cent. Experts who investigated the matter report that the spread of the epidemic in all parts of the city was caused by the use of impure water.

Oct. 25.—The chief rabbi at Naples, Italy, is rebuked by ultra-orthodox Jews for shortening the fast on the recent day of atonement. As a preventive of cholera the precaution was a good one, for not a single Jew has yet died of the disease in all Italy. Nor were there any Jewish deaths in Toulon or elsewhere in France, save at Marseilles, where seven died; but five of these seven disregarded the race hygienic precepts habitually, and one of the remaining two died while doing the hospital duty. There have been two more deaths from cholera at Yport, France. The physicians discredit the allegations that the disease was brought to Yport by sailors. They believe it generated spontaneously at Yport through want, privation, drunkenness, and dirt, which are prevalent there.

The Chinese Government has given immense orders for munitions of war to London, Berlin, and other cities. Arrangements have been made for a consignment of heavy guns and small arms. Among the purchases already made by China are 5,000,000 cartridges, which were made during the Franco-German war. These are now being shipped from London. Experts say the powder in these cartridges would at this late day be unable to eject a bullet from the muzzle of the rifle.

In 1844 Charles John of Norway was succeed-

ed by Oscar I., and he 1859 by Charles XV., or "Karl" as he is called, who reigned until 1872. Under these Kings Norway enjoyed a period of peace and prosperity. Salutary laws were passed and improvements inaugurated. Railroads and telegraph lines were built. Some changes were made in the fundamental law. Among the most important was that of 1851, which removed the restriction upon the Jews. For thirty-seven years, by a constitutional provision, they had been refused admission into the kingdom. One of the most active in bringing about this change, which, however, was not effected until after his death, was the brilliant poet and author, Henry Wergeland. In the principal cemetery of the city upon a rise of ground, stands a handsome monument with this inscription upon one side: "Henrik Wergeland. Born 1808—died 1845. The unwearied champion for the freedom and the right of the citizen and of mankind." And on another side; "This monument was raised to his memory by grateful Jews outside the limits of Norway in 1847." Four years afterwards the restriction was removed.

The jury in the Clawson case at Salt Lake City, U., this afternoon returned a verdict of guilty. A long argument to defer the sentence and allow the defendant to go at large on bail followed. The Judge allowed the motion, and set Monday, November 3d, for the sentence. The church organ to-night says an appeal will be made to test all the points, especially the open venire.

It is a fact worthy of note that among the pioneer pianomakers of America there was but one that was distinctively American, and while others have done much to supplement his inventions, they have all built upon the principles, and accepted the mechanical ideas of the late Jonas Chickering. It was he that improved the scale and introduced the iron plate. In 1840 he made the first grand piano with full iron frame of one casting ever manufactured in the world. Another of his valuable improvements was the invention of the circular scale for the square piano in the year 1845. From this invention, and in connection with the entire iron frame, sprang all the excellence of the American piano. Improvements in the Chickering piano did not cease with the death of Jonas Chickering, for his sons, who now constitute the firm of Chickering & Sons, have also originated many important inventions, and the pianos manufactured by them not only contain all appliances common to those of other first-class instruments, but in addition many that are not to be found in those of any other maker, including their improved action which prevents the possibility of atmospheric interference.

Oct. 26.—The Plenary Council of the Roman Catholic Bishops and Archbishops of the United States, which will convene at Baltimore the 9th of November, will be in session for seven weeks. Thirteen Archbishops, sixty Bishops, ten mitred Abbots, and ten Monsignori will attend. The principal questions to be discussed are ecclesiastical discipline, education, mixed marriages, and divorce.

Michael Davitt is urging the leaders of the Irish National League to join in the English agitation for the abolition of the House of Lords.

Second ballots taken in Belgium for communal representatives resulted in decided victories for the Liberals. They returned twenty-six mem-

bers, to ten Clericals. The Independents elected twelve members.

The anti-Peer demonstration in Hyde Park this afternoon was successful to an extent far beyond the hopes of even the most rabid of the proletarians. The crowd certainly exceeded 80,000 and contained many females, the most prominent of whom was Miss Jessica Craigen, who took so conspicuous a part at the meeting of representatives of Radical associations held a few days ago at Anderton's Hotel in Fleet street. In the vicinity of each stand was a band of music which played at intervals, and crowds of people listening to the tirades indulged in by the several speakers against the privileges and the excesses of the nobility. Their entire incapacity for government was explained to the full satisfaction of those present, each instance of specific depravity or any particular denunciation of the Lords generally being cheered to the echo. The only melody played by the bands was the "Marseillaise," which seemed to fire the enthusiasm of the multitude to an extent unprecedented in England. Every time the well-known revolutionary air was heard there was a perfect storm of accompaniment, all joining in the chorus with a vehemence which smacked strongly of the communism of France. The whole display was more intensely republican in its character than anything ever before seen in England, and tonight in many of the Conservative clubs a feeling of dismay exists such as has not been experienced in many years.

It is officially stated that no doubt exists that Col. Stewart and his party were massacred by Arabs near Merawi. The Canadian contingent for the Nile expedition has arrived at Wady-Halfa.

Forty-three new cases of cholera and nineteen deaths were reported to-day, most of them at Naples. Four deaths from cholera occurred at Oran, Algeria, to-day. Dr. Gilbert, official municipal physician, denies that there is any cholera in Havre. He says all attacked with cholera at Yport were notorious drunkards. He declares that there is no necessity for a quarantine at Havre.

Special services in honor of Sir Moses Montefiore, the Jewish philanthropist, were held in the synagogues throughout America yesterday. Friday was his rooth anniversary. At New York Mr. Beecher delivered the address in the course of which he said: For thousands of years a Jew has been a name of reproach. The wanderings of the desert have been nothing compared with the wanderings of this great people over the earth. I for one am glad in my soul that the whole world is obliged to-day to bow down to the name of a Jew. He stands conspicuous this day above the head and shoulders of common men for his goodness, his philanthropy, and his true humanity. When Sir Moses Montefiore received his title from the hands of a great Queen he took it not to obtain honor for himself, but to reflect honor from himself on it. . . . Sir Moses Montefiore belongs to humanity. He belongs to mankind. He is in possession of the world. If all Israelites are like this great man, whose birthday we celebrate, I am a Jew, I am a Hebrew; I am of the seed of Abraham. He is my brother. He belongs to me by the right I have to admire everything that is good. In such a man I recognize the breaking down of partitions between us. He unites in himself the teaching of the Old and the fruit of the New Testament, and so, as a

Christian gentleman that reveres and uses the Old Testament, I rejoice that I am here to-day to express my reverence and admiration for this great man. And I would to God that this one man of the age might not be the only man of the age. If Judaism is to prevail—and may God speed it—let it prevail by bringing forth such heroes of goodness, and then all the world shall worship with unity of mutual confidence and give glory to God. No matter in what candlestick the candle stands—it may be of lead, of iron, of gold, or of gems—it is the candle we must look to. No matter in what church you worship, no matter to what sect you belong, no matter what beliefs you hold, it is the living, heroic life and a rich heart that will rule everywhere and forever. My honored friends, accept my thanks for the privilege of standing before you to-day."

Oct. 27.—Election riots occurred at Ludwigschafen, Germany, to-day. It was necessary to call out the troops.

At an imperial audience in Pekin, China, November 5th and 7th, which all Princes of the Empire have been summoned to attend, it will be decided whether to open war against France or sanction mediation. Rumors are again current in Paris that Prime Minister Ferry is endeavoring to secure English mediation.

Roman Catholic priests under French protection were last week ordered to leave Hong Kong, China, by the Chinese authorities. When those at Chao Chou Fu, about twenty miles north, had left the place, Chinese soldiers went to their houses and destroyed everything they could find. The mob destroyed not only the Roman Catholic places of worship, but those belonging to the English Presbyterian and other missions, and the Wesleyan chapel. Chan Tsung, a large trading mart a few hours' journey from Canton, was destroyed the 14th of September by a mob.

Oct. 28.—The plan for Gen. Wolseley's expedition to Khartoum as finally settled furnishes him a total of 8,500 English troops. He will take 5,000 of these troops to Dongola, leaving a reserve corps of 3,500 at Wady-Halfa. The Mudir of Dongola has promised to furnish a contingent of 3,000 men, which he will have recruited from the vicinity of Dongola and be armed with Remington rifles. If an advance in force be deemed necessary beyond Dongola, the reserve will be pushed on from Wady-Halfa.

Zobehr Pasha in an interview to-day declared that a messenger who left Khartoum sixty-three days ago had informed him 100,000 rebels were around Khartoum, but that Gen. Gordon would be able to hold out for two years, provided he had sufficient provisions. Zobehr is certain the British troops will encounter serious trouble and much fighting before they arrive at Khartoum. He strongly advises that no advance be made until it is known whether Gen. Gordon still holds Khartoum. Zobehr expresses regret that England refused his assistance, but says it is too late now.

It is reported that orders have been sent to Admiral Courbet to exercise, in blockading the Island of Formosa, the smallest offensive measures possible to trading vessels, to avoid making seizures, and only make the blockade effective in preventing communication with ports of that island.

Services were held at Ramsgate, England, to-day in honor of Sir Moses Montefiore. Chief-Rabbi Adier read a special prayer. Sir Moses insisted upon standing through the entire service,

at the conclusion of which he said in a very strong voice: "I can not tell a thousandth or a ten thousandth part of what I feel to-day when, by the blessing of the Almighty, I have arrived at so full an age. I thank him for His merciful Providence, and I thank all my friends for their great kindness." A reception was subsequently held. Sir Moses was in excellent spirits. During the day he received more than 800 letters and 600 telegrams, besides many addresses and bouquets. The anniversary was celebrated throughout Europe.

Lord Ronald Sutherland Gower has added another to the long list of escapades by British noblemen. He is charged with having thrashed a sentinel at St. James' Palace with a walking-stick in punishment of some alleged impertinence. A complaint was lodged and a summons has been issued against his lordship.

The ship Little Beck, on a voyage from Ibraila to Rotterdam, Holland, was wrecked. Fourteen persons were drowned.

The Supreme Court of Ohio, in a majority opinion, have decided the liquor law of Ohio known as the "Scott Law," to be unconstitutional.

Oct 29.—In the parliamentary elections in Holland the Liberals were generally successful, and by increased majorities.

The steamer Estado de Sonora, which left Mazatlan, Mexico, September 29 for San Francisco, is supposed to have been capsized during a terrific storm which occurred the following day. There were fifty-seven persons on board, and it is believed all perished. Several smaller craft were lost off Mazatlan and Cape St. Lucas during the storm of the 7th inst.

In the House of Commons to-day Evelyn Ashley, Under Secretary for the Colonial Department, stated that the Government was preparing to send a force to expel the Boers from the Montsioas Territory.

In consequence of the statement in the House of Commons by Lord Edmund Fitzmaurice, Under-Secretary for Foreign Affairs, that neutrals must regard the French blockade of Formosa as a notification of the existence of a state of war between France and China, it is expected British ports will be closed to transports taking French troops to China. Hong Kong will be closed for refitting vessels after naval engagements, or as a base of supplies and stores. Official advices from Pekin have reached the Chinese Embassy and been communicated to Earl Granville, British Secretary for Foreign Affairs, that the Chinese Government is averse to any mediation between that country and France. Rumors have reached here via Shanghai that a severe type of cholera is spreading through the French squadron under Admiral Courbet, now blockading Formosa. Admiral Courbet has forwarded a dispatch to Admiral Peyron, Minister of Marine, in which he describes in the darkest colors the sanitary condition of his men, and expresses fear that he will be compelled to abandon the attempt to occupy Tamsui, in which event the Admiral would leave two vessels to blockade that port.

The town of Ramsgate, England, is en fete in honor of Sir Moses Montefiore. In the streets are triumphant arches. Excursion-trains from various places arrive crowded with people. Business was entirely suspended during the day. An immense procession marched through the

streets, headed by the Mayor and municipal authorities and followed by numerous trade-unions and friendly societies, to the residence of Sir Moses and presented him a congratulatory address. Sir Moses replied most gracefully, expressing his regret that his strength would not permit him to utter the words that were burning within his heart.

The Governments of Spain and Portugal combined oppose the right of the Berlin Conference to deal with the territorial claims of Portugal in the Lower Congo Country. Should the conference persist in discussing the question of her claims in that country, the Spanish and Portuguese Envoys will withdraw from that body.

Considerable uneasiness is manifested in Government circles at Madrid, Spain, owing to reports that Zorilla, the revolutionist, is hiding on the Spanish frontier, where he is tampering with French troops in the northern provinces. The authorities are taking such precautions as they deem necessary to overcome his efforts against the peace of the country.

Yellow-fever has again broken out on the west coast of Mexico in a most malignant form. The City of Colima, 1,450 feet above the sea level, has not escaped. The fever also rages at Manzanillo.

An unknown vessel, supposed to be the schooner L. Van Valkenburg of Chicago, foundered on Lake Erie. It is thought her crew of eight men were lost.

Eight jurors were obtained to-day in the Connelly polygamy case, at Salt Lake City, Utah, four from the regular panel and four from open venire. Four Utah Commissioners (Pettigrew being absent) heard the argument yesterday in favor of excluding polygamists from voting at school meetings. To-day they decided not at this time to pass on the question, as they leave for the East in the morning.

FIRES—STORMS—ACCIDENTS.

Oct. 23.—Eight persons were burned to death in a fire in Westphalia.

Oct. 24.—Loss by fire at Utica, Ill., fire brick works, \$15,000. Fort Howard, Wis., car shops, \$25,000. Pittsburg, Pa., \$8,000. New Orleans, La., a large cotton packet, \$45,000. Waterloo, Iowa, \$69,000. Johnstown, Pa., \$15,000.

Oct. 25.—Loss by fire at Chicago, Ill., \$80,000. The Colvin Mine near Connellsville, Pa., was discovered on fire to-day. The entrance was closed by earth and rock in the hope of smothering out the flames. Old miners say it will have to be flooded—a plan which is very expensive and at present well-nigh impossible because of the drouth. The origin of the fire is a mystery. It is surmised that it might have caught from the smoldering flames in the old abandoned workings adjoining. Smoke is issuing from the gangway of the Anchor Mines adjoining, tonight, and it is feared they also are on fire. The Colvin works include sixty acres and eighty coke-ovens, the Anchor one hundred ovens and a large tract of coal. Both are members of the Connellsville Coke Association. Loss by fire at Toronto, Ont., \$50,000. Pittsburg, Pa., \$5,000. Manchester, N. H., \$25,000. New York City, \$25,000.

Near Ada, Minn., a train was wrecked, and two persons killed.

Oct. 27.—In a collision on the Wabash Railroad near Taylorville, Ill., fourteen Italian immigrants were somewhat seriously injured.

Oct. 28.—The steamer Arabic, which arrived

at San Francisco, Cal., October 26, from China and Japan, brings the following further details of the great typhoon which Sept. 15 caused such terrible destruction of life and property in Yokohama and Tokio; the storm came up so rapidly and with such tremendous fury that no precautions could be taken. In Yokohama the entire lower part of the city, called "The Settlement," was completely wrecked, not a house being left standing. The inhabitants made no attempt to save their property, but fled for their lives to escape drowning from the rushing waters driven on land by the fury of the wind. The higher portion of the city, being more exposed, was equally unfortunate. Several of the largest and most substantial buildings were swept away, as if built of pasteboard. In that section alone 128 houses were destroyed and 390 damaged. The loss of life on shore is less than at sea. Out of eighty sailing vessels, fifty-three were lost with 223 persons abroad. Twelve vessels with 120 persons are also missing. Of five lifeboats that went to rescue the drowning crews, four were swamped and ten of their crews drowned. The typhoon was the severest experienced since 1870.

A violent northwestern storm prevailed last night and continued to-day throughout the British Isles and neighboring seas. Houses were destroyed at Shields. Vessels in the Clyde were driven from their moorings, and many small wrecks are reported along the coast. Four vessels were driven ashore off Greenock. Incoming steamers report fearful weather encountered at sea.

The steamer from Lisbon for Cardiff was wrecked at Penzance and the German steamer Undine was wrecked off the Danish coast. The crews of both were saved.

An explosion in a mine near Uniontown, Pa., killed two men, and injured several others.

Oct. 29.—Loss by fire in Chicago, Ill., \$100,000. One man was killed, and five other persons injured.

The Oder sighted the Maasdam about seven hundred miles off the Irish coast. As the blazing wreck was neared it was seen to be a large ocean steamer. The flames had complete mastery and she was drifting with the wind and sea. So dense was the volume of smoke and flame that it was at once concluded that her crew had been obliged to desert her, and as she was approached the sea was scanned in all directions around her for a sign of the steamer's boat. No trace of the boats, rafts, or crew was to be seen on the face of the waters, although every effort was made to discover them. The cargo was evidently burning, since the upper woodwork of the ship could not have fed the flames for any length of time. The gravest fears of a great disaster were entertained. From her position it was believed that the steamer must have been abandoned at least two days before. According to the Captain she should have been at that date (the 25th) at least five hundred miles to the westward. This was in some measure reasonable, as the passengers and crew may have been picked up by a west-bound ship or steamer, and in that case will be first heard from in an American port.

FINANCIAL AND CROP REPORTS.

H. D. Cooke & Co., private bankers of Washington, D. C., suspended October 23. The liabilities are about \$170,000.

The aggregate clearances in the principal cities of the United States last week show a decrease

of 19.6 per cent as compared with the corresponding week last year, and a gain of 9 per cent as compared with the previous week.

Adams & Allen, dealers in woolens, of New York, have made an assignment. The liabilities are estimated at \$150,000.

The Manchester, Eng., *Guardian* in its commercial article says: "The market is steady and quiet. Buyers, in view of the drooping tendency in cotton, are cautious. There is a fair demand for yarns and goods, owing to the lowness of prices."

The riveters in the Clyde ship-yards at Glasscow, Scot., October 24 struck against the piece-work system. Their places were filled with non-union men, but the strikers attacked the latter and drove them away.

J. S. & J. Rankin, East India merchants of London, failed October 27 for £60,000.

Of £76,000 of bullion withdrawn from the Bank of England to-day £31,000 were for New York.

The Agricultural Society of France is about to hold a convention of 5,000 members in Paris for the purpose of considering the cause of the present agricultural depression in France.

Count Langeand, representing a syndicate of European distillers, has proposed to the Mexican National Railroad Company to advance sufficient capital to complete and equip the road under condition that the syndicate control the management and receive certain reduced freight rates for transportation of corn over the road to Corpus Christi. The syndicate will contract with farmers along the railroad who wish to double or triple their production of corn to purchase annually not less than 1,500,000 nor more than 3,000,000 tons to be shipped to Europe for use in their distilleries. The object of the syndicate is to procure a sure supply of corn at a fixed price, and this is independent of corn speculators. They promise to furnish farmers with improved American agricultural implements and to pay partly in advance for corn each year. The railroad company is considering the project.

Worth thinking of in this country—George Herbert's judgment:

Gold and the gospel never did agree:
Religion always sides with poverty.

Which reminds one of Mr. Baxter's saying, that: "When the rich are indeed religious, and overcome their temptation; as they may be supposed, better than others, because conquest is greater, so they may do more good than others because their talents are more. But such—comparatively—are always few."

The sins of society are the chief barriers between it and a marvelous welfare. They compose the malarial wind that sweeps over the land day and night interfering with every office of body and soul. Apart from this there is nothing small in humanity, for men are all so interwoven together that the rich are a part of the poor, genius a part of the common intellect, and fame a culmination of an age full of virtue.—*Prof. Swing*.

"The stream is calmest when it nears the tide,
And flowers are sweetest at the eventide,
And birds most musical at close of day,
And Saints divinest when they pass away."

We have no perfect knowledge of whence we came, or whither we go.

It is safest and best to do the right every time.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Selections.

THE UNITED STATES VS. RUDGER CLAWSON FOR POLYGAMY.

[From the Deseret News.]

OUR report of proceedings in the trial of Rudger Clawson, for polygamy, closed last evening while United States Attorney, W. H. Dickson was replying to Judge Harkness, in defense of the admissibility of certain testimony tending to prove an alleged polygamous marriage, in an effort put forth to establish the first marriage. The discussion sprung from a question put by Mr. Dickson to Miss Alice Dinwoody, a witness, asking if she was introduced to Lydia Spencers, at the defendant's house, on the occasion of first meeting her. Mr. Dickson spoke for nearly thirty minutes and having closed, Judge Zane made the following oral ruling:

The counsel for the prosecution in this case propose to prove, as I understand from the argument, admissions of the defendant of a second marriage, the first one not being in dispute, and he offers also to prove circumstances tending to prove the second marriage. Both of these classes of evidence I believe you propose to offer?

Mr. Dickson—Yes, sir.

Judge Zane—Counsel have referred to a number of cases, and there appears to be a conflict in these cases; but the Supreme Court of the United States, in the case of the People against Miles, have held that this class of evidence was proper in that case. The first marriage was in issue, and the second one, I believe, was admitted; and it would seem from the authorities that the issue generally has been upon the first marriage, and that would be naturally so, I presume, because the second marriage being more recent might be more easily proven. It is not until the prosecution have some evidence, at least—satisfactory evidence—of the second marriage that an indictment is found, and the investigation usually is directed more, in bigamy cases, with respect to the second than the first marriage. It is insisted that a different rule, however, applies; that while the admissions of the defendant and circumstantial evidence are competent to prove a first marriage, it is not competent to prove a second. Some reasons have been given. One is, I believe, that the first marriage being more remote it may be more difficult to prove it by the records. While that is so, there are some reasons why the second marriage—where the first is admitted—would be difficult to prove; because in a country where there is a law—as in this—against a second marriage, it is not reasonable to presume that a person knowing that he was subject to punishment would furnish the evidence by which he could be convicted; and it would seem to me that the admission of the second marriage, if clearly and deliberately made, and correctly understood, and correctly reported, would

be of greater weight as to the second marriage than an admission of the first marriage before the second marriage took place; because it is not to be presumed that a person knowing that a transaction which he acknowledges would subject him to punishment, would state that it occurred when it had not occurred. Men sometimes will tell a lie when they think the lie will do them better than the truth; but no man is so fond of it that he will tell a lie when the truth will do him better. Men do not state falsehoods for the purpose of receiving punishment, and it would seem to me, therefore, if the defendant deliberately makes the statement that he had married a second wife while the first one was living, that at least ought to be competent evidence to go to the jury. In respect to the circumstances, it would seem that in this Territory there is no law requiring a record to be kept of marriages, and none requiring witnesses to be present, and it can not be proved by the record, because there is no legal record, there is no record made in pursuance of the law. Resort, therefore, must be made to other evidence, to the testimony of persons who were present, to the admission of the defendant, and the circumstances. While the general rule is, that when it is competent to prove a fact by the testimony of a witness who knows it directly, it is competent to prove it by circumstances. That is the general rule, unless there is some law against it. It is upon presumption we know fact. No human affair stands alone; it is connected with others—the cause and the effects of the act. Every act in a man's life is connected with others. And the ceremony of marriage—marriage is necessarily not like any other transaction in human life—it is not just like—and the circumstances that stand around and follow and precede, are not like any other transactions in human life, and when these circumstances—when a coincidence of circumstances all pointing to a marriage—concur, it would seem to me that they ought to be competent evidence; for you can not explain them upon any other reasonable hypothesis than the existence of the marriage; they ought to form a reasonable inference of the marriage; and while the authorities are conflicting, yet I am disposed to hold that upon the weight of authority this testimony ought to be permitted to go to the jury.

The Judge having ceased Miss Alice Dinwoody was recalled and the examination went on. The question before objected to was put again and the witness replied: "I was introduced to Lydia Spencer at that time by my sister Florence, I think; do not know whether Lydia was there as a visitor or not; guess she had a room there, it was upstairs I think; Florence's bedroom was down stairs; I saw Lydia there once at meal time, she took her meal with the family; never heard Florence nor anyone else in the presence of defendant say anything about defendant's relations with Lydia Spencer; if I ever said anything about it to any one it was jokingly; believe I have spoken to Florence about a report that "Rud." had another wife, but don't remember that she answered anything;

think it was April; they had a child, which was treated like one of the family, but I never heard defendant say it was his. Their house in the 18th Ward was almost opposite President Young's grave, north.

Henry Dinwoodey, being sworn, said:—"Am acquainted with the defendant; he married my daughter Florence Ann, two years ago last August; they lived with me perhaps a year afterwards, had a child, and then went to live in the Eighteenth Ward; they went there before January 1st, 1884; I occasionally visited them, and have dined or lunched there probably twice; have met Lydia Spencer there; called there with my wife, and Lydia answered the door; I afterwards asked who she was, and was told it was Lydia; afterwards heard her name was Lydia Spencer; when she came to the door she was not dressed for the street; this was before last April, and less than six months ago, I believe; never conversed with defendant as to his relationship with Lydia Spencer, nor spoke of it to any one else in his presence."

Mr. Dickson—"Had you heard it reported, prior to April last, that defendant had married Lydia Spencer?"

Question objected to by the defense.

Prosecution stated that they did not offer it in evidence, but simply to refresh witness' memory.

The court sustained the objections.

Mr. Dickson—"Did you ever speak to the defendant about his contemplated marriage with Lydia Spencer." Objected to. Court permitted witness to answer.

Witness—"No."

Mr. Dickson—"Did you ever hear him say anything about taking another wife?" Witness—"No."

Fames E. Caine was sworn and testified: "I live in the city; am 22 years old and a son of John T. Caine; have known defendant for about fifteen years; know Florence Clawson, but did not before her marriage; do not know Lydia Spencer, except by sight; know of her; saw her first in Spencer Clawson's store, about a year ago last March; the employees were Orson Rogers, R. V. Decker, Rudger Clawson, W. Lund and myself; the defendant was bookkeeper; think he commenced there in December, 1882; I started to work there in March, 1882, and quit in July, 1883; my employment was that of drummer, principally; I went back a week ago last Friday, and quit again last night; while employed there first, I was out traveling about half the time; have seen Lydia come into the store twenty or thirty times from March, 1882, to July, 1883; she came to see Rudger Clawson; his place was inside the railing, in the south-east corner of the store; she went inside the railing at times; the defendant was the only one regularly employed in that part; have seen her talking with him; have not seen them leave the store or come in together; have seen Florence come in two or three times a week; she came to see the defendant; I have conversed with the defendant on the subject of his relationship with Lydia; I think it was in April, 1883; that was the only time; Lydia had been there to see him

immediately before; it was only a few seconds after and while she was leaving the store."

Mr. Dickson—"What was said by you and the defendant?" Question excepted to by the defense. The witness was allowed to go on. He said:

"I asked him if that was his second wife; he said 'yes'; I never after that conversed with him on the same matter."

Cross-examined by Judge Bennett—"Was any one else present when this conversation took place?"

Witness—"No."

"Where was it and when?"

"In the office, I think in April, 1883."

Redirect—"Could you tell more accurately by referring to the store's books?"

Witness—"I think I could, as I could then tell when I was out and when in."

The witness was excused for the time being, but before he had left the room, U. S. Attorney Dickson beckoned him back and the two stood conversing in whispers a few moments, after which the attorney announced that he desired Mr. Caine recalled. The witness again took the stand.

Mr. Dickson—"Mr. Caine, did you ever have any conversation with the defendant, after that, in relation to the first conversation?"

Witness—"I did."

Mr. Dickson—"When was it?"

Witness—"Last night, or night before last."

Mr. Dickson—"What was it?" (Objections.)

Witness—"I had been subpoenaed with the other clerks; the defendant came to me and said: 'I understand you have said that you asked me if Lydia was my second wife? I answered Yes.' I replied 'Yes, I said so;' he then said he did not say yes, or if he did it was qualified, as 'Yes, that's what they say,' or something to that effect. I replied that I did not hear him say anything but 'Yes.' He said: 'Well, you admit there is a doubt?' I answered 'Yes, there is a doubt, but not in my mind.' I meant the doubt was in his mind."

We will here state that Mr. Caine, while evincing great readiness to answer, did not deliver the above glib narrative continuously. Such a proceeding was attempted at the start, but was objected to by the defense, and so Mr. Dickson plied him with leading questions, which we have omitted for brevity's sake, simply bunching the answers made.

John M. Young was the next witness who testified: "I live in the Tenth Ward, this city. Am twenty-eight years old, have known the defendant probably two-thirds of that time; I have known Lydia Spencer about eighteen months; I first saw her at her home on Third East street in the Tenth Ward; don't know the other parties' names who reside in the house; I saw the defendant there a short time after I first met the lady; never saw him in the house, but have seen him frequently coming and going; he came at midday and in the evening at half-past six or seven, and I saw him leave at eight in the morning. Have seen both in company

together frequently, at the theatre and elsewhere. We went to the theatre together, and my wife and I came home with them, saw him enter the gate. I never carried a message to her. I frequently saw the people who lived in the same house, but don't know where they now live. The house is owned by Miss Spencer's mother, Mrs. Auer."

Walter J. Beatie, an employee of Z. C. M. I. was examined for the purpose of fixing the time November, 1879, when the defendant last entered that institution's employ, and December, 1882, when he left.

Spencer Clawson was then sworn and testified: "I reside in this city; my business is wholesale dry goods, at No. 51 and 52 Main Street; defendant has been in my employ as bookkeeper since January, 1883; have known Lydia Spencer six months or a year; she has been to my store frequently; she came to obtain work, and usually talked with whichever of the clerks she met first; I have seen her in the office with my brother a number of times; I visited his house once; I can't recall the date; no one was there except my wife, myself, my brother and his wife; did not see Lydia Spencer there; never conversed with defendant about her; have seen them together once or twice going to church; Mrs. Florence Clawson was not with them; think this was before Christmas; I am unable to locate the date. I have never been introduced to Lydia Spencer; I am not a member of the 18th Ward Improvement Association; Lydia Spencer never bought goods at my store and had them charged to defendant; never had a conversation with him about it."

Mr. Dickson—"Do you remember the incident of a parcel having been picked up in your store, of yourself or some one else saying, 'Whose is this?' of some one's answering, 'Rud's wife's,' and of his saying 'which one?'"

Witness—"I don't recall it definitely; I remember something of such a package and of some one saying it was Lydia Spencer's; I ordered it rolled up and laid away for her. I don't know that defendant was there. I don't remember the remark about 'Rud's wife;' can't recollect that it took place; I made no such remark; I can only state that I have no recollection of it. (The court reporter read from Mr. Clawson's previous testimony, where he stated that he did not recall it definitely). By 'definitely' I meant I only recalled the portion I stated."

Mr. Dickson—"Do you state that you did not state on that occasion, 'That's a good piece of evidence?'"

M. Clawson.—I have no recollection of making such remark. My books would not show any charge for goods gotten by Lydia Spencer; it would only be a memorandum, as she had no account; could not say whether or not my books show that she purchased goods on his account; he has never been absent from my employ any length of time; only a few hours occasionally to go to the lake, etc.; I was away in January and February, 1883, also from June 1st to the 18th; left again in August, and was absent in January and

February, 1881; Orson Rogers was left in charge during my absence. The books would not show my brother's absence; he has never asked my permission to be absent except at the times stated; we keep a day book, a journal, a ledger, and a press copying book; I have them all on hand.

Mr. Clawson was requested to have the books in court Friday morning, at ten a. m., and on his agreeing to do so, the court adjourned to that time.

Friday, October 17th.

The first witness called was *R. V. Decker*, who testifies as follows: "I am a general clerk, packer and shipper, at Spencer Clawson's store; have been there over two years; know the defendant; he is employed there; I was there before January 1st, 1883, and have been continuously since, except some weeks in January and February, 1884; don't know when defendant started to work there; have seen Lydia Spencer; first met her in the store about a year ago; don't know of her purchasing goods on defendant's credit or account; she paid as other cash customers; don't remember anything about a package of which Spencer Clawson or any one else said it was 'Rud's wife's,' or asked 'which wife,' or said 'that's a good piece of evidence;' I have not, to my recollection, said that such a thing took place in my presence; I know James E. Caine; have not within the last three weeks stated to him that such a thing took place in my presence (the question which brought this out was objected to); don't remember making such a statement to him or anyone else; don't admit or deny it, but do not recollect it."

Spencer Clawson was recalled: He produced, by request, the blotter or day book kept at his store, but when asked for the other books, said he did not understand that they were wanted. He was asked to send for them and did so. Pending their arrival, the witness opened the day book and stated that he found entries in the defendant's handwriting as follows: from January 2d, 1884, to March 1st, 1884, every day except Sundays.

John M. Young was recalled, and testified to carrying a parcel from Lydia Spencer to the defendant, and of being in her apartments in the Tenth Ward, and seeing defendant's photograph on the mantle piece in her bedroom. Also to their both visiting at his house one evening, and taking supper. The witness and Mr. Dickson consulted in an undertone and the former was then excused.

Spencer Clawson was recalled, the other store books having arrived. He turned to the defendant's account, and after diligent comparison of the books with each other by the witness and Mr. Dickson, the prosecution seemed to abandon the idea of getting anything from those records to suit their purpose. Mr. Clawson was asked to explain the method of doing business at his store and did so. Mr. Bennett for the defense, then asked the witness to describe the office of his store, which he did, and in answer to another question said that persons in the office could not be readily seen from the front of the store, on account of

piles of goods intervening, unless they looked up the south aisle.

H. M. Wells was sworn, and testified: I live in this city; am City Recorder; last winter was a member and secretary of the Eighteenth Ward Mutual Improvement Association; know the defendant; don't know Lydia Spencer, but have had her pointed out to me; don't know whether she was a member of that Association or not; the defendant was, I think. (The witness was here asked to produce the books of the society and complied). The defendant's name is marked as being first present at the second meeting in February; he was proposed for membership January 31st, 1884; members were not always present when proposed; don't remember that he was; others were proposed the same evening, among them Lillie Clawson; don't know her; her name is next after the defendant's on the roll; don't know whether Lillie was present or not when she was proposed; if members came in too late for roll call I marked them present if I knew them, otherwise not; no book was kept where the members signed their names that I know of; Lillie's last name was spelt Clawson.

Sidney B. Clawson, sworn, said: I am a brother of the defendant. I know a lady called Lydia Spencer. Have known her for a good many years by that name. I was a member, during the months of January, February and March of this year of the Eighteenth Ward M. I. A. My brother was a member of that association. I do not know that Lydia Spencer was a member of that association. I have seen her there, but I could not tell how many times. I do not know by what name she was called in the association.

Did you testify before the grand jury that they called Lillie Spencer Lydia? I do not remember.

Do you remember whether she was called Lillie in that association? I never heard her called Lillie. At this stage, Mr. Dickson stepped up to the witness with a document in his hand, and asked him *sub voce*, to read part of its contents, after which he was asked:

Do you remember now that you testified before the grand jury that she (Lydia Spencer) was called Lillie at that association?

No sir. I have seen her at the association. Have seen my brother there also. I have seen him in company with Lydia Spencer on one or two occasions. I do not know whether she was called Lillie or Lydia at that association. I have not seen the defendant go to or from the association with Lydia Spencer on any occasion. The defendant lived during the months of March, February and April of this year in the Eighteenth Ward. I twice visited his house while living there. Don't remember the time. It was since Christmas last and before I testified before the grand jury. There I met my brother and Mrs. Florence Clawson. Miss Spencer was there. She was there only on one occasion. I only spent a few minutes in the house. I never was there at a meal. I did not pay

any attention as to how Miss Spencer was dressed. Do not know the portion of the house she occupied. I can not tell whether this Lillie Clawson and my brother joined the association at the same time. I testified before the grand jury that I did not know when they joined, because I might have been out of town at the time, my business sometimes called me away. I know no member of the Clawson family who is a member of the Eighteenth Ward Association named Lillie Clawson. There is no member of the Clawson family named Lillie. I have a sister called Lulu, but no sister whose name is Lillie.

Orson Rogers was next sworn; I am and have been employed at Spencer Clawson's store since March 1st, 1882; am second cousin to the defendant; Henry Stringham delivers parcels bought at the store, when there are any; I have known Lydia Spencer about eighteen months; have seen her at the store several times; have seen her conversing with the defendant; never heard the defendant say anything about his relations with Lydia Spencer: have joked with him about the report that he had a second wife; he always passed it off lightly, never admitting or denying it; this was before I saw Lydia at the store; she has purchased goods of me; sometimes she bought more than she had money with her to pay for, I then made a memorandum of the debt and she would call next day perhaps and settle; she was never charged on the books that I know of; don't know anything about the package incident, (the one several times referred to); was not there when it was alleged to have occurred; have seen Lydia and defendant together on the street; she lived in the Tenth Ward in 1883; have been inside the gate to get flowers, but not in the house; it is about a block from John M. Young's, on Third South Street; my wife and I got the flowers; saw no one else but Lydia.

Stanley H. Clawson: this witness proved the Sam Weller thus far, and Messrs. Dickson and Co., like Dodson and Fogg, did not make much out of him: "I am brother to the defendant; know Lydia Spencer; visited the defendant in January, February and March, 1884; don't remember testifying before the grand jury of having met Lydia there before Christmas; may have said so, but think not; met them at my mother's house once, last year, I think; could not say whether they came or left in company; may have seen them in other places; don't recollect testifying that I saw them frequently on the Third South street car, going towards the First Ward; I am not in the habit of traveling that way; these things pass from my mind, can't remember everything, you know; my memory is not very good at best: have never had any conversation with defendant about his relationship with Lydia Spencer; don't remember saying before the grand jury that I had joked him about it and he passed it off; won't say I did or did not, but don't remember it; never heard any one allude to his relationship with her in his presence; think I have seen them together at the theatre; my

name is not Stanley B. Clawson, but Stanley H.

H. B. Clawson. I am the father of the defendant. I know Lydia Spencer. I have known her for three or four years. My son lived during the latter part of 1883 and during 1884, up to some six weeks ago, in the Eighteenth Ward, opposite the grave of Brigham Young. I visited him during the latter part of 1883 or during the first four or five months of this year. I visited him once. I do not recollect the time. I met Mrs. Florence Clawson, the wife of the defendant. My wife was with me. In addition to these there was a middle-aged woman there. I did not see Lydia Spencer there. I do not know whether she was there or no. That is the only time I visited my son's house. I have seen my son and Lydia in company. Not frequently. I can not say how many times. I have seen them at my residence once or twice. Lydia Spencer was visiting there. My son would also be visiting. I have seen both there at the same time. I did not see them come or go. Can not say whether they came together or not. I found them in the house. Can't fix the date of the visit. Have seen them there this year. Have seen them there two or three times since the first of January. I have seen them at the theatre in company two or three times. I could not place the date. It may have been the early part of this year or the latter part of last year. Mrs. Florence Clawson was not at the theatre with them. I have not seen them anywhere else that I remember.

Have you ever spoken with your son about his relation with Lydia Spencer? . . . Well, since this indictment has been up I have had some talk with him.

You had no conversation before that with him? . . . Never. I never heard anybody allude to the matter in his presence.

Your son, the defendant, is a member of the Church of Jesus Christ of Latter Day Saints? . . . Yes.

Did you ever have any conversation with him as to whether he believed in the doctrine of plural marriage as taught by the Church of Latter Day Saints?

Mr. Bennett—We object.

Mr. Dickson—Was he in fellowship with the Church? . . . As far as I know. I am a Bishop of the Church; have been for some time.

Mr. Dickson—I press the question whether he (witness) knows, from conversation with the defendant—whether or not he was a believer in the doctrine of plural marriage as taught by the church?

Mr. Bennett—We object to the question on account of its being immaterial.

The point was then argued by both sides; but the hour of recess having arrived, the judge said he would reserve his decision until the re-assembling of the court.

On the reassembling of the court, Judge Zane asked that the last question asked the witness, H. B. Clawson, be read over. This was done by the official reporter.

Mr. Dickson—Perhaps I might alter the question a little, so as to specify the time.

Mr. H. B. Clawson then took the stand, and was asked the following question:

Mr. Dickson—Do you know, from conversations had with the defendant prior to August, 1882, whether or not he believed in the doctrine of plural marriage as taught by the Church?

Mr. Bennett—Don't answer.

Judge Zane: This question and the objection to it raises two questions, and probably there were another one or two discussed that I do not think were material, however. The first is—in the order that I have considered them—is the opinion of the defendant as to the rightfulness or wrongfulness of polygamy a material fact? The second, can this witness state that he knows what defendant's opinion is?

Mr. Dickson: I will obviate the second question by altering it to—Did you ever hear the defendant say anything as to his belief or unbelief in the doctrine of plural marriage as taught by the church?

Mr. Bennett: The same objection.

Mr. Dickson: That presents the question differently. The latter question I think is obviated.

Mr. Bennett: We desire to raise the merits of the question.

Judge Zane ruled that the question was proper and Bishop Clawson answered that he had no recollection of anything of the kind; nor did he remember testifying anything of the kind before the grand jury; had heard the defendant preach, but did not recollect ever hearing him allude to plural marriage; the defendant never told me of his intention to enter the polygamous state, with Lydia Spencer or any one else; have never cautioned him not to, nor heard him say that to do so was a religious duty, as I remember; don't remember, except one or two points, what I testified before the grand jury, and those points I have stated.

Mr. Bennett—We object to all this; we don't know what is in those Grand Jury minutes; they may have been made up on the street, and I apprehend they were. (Laughter.)

Mr. Dickson—Why?

Mr. Bennett—Everybody denies them.

Mr. Dickson, (slightly staggered.) If necessary we will call the clerk who took them and have them corroborated. The witness was here shown what purported to be his evidence before the grand jury, and after reading it emphatically reiterated that he did not remember saying anything of the kind.

Mary Jane Spencer Auer was next called. This witness, the mother of Lydia, led the prosecution a wild goose chase which ended in their catching nobody, unless it was themselves. The gist of her testimony could be boiled down to this: Rudger Clawson came to my house first in the summer of 1883, but has never stopped over night there; Lydia was with him on a second visit in the summer of 1884; she had rooms at his house in the eighteenth Ward, and took in sewing; saw her last going westward. I don't know in what part of the city; I went about my business and she about hers; she last lived at Mrs. Smith's near the Temple block, and before that in the tenth Ward; I was never asked by defendant for consent to marry her; she called him "Cousin Rud." In answer to Mr. Bennett, witness repeated that Lydia called him "Cousin Rud," because there was a relationship between the families.

President John Taylor was then called, and being sworn, was asked to take the stand. The court room was now crowded, many coming in

with and after the President, and the most intense interest was manifested on all sides.

Is your hearing good, Mr. Taylor?... Yes, sir.

You are the President of the Church of Jesus Christ of Latter Day Saints?... Yes, sir.

How long have you occupied the office of President?... Well, I cannot say precisely. The records will show.

Quite a number of years, is it not?... Yes, sir.

You are familiar with the laws and revelations that have been given to the church?... Not as familiar as I might be, perhaps; but I know a number of them.

Do you know of the sacraments that are observed by the church, or the observance of which is taught by the church?... I do not know what you refer to.

Is there a sacrament of marriage or a ceremony, as taught by the church?... Yes, sir.

The law of the church is opposed to and forbids intercourse between the sexes—that is outside of the marriage relation? [Question objected to as immaterial: objection overruled as usual.] ... Yes, sir.

Do you know, Mr. Taylor, who the officiating priests or ministers in the Endowment House in this city were during the year 1883?

Mr. Bennett—We object to that, if your honor please. There is no proof before the Court that there is any Endowment House.

Mr. Dickson—Well, I may ask him—is there an Endowment House in this city?

Question objected to as immaterial.

Mr. Dickson—Where are marriages in the Mormon Church—that is, by members of the Mormon faith—celebrated, in the Endowment House or elsewhere?... Sometimes they are, and sometimes elsewhere.

Where else, if not in the Endowment House?... I do not know that I can say. There is no specific place appointed in which marriages occur.

There is a doctrine of the Church, is there not, Mr. Taylor, of plural marriage?... Mr. Bennett—We object to that, if your honor please.

Mr. Dickson—We expect to follow this up, if the question is answered in the affirmative, by showing that plural marriages are celebrated in the Endowment House only. If I am correct about this, Mr. Taylor can state so; if I am not, he can correct me. But I expect to follow up this and show that plural marriages are required by the laws of the Church to be celebrated in the Endowment House.

Mr. Bennett (to President Taylor, who seemed about to answer)—Be kind enough to answer slowly.

Mr. Dickson—If I can succeed in showing that plural marriages are required to be celebrated in the Endowment House, or some Endowment House, this testimony will be made very material by subsequent proof which we have.

Judge Zane—Well, state your question.

Mr. Bennett—Read the question, Mr. Reporter.

The Reporter—The question is—There is a doctrine of the Church, is there not, Mr. Taylor, of plural marriage?

Judge Zane (to witness)—You may answer that.

A—Certainly.

[Exception taken].

What is your answer to that?... Why, certainly there is.

Well, now, does not the Church require that

when members of its faith are about to enter into a plural marriage, that such marriage shall be performed—in some one of the Endowment Houses?... No, sir.

Are not the plural marriages entered into by the members of the Church, so far as you know, performed in the Endowment House?

[Question objected to as immaterial and irrelevant].

Mr. Dickson—It will show what the general custom is, if any.

Judge Zane—You may answer the question.

[Exception taken].

Mr. Dickson (to the reporter)—Just read the question.

The Reporter—Are not the plural marriages entered into by the members of the Church, so far as you know, performed in the Endowment House?... No, sir.

Where are they performed?

Mr. Bennett—Same objection. I do not like to object to every question, but this whole line is irrelevant. This man (the defendant) is not indicted for being a member of the Mormon Church.

Mr. Dickson—Where are they performed if not in the Endowment House? [Exception taken].... I can not say.

Do you know of any plural marriage ever having been entered into by members of the church outside of the Endowment House?... Yes.

Who? When?... Could not say.

Do you know of any plural marriages entered into by any members of the faith, residents of the Territory of Utah, ever having been performed and entered into outside of any one of the Endowment Houses, within the past three years?

[Question objected to as immaterial and irrelevant].

Judge Zane—You may answer the question.

[Exception taken].

Question repeated.

A—I have recollection of many such.

Have you any recollection of any such within the past three years?... I could not answer at present.

Well, it is your present recollection we have to take.... Very well, I have no recollection at present.

Is there any place called an Endowment House, a temple, or known by any other name, which is set apart as a place for the celebration of plural marriages?

Question objected to.

Judge Zane—Well, he may answer the question.

[Exception, taken].

Question repeated.

A—Not specifically.

What do you mean by that answer?... I mean by that answer that there are a great many things performed in those houses.

I do not ask you if it is set apart exclusive of other things. We understand that. I repeat the question—Is there any place which is set apart as a place for the celebration of plural marriage?... There is no specific place set apart for the celebration of marriages.

You mean by that, do you not, that there is a place in which other rites of the church are performed?... Yes.

Is there not a place set apart for the performance of the rite of marriage in connection with other rites of the church?... Yes.

What is the place, or are the places?.... Well, one place is the Endowment House, other places are our Temples.

Now, then, I will ask you, to get at it, when the Temple at Logan City was completed for the celebration of the rites of the church?.... I can not say precisely.

I do not ask you to say within a week, or two weeks, or a month?.... I do not keep those things in my mind.

Was it not in June last? You were there when the temple was dedicated, and you took part in the dedication rites?.... I took part in the ceremonies.

As President of the Church?.... Yes, sir.

Can you tell when that was?.... The records will show. I do not carry them in my head.

It was this year?.... Yes.

Was it not in the summer season? Don't you remember whether the trees were in foliage or not?.... I can furnish you the time if you get the records.

[Here President Taylor said that if Mr. Nuttall was in court perhaps he could tell.]

Mr. Nuttall, by permission of the court, here spoke up and said: In May last.

Now, prior to that time, President Taylor, what Endowment Houses were there in the Territory?.... Only one.

Where was that?

(Question objected to as immaterial).

Mr. Dickson—I expect to show that this was the only place where this marriage in question, if performed at all, that it must have been at the Endowment House in this city or the temple in this city.

Judge Zane—You must answer the question. (Exception taken).

There was only one Endowment House. Where was that?.... In this city.

What temples were there prior to the time the Logan Temple was completed?.... There is a temple down at St. George.

Was there any other?.... There were no others in this Territory.

Then, prior to the time when the Logan Temple was dedicated in May last, I understand you to say that there was no place set apart for the celebration of the rites of matrimony except the Endowment House and the Temple at St. George?.... I think you misunderstand me, sir.

Well, be kind enough to correct me if I do. I do not wish it to be understood that any place was set apart for the purpose of matrimony, not for that exclusively.

But I understand you to say that there are places set apart for the performance of matrimony and other rites, and that these places were the temple and the Endowment House. In what county is St. George, where this temple is?.... In Washington county, I think.

Now, are there no other places than those you have mentioned where the church authorizes the rite of plural marriage to be performed?.... The rite of plural marriage can be performed in other places. There is no place set apart specifically for it.

Is there any other proper place for the performance of these rites?.... As I have said, there are places that are appointed for a great many ceremonies, among which is the ceremony of marriage. The ceremony of marriage can be performed outside of any of these places.

I am speaking of plural marriages?.... Yes, sir.

Does the church allow members of its faith to enter into plural marriage, according to circumstances?.... Yes.

Where? Any place, indoor or out of doors?

[Question objected to.]

Under what circumstances does the church authorize the performance of the ceremony of plural marriage outside of the Endowment House or temples of the church?

[Question objected to as immaterial and irrelevant.]

Judge Zane—Answer the question.

[Exception taken.]

A.—I do not know anything special about the matter.

Mr. Taylor, if members of the faith, a man and woman, members of the church, were living, for instance, in this city, within convenient reach of the Endowment House, desired to enter into plural marriage, would not the law of the church require them to have the ceremony performed in the Endowment House?

[Question objected to.]

A.—Not necessarily so.

Would they not require a dispensation from the church to authorize its celebration elsewhere?.... Yes sir.

Under what circumstances would the dispensation be granted?

[Question objected to.]

Judge Zane—For what purpose do you ask this question?

Mr. Dickson—For the same purpose, all tending to show that this marriage must have been performed in the Endowment House in this city.

Mr. F. S. Richards—It has already been shown that marriages could be performed elsewhere than the Endowment House.

Judge Zane—Answer the question.

[Exception taken.]

Mr. Dickson—What are the circumstances necessary to the obtaining of a dispensation?.... It would be very difficult to say. There might be twenty or thirty different circumstances.

Well, do you know of some circumstances that would authorize such a dispensation?.... I do not know particularly.

Did you say it would require a dispensation?.... Yes, sir.

For the performance of the act, but not for a specific place?.... Yes, sir.

If parties are living here in Salt Lake City, members of the Mormon faith, a man and a woman who are desirous to enter into plural marriage, would they not be required in the absence of a dispensation, to have the ceremony performed in the Endowment House?

President Taylor—In the absence of a dispensation?

In the absence of a dispensation authorizing the marriage elsewhere?.... It would be the authority to get married that would pass, no matter where it was.

Who gives the authority?.... I give that authority.

In all cases?.... Generally in all cases.

Is there any other person authorized to grant the dispensation?.... There are persons I might appoint.

Have you conferred upon any person that authority within the past three years?

[Question objected to as immaterial and irrelevant.]

A.—Yes, sir.

[Exception taken].

Who?.... Sometimes Joseph F. Smith, sometimes George Q. Cannon.

Do you remember any others upon whom you conferred that authority within that time?.... I do not remember any at present.

When this authority is conferred upon any one by you, is it an authority limited to some particular case, or a general authority?.... It would be a general authority until rescinded.

Give me the names, if you can, of the priests or ministers, or whatever name they are known by in the church, in this city, who were authorized to perform plural marriages within the past three years?

[Question objected to as immaterial].

Mr. Dickson—It may be that he is one, and I may follow it up by showing that he was present at that marriage.

Mr. Bennett—Oh, anything may be. The question is whether it is lawful.

Judge Zane—I do not see that it is not material if followed up. He may answer the question.

[Exception taken].

Question repeated.

I could not give you these names.

Can you give me any of them?.... No, sir.

Can you not give the name of any person in the church who was authorized to celebrate marriages within this period of time?.... I will state in relation to these matters, that I have nothing to do with the details.

I understand it is you from whom the authority comes?.... Yes, sir; but I have nothing to do with the details of the matter.

But you are the person who confers the authority?.... Yes sir.

Then you do know upon whom you do confer authority?.... There are hundreds of people who have authority.

In this city?.... Well, there are a great many in this city.

How many?.... I could not say.

Do you keep any record of the appointments?.... No, sir.

You do not know at any time who is authorized to celebrate plural marriages?.... No, sir; I do not know.

Is there no means by which you can inform yourself?.... There may be.

Do you think you could find out?.... I might by asking the parties.

But if you don't know who to ask?.... Then I would not know who to ask.

Then I understand you to say you do not know who they all are?.... I do most emphatically.

There are persons; but with your unaided recollection you are unable to say who is or who is not authorized to administer that rite?.... I do not understand you.

If I understand you aright, by your unaided recollection to-day you are unable to say who is or who is not authorized to celebrate the rites of marriage in the church?.... My recollection would tell of hundreds if I could remember their names that would be authorized, but my recollection would not tell me who is or who is not.

Your recollection would not give all who are? Is there any means by which your recollection could be refreshed?.... I do not know. I could investigate.

There are no records kept?.... Don't have any such records.

Then if you don't know the names of the per-

sons who celebrate the rites, and there is no record of it known to you, how can you tell whether a marriage is celebrated?....I have nothing to do with details.

It is a matter of no concern to the church whether these marriages are celebrated by persons authorized or not?

[Question objected to and sustained.]

During the year 1883 give me the names of persons who were authorized to celebrate plural marriage in the Endowment House of this city?....I could not tell you, sir.

Can you ascertain?....I presume I could ascertain.

In what way?....By asking, as I said before. I answered that question before.

Is there any record of marriages?....I am not acquainted with the records.

Do you know whether a record of marriages is kept?....It is very probable there is.

Can you say whether there is or not?....I think likely there is.

Did you ever see it?....I do not know that I have.

If you wanted to see it is there any means of ascertaining where it is?....I could find out by inquiry.

Will you be good enough to do so?....Well, I am not good enough to do so.

I understand, then, that unless you are compelled to do so you would refuse?

[Question objected to.]

Mr. Dickson—I have the right, I presume, to ask the witness whether or not he could ascertain where the records are, or whether he refuses to do it.

A—I do not know anything about the records. They are not in my custody.

I understand you to say you could inquire as to their whereabouts. Will you be good enough to do so and give us the information?....I do not think I am good enough.

Who is the custodian of the records?....I can not tell you.

Did you ever know who the custodian of the records was?....I do not know that I ever did.

Do you know you don't?....Yes, I know that I don't.

You know that you have never known who the custodian was? Did I understand you to say that you have never seen the record?....I do not think I ever have to the best of my knowledge.

Have you ever given any directions as to the custody of the record?....No, sir.

At no time?....No, sir.

Have you ever enquired of any one where the record was?....I could not say positively whether I have or not.

What is your best recollection?....I do not know.

You do not know whether you have enquired as to the record? Have you ever inquired as to the custodian of the record?....I do not think I have.

Have you ever been told who the custodian of the record was?....Not to my recollection.

Do you know whether Elias Smith, sen., during the year 1883, was authorized to celebrate plural marriages in the Endowment House of this city?....I don't sir.

Do you know whether Angus Cannon, sen., was?....I do not.

Do you know whether there is any person or

number of persons, body of persons, in the church, who are authorized to direct the custody of the records?....I do not.

Do you know whether there is any regulation in the church, or adopted by any one in authority, with respect to the records?....I am not acquainted with anything pertaining to the records.

Has any one not authorized the right to celebrate the rites of matrimony?....No sir.

It must be some one upon whom authority has been conferred by you?....No sir, not by me.

Who confers the authority?....Sometimes others.

Well, who else besides yourself?....Well there are others besides myself.

Who in this city besides yourself?....Quite a number.

Who in this city is authorized to celebrate plural marriages?....A great many have been appointed—hundreds.

Can you give me the names of those in this city who are now authorized to perform plural marriages?....I could not.

Do you mean there are so many?....There are a great many that would be authorized under certain circumstances.

Is it not a fact, Mr. Taylor, that plural marriage is a secret rite, a secret ceremony?....It is a secret to some and not to others.

I of course exclude those who were present?

[Question objected to; overruled.]

With the exception of those present—parties to the contract—is not that a secret ceremony?

[Question objected to.]

A.—Necessarily so.

What do you mean by that answer?....There might be a great many others, acquainted with the circumstances and who could be present if they desired.

Is that confined to members of the priesthood, or those in authority in the church?....No, sir; those who were properly recommended could be there.

Those in whom the church had confidence?....Yes.

Are not the parties who enter into the contract of plural marriage, and those who are present in officiating sworn to secrecy?

[Question objected to as immaterial.]

Mr. Dickson—I think we are entitled to know how these marriages are celebrated, what ceremony has to be gone through and observed from the time parties enter upon it until it is concluded.

Judge Zane—You may answer the question.

Question repeated.

A.—No, sir.

Is secrecy enjoined upon such?

[The same objection made.]

A.—Not that I am aware of.

What is the ceremony of plural marriage?....I do not propose to state it.

Do you decline to answer?....I do.

Mr. Bennett—We object, your honor.

Question withdrawn.

Are you acquainted with the defendant?....Yes.

How long have you known him?....A number of years.

You have been on speaking terms with him?....Oh yes, all the time.

Have you ever had any conversation with him about his marriage relations?....No, sir.

Did you ever hear him say anything about it?....No, sir.

Do you know whether he has taken a plural wife or not?....I don't.

He is a member of your church, in fellowship?....Yes, sir.

You knew there was an indictment against him?....I have heard of it.

Did you ever ask him whether he had entered into plural marriage or not after you had ascertained that he had been indicted?....No, sir.

You have met him since his indictment was found?....I do not remember. Have you any means of knowing whether or not he has entered into plural marriage?....I do not know that I have.

Do you know that you have no such means?....Yes.

Examined by Mr. F. S. Richards. President Taylor, in your direct examination you spoke of having appointed or authorized persons to celebrate plural marriages. State whether or not such authorization or appointments extended only to plural marriages, or whether the appointees had the authority to celebrate first marriages also. In other words, was the authorization general as to marriage, or confined to plural marriage only?....It was general in all these matters, and things performed in the house.

And as to all classes of marriage, Mr. Taylor?....Yes, sir.

Whether plural or first Marriages?....Yes, sir.

You also made some reference to authorization or recommendation of parties to the buildings at which these ceremonies are performed. State also whether the regulations and recommend you refer to applies equally to parties who go to celebrate marriages, first marriages or plural marriages, or whether there is any distinction?....There is no distinction.

Mr. Taylor, I will also ask you whether such authorization or recommendation that you might give to individuals would designate the purpose for which they go to the house?....No, sir, it would not.

Would it even show that they went there for the purpose of marriage at all?....No, sir.

Are there not various other rites and ordinances performed in these houses aside from marriages?....Yes, sir.

Then in giving an authorization to go there, you would not signify or indicate for what purpose?....I do not know for what purpose they go.

Re-direct by Mr. Dickson—You stated in answer to Richards' question as to the scope of the authority?

A—My answer was that it pertained to all matters performed in the house. I refer to the Endowment House or to the Temple.

President Taylor, having exchanged a few words with Judge Zane, left the room, and with him the interest for a large number went also, for they passed out in swarms after him.

Elias Smith, Sr., the next witness, said he had seen the defendant; don't think I officiated in 1883 in any plural marriages in the Endowment House; I was sick or absent from the Endowment House in January, February, March, April, May, June and July; I never was authorized to perform marriages there, nor was I present, to the best of my knowledge, when defendant was married.

C. J. Thomas, the following witness, stated that his office as Elder and his posi-

tion as Janitor at the Temple Block, did not include any service in relation to marriages in the Endowment House; he knew the defendant, but not Lydia Spencer, and never saw defendant at the Endowment House.

Heber Dinwoodey was called, but the prosecution in his case admitted they had been misinformed as to information in his possession, and he was quickly excused.

Angus M. Cannon, Sr., being sworn, testified as follows: I am a member of the Mormon church; I did not officiate in any plural marriages in 1883 that I know of; November in 1882; nor last Thursday. It is some months since I was at the Endowment House; I don't know of any record of marriages; I never saw one or any part of one; never had one in my house, and don't know of the existence of one.

Mr. Dickson was evidently growing weary and Mr. Varian came to the rescue in a very brusque manner.

Mr. Varian—How is the record of marriages in your church perpetuated?

Mr. Cannon—I suppose every one keeps his own; I do mine. (Laughter and calls for order).

Do you mean to be understood as saying that there is no means by which these marriages are perpetuated?.... Oh, no; I do not.

What then?.... I only say that I don't know of any.

Is there any person not seen who takes down the record of those marriages?.... Not that I know of.

Is there any kind, shape or manner of record written, cut, carved, movable or immovable or anything else from which these marriages can be learned?.... I am only supposed to tell you what I know. I know of none.

You derive your knowledge from your senses, don't you? (hotly).... I presume so, (quietly).

Then you never saw the record?.... Never.

Never heard of it?.... Never.

Then it would be impossible to obtain from the archives of the church any record of such marriages?.... I don't know. I never had occasion to find out. (Laughter and calls for order).

When you officiated did you never write down any names?.... Yes, on a slip of paper merely.

And what then?.... I burnt it up.

In response to further inquiry, Mr. Cannon said: I can only say that I don't know of any record; was never enjoined to make or not to make a record; I always received the names from the parties themselves.

Mr. Varian: Then burned them up and forgot the matter as quickly as possible.

Is there such a thing as church divorces, and if so, how can separation be made when no record of the marriage is kept? You say there is no record?.... Oh, no; I don't say so.

How about church divorces?

Mr. Bennett: We object; this is not a divorce suit; we are on the other branch of the business. (Laughter). Mr. Cannon was excused.

Waldemar Lund, clerk at Spencer Clawson's store, and John D. and Henry Spencer, half brothers to Lydia, were each in turn examined, with no results that the prosecution had any reason to feel gratified over, and Arthur Pratt was then called to testify to the stage routes between here

and St. George. He said a person could make the round trip in about a week, the quickest time; by leaving Salt Lake Monday morning he could reach St. George, Wednesday about four or five p.m., and leaving there next morning could arrive here Saturday morning.

A motion made by the defense to strike this out as irrelevant was overruled, and the court was then adjourned till Saturday at ten a.m.

There was a good attendance of spectators at the District Court this morning, but it was materially less than the crowd of yesterday.

The first witness called was *Walter J. Beatie*, who was simply required to state what time in December, 1882, the defendant left the employ of Z. C. M. I. He answered that he could tell as far as the pay roll indicated; this was December 31st. Mrs. Auer was asked for, but not being present, President *George Q. Cannon* was called, and being sworn, testified as follows:—

Mr. Dickson—Mr. Cannon, you are one of the First Presidency of the Church of Jesus Christ of Latter Day Saints?.... Yes, sir.

How long have you held that office?.... About four years.

How long have you been a member of the church?.... About forty-five years.

How long have you been a resident of this city?.... Thirty-seven years.

Have you ever officiated, Mr. Cannon, in the celebration of plural marriages in the Endowment House in this city?.... I can not say about plural marriages. I have officiated many times in marriages.

How long since you first officiated?.... Oh, nearly twenty years.

Do you know if any record of marriages celebrated in the Endowment House is kept?.... No.

You have never seen any record?.... Never a record of any names. I have not officiated for many years.

When you were in the habit of officiating, were records kept?.... I am inclined to think there were.

Have you seen them, Mr. Cannon?.... I have not.

At the time you officiated, the act under which the church was incorporated required these marriages to be recorded?.... I do not know. I do not remember the tenor of the act.

How long since you officiated in that capacity?.... It is a good many years, I have occasionally officiated for friends. For instance, a man wanted to be married, and wished me to celebrate the ceremony, I have attended to it.

How recently?.... The last was the case of Mr. Riter and Miss Jennings.

How long ago?.... I can not speak definitely. It is within two or three years.

Do you know whether any record was made of that marriage?.... I do not.

Is there any rule or record or book which persons about to enter marriage are required to sign before the ceremony is entered upon?.... I have never known of anything of the kind.

Have you ever heard that there was any such?.... No, sir.

Have you ever inquired, Mr. Cannon, whether

a record of this marriage was kept?.... I have not.

Is there any means known to you by which those in authority in the church can determine whether or not members of the faith had been married or not?.... I do not know any means that I can suggest. I am not familiar with any means.

If you desired to ascertain that fact in any case, do you know of any means by which you could ascertain?.... I do not know except by taking the words of the parties themselves.

Suppose that the alleged married parties were deceased and a question of the legitimacy of the children should arise, do you know of any means by which you can ascertain their legitimacy?.... I do not know of any means. In the case of Mr. Riter and Miss Jennings I think they asked me to write them a certificate.

Do you know whether it is customary to give certificates?.... I think it is not usual.

Is there no means taken to preserve the names of those who have been married there temporarily or permanently?.... When I performed the ceremony it has been the custom with me to write the names on a small slip of paper, so as to enable me in solemnizing the marriage to know the names.

From what source do you get the names?.... I have generally written the names as given by the parties.

What is the object of getting these names?.... So as to be correct.

You wished to have the names on your mind when you performed the ceremony. Are these names put on this slip of paper for any other purpose?.... Not to my knowledge.

What is done with that slip of matter?.... Generally passed to one side.

Not given to any other person?.... I have not passed it.

Do you know, when you read from the papers, when you perform the ceremony, that there is anybody to take down the names as they are pronounced by the minister?.... No one in my presence.

No one to your knowledge?.... No, sir.

Perhaps not in your presence, but behind the veil?.... Outside the sealing room persons could not hear, and no one wrote names in my presence.

Do you after the ceremony is performed destroy the slips of paper?.... Yes, sir.

Do you report the names to any other person?.... I never did.

When parties are going into the Endowment House for any purpose—that is, to celebrate any rite of the church, or to partake of any sacrament of the church, is there any book, record or paper in which they are required to sign their names?.... I never knew of any.

Is there any case in which the names are required to be written on a roll?.... I do not know as to the practice now; I do not know whether there is anything of that kind.... I suppose some record would be kept of endowments.

Why do you suppose so?.... I should imagine there should be some record.

You think there ought to be. Have you never taken pains to inquire?.... I never wished to be employed in that way. I prefer not to be acquainted.

That is the case with all those in authority, as far as you know?.... I should imagine so. (Laughter).

If I understand you correctly, in early days

when you were in the habit of officiating, a record was kept? . . . I think so. The record I refer to is for parties who come to receive their endowments; their names I presume would be taken.

I am not informed as to what you mean by receiving their endowments? . . . They go to pass through the house. You asked about sacraments or ceremonies. Endowments have no connection with marriage.

Do you know who was custodian of that record? . . . I do not.

Did you ever know? . . . Perhaps I did. I wish you to understand that I have not officiated in the Endowment House for a great many years. It is, I suppose, fully fifteen years since.

Do you believe, Mr. Cannon, that you could ascertain the whereabouts of that record, if you desired to do so? . . . I do not think I could.

Is there any one who has the care of the Endowment House, who has the custody of the property of the Church in the Endowment House, whose duty it is to look after the house and property? . . . There is a woman cleans the house, but who she is I do not know.

Is there any person who has the care of any property of the church—that is in the Endowment House? . . . I did not know of any one in those days more than I speak of, and the janitor at the gate, Mr. Thomas, where the keys are kept.

Can you give me the names of those authorized during the year 1883 to celebrate plural marriages in this city? . . . I do not know.

You do not know the names of any? . . . I know the names of several who might solemnize marriages, but whether they do solemnize them I do not know. There are, I say, several authorized; but I do not think, unless it be in the case of Mr. Riter, of whom I have spoken, I have solemnized any marriages.

Who else solemnized marriages during 1883? . . . I think Mr. Taylor.

Anybody else to your knowledge? . . . I suppose any of the Twelve have the right to solemnize marriages.

You say they have the right to solemnize plural marriages? . . . I do not know of any distinction. Formerly the Apostles were the ones who attended to these marriages, but latterly a great many others have been authorized.

Give me the names of the Apostles? . . . Wilford Woodruff, this city; Lorenzo Snow, Brigham City; Erastus Snow, St. George; F. D. Richards, Ogden; Brigham Young, this city; Albert Carrington, this city; Moses Thatcher, Logan; F. M. Lyman, Tooele; John H. Smith, in England on a mission; Geo. Teasdale, Nephi; and Heber J. Grant, this city.

In order to authorize a Bishop to solemnize marriage the authority must be conferred upon him by the President? . . . Technically it ought to be.

Well, are the Bishops authorized to celebrate marriages in the Endowment House as well as elsewhere? . . . Some are.

Does it require a special authority to celebrate marriages in the Endowment House? . . . I do not know that it does. If they officiate there, they probably attend to marriages as well as to other ordinances.

Do you know any of the Bishops in the city that are authorized? . . . I do not know any person who worked in the Endowment House in

1883. I expect I could probably form an idea; but from any knowledge I do not know anybody laboring in the Endowment House.

Susan E. Smith testified. I live in the city on West Temple Street, opposite Temple Block; have seen defendant and know Lydia Spencer; have seen him at my house since last May; Lydia occupied rooms there from June last till eight or ten days ago; don't know where she is, she did not give up her rooms when she left; she had two rooms, a kitchen and bedroom; I saw defendant in the bedroom, which was also the sitting room; it was about midday, I think; did not see him come in or leave; don't remember seeing his picture there, never had any conversation with him.

Frederick Clawson. Am a brother to the defendant; have known Lydia Spencer for about five years; have visited defendant at his house in the Eighteenth Ward; met his wife there (Florence); have seen defendant and Lydia together on the streets and once or twice at the Theatre; it may have been this year; never spoke to defendant about his relationship with Lydia, nor heard anyone else in his presence speak of it; my mother's name is Margaret G; don't know where she is; she left home yesterday; am not a member of the Eighteenth Ward M. I. Association, nor a resident of that Ward; have visited the Association but never saw Lydia there.

Mary J. S. Auer was recalled. She merely stated that she could not tell the names of the tenants of her house on Third South Street where Lydia once lived; they were Germans; know nothing further of my daughter since yesterday.

James E. Cane recalled for the defense, was asked to repeat the conversation he claimed to have had with the defendant in which the latter is alleged to have admitted that Lydia Spencer was his second wife. He repeated his former statement. He was asked if anyone else was present at the time, and answered that he could not say whether there was or not, but he thought not. He was then asked if anyone was present when his second conversation with the defendant (about the first one) took place, and said he thought Orson Rogers was, and perhaps others. He volunteered having said to the defendant at this time, when the doubt was referred to. "I don't care a damn, if I am asked I'll have to tell the truth."

Mr. Bennett—"Is it not true that when the defendant said there was a "doubt" as to what was said by him in your first conversation, that you replied: "Well, by Jove, I don't know what you did say?"

Witness—"It is not true."

Orson F. Whitney said: "I am a member of the "Mormon" Church. I am a Bishop in the church, in the Eighteenth Ward. I have been Bishop of that Ward since 1878. I do not know definitely whether the defendant was a resident of that Ward in 1882 and 1883. I had been absent for twenty-one months in England. Robert Patrick, my first counselor, acted as Bishop during my absence. I returned in July, 1883. I have been a member of the Eighteenth Ward Mutual Improve-

ment Association. I attended perhaps two or three meetings during the months of February, March and April of this year. I know Lydia Spencer by sight. I do not know that she was a member of that association. I never met her there. I have known the defendant from childhood, almost. Been on friendly terms with him always. Have met him frequently of late years. I have never had any conversations with him as to his marital relations that I know of. Never remember to have alluded to it in his presence. Never heard it alluded to by any one else in his presence.

Robert Patrick was the next witness. I live in this city; have resided in the Eighteenth Ward twenty years; am an Elder in the Church; acted as Bishop during Bishop Whitney's absence in England, this was nearly two years; know the defendant by sight; could not say he resided in the ward then; he never spoke to me about a marriage with Lydia Spencer, nor applied to me for a permit to get married; was a member of the Eighteenth Ward Mutual Improvement Association in January, February and March last; do not know Lydia Spencer, and never saw her there that I know of; saw defendant there once, I think.

Fullette Croxall. I know the defendant and Florence his wife; don't know Lydia Spencer; lived next door to defendant in the Eighteenth Ward; never visited them; Florence visited me, but never with defendant; never met them in company, nor defendant and Lydia in company.

Horace G. Whitney. I know the defendant; have resided in this city all my life; am intimate with the Clawson family; don't know any lady named Lilly Clawson; was a member of the Eighteenth Ward M. I. Association last winter; it met once a week in the evening; know Lydia Spencer by sight; am not positive, but think I have seen her once at the Association; same as to the defendant; heard the name Lilly Clawson called from the roll; inferred it was Lydia Spencer that was meant, because it had been rumored she was defendant's second wife; this was only rumor, however; never heard her respond to the name called; but understood she had joined the society; never heard Lydia Spencer spoken of as Lilly Clawson, or Lydia Clawson, or Lib Clawson, or Mrs. Clawson.

The defense objected to this evidence from where the witness said he inferred the name Lilly Clawson meant Lydia Spencer, including all that he inferred and that was rumored and everything based upon the inference. A discussion of some length ensued and the evidence was ruled out. The witness went on: I did not know that the name Lilly Clawson meant Lydia Spencer; never heard the name Lydia Spencer called from the roll; think I never heard the name Lilly Clawson called from the roll prior to the time I saw Lydia Spencer present.

Did you ever hear her called Lilly Clawson among her associates?

The question was objected to as irrelevant, but was allowed.

Witness—"To the best of my recollection I never have."

The court took recess till two p. m.

Saturday afternoon.

The Court was called to order about ten minutes past two o'clock, when the jury roll being called, William Husbands was found to be absent. He soon entered, however, and the examination of witnesses went on.

George Reynolds said: I live in the city; am a member of the Mormon Church. I hold the office of an Elder, and am a member of the Seventies. I do not know of the existence of any marriage records; heard of some in times past, but not in whose custody they were kept. They were never in my custody: I saw a marriage record some twelve or fifteen years ago in the Historian's office. Wilford Woodruff is the present historian. (A subpoena was here asked and issued for Mr. Woodruff). That is the only time I ever saw a marriage record. I have never heard since where the marriage records are.

William Kraut. I live in Mill Creek; lived in the 10th Ward, Third South, between Seventh and Eighth East, in 1883; I rented of Mrs. Auer; resided five months there; went there last fall; left this summer; I know Lydia Spencer; she occupied two rooms while I was there; I have been in those rooms; have seen defendant in her part of the house; he visited my part once; have seen him eat once in Lydia's rooms, and she was there, myself also; I was employed in that part of the house that day; never saw him coming from the house but once; never saw him in the house but once; saw him going in once before; I am a bricklayer, and am absent a good deal of the time between morning and evening.

Mary Kraut. Am wife of William Kraut; lived in the Spencer House with him last summer; Lydia Spencer lived in part of the house; have seen defendant there sometimes; never saw defendant in Lydia's portion of the house; saw him drawing water for her three or four times; saw him in the evening about the house, not in the morning; Mrs. Canham, an old lady lived in the house; saw defendant and Lydia coming home together one night about nine o'clock; they went in together.

O. F. Whitney was asked to testify that Florence Clawson, defendant's wife, was living in this city after this trial commenced.

Mary Kraut, sister of William Kraut; have seen defendant once at the Spencer House, going out of the gate, towards noon; only saw him that once.

Mr. Dickson here stated that, as the Eighteenth Ward Mutual Improvement books could not be found to-day, in order to save time it was conceded by the defense that the name of Lydia Spencer was not on the roll of membership of this Association; and that it was also conceded that the mother of Mrs. Florence Clawson was Mrs. Annie Dinwoodey; in this connection he wished to mention that subpoenas had been issued for Lydia Spencer and Margaret Clawson, who had not been found.

He referred to this so it would be seen that the prosecution had been diligent in seeking for these parties, that any question in the minds of the jury as to why they were not present, might be answered.

Mr. Harkness replied that this case would have to go to the jury on the evidence brought before it, and that the absence of the witnesses referred to was not to be construed prejudicially to the defendant. The jury must determine on the evidence in the case, not on suppositions. The court sustained the objection made by defense. The prosecution here rested.

Conference Minutes.

EASTERN MAINE DISTRICT.

Conference was held at Indian River, Maine, with the May Branch, the 4th and 5th of October, 1884. Elder Joseph Lakeman president, J. S. Walker clerk. Elders Joseph Lakeman, J. Benner, J. D. Steele, E. C. Foss, N. W. Crowley; Priest J. S. Walker; Deacon George Bryant, reported.

On motion, committee chosen last conference on the E. C. Foss case continued.

Bishop's Agent, N. W. Crowley, reported \$16.68 on hand.

Joseph Lakeman sustained president of the district; J. S. Walker sustained as clerk.

Voted to renew the license of Elder J. D. Steele. Adjourned subject to call of the president.

Miscellaneous.

TWO DAYS' MEETING.

The two days' meeting appointed at Wheeler's Grove, Pottawattamie District, will commence on Sunday, November 23d, at half-past ten a. m., instead of November 30th, as by former notice. This change is made that the Saints of the Fremont District may meet with us, who otherwise would be hindered; as we are informed their conference convenes at the time of our first appointment.

C. H. HANSEN, *Dis. Pres.*

TWO DAYS' MEETING.

There will be a two days' meeting held at the Brocton Branch in the Massachusetts District, commencing Saturday, November 8th, at two p. m. We expect the president of the district and missionaries to be present, and hope all will come who can, as the accommodations for visitors will be ample. Meetings will be held in James Hall, Clark's Block, Main Street, Providence. Saints can take the 10:50 a. m. train, and connect with coach for Brocton at Mansfield.

M. H. BOND.

WESTERN TENNESSEE DISTRICT.

Minutes of a meeting held at Foundry Hill, Henry county, Tennessee, October 4th, 1884; George Montague chosen to preside, S. L. Cooper as secretary.

Resolved, That we proceed to organize a district comprising the branches of Tennessee and Kentucky, to be known as the Western District of Tennessee and Kentucky. That Bro. Peter E. Seaton be chosen to preside. That Bro. Wm. H. Griffin be chosen to assist Bro. Seaton. That

Bro. S. L. Cooper act as secretary. That Bro. Seaton and Griffin be ordained Elders. They were so ordained by Elder George Montague.

Resolved, That when this meeting adjourns, it does so to meet with the Eagle Creek Branch, the first Saturday in December, 1884. Preaching at night by Bro. Griffin.

Preaching on Sunday by Bro. Montague. Adjourned to meet at Eagle Creek, Tennessee, first Saturday in December, 1884.

WESTERN WISCONSIN DISTRICT.

Notice is hereby given that two days' meetings will be held at the following times and places, and in charge of the persons named. (1) Willow, November 15th and 16th, by W. A. McDowell, Carl W. Lang, F. Hackett. (2) Webster, November 29th and 30th, by F. M. Cooper, W. A. McDowell. (3) Excelsior, December 13th and 14th, by J. W. Whiteaker, A. V. Closson. (4) Wheatville, first Saturday and Sunday in January, 1885, by F. M. Cooper and A. V. Closson.

A. L. WHITEAKER, *Dis. Pres.*

WHEATVILLE, Wis., October 17th, 1884.

DIED.

ENDYCOTT.—At Cheltenham, Missouri, October 7th, 1884, Lillie Eliza Endycott, aged 1 year, 7 months and 5 days. Funeral services by Elder J. C. Foss.

FORD.—Near Sweet Home, Nodaway county, Missouri, Joseph Frederick, only son of Bro. and Sr. John and Harriet Ford, and grandson of Bro. and Sr. William and Jane Powell, aged 1 year, 1 month and 12 days.

Dear little Freddie, thou hast left us,
Thy loss we deeply feel;
But it's God that hath bereft us,
He can all our sorrows heal.

BAKER.—Near Dorchester, Nebraska, October 19th, 1884, at 6 a. m. of quick consumption, Sr. Jane, wife of Bro. F. M. Baker. Her days were 27 years, 1 month and 2 days; was baptized December 20th, 1882, by Elder E. C. Brand; she suffered without complaining, and said the Lord's will be done. She leaves a husband and three children. There was a large attendance at the funeral, which was conducted by Elder Robt. M. Elvin.

WILLIAMS.—At Lucas, Iowa, September 29th, 1884, Anna, child of Bro. Daniel T. and Sr. Mary A. Williams, aged 21 days. Funeral sermon by Bro. H. A. Stebbins.

EVANS.—At Lucas, Iowa, October 15th, 1884, of scarlet fever, Mary E., child of Bro. John A. and Mary J. Evans, aged 2 years and 4 months. Funeral sermon by Bro. H. A. Stebbins.

WILLIAMS.—At Llanelly, Wales, September 26th, 1884, William Williams, aged 77 years. Bro. Williams was one of the early Latter Day Saints in Wales. When the false doctrines crept in he stood aside, but when the Reorganization appeared he received it warmly. He spent his long life in the service of the firm Neville & Co., and was highly respected for his honesty as store-keeper.

GRIFFITHS.—At Llanelly, Wales, August 26th, 1884, Elder John Griffiths, late of Penderyn, aged 71 years. He was a blind man, and would go about without a guide; but this last time he was out after dark, and a wagon ran over him and killed him on the spot. He and Bro. Williams had many friends in America.

T. E. JENKINS.

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For further particulars, enquire of
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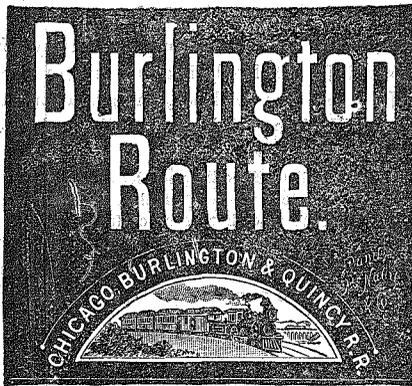
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Time Table, Monday, October 27th, 1884.

GOING SOUTH.			GOING NORTH.		
Accom.	Exprs.	STATIONS.	Exprs.	Accom.	
Leave.	Leave.		Arrive.	Arrive.	
1.15 p.m.	7.15 a.m.	Des Moines	8.40 p.m.	3.05 p.m.	
2.15 "	7.50 "	Norwalk	8.05 "	2.15 "	
2.50 "	8.15 "	Spencerville	7.45 "	1.30 "	
3.05 "	8.25 "	R. I. Crossing	7.35 "	1.15 "	
4.05 "	9.00 "	St. Charles	7.00 "	12.30 "	
4.50 "	9.25 "	Truro	6.35 "	11.45 a.m.	
5.55 "	10.05 "	New Virginia	5.55 "	10.55 "	
6.20 "	10.25 "	Jamison	5.35 "	10.25 "	
7.15 "	11.00 "	Osceola	5.05 "	9.45 "	
7.55 "	11.30 "	Leslie	4.35 "	8.45 "	
8.20 "	11.50 "	Van Wert	4.15 "	8.15 "	
9.00 "	12.25 p.m.	Decatur City	3.40 "	7.25 "	
9.35 p.m.	12.50 "	Leon	3.15 p.m.	6.50 a.m.	
Arrive.	Arrive.		Leave.	Leave.	

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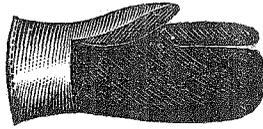
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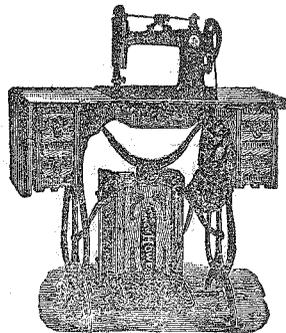
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TESTIMONIALS.

LAMONI, IOWA, Dec. 29th, 1883.

I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.
Very respectfully,
N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.
Yours in bonds,
J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.

JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
Geo. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.

JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
Your brother in Christ,
O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.

JOHNS & ORDWAY: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
Yours in bonds,
WM. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884.

Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
Yours,
V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883.

MESSRS. JOHNS & ORDWAY: Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.

Bro. Johns & Ordway.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
Yours in gospel bonds,
E. W. CATO, SEN.

Bro. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our Bed Springs by Express for only 97 cents, (Iron Heater included for \$1.30) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a Picture Outfit, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only 98 cents.

ILLUSTRATED CATALOGUE FREE.

In writing, mention this paper. Yours in bonds,
JOHNS & ORDWAY.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year.

JOSEPH SMITH - - - EDITOR.
Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed Joseph Smith, box 82, Lamoni, Decatur Co., Iowa.

THE SAINTS' HERALD.

"HEarken to the word of the Lord: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, November 15th, 1884.

No. 46.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.
Entered at the Post Office at Lamoni, Decatur county, Iowa, as second class matter.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Nov. 15th, 1884.

EDITORIAL ITEMS.

We print the minutes of the Philadelphia Conference, and the protest of Elder Joseph A. Stewart in connection, for reasons that will appear, after further investigation.

Attention, Saints! All those who are in arrears for subscription to *HERALD*, *HOPE*, &c., and in account for books, tracts, &c., will please send in the amounts due. Renew for the papers as soon as practicable. We are anxious to get sufficiently forward to insure the issuing of the *Voice of Warning* to be sold at five cents per copy; and also a store of tracts for a more vigorous prosecution of the missionary labors of the Elders. Come one, come all. Let us see what the New Year, now near at hand, can do for us.

Bro. G. A. Blakeslee reports a most excellent conference in their district. Bro. Hiram Rathbun, of Lansing, Michigan, for many years an active minister for another society, during which years he preached the gospel as in the New Testament, testifying that God had or would bring again the truth, he preached an acceptable sermon at the conference.

Bro. Joseph Lambert, who has been attending to some church affairs in Kansas, returned home; but left again on October 31st, for Bevier, Macon county, Missouri, to which place he was called by circumstances requiring his attention.

Bro. Israel L. Rogers of Sandwich, Ill., arrived at Lamoni, Tuesday, October 28th, and remained visiting old acquaintances among the Saints. He is in excellent health, and feels well. He reports that crops and business are good at his home,

and also in central and north Iowa, where he has been visiting.

One of the best conferences ever held in Southern California District closed at San Bernardino, October 26th. Nine were baptized, thirteen children were blessed. The Divine Spirit was present, and peace prevailed.

Bro. John J. Cornish reports the baptism of five at Ubley, Michigan, October 28th, making eleven at that place recently.

Three were baptized at Lamoni, November 2d, by Bro. Samuel Ackerly, and one by Bro. Asa S. Cochran.

Sister Green, living on her homestead, some five miles west from Lamoni, sent into the Herald Office, to be divided and eaten by the inmates, an apple weighing a pound. It was of fine flavor, and was eaten with thanks to Sr. Green by all hands.

Brethren Simon Peterson, William Pierce, T. J. Smith, Albert Mullindore, and Sisters Mira Milton, Rebecca Milton, Emma Taylor and Kate Smith, are requested to write to Bro. George Hill, clerk of the branch at Waterloo, Nebraska, who desires to know their addresses.

THE following circular letter was sent us by Bro. H. P. Brown. It speaks for itself; and the project therein set forth is most cordially commended to the consideration of the Saints everywhere. The press is a mighty lever for good, and for evil; as it is unwisely, or wisely used. We believe the brethren engaged in it to be moved by love for the cause of Christ, and give them hearty support.

911 BROADWAY, OAKLAND, CAL.

To the officers and members of the Reorganized Church of Jesus Christ of Latter Day Saints on the Pacific Coast: Greeting.

SAINTS: We have, all of us, for a long time felt the necessity of having a paper published on this Coast reflecting our views upon the subject of the Gospel of Christ and the "dispensation of the fullness of times," to be scattered freely among the people, that they may obtain correct ideas of our labor and faith. The distinction between us and the Latter Day Apostasy, represented by the "Mormon" Church in Utah, should be clearly drawn and placed before the people on this Coast.

This is a duty we owe to ourselves and the work of God committed to our charge.

When our ministers go out into the world,

they are met by the prejudices engendered by the bad conduct and doctrines of Utah Mormonism; doors are closed against us and the work of the Gospel is impeded from misunderstanding our position, doctrines and work.

To remedy this evil and so advance the work of God on this Coast, a few names of us have agreed and undertaken, by the help of God and the co-operation of our brethren and sisters, to publish a monthly paper for six months, devoted to the objects above named. Our object is to furnish for free distribution some 10,000 or 15,000 copies of a monthly paper among the people of the Pacific Coast devoted to the objects above stated. To accomplish this, it will require the co-operation of the Saints on this Coast, by donating for that purpose, monthly, such amounts as they feel able and willing to give. We have already subscribed one-fourth of the amount necessary to carry on the work for six months; and we hope that by your united effort to secure enough to publish a paper for that time, for free distribution. Each branch or member will receive a pro rata share, as per their donation, to distribute among their neighbors. We hope and trust that by the end of six months that the paper may be sustained by regular subscriptions and by the advertisements which we hope to obtain during the first six months.

We intend to put the subscription price at fifty cents for six months or one dollar per year. Those who do not feel able to donate but who will subscribe for the paper will also do a great amount of good in the work. We wish to publish notices of the times and places of meetings of all the branches on the Coast. This will be of great advantage to the Church.

With plenty of patronage we can publish oftener than once a month.

The size of the paper will be about 10 $\frac{3}{4}$ by 15 inches, sixteen columns, and contain as much as sixteen columns of the *Saint's Herald*.

Of course we do not want, nor expect, this to take the place of or in any manner interfere with the support of the *Herald*.

Now, Saints, will you put forth an effort to make it a success?

Asking your co-operation and the blessings of God for the welfare of Zion's Cause, we are your brethren in one faith,

H. P. BROWN, GEO. S. LINCOLN,
T. J. ANDREWS, A. HAWS,
And Others.

The following letter we publish by permission of Bro. J. W. Waldsmith, Nebraska City:—

Elder Waldsmith, I thank you for the use of this history of Mormons. Although it settles not the question as to where Joseph Smith got his book, it gives, on the 350th page the only acceptable definition of faith. Emerson reasons not unwisely on the 351st page, "We must con-

cede that God still lives, and may now have prophets, and still continue to raise up prophets, in his church as he shall see fit." Our own good old bible sustains this effectually; and if we had a man once in a while, who could show his faith by his works, even as well as Joe Smith did, it would go far to encourage many of us, who are almost overwhelmed with popular infidelity.

I would to God that I could have been fortunate enough to have learned more about the teachings of the Mormon Church a little earlier in life, but my prejudices were magnified by polygamy. Of all the churches on earth, the Mormon Church is the one, that I should have thought to be the least likely to yield to the sin of polygamy, but thank God for the abolition of polygamy, which leaves the church, the only one, of all the (652) denominations that maintains all the necessary tenets of the true church of Christ in its primitive purity and power.

L. E. B.

EXTRACTS FROM LETTERS.

Bro. I. N. Roberts writes from Osborne City, Kansas, October 29th, 1884, as follows:

I am still at this place holding meetings and baptizing. Nine have obeyed since my return here, and more will obey soon. We organized last Sabbath; held sacrament and prayer meeting, in which many good testimonies were given by the Spirit of God. Tongues and prophecies were enjoyed, which made our hearts rejoice. May the good work go on, is my prayer.

Bro. B. V. Springer writes from Six Mile Grove, Iowa, October 30th, reporting "good news."

I am speaking every night. Good audiences, good liberty, good health, good spirits, good prospects, good resolutions, good weather, and a good cause.

Very good, good brother, very good indeed.

THE following from the Philadelphia *Record* of November 3d, gives additional light upon the withdrawal from church fellowship of the Olive Branch, elsewhere noted.

SUFFERING FROM THE MORMON STIGMA.

The Olive Branch of the Reorganized Church of Jesus Christ of the Latter Day Saints has severed its connection with that body, and now stands forth as "Independent." Hereafter it will be known as the "True Church of Christ," will be under the pastorate of Elder Absolum Grist, and will worship at No. 2244 Ridge avenue. "People called us Mormons," said Elder Grist to a reporter yesterday, "and that is the reason we changed the name of our branch. We are not Mormons. We believe a man should not have more than one wife, and to call us Salt Lakers and such stuff was more than we could stand. Besides, we were going all to pieces, and we thought the only expedient left us was to change our name and renounce Mormonism. We believe in all the teachings of the New Testament and nothing more. That includes faith, repentance, baptism for the remission of sins and the laying on of hands for the gift of the Holy

Ghost. We believe all wickedness is coming to an end, and then Christ will reign with us for a thousand years on earth. Satan will then be let loose for a short period to tempt the saints, and then fire and brimstone will come down from heaven and kill him."

A BROTHER sends us a Genoa, Nevada, *Courier*, for September 26th, 1884, from which we cut the following marked item:

Last Saturday G. W. Buchanan, an old pioneer of Chehalis, W. T., died at his home at the advanced age of 90 years. The deceased came to the coast in 1854. Buchanan was the Captain of the company of volunteers who attacked and killed Joe Smith, the noted Mormon apostle, at Carthage, Ill., on June 27th, 1884. The deceased also took an active part in the Black Hawk war.

It may be that G. W. Buchanan, was captain of that company on that memorable day; but if he was, he will not be likely to boast of it in the day of accounts.

THE distressed Latter Day Saints camped on the west side of the Mississippi, in the fall of 1846, who were fed by quails, driven into the camp by divine intervention, as believed at the time, are not the only ones for whom such relief has been sent in modern days, as the following will show:

The old miracle of the supply of quails to feed the Israelites in the desert had its parallel in Georgia the other day, according to the *Calhoun Times*. The story goes that a good dame who was entertaining a lot of ministers who were holding a revival in the town of Resaca was sadly perplexed to find food for them one day, the crowd of people in attendance having consumed everything edible in the place. Not a solitary ham was to be had, and only one small chicken. While she was busy in the kitchen preparing the chicken and wondering how she could provide for her guests, a covey of partridges flew into the dining-room, the doors were closed, a number of the birds caught, and the ministers regaled with a feast fit for the gods.

Correspondence.

BANDERA, Texas, September 25, 1884.

Bro. Joseph Smith:—I do not think there is anything in Lyman Wight's journal, respecting a removal of the church to Salt Lake Valley. I carried a petition from Black River, Wis., from Lyman Wight to a council held in Nauvoo, Ill., in February, 1844, asking permission to locate a mission among the Indians, which the council granted, your father in the chair. At the same time Lucian Woodworth was directed to go to Texas to apply for the privilege of settling a colony in that State, which he did. He called upon Sam. Houston, then president of the Republic of Texas. Houston's reply was he could not do anything till Congress met; but your father was killed the June following, before the work was completed.

In the same council, there was a call for volunteers to go to California to examine the Pacific coast. *Salt Lake was not mentioned.* I do not

think anybody knew anything about the big salt basin; because when Brigham Young took his first party of emigrants, they hauled salt; and when they passed the trading post on the Platte River, the traders told them there was no need of hauling salt, as there was plenty in that valley, and they actually hauled some of it back; so my cousin, Lyman Curtis, told me afterwards.

MEACHAM CURTIS.

DOW CITY, Iowa, October 26th, 1884.

Bro. Joseph:—It is an evident fact, from what is revealed in the word, that all spirits that have gone abroad are not all of God. Then all false spirits when they present themselves, should be rebuked. How shall we know the good from the bad? Judge them by the law of Christ. Christ rebuked the devil by what was written. We read that the "Elders are to conduct all meetings as they shall be led by the Spirit." We also read, "If they [the Elders] receive not the Spirit, they shall not teach." There are volumes contained in this text. We are told what they shall teach; but did you ever in all your life hear them when under the influence of the Spirit use the Thus saith the Lord, I teach you the doctrine of Christ, to make it stronger? Or did you ever hear them teach by revelation or commandments? No, they teach you the truth as they find it written; or if anything else it must agree with the word, and this is all done while they are under the Spirit of the Lord. Here is a lesson for us. These Elders while under the influence of the Spirit, dare not speak by commandment, or revelation, for they are commanded not to do this; but if any members or Elders while under the Spirit in a prayer and testimony meeting, speak by thus saith the Lord, or by commandment or revelation, we have often felt to accept that as the word of the Lord, because they were spiritually moved upon.

Do we not see, that if the Elders, while under the Spirit, have not the authority to thus speak, that the members are under the same restrictions and they should not thus speak, therefore I would say to them, restrain that spirit, and do not let it lead you. If the one presiding does his duty, he will proclaim against that spirit. The best time to reprove is when false spirits appear. Then is the time to rebuke. The present presiding Elder once at our Conference held at Parks' Mill, gave us a good key with which to try the spirits; and he did it by the word. We had a very spiritual prayer and testimony meeting one night, and some manifestations were by commandment to the Elders. He came on the stand next morning, and said: "Do you have any manifestations in your prayer meetings by way of commandment to the Elders to go abroad to preach? If you do, they are not of God; for the sending of the Elders belongs to the conference." This rebuke did me good, and I was glad to hear it; for it agreed with my understanding. We understand this was his right. Let us reason a little. Did you ever hear an Elder while under the influence of God's Spirit, in our own language commanding the elders or members to do anything? We should say they had as good a right to thus speak as they have by tongue or prophecy; but if we are not on our guard, we will take the prophecy or tongues before we will by the Elder in our language.

This ought not to be. Therefore I say, when a spirit manifests itself, let it come through

whomsoever it may, if it agrees not with the law or gospel of Christ, rebuke it on the spot. If it is of a governing character, or by commandment or revelation as of a condemning character, rebuke it, and have no fellowship with it. Any one can enjoy the Spirit of God without prophesying, or having the gift of tongues. Has it not oftener been the case, while you have seen them under the influence of some of the gifts, such as tongues or prophecy, that they have shown more zeal, or excitement, than when speaking in our language? You all will answer yes. Let us look at the spiritual darkness that came on the church, and profit by the past. Seek the gift of belief; and the more you have of this gift, the wiser you will be.

JNO. HAWLEY.

WILBER, Nebraska,
October 21st, 1884.

Dear Herald:—I am rejoiced to learn of the good time had at the Reunion, and that so many were added "to the army of the Lord." I had an appointment for baptism for yesterday, but on receipt of telegram to attend the funeral of Sr. Baker, some fifty miles distant, I was compelled to postpone the baptizing. This field needs more active work than it has received for the past. I greatly regret that for a season I must leave the active work. May the Lord bless his people, and put it into their hearts to make some little sacrifice that the cause may not drag, and that faithful men may enter upon the task of spreading the news of the gospel.

ROBT M. ELVIN.

ZERO, Iowa, Oct. 30th, 1884.

Dear Herald:—My last letter was written from Burlington, August 12th. I was there a few days longer to finish the work then deemed necessary. After that I came to this place, which is a small mining town east of Chariton. During two visits here before the present one, I preached several times. Except on the second Sunday, when the steady rain prevented holding more than one meeting, the attendance was fair and the attention good. At the time that I am now here, political meetings and other things are interfering with the attendance and the interest. Still some good may be accomplished by the efforts in behalf of the truth. I have been speaking nightly this week upon the prophecies and their fulfillment: past, present, and to come, culminating in the reign of Christ over the earth as the ultimatum of all prophecy, and as the fulfillment of God's design from the beginning concerning the earth and man. There were only seven members here until recently, namely: Sr. Caroline Powell, her three sons and one daughter, and the wives of the two oldest sons. They are all interested in the progress of the Lord's work, and Bro. Lorenzo having been ordained a Priest recently, has instituted prayer meetings in his own house. These are doing them good, and the influence will extend if the members are faithful. Their upright ways have already won them good names and laid the foundation for a work in this place, and the Lord has promised them that it shall be accomplished if they are faithful to him.

Zero is considered as being a cold spot, but it was warm enough the other times I was here, and now it is far from being zero weather. I have also been "below Zero" three times—two hundred and fifty feet below—and it was not even freezing down

there. My wife and child were here once, and went down in the mine to see life underground; Sr. L. W. Powell descending with them to ensure safety. They found it a pleasing adventure, not a dangerous one.

I was at home the early part of September to see to affairs there, and to attend the district conference at Davis City. It was held the 6th and 7th. There was a large attendance and good preaching. The next Sunday, 14th, I visited Pleasanton, the branch there being one of those under my charge, and preached twice. Bro. A. W. Moffet presides. The Saints seem to be doing well. While at Bro. Abram Reese's, I saw something of a vegetable wonder, namely, upon one vine three squashes growing, whose aggregate weight was three hundred and thirty pounds.

Bro. Reese picked and weighed them before I left. The heaviest weighed one hundred and thirty-three pounds, the next one hundred and two, and the last ninety-five pounds; a large amount of food to be drawn from the earth by only one vine. At Bro. Chrestensen's, in Lucas, I afterwards saw one that weighed one hundred pounds.

I left home again on the 18th and since then have been at the following places: I was called to Burlington to marry a couple, and while there baptized one lady, the mother of Bro. J. W. Sawyer. By arrangement with Bro. A. W. Head I went to Creston and preached several times four miles south-east of the city, near Brn. A. M. Bullard's and H. D. Redfield's. The county fair one week and the soldiers' reunion another week prevented meetings that might otherwise have been held. Subsequently I spoke seven miles north-east of Creston, three times in Bro. E. D. Bullard's neighborhood. Intended to continue through the week, but being requested by Pres. Smith to attend the Church Reunion I left Creston on Monday, October 6th. The above gathering near Mondamin, Iowa, was indeed a camp of peace, for peace and good-will prevailed throughout. I enjoyed seeing the old friends once more, and the making of new acquaintances. Tent-life with Bro. Kennedy and family was a pleasant experience.

I returned to Creston on Monday 13th and Bro. Head having arranged for the use of the Methodist house in the city I spoke there Tuesday evening. But few attended, chiefly I think because amusements and political affairs in such a place take up the attention of the people. It is fashionable to attend church on Sunday, and in many places scarcely that any longer. But on week nights it is asking altogether too much. Bro. Head said that on the previous Sunday the minister had rebuked his people because only sixteen of them had been present at the prayer meeting the previous Wednesday evening, whereas he supposed that a hundred of them were at places of amusement. We may gradually work in there, however, till we get a good hearing, whenever we can get a house on successive evenings and on Sundays also. The last time I was at Creston I was the guest of Bro. and Sr. D. W. Hall, formerly of Shenandoah, the only ones except two sisters, who live in the city. The four brethren previously named live in the country.

I was also at Lucas and preached seven times, three of them funeral sermons. I also married Sr. Margaret A. Davis to Mr. Wm. Willetts. I am to remain here over the coming Sunday,

November 2d, and then expect to return to Lamoni. Except for a few days at a time I have been absent from home the past seven months, and my work as Secretary and Recorder has accumulated largely, so that it and what will continue to come and the necessary correspondence about the records of branches and districts, will take up my time till April comes again. However I shall try and be out a few days at a time during the winter, if health permits, and make it up by closer application and extra hours.

Whatever may be the present hindrances and haltings, the past or present errors, uncertainties, misunderstandings or abuses, the work is of God, and "in his own time, in his own way, and according to his own will," he will bring about his purposes and the grand triumph of truth and righteousness, whoever may help or whoever may hinder its progress. And that day is fast drawing near. Yours in the faith,

HENRY A. STEBBINS.

MANASSAS, Colorado,
September 12th, 1884.

Dear Herald:—All is not peace, harmony and love in this Brighamite Zion, as they are as vindictive as ever; for the wound they received in the late conflict is still fresh; and smarts them considerably; as was fully demonstrated in their conference here, which has just closed. I did not attend, yet I received a correct report of their doings, through my wife, who did. She and sister Moore were the only *bona fide* members of the Reorganized Church that were there, as there are but three of us remaining. The Brighamites are very much like the man who climbed up into the loft when the bear entered his house, and after his wife had killed bruin, came down and boasted of their bravery. As I said before, I did not attend; for this reason: I was perfectly familiar with the text and theme; viz, apostasy and vituperation. They have preached on little else since Bro. Caffall left us; and oh, how I did wish for him back here, if it was only to give them one broad-side with his red hot shot on polygamy and priestcraft! I believe it would have satisfied them. As I have run ahead of the main subject, I will go back and take it up again where I left off. After Sr. Moore and my wife had seated themselves, the big Utah guns turned loose on them; and just as soon as one exhausted his venomous ammunition, another was mounted in his stead; and as they were the only Josephite targets present, they were the center of attraction; and all eyes were on them to see if there were any splinters knocked off. They were clad in the steel armour of truth; consequently, they could stand the satanic fire of falsehood and vituperation like heroines. While some of the noble and pure hearted, who have ceased to bow the knee to Baal, became so disgusted with the tirade of abuse that was heaped upon all who had the moral courage to dissent from them in their pernicious doctrines and practices, that they left the house, and went out of hearing of the vile sound of the speakers' voices. My wife said the bitterest pill she had to swallow came from a person that she has cooked and washed for, weeks without number, (not only out here but back in the states), free of charge—not so much as thank you. I presume that I will remain here and watch the corners unless I can dispose of my property and there is no likelihood of that. I am not very particular whether I sell or not as I am

doing a very fair business in Conejos. Should any of our elders be passing through this section at any time I would be pleased to have them call on, and stay awhile with me.

As Bro. Caffall has requested me to write up a brief account of the work, and also the split that has occurred in the Brighamite ranks of this place, and have you to publish it, I will do so, in a series of letters, if it is acceptable to you. In-form Bro. Blair that the *Advocates* came all right, and that all mail matter for me should invariably be addressed to Conejos. Ever praying for the success of Zion,

I remain you brother,
FELIX B. MOYERS.

CABOOL, Texas Co., Missouri,
November 1st, 1884.

Bro. Joseph:—The Lord is working with us; recently he has increased us, three. Bro. Ariso Willmont Russell, of this place, I baptized and confirmed a member of the church Oct. 24th, 1884. He was born February 21st, 1859, in Massac county, Illinois. He is a promising young man.

At Noblet's Mill in Howell county, Missouri, October 27th, 1884, I baptized Edna McGowen, born May 4th, 1823, White county, Tennessee, and her daughter, Drewsy Margaret Lay, born January 16th, 1850.

The two Wright county, Missouri, ladies, of which I write, live about fifteen miles from here. They are relatives of Bro. Schofield. They became believers by reading our church *Heralds*, sent them by Bro. Schofield.

October 25th, 26th and 27th, I preached at Noblet's Mill five times; about that time blessed four children. I think I see the way opening up more favorably for us. It occurs to me that if we are obedient to the Master he will continue to increase us. Our Master is very fair with us; he only asks us to do that which is right.

If we are entitled to an organized branch send some one here authorized to organize us, please. In Cabool, we have six members, adults; two children, members; three members at Norwood, twenty miles west of here; Bro. Schofield and family; Bro. Metzger and lady, about fifteen miles from here; and two sisters at Noblet's Mill, about fifteen miles from here. In Cabool three or four believe from reading *Voice of Warning* and *Herald*, and talking with us. Some of said number would be likely to become useful were they to take membership. One of said party does a good deal of street preaching for us, now. He has whipped the Dunkards, Baptists, Methodists and one writer at Mountain Grove, ten miles west of here.

B. A. ATWELL.

ALLISTON, Ontario,
October 20th, 1884.

Bro. Joseph:—I avail myself of the first spare time I have had since I returned from my late mission. You will have learned ere this that Bro. John H. Lake and I were laboring together since last June, and altogether in new places, and with good results. I see by one of Bro. John's reports in the *Herald* that at the time of his writing, there, there were twenty-nine new members organized into the Cameron Branch. Well, the number since then has grown to thirty-three; and Bro. John and I together, since last June conference and up to the time of meeting in our late fall conference October 4th, just four months, baptized

forty-five, and made six new openings; made many friends, a few enemies, and removed very much prejudice. I have been at home since our conference, setting things in order to make home comfortable for the winter while I am away. I intend leaving home the last part of this month, about the 27th, to be gone all winter, and until the spring. I find more demand for preaching than I can attend to.

Bro. Joseph Luff remained a week with us at Alliston. After conference there was a good chance to remove some prejudice, which Joseph availed himself of; there being an exciting contest over what we call the Scott (temperance) Act, which is being submitted to each of the counties separately, and is virtually a prohibition act. Joseph met an old acquaintance, a Mr. Webber, who is a great temperance man from Toronto. He invited Bro Luff to assist in firing a few hot shot at the liquor traffic; the outcome of the meeting was that Bro. Luff got most all the applause, and made some excellent points which are yet fresh in the minds of the people. The election has since come off, carrying the country with 1,134 for the Act. This is a large majority, and we in Alliston give considerable credit to Bro. Joseph Luff for increasing the vote here, which would no doubt have been otherwise had he not had part in the speechifying.

J. A. MCINTOSH.

BROCTON, Massachusetts,
October 27th, 1884.

Bro. Joseph:—I am in Brocton again on my round of the district. Had good liberty yesterday and evening in presenting the word. I find the Saints mostly alive to the interests of the work. I go from here to Boston, and from there to open a place near Fitchburg, Sunday next, where the gospel has not been preached heretofore. This through the request and aid of Bro. John Hoxie. Political excitement is high in this country, as elsewhere I suppose; but I am consoled with the truth of the old Quaker's saying, that "God will have his way in the end no matter which side wins." "Righteousness exaltheeth a nation, but sin is a reproach to any people." "When the righteous are in authority, the people rejoice; but when the wicked bear rule the people mourn." We may have a form of government devised by angels or God himself, but if men without the fear or knowledge of God bear rule, any great measure of prosperity can not long be enjoyed; and although we may have our political preferences, it would seem that in view of our hope it would not pay for Latter Day Saints to get very much excited over the question as to which of the parties clamoring for place and power should be placed in charge of our national affairs. Jesus Christ has been said to be "The desire of all the nations." To those who know and are declaring the glad tidings of the Kingdom of God in this generation, this statement is peculiarly and wonderfully significant. "Thy Kingdom come," was the great thing to be petitioned for in Jesus' prayer. "Surely I come quickly," "Amen," said John, "Even so, come Lord Jesus." Amen I should have said, and yet the thought—am I ready; for "Who shall stand when he appeareth?" Am I ready for the refiner's fire? But it is a fact that honest, thinking people are getting sick and tired, and have lost confidence in both them that are

and those who would be rulers of the kingdoms of this world; and this fact may prepare the hearts of the people for the candid consideration of the great facts foreshadowed in prophecy concerning the subject of the Kingdom of God, which has been committed to us as a people for delivery to the nations of the earth. The theme of all themes, the burden of the testimony of an Isaiah, of a Daniel, of Jesus, the transcendent theme of Paul's letters and sermons, of all the apostles, and of latter day revelations; the unexpressed desire of all earth's sorrowing, tried, suffering and afflicted ones, is that "The kingdoms of this world shall become the Kingdoms of our Lord and his Christ;" instead of fraud and oppression "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins; with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." The ideal government. May God hasten it in his own good time, and what is more, prepare us for the glorious appearance of the coming and kingdom of our Lord Jesus Christ, to whom be glory and honor, both now and forever. Amen.

Yours in hope of the ultimate triumph,
MYRON H. BOND.

St. Louis Mo. Oct., 30th, 1884.

Bro. Joseph Smith:—I have been constantly laboring for the master since writing and learn that good has been done. On Sunday last, I was invited by the colored Baptist preacher on 2521 Wright St. to speak to his people. I cheerfully accepted the favorable opportunity of preaching, for the first time in my life, to the colored people; and on Tuesday evening I addressed them, from Acts 16: 30: "What must I do to be saved?" Many were shouting all the time I was speaking; but the colored Methodist preacher, who was present, held his peace. I can not account for his keeping silent unless we gave him too much matter, laying on of hands, and signs following the believer. A number of the Saints were present, and said my shots took good effect. I felt good in speaking to them, am to preach to them again, on the evening of November the 7th.

The Lord willing, I will be in Almer, Illinois, for Sunday, November 2d. May speak in East St. Louis next week to the colored people in the M. E. Church.

I want to say that the Braden and Kelley Debate is doing more good to our cause in St. Louis than harm. I have been talking to those of Mr. Braden's church, and one said to me: "We are not satisfied with Mr. Braden's way of presenting things, as he did." He said Braden bulldozed too much, although he is a good debater. I told him that if the Christian Church hadn't any better man to represent them, and to try to prove the Book of Mormon to be Spaulding's romance, they would better try and borrow one from some other church, if one could be found.

We had a good meeting last evening the Spirit present; and the gifts of the gospel enjoyed. There is a good class of Saints here, and the most of them are anxious to see the work spread. They are trying to raise means to get them a house to worship in. If any one is mindful enough of the poor Saints in this large city, and desires to help, please send one dollar, or more, to John Parish 1445, Madison street, St. Louis, Missouri.

Yours truly,

J. C. FOSS.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Summary of News.

GENERAL NEWS.

Oct. 30.—The German corvets Bismarck, Gneiseman, Olga, and Ariadne sailed to-day for West Africa. The Bismarck is the flagship of the squadron. The election returns in Germany, so far give results in 201 districts. Second ballots will be taken in fifty-four districts. The conservatives were successful in twenty-five districts, the Centre in forty-four, the National Liberals in twenty-nine, the German Liberals in fourteen, the Alsatians in five, the Social Democrats in eight, the poles in six, the Guelphs in three, and the People's party in one. Herr Forckenbeck was defeated at Magdeburg.

The Congo Conference will meet Nov. 15.

An official dispatch from Gen. Briere de l'Isle, dated Hanoi, Oct. 29, says: "The garrison of Tuyen Quan repulsed several attacks of the Chinese the 14th and 19th inst, without loss. The enemy withdrew discouraged. The Governors of Yun Nan and Lionvinc Phoc have only 4,000 men on the Upper Red River. No Chinese are before Kep Chu. Our columns are scouring the country near Yen. I am doing my best to suppress piracy."

There have been two deaths at Nantes, France from cholera, due to local causes. Ships leaving Marseilles are now granted clear bills of health. There were two deaths from cholera at Yport to-day.

Oct. 31.—The Jews in St. Petersburg recently arranged to give a ball in honor of Sir Moses Montefiore the night of his 100th birthday. The police stopped the preparations and refused to allow any demonstration to take place. The reason given for their action was that any such large assemblage of Jews would excite the anti-Semitic spirit among the people and lead to dangerous riots.

The Italian Government is about to send two cruisers to the Congo to look out for Italian interests.

Chinese advices state that blocking the Woo-sung river, on which Shanghai stands, and the massing of troops in vicinity of Shanghai and Peking are still going on. Two cruisers and five gun-boats have been ordered to prepare to sail immediately from France for China.

The French Government has sent an official representative to Corea to watch the interests of Frenchmen there, as German influence now predominates in that country.

The Chinese advices via Shanghai state that despite the blockade two steamers landed Chinese troops and war munitions at Tai-Wan, on the south-west coast of Formosa. The Chinese fleet anchored in the River Yang-Tsi has been ordered to Formosa to succor the Chinese commander Liu. The French man-of-war Triomphante has sailed from Saigon, in Cochin-China, for Keelung, to join Admiral Courbet's fleet. The propaganda has advices from the Province of Canton that many Catholic chapels have been sacked and destroyed; 200 houses of Christians pillaged and burned; women outraged and men tortured for refusing to participate in Chinese religious rites. Two Bishops, thirty missiona-

ries, and 700 Catholic refugees have arrived at Hong Kong.

An official of the Kababbish, an Arabian tribe, states that Gen. Gordon recently repulsed an attack by the Mahdi's troops on Amdermand, opposite the city. A Khartoum telegram dispels the uneasiness arising from the recent absence of news. It is rumored that the rebels have captured an English reconnoitering party, mounted on dromedaries, south of Dongola.

Returns from the German elections thus far show the choice of 37 Conservatives, 62 Centres, 16 Imperialists, 30 National Liberals, 17 German Liberals, 9 Alsatians, 14 Poles, and two of the People's party. Official invitations to the Congo conference at Berlin fix the meeting for Nov. 12. Assistant delegates will hold a preparatory sitting Nov. 8. England, France, and Germany have already agreed upon the leading points of the programme, and the adhesion thereto by the other Powers is expected to be obtained without any prolonged discussion. Prince Bismarck will preside at the opening and closing of the conference, but will not be present during the debates.

At a meeting of the Spanish Cabinet Council yesterday, presided over by King Alfonso, Senor Elduayan, Minister of Foreign Affairs, submitted for consideration the conditions agreed upon between United States Minister Foster and Senor Albacote, Spanish Commissioner, for a special treaty of commerce with America. This treaty would be the starting point for a new colonial and tariff policy in the Spanish West Indies. It would open the Castilian colonies to American competition against Spanish imports, but it would also admit Cuba and Porto Rico into the Zollverein which America is gradually forming with Mexico and other Spanish-speaking countries around the Gulf of Mexico and in Central America, on the basis of reciprocal concessions, and discriminating duties to the exclusion of European competition. Canada, the British West Indies, and the Central American republics will receive the same advances shortly. The special Hispano-American convention stipulates that its advantages shall apply only to trade between the United States, Cuba, and Porto Rico which is carried on under the American and Spanish flags respectively. By its terms America will admit sugars, molasses, and raw tobacco free of all duty, and the duty on other articles imported from the West Indies will be reduced. Spain will place American flour and cereals imported into her colonies upon the same footing as those imported from Spain, and will make a large reduction in the duties on cattle, salt, fresh fish, and all but a very few of American manufactured goods. Spain will also suppress the consular tonnage duties which are now levied at American ports, and promises further to reform the custom-house, harbor, and sanitary regulations and fines in her colonies. The convention is likely to meet with much opposition in the Cortes.

Mr. Hugh McCulloch took the oath of office and entered on his duties as Secretary of the United States' Treasury yesterday.

The wife of George McCreary of the Hudson River Knitting-Mills presented him with four children at a birth Sunday. They are all girls, and weighed seven pounds apiece.

Nov. 1.—The latest news makes it probable that Prince Bismarck will not have more than 160 votes in the Reichstag on which he can rely. He

would need to get forty others in order to have a majority, but the tone of the catholic press shows that he would have to make great concessions in order to get them from that quarter. It is said that the Prince is much disheartened at the immense growth of the Socialist vote, and especially in Berlin, where they number nearly one-half of the electorate.

The cholera is in its last flickering state in the Mediterranean and is being skillfully confined in Normandy to the original seat. Much alarm has been caused by the report of an outbreak in Nantes, but the doctors insist that it is only typhoid. The news from Madras that the cholera is raging there in a more violent form than usual makes a visitation in Europe next year improbable. In Belgium there has been a single isolated case, but it seems to have been without contagious effects.

A new refinement in vegetarianism has been devised. At a recent vegetarian banquet in England, after the usual amount of distensive food had been consumed, a malcontent had the courage to observe that if we left off rearing animals for food it would interfere with clothes. He was, however, instantly confuted in the most practical manner by a true vegetarian, who arose and asserted that he was completely dressed in materials which had involved no blood guiltiness whatever. A cotton velvet coat, a dark linen drill waist-coat, corduroy trousers, and lawn-tennis shoes constituted the array of this animals' friend. He also committed himself to the statement that "he had never tasted animal food in his life."

The United States against John Connelly, and that of the same plaintiff against Joseph Evans, both polygamy cases, are set for trial at Salt Lake City this week. The former has been dismissed.

Nov. 3.—During the last twenty-four hours five deaths from cholera have occurred at Nantes, France.

Frederick J. Allen, Vice President of the Young Ireland Society, arrested last night on a charge of treason-felony, was brought into court to-day at Dublin, Ireland, and arraigned, and was remanded to jail to await trial. Evidence was produced showing that he wrote a letter to the headquarters of the Fenians in Paris containing an account of the receipts of cash for Fenian purposes and an account of the avengers' expenses. Among the avengers' names Joe Mullett and Patrick Malloy appeared. The letter likewise detailed the quantity of arms belonging to various Fenian centres in Ireland and numbers of men composing them. At Kilkenny it said there were 332 members, at Dublin 650, and at Louth 503.

Commissioner Pine of the New Orleans Exhibition has chartered the steamer Great Eastern for one year. She is to carry the exhibits from the healtheries and elsewhere to New Orleans free of charge to the owners of the consignments, and is afterwards to be used as a floating hotel. The managers of the exhibition expect to fasten the big steamer to the levee and give entertainments and receptions on board every evening while the exhibition lasts. The Great Eastern is expected to sail during the last week of November.

The transatlantic steamship companies contemplate increasing the passenger rates between Europe and the United States.

Caicare's infantry battalion at Cuzco, Peru, mutinied recently. The uprising was suppressed by the cavalry. Five officers and twenty soldiers were shot.

William Jones, who was indicted for an attempt to kill Guiteau, the assassin of Gen. Garfield, November 19th, 1881, was acquitted at Washington yesterday.

Judge Zane to-day sentenced Rudger Clawson, convicted a week ago of polygamy at Salt Lake City, Utah, to four years in the penitentiary and \$800 fine. An appeal was taken, pending which his counsel moved he should be released on bail, which was refused. Clawson was remanded to the custody of the United States Marshal.

A decision was rendered by the Supreme Court of the United States this afternoon in another of a long series of cases which have arisen out of the adoption of the fourteenth and fifteenth amendments to the Constitution. The present case, which is that of John Elk, plaintiff in error against Charles Wilkins, and which came from the District of Nebraska, is a suit brought by an Indian against the Registrar of one of the wards of the City of Omaha for refusing to register him as a qualified voter therein. The questions presented are whether the plaintiff in error is a citizen of the United States, and whether he has been denied any right guaranteed him by the fifteenth amendment to the Federal Constitution. This court, in a long and elaborate opinion by Justice Gray, holds: First—That an Indian who is born a member of one of the Indian tribes within the United States which still exists and is recognized as a tribe by the Government, and who has voluntarily separated himself from his tribe and taken up his residence among the white citizens of a State, but who has not been naturalized or taxed, or recognized as a citizen, either by the United States or by the State, is not a citizen of the United States within the meaning of the first section of the fourteenth amendment. Second—That the plaintiff in error, not being a citizen of the United States under the fourteenth amendment, has been deprived of no right secured by the fifteenth amendment, and can not maintain this action. The judgment of the Circuit Court is affirmed. Justice Harlan read a long dissenting opinion in behalf of Justice Woods and himself.

Nov. 5.—United States Consul Morrill, at Jerusalem, writing to the State Department regarding fruit culture in Palestine, says: "Vineyards are planted on hillsides and plains, in the valleys and on the seacoast; and vines appear to flourish as well in one place as in the other. As to grapes, those that are raised on the hillsides are sweetest and best, and they also produce the greatest quantity and finest wine. Good wine is not produced from grapes that are raised near the sea. In all the hill country of Palestine and the limestone region—and it is here that the best results are obtained—the earth between the vines is plowed twice a year, men lifting the vines while the plow passes by. In many vineyards the vines are laid on small piles of stone or on rocks, while in a few they are trained on sticks, which raise them slightly above the ground. Where the vines are very young the land between them is frequently planted to cucumbers. After three years the vines begin to bear well, and they continue bearing for an indefinite period, natives say for a hundred years. The pruning of vines is done in the rudest manner. It may be said, also,

that the orange, lemon, fig and olive trees are never trimmed. Could these trees be properly cared for, and could the vineyards of the country be put likewise under the care of skilled laborers, there is no reason why the fruits of Palestine that are here mentioned might not rival the finest fruits of similar kinds that are at present raised in any part of the world. Even under the present rude system of cultivation the abundance and sweetness of the grapes raised here is simply astonishing. Grapes are not injured by mildew, nor are the vines ever irrigated. As to the cost of the crop per acre of yield and value, it is impossible to give any data. Very fine raisins are made in Essalt (east of Jordan) and also in Hebron. These are chiefly consumed in the country, for raisins are as much a staple article of food in every family as potatoes in America. The seedless raisins, which are very sweet, are sent to Egypt, and small quantities to other places. Also wine, which is manufactured in great quantities, is consumed at home, and very much is shipped to different parts of Europe. It is estimated that two kantars, or 1,200 pounds of grapes will produce one kantar, or 600 pounds, of wine, or not far from seventy-five gallons.

Nov. 6.—It is reported that Bismarck has entered into a secret treaty with France for the purpose of controlling the Congo territory in Africa. It is rumored that Lord Granville, the British Foreign Secretary, has asked for an explanation.

According to native reports the rebels are concentrating their forces on all the routes leading to Khartoum. Native spies allege that the Mahdi has sent guns and ammunition to Osman Digma to enable him to resume operations on the Red Sea littoral.

Several cases and one death from supposed Asiatic cholera have occurred in Paris, France, within the last twenty-four hours. During the same time there were five fresh cases and one death at Nantes. The cholera has reappeared in Naples, Italy. Within the last twenty-four hours there have been seven cases and two deaths reported.

England has offered to mediate between France and China.

The Chinese Council of State has failed to arrange for the settlement of the difficulty with France. The government insists upon the attendance of Li Hung-Chang, Viceroy of the Pee Chi Li, at Peking. China has paid England the indemnity for damages incurred by the British subjects during the riots at Canton in 1883. The *Journal des Debats* says the French Government has contracted with a shipping company for the conveyance of 5,000 troops to Tonquin.

FIRES—STORMS—ACCIDENTS.

Nov. 1.—Loss by fire at Lubeck, Me., \$21,000. Omaha, Neb., \$30,000. Willow Grove, Pa., \$45,000.

A false alarm of fire at Glasgow, Scotland, caused a panic in a theatre. When the theatre was finally cleared sixteen corpses were found on the stairs leading from the gallery, and twelve persons were so badly injured that they only gave evidence that life was not extinct by their piteous moanings. Upon the first alarm being rung the whole fire brigade quickly went to the rescue, and, with the police, did their utmost to allay the panic and rescue the dead and dying, but they were too late to be of much effective service. Police and citizens finally succeeded in forcing their way into the building, and then aided all

they could to escape to the street; but the mass was so wedged that they were sadly interfered with in their humane labors.

Eighteen persons were injured by a railroad accident near Alto, Ohio.

Nov. 2.—Loss by fire at Connellsville, Pa., \$11,000. Oshkosh, Wis., \$16,000.

Nov. 4.—The man whose cry of "Fire!" caused the panic in the Star Theatre at Glasgow, Scotland, last evening has been arrested. He was drunk when he raised the false alarm. Persons in the theatre at the time describe the scene as terrible. The steps were strewn with ribbons, hats, sacks, and shawls. The victims were first suffocated and then trampled upon. The panic lasted fifteen minutes. It is a noteworthy fact that the authorities had disapproved the means of exit and contemplated the construction of an additional exit from the gallery. The scenes witnessed when the relatives identified the dead were most affecting. Among the victims were eight females.

Porto Rico papers report that large waves were observed in several ports of the island during the recent cyclone in the West Indies. In Arecibo thirty-two houses inhabited by poor people were destroyed. The water entered the stores, but did little damage. A schooner was cast ashore. The cyclone was felt severely in Nuevitas. The city was inundated in a few hours, causing some damage. The water at the railway station rose 25 centimetres above the passenger stairs. The telegraph station was struck by lightning and destroyed.

Nov. 5.—One of the largest fires that ever visited that city, occurred in Jerseyville, Ill. Loss not ascertained. Loss by fire at Fort Plain, N. Y., \$12,000.

In the two recent gales of Saturday and the previous Thursday terrific havoc was wrought in shipping on the New Foundland and Labrador coasts. The British brig Dugong was lost with all hands at Western Head. The schooner Topsy and Julia were totally wrecked, the crews barely escaping with their lives. Eleven other vessels were lost. No particulars of the disasters have yet been received. At Torbay an unknown vessel was lost with all hands. The wreck is in pieces, and most of it is being driven ashore.

Nov. 6.—The entire business portion of Silver Plume, Col., was burned this morning. The streets are filled with crowds of excited, homeless people. Several lives were lost. One body so far has been recovered. The loss will reach \$100,000. Silver Plume is a small mining camp of a few hundred inhabitants three miles west of Georgetown. Loss by fire at Port Huron, Mich., \$10,000.

A boiler in an iron-foundry at Stafford, England, exploded and four men were killed and twenty injured.

FINANCIAL AND CROP REPORTS.

The mill-spinners of Dundee, Scotland, have resolved to reduce the wages of operatives five per cent in consequence of the depression of trade. Thousands of workmen are unemployed. The municipal authorities are devising work for their relief. Gerwood & Forrest, wool brokers, with houses in Bradford and Glasgow, have failed. The liabilities are \$306,710.

The steadiness of American securities in the London market, in view of the excitement concerning the election, is favorably commented upon by the British press. The *Pall Mall Gazette* refers to the matter as an instance of the stability of democratic institutions. A similar crisis, it says, in any other country would convulse prices:

SPECIAL NOTICE.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

Selected Poetry.

POEM

Read before the Young Men's Christian Union in Boston, in 1882, by Oliver Wendell Holmes.

Selected by Bro. J. F. Burton.

Why linger 'round the sunken wrecks,
Where old Armadas found their graves?
Why slumber on the sleepy decks,
While foam and clash the angry waves?
Up! When the storm-blast rends the clouds,
And winged with ruin sweeps the gale;
Young feet must climb the quivering shrouds,
Young hands must reef the bursting sail!
Leave us to fight the tyrant creeds,
Who felt their shackles, feel their scars;
The cheerful sunlight little heeds,
The brutes that prowl beneath the stars.
The dawn is here! The day star shows
The spoils of many a battle won;
But sin and sorrow still are foes,
That face us in the morning sun.
Who sleeps beneath yon bannered mounds?
The proudly sorrowing mourner seeks—
The garland-bearing crowd surrounds—
A bright-haired boy with beardless cheeks.
What nobler task, what fairer prize,
Than earth to save and Heaven to win?
'Tis time this 'fallen world' should rise;
Let youth the sacred work begin!

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

IS THE ORDINANCE OF BAPTISM OF DIVINE APPOINTMENT.—No. 3.

BY ELDER CHARLES DERRY.

WHO has authority to administer the ordinance of baptism? Webster defines authority, as "legal, or rightful power; a right to command or act." When used in connexion with the ordinances of God's house, it signifies, legal right or power to act in them—administer them. It will be admitted on all hands, that in human affairs, no person can legally act for another, who has not been authorized so to do. It will be further conceded, that in all human governments, no person can legally administer the laws and ordinances of a government without being chosen, or appointed, and qualified for such duty. The common sense of humanity has foreseen that anarchy and confusion would ensue, were persons permitted to act in the name of, and for the government, without being legally authorized. Hence the most stringent measures have been adopted to prevent such unauthorized acts. No argument is required to prove this truth, even to the most obtuse mind. What, then, about the government of God, either in his spiritual kingdom on earth, or in his

heavenly kingdom? Will he have any less respect for order, and good government, than man? Would there be order where every one was at liberty to assume the right to administer at his own will? If one might assume it, might not another? and thus every one assume to be administrators? And if they can make themselves law administrators, what should hinder them from being law makers? And, as many men have many minds, so we would have an equal diversity of laws; hence confusion, just as we see in the so-called Christian world to-day. "The house divided against itself must fall."

But a being with all the perfections of Deity, must be a God of order. And Paul emphatically tells us that "He is not the author of confusion, but of peace, as in all churches of the Saints." 1st Cor. 14: 33. Scientists, after viewing His works, tell us that "Order is heaven's first law." This is in perfect accord with his character. Let us review some of his dealings with man.

In the beginning His works were perfect. The lower animals, to whom of course no revealed law could be given, acted in accordance with the law of their being, and always in harmony with their welfare. And to-day, there is less infraction of the law of nature among the lower order than there is among mankind. But to man, the image of God—endowed with intelligence, entrusted with responsibilities of the highest nature—to him a law was given, perfect in itself, and revealed to him that he might have it continually before him. So long as he observed that law, all was well with him, peace reigned. He was in harmony with his own being and with all things around, above, and beneath him on the earth. He was in harmony with his Creator; but when he broke that law, how changed the scene. One tremendous jar of discord vibrated through his whole being, affected all creation, and from that time to this has kept vibrating through this lower world, bringing all the deadly consequences of sin upon us, and causing us to groan beneath the curse. This is one grand evidence that our Creator is a God of order,—that his laws can not be infringed without our suffering loss.

Now let us scan his works in the great redemption of man. We will pass over the patriarchal age till we come to Abraham. God had purposed to bless the world, and he made choice of this patriarch, and his seed, as the means by which it should be accomplished. Bear in mind, Abraham does not *assume* this great honor; God confers it upon him. Gen. 12: 3. In order to prepare Israel, or the seed of Abraham, for this great task of blessing the world, He causes them to go to Egypt. They are brought under bondage, that they might witness the power and goodness of God in their deliverance. They witness the display of his omnipotence in a manner that forever rivets the truth upon their hearts, that he is "the Lord God Omnipotent, full of goodness and slow to anger," and all this through the ministration of one whom he called and authorized to act in his name. To this man he reveals a law for their guidance; and appoints or-

dinances and statutes; but none are allowed to assume to themselves the honor or right to administer these laws and ordinances. God sets apart for himself whom he will—Moses as the lawgiver, and Aaron and his seed as the ministers thereof. Exod. 28, 29. See also Numb. 18. And when even the sons of Aaron assume that unto which they have not been appointed, they are visited with severest punishment. Numb. 16. They had been called to act in the priest's office; but not being content, they sought to assume the high priesthood also, which attempted usurpation brought about their destruction in so signal a manner, as if intended to impress all mankind with a sense of the crime of assuming sacred duties, or the right to administer in holy things, without being called by Divine appointment. It is well known by all Bible readers, that none were allowed to minister in the priest's office but such as had been properly set apart for that sacred calling. Hebrews 5: 4. Nor were the succeeding ages any exception to this rule. No prophet attempted to run before he was sent. They were all called of God, as witness their writings. In fact, they could not have been His prophets, if they had run without tidings from him—they would have been self made prophets, and as their predictions could not have exceeded their knowledge, the future would have been hidden from their view, and the world would have been in total darkness as to the great events that were foretold so many ages before their fulfillment, just as the world to-day is ignorant of the things that are coming upon it, because it seeks wisdom from men whom God hath not sent and to whom he will not commit his secrets.

We will now turn to the New Testament for evidence as to God's dealings in that age. First, as we have already seen, John the Baptist was *sent from God*. (John 1: 6). He did not run before he was sent; yet no doubt he had as good desires as any man, and would delight in having the honor to prepare the way before the Redeemer of the world. The next in order is he of whom it is written, "Lo! I come to do thy will, O God." Surely, if any person could presume to run without being properly sent, this personage could. If any one possessed the qualifications in himself, surely he did. He came from the bosom of the Almighty. He had long gazed upon suffering humanity, with divine compassion; and we have every evidence of divine love for man in his life and death. If earnest desire to bless could be a sufficient reason for hastening to the help a perishing world without being sent, separated, consecrated, ordained of God to the work, surely the Redeemer had that desire; but it is written of him, "So also, Christ glorified not himself to be made a high priest, but he that said unto him, thou art my Son, to-day have I begotten thee;" and who also said, "Thou art a priest forever after the order of Melchisedec."—Heb. 5: 5, 6. The testimony of the Son confirms this testimony. "I am come, not of myself, but he that sent me is true."—John 7: 28. "Neither came I of

myself, *but he sent me.*"—John 8: 42. For still further evidence, read the whole of the gospel, from all of which we have the most abundant testimony that the Son of God did not take this honor upon himself; but he bowed in obedience to his Father's will, and thus "Became the author of eternal salvation unto all them who obey him."—Heb. 5: 9.

"I would ask, Is the servant greater than his Lord. (John 13: 16.) How then can the ministrations of one who does not even recognize God's order of appointment, but who presumptuously runs before he is sent. I say how can such a man's ministrations be acceptable in the sight of God when the Son of God, though full of infinite love, would not presume to act until authorized of his Father? Jesus well knew that the only way to carry out the eternal purpose was to act in harmony with that purpose. And although he was, above all others, that seed in which God had promised to bless all the families of the earth, yet he, like all others chosen of that seed, had to submit to God's appointed way—to the plan devised in the eternal councils. Furthermore, when he has accomplished this great work, he is to deliver up his authority to him who sent him. (1 Cor. 15: 24.) So every man, entrusted with holy things, will have to deliver up his stewardship. But how can a man deliver up that which he has not received? Those who have not been called to the holy ministry, but have presumed to run without being sent, have no such stewardship to deliver up, neither can they receive the glory attaching to such as have been called, and are faithful.

Let us now consider the Apostles' ministry, and ascertain if theirs was an exception to the rule, or strictly in accordance with it. We read that Christ called upon them to follow him, and "he would make them fishers of men." (Matt. 4: 17, 18.) And in the tenth of Matthew we read, "He gave them power over unclean spirits, etc. Then he commanded them to go and preach, saying: "The kingdom of heaven is at hand, (See also Mark 6: 9; Luke 6: 13; 8: 1; 9th and 10th chapters.) From these passages we have unmistakable evidence that these men were first chosen to be his ministers, and then were properly set apart to that duty by him. And to complete this evidence, we have his own words in John 15: 16—"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain." Surely, this is plain, that these holy men did not run without authority from God. Now examine their final mission. Hitherto they have only been sent to the "Lost sheep of the house of Israel." His mission to them did not authorize them to go into all the world, nor did they undertake to do so until they were sent, much as they might have learned from their divine Master, to love the world.

Christ has died and is risen again, He appears to his disciples, and in due time gives them the great commission.—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt.

28: 18. Mark states it thus: "Go ye into all the world, and preach the gospel to every creature," etc. Here, then, they received their authority to preach the gospel, and administer its ordinances, to all the world; and by tracing the *Acts* and *Epistles* of these men, we find that all who were afterward called, received authority through them; and we have no instance of any departure from this rule so long as the church retained its purity.

The sacred things of God's house were guarded with jealous care. If the law of Moses that "Made nothing perfect," but only served "As a school master to bring us to Christ," was so jealously guarded that Moses was commanded,—*"See thou make all things according to the pattern showed to thee in the Mount, (Heb. 8: 5), then, how much more important that "This more excellent ministry,"—ministry of "A better covenant, established upon better promises," should have every safeguard thrown around it, that corrupt men may not steal in and introduce strange doctrines, and ordinances not of God, and thus corrupt the temple of the Lord? As Moses received the pattern of the church in the wilderness, Jesus received the pattern of his glorious church. As the work of the former could only be acceptable when done according to the pattern, so with the greater work of the latter. And when the latter committed His work into the hands of his apostles whom he set in the church, 1st Cor. 12, they, too, were commanded to work according to the pattern. And in the above chapter, as also in Eph. 4, we find the order of the ministry defined, as set in the church and given for the work of the ministry. As stated before, "The Acts of the Apostles," and the Epistles, show that they acted strictly in harmony with the pattern given by Jesus. When one was needed to fill the place of Judas, they appealed to the Lord to show whom he had chosen; and when God declared in favor of Matthias, "He was numbered with the eleven." Acts 1st. When it became necessary to appoint some one to minister in secular affairs in the church, the apostles commanded the church to look out "seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint to this business." These men were afterward set apart by laying on of hands and prayer. Acts 6: 2-6. Paul was chosen of Jesus Christ, Acts 9: 16, but in process of time, "The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." This was also done by laying on hands and prayer. Acts 13. In the 14th chapter and 23d verse, we learn that "They ordained elders in every church." We read of no deviation from this rule so long as the church retained its primitive purity; but as soon as it began to corrupt itself by the traditions of men, and by false doctrines, just as Paul and Peter predicted, (See Tim. 1 and 2 Epistles, also 2 Thes. 2: 2; 2 Pt. 2), then men began to assume authority with which they had never been clothed; and thus one evil after another obtained until they lost all likeness to the Church of Christ; and as a consequence every vestige*

of authority to act in his name. (See Mosheim 2d Cent.) Mosheim shows the assumptions to which the church was tending in an early day, and in the third century he says: "The form of government degenerated toward the form of a religious monarchy." He describes these acts as "usurpations." Thus things went on until the Bishop of Rome assumed universal supremacy. One of the homilies of the Church of England, speaking of the condition of things from this time to the reformation, says,—*"The whole world both clergy and laity was sunk in the most abominable idolatry, and that too, for the space of eight hundred years or more."* (I quote from memory). This then was the result of the Great Apostasy; hence, their claim to divine authority is utterly groundless; for God would not confer authority to act in his name, upon such corrupt, ambitious, and idolatrous men. This truth was recognized in the reformation, therefore reformers withdrew from such corrupt rule, and whatever authority they were invested with by the Church of Rome, was assuredly stripped from them by her authority, when they seceded. And what they did as reformers was done by no higher priestly authority than their own. Not one of them claimed to have any special call from heaven, further than the promptings in his own mind, which promptings could not be called revelations from God, or they would have been all led in one direction; whereas there was great diversity among them in regard to what should be established as the rule and doctrines of the Reformed Church and as a consequence, instead of one reformed church, there were a number, differing in faith and practice. Could they all be of God? If not, which, if any, are to be recognized as His? If the world "Both clergy and laity had been sunk in abominable idolatry for over eight hundred years, "How, or by what means did the reformers obtain authority to act as God's ministers? The Church of Rome took from them whatever authority she had conferred; they denied any later revelation than the days of the apostles; the apostolic commission could be no commission to them, for it was not given to them; it was given to a different class of men—men who were witnesses of the death, resurrection, and ascension of the Lord Jesus,—men who believed in and taught the blessedness of immediate revelation. The reformers were not witnesses of these events, nor had they, like Paul, seen him afterwards. And they rejected (like the Romish Church) any further revelation than the Bible; hence that commission could not be claimed by them. They had no part nor lot in the matter. The inspired apostle says, speaking of the priestly office, "No man taketh this honor unto himself, but he that is called of God as was Aaron."—Heb. 5. Aaron was called by revelation from God, and set apart by one authorized of God. (Exod. 4: 14; 28; also 30: 30). It may be urged that this was in the Mosaic dispensation. True, but Christ, who was the head of the Christian dispensation, followed the same rule, and "set us

an example that we should walk in his steps." And we have seen it was God's rule in all the ages; and as he changes not, it is the same now. Thus the early reformers were without divine authority, from the fact that they denied *the only means* through which that authority could be restored; viz: *immediate revelation from God*. Did any of the later reformers claim to have received authority by revelation from heaven? They all deny it; hence, as divine authority must come by revelation, they too are destitute. Moreover, if the churches from which they seceded had possessed authority, then, in the event of their secession it would undoubtedly have been taken from them, and they (the seceders) would be left naked. How, then, could they be authorized to act in divine ordinances?

I would ask a few plain questions for the candid reader to ponder. Why did Luther, Calvin, Knox, Melancthon, in fact all the early reformers, leave the church of Rome? Their answer is, "Because it was corrupt, and had been sunk in abominable idolatry for the space of eight hundred years." Could divine authority be with such a church? And as the reformers denied immediate revelation, and, as that was the means by which divine authority was conferred, is it not evident that *they were without authority*? But supposing they had been recognized of God; why did the later reformers leave the Protestant Church? If they believed the church, or churches, from which they seceded, were recognized of God, would they be justified in leaving them? and could they conscientiously seek for guidance to establish other churches governed by different principles? If they believed those churches from which they seceded were corrupt, did they claim to have any authority from God by revelation to establish new churches? If the church from which they seceded was recognized of God, could he recognize the works of these seceders? Would not their acts be schismatical? Is God the author of schism? Paul says God organized his church so that there should be no schism in it. 1 Cor. 12. Is it in harmony with the character of the unchangeable God for him to set up such a diversity of churches, endow them with authority to preach and administer so differently and contradictorily to each other, when he has declared himself as not being "the author of confusion?" If such would be the opposite of his character, are we not justified in the conclusion that in spite of all the pretenses to piety, "disinterested love for souls," etc., they are at best *unauthorized to speak and act in his name*? and that they have no authority to administer the heaven-ordained ordinance of baptism?

But we will present another test. We have proved in this article that baptism is a divine ordinance. We have also proved that it can only be administered by immersion. Would the unchangeable God authorize a man to administer such a sacred ordinance in any other way than that laid down by him? Would any other way be baptism? God has proclaimed it a "burial," a being "born of water;" will he authorize

any one to tell the people, "If you want to be baptized by immersion we will immerse you, if by pouring we will pour you, and if by sprinkling we will sprinkle you?" Will he make his ministers weather-vanes to turn whichever way the winds blow? or will he make them a "flaming fire" consuming the rubbish and traditions of men? Did God ever ordain men to please the people by preaching and practicing such precepts and rites as are suited to their tastes and notions?

"My ways are not as your ways, nor my thoughts as your thoughts." "Cry aloud, spare not, and shew my people their sins." "Son of man, I have made thee a watchman, * * * when I say unto the wicked thou shalt surely die, and thou givest him not warning * * * I will require his blood at thy hands." "He that breaketh the least of these commandments and teacheth men so to do, he shall in no wise be saved in the kingdom of heaven." "Preach the word, be instant in season." "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." "He that heareth these sayings of mine and doeth them not, I judge him not; * * * but the word that I speak, that shall judge him at the last day."

These are unmistakable utterances of Jehovah, and plainly show that God is not to be mocked; and that while he seeks to save, he saves only in his appointed way; and the man who preaches or offers any other way than he has laid down, comes under the curse.

But some teach faith, repentance and baptism for remission of sins, and deny the baptism of the Holy Ghost, in these days. Such God has never sent, or they would preach his word entire—not a part. They whom God sends like Paul would declare "The whole counsel of God." Others preach the baptism of the Holy Ghost, but deny that of water. We reply as above, and point you to the words of the Son of God, who joined the birth of water and of the Spirit together, as being absolutely necessary for admission into the Kingdom of God.—John 3. It is very evident that none but those who teach the pure principles of the gospel as Christ taught them, can be authorized either to teach or administer in the things of God. But the question still remains, Who has authority to administer the ordinance of baptism?

In all ages when God gave authority to man to act in his name, they who were called and authorized knew it. They could not be in doubt. And while they would not be found boasting over this mark of God's favor, they would, like Moses, declare "I am, that I am, hath sent me unto thee." Or, with Jesus, "I am come, not of myself, but he that sent me is true." None could mistake the call. But in this day of many creeds, who are found among all the sects who can truly and firmly declare, that God has sent them? God has not sent them; for they would know it if he had. But they tell us "I hope so, I believe so." This was not the language of Paul. He could say, "I neither received it of man, neither was I taught

it by man, but by the revelation of Jesus Christ." How different this from the language of uncertainty, that modern priests utter? Yet the temporising policy that prevails to-day, declares it uncharitable for a man to declare himself as called of God to be his minister, lest it should reflect upon, or wound the feelings of some other Christians that could not say this; or lest it should appear presumptuous. But the real reason is, they are destitute of divine authority. The whole Christian world is acting only upon human authority; and they in reality deny, with few exceptions, any authority or priesthood from God, to-day. And those who claim to be in possession of the latter, have only a corrupt priesthood of no higher source than a pope. Since all the history of the dealings of God with his people, all comparison of modern Christianity with that of the New Testament times, as well as the confessions of all sects who have arisen to "reform" the corrupt churches from which they seceded, combine to prove that there has been a general apostasy from the true order of God; and further, since no man or set of men, called by whatever name they may be, can confer divine authority without first receiving divine authority; and as none ever did, or can receive it but through revelation, it follows that in order to receive it, it must be sent to earth by revelation, as it was in all ages of the world. And those to whom it is restored will know it, and will proclaim the fact, not to boast of their superiority, but in humility, with a broken and contrite heart, and yet in that positive language that always marked the chosen of the Lord. Before I give the final answer to these questions, I must show that not only was a general apostasy from the true order of God foretold in the Old and New Testaments, but also the restoration of the gospel to earth in the last days.

While John was upon the Isle of Patmos, he declares: "After this I looked, and behold a door was opened in heaven, and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither and I will show thee things which must be hereafter."—Rev. 4: 1. From this we learn, that the events which were shown to John in the succeeding views, were yet in the future. In the sixth verse of the fourteenth chapter of this book we find John declaring. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth."

The time of this vision was about ninety-four years after angels announced the Savior's birth, and about sixty years after the angel, at the tomb of Jesus, announced to Mary, "He is not here, he is risen!" I mention these facts, because some claim that these events are the ones referred to by John, while the Lord declares to John that the event now spoken of was in the future. The time when the gospel was to be restored may be pretty nearly determined by the text and other scriptures. That gospel was to be preached to every nation, kindred, tongue, and people. It would be at a time when the true worship

of the true God was not performed; for they are to be called upon to "*worship him* that made heaven and earth, and the sea, and the fountain of water." It was to be "the hour of God's judgment," (his judgment of the great whore." Rev. 17: 1), when "Babylon the Great, the mother of harlots, and abominations of the earth, is to have "Doubled unto her double according to her works." Rev. 18: 6. This event is spoken of by Jesus in Matthew 24. He there describes the condition of things at the "End of the world, or destruction of the wicked;" and one of the signs spoken of is, "The preaching again of this gospel unto all the world, for a witness unto all nations, and then shall the end come," (the destruction of Babylon). The same event is predicted in Daniel 2, when God decrees the overthrow of all the kingdoms of the earth, and the establishment of his glorious kingdom. Now mark the similarity in these three predictions. Daniel declares that the "God of heaven will set up his kingdom on the earth." (The gospel, always the means of preparation for his kingdom, is the same now). Jesus declares, "This gospel of the kingdom shall be preached in all the world for a witness." The Revelator says, "I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth." Again; Daniel declares as the result of the setting up of God's kingdom, that the kingdom of men, "Became as the chaff of the summer thrashing floor, and the wind carried them away that no place was found for them." Jesus declares that when, "This gospel of the kingdom has been preached in all the world" then shall the end come, or the destruction of the wicked." John says, "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Thus we find a perfect harmony. This comparison destroys the idea cherished by some, "That the event spoken of by Daniel took place when Christ came;" but we have no space to dwell on it here further than to urge that Daniel, Jesus and John, all spoke of the same event in the scriptures quoted, as being in the future. All declaring the restoration of the gospel, etc. A comparison of the numerous contradictory creeds and diverse churches with the gospel of Jesus and the church as organized by him, with all its blessings from the gift of tongues up to the gift of eternal life, will convince any intelligent mind that the apostasy foretold by Jesus in Matt. 24, by Paul in his letter to Timothy, and by Peter, and Jude, has literally taken place; and hence the necessity for the gospel in its original purity, fullness and power to be restored. To whom shall it be restored? Who shall be the honored instrument to receive and declare it to all the world? God has always worked among men *by men*, and although heavenly messengers have been sent to earth, yet they have been sent to some one previously prepared for the message they brought. Who shall be the honored instrument now? Is it, has it ever been

God's way to call the great and the mighty to do his work? Paul answers, "Not many mighty, not many noble are called; for God hath chosen the foolish things of this world to confound the wise" that no flesh should glory in his presence. 1 Cor. 1. He will not change, though men should rage with disappointment. His course will be the same, the great are *not* his ministers, else man would glory in man, and make flesh their arm.

In accordance with God's eternal plan, he was pleased in the spring of 1820 to reveal himself to a youth named Joseph Smith, who had set his heart to seek after him, and to enquire in what manner he could render himself acceptable to him; for at this time he was ignorant of the true gospel. Words of comfort were given to this youth. He was told that the gospel was about to be restored in all its fulness, and that he was called to be an instrument in the Lord's hands in declaring it to the world. Other glorious visions were shown him at various times, and in 1827, the plates of the record called, "the Book of Mormon," were placed in his hands by an holy angel. This record contained the fulness of the gospel as taught by Christ and his Apostles; and this youth was enabled by the Spirit and power of God to translate the record, by which means the fulness of the gospel was revealed to him; and in 1830 the Book of Mormon was published to the world. The Church of Jesus Christ of Latter Day Saints was organized with six members April 6th, 1830, and men were ordained by the holy order of God to preach the gospel to all the world, as the great means of establishing and building up the kingdom of God. In the midst of opposition from both clergy and laity, imprisonment, whippings, burnings, and death, the work has gone on. Those who have received the glad message have rejoiced, and have "set to their seal that God is true." They have received the testimony of the Holy Spirit which bears record of the Father and of the Son, and confess their willingness to sacrifice all for the truth of the gospel they have received. Testimonies come in from all parts of the civilized world, that not only is the letter, but also that the power of the gospel is restored, and is as it was in the days of Christ and his apostles; thereby proving that Joseph Smith was endowed with authority and power from on high, and that the Elders sent out by him were so endowed; and hence authority to preach the gospel and administer its ordinances is restored to man, and that this authority rests with the Church of Jesus Christ of Latter Day Saints. It is true that many Latter Day Saints, (like ancient Israel and many former day saints), have wandered from the Lord, and have gone into abominations; but God preserved unto himself "a remnant" who would not bow the knee to Baal. And many who wandered into by and forbidden paths, have returned to their first love, and are working with might and main to spread the glorious tidings of salvation, trusting in God alone for success, and to the merits of a crucified and risen Redeemer for eternal salvation.

Now, dear reader, I have finished my task, fully satisfied that I have proven from the word of God, and by right reason, that the ordinance of baptism is of divine appointment, and "for the remission of sins," "adoption into the kingdom of God," and for "eternal salvation to all them that obey." That its mode is immersion. That it is essential to salvation; and that the true Church of Jesus Christ of Latter Day Saints has authority from God to administer it unto all true, believing, and truly penitent souls.

In parting, dear reader, let me admonish you not to put it off with a sneer, not to feign disgust for that which you do not understand, nor to join in the popular cry of delusion, fanaticism, false prophets," etc., but read and compare with the word of God which you profess to believe. Look at the signs of the times as they fill the world with dread. Compare them with the signs spoken of in Scripture which should transpire before the second advent of the Son of God, and see if there is not a perfect agreement. And as you become convinced of the truth as it is in Christ Jesus, fix your faith on him, repent of your sins; and be baptized for the remission of them, and "ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:38. "Fear God and give glory to him for the hour of his judgment is come; and worship him who made heaven and earth and the sea and the fountains of waters."—Rev. 14:6, 7. "So shall be granted unto you an abundant entrance into the celestial kingdom of our God." For to "him that overcometh" God has promised to "clothe with white raiment," "make him a pillar in the temple of God," and "he shall inherit all things." Is the prize worthy of the effort? So run that you may obtain. "Seek and ye shall find," "knock and it shall be opened unto you." And now may the God of peace bless the reading of this article to your whole soul; may his Spirit accompany the word with power to your understanding, and help you to resolve and do the will of God and obtain the great salvation, is the earnest prayer of the writer.

Liberality, courtesy, benevolence, unselfishness, under all circumstances, and toward all men—these qualities are to the world what the linchpin is to the rolling chariot. And, when these qualities are wanting, neither father nor mother will receive honor and support from a son. And because wise men foster these qualities, therefore do they prosper and receive praise.

Always avoid the company in which you are willing to tell a coarse jest, because for you it is demoralizing company. Grossness is never humorous, profanity is never admirable; and if your manner and speech once begin to ravel out upon that edge all their manliness and charm are in danger.

It is wise and profitable to improve the best seasons, or best days, that we have, to cultivate and practice goodness. While life, reason remains there is hope for doing better.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Selections.

THE UNITED STATES VS. RUDGER CLAWSON FOR POLYGAMY.

[From the Deseret News.]

THE result of the first trial of Rudger Clawson, for polygamy, in the United States Court, in Utah, was a disagreement between the jurors who failed to find a verdict. A new trial was ordered by Judge Zane; a venire was issued, and J. J. Farrell, P. E. Fitzgerald, Charles Connor, Charles Barnett, Henry Denhalter, J. B. Griffin, John Knapp, W. H. H. Bowers, E. B. Wilder, A. Bechtol, J. W. Mason, Thomas Smith, secured as jurors. The proceedings of the second trial, so far as the main features of it are concerned, we give below from the *Deseret News* of October 28th:

LYDIA SPENCER REFUSES TO BE SWORN OR TO AFFIRM, AND PASSES THE NIGHT IN PRISON.—SHE IS BROUGHT INTO COURT THIS MORNING, TAKES THE OATH, AND ADMITS THAT SHE IS THE WIFE OF RUDGER CLAWSON.—VERDICT OF GUILTY AGAINST THE DEFENDANT.

THE climacteric incident in the Clawson polygamy trial was reached yesterday afternoon, shortly after our report closed for the day. It was the calling of Lydia Spencer to the witness stand, and her refusal to take the oath, or even to affirm, according to the legal custom before a witness gives evidence. Following is a verbatim report of the highly dramatic scene. John M. Young having testified—simply to the extent of repeating his former evidence—Mr. Dickson said, "Call Lydia Spencer."

The lady named arose, and, amid a general stir of interest, walked up to the witness chair with compressed lips, determined air, and a face pale with emotion. The clerk asked her to stand up and take the oath. She answered, "I decline to take it."

Mr. Dickson—"Will you affirm?"

A.—No, sir.

Q.—What's your reason?

A.—Well, I just decline to take it.

Mr. Varian—"Will your honor instruct the witness in this case?"

Judge Zane—"Do you decline to take the oath?"

A.—Yes, sir.

Judge Zane—"Do you decline to affirm?"

A.—Yes, sir.

Mr. Varian—"You decline to be a witness, as I understand?"

A.—Yes, sir.

Mr. Dickson—"We will ask your honor to wait for a few moments. We will contend, if your honor please, that this refusal to be sworn without any reason given is a contempt of court. There is no question about that. And we say it is contempt

punishable under the United States. In the Organic Act this court, in United States cases, is, by express provision, invested with the power of a court of the United States circuit. This being a United States case, contempt, if committed on the trial of the United States case, is punishable, as we shall contend, under United States laws, and not under the Territorial laws. The Territorial law is limited as to its period of punishment—namely, five days. We claim that it is punishable under the United States laws; that it is in the discretion of the court to order the witness to be confined for a year or for any reasonable time, and we wish to be heard on that question.

Judge Zane—Very well.

Mr. Dickson—"I will ask the witness one or two questions before the argument is commenced. I understand (addressing Miss Lydia Spencer) you decline to be sworn in this case?"

A.—Yes, sir.

Q.—Is it because you have any conscientious scruples against taking an oath in any case, or is it simply that you decline to be a witness in this case?"

A.—I do not care to be a witness in any case.

Q.—Do you decline to affirm?"

A.—I do.

Q.—Do you decline absolutely to testify at all in this case?"

A.—I do.

The prosecution had evidently anticipated just such an outcome as this, as Mr. Snow had left the room immediately before Miss Spencer had been called. He now returned with his arms laden with law books, and asked, on the part of the prosecution, to be heard in support of the motion he was about to make.

He then said that, in behalf of the government, however disagreeable it might be, he begged to move that this lady be committed for contempt for refusing to act as a witness in this case. In making that motion he asked, not that she be committed for two, three, or five days—which would be the limit of the length of imprisonment for contempt under the local Territorial Statute, under the special practice act of 1874, and applicable to civil cases—but it was a motion that his honor exercise the broad power conferred upon him as the representative of that court—the court of general jurisdiction—and to commit this lady to imprisonment for such a time as his honor might see fit.

Mr. Snow then cited the case of Miss Schofield, the reputed second wife of George Reynolds, and proceeded to make an address on that celebrated case when Mr. Bennett objected to the argument proceeding in the presence of the jury.

The jury was therefore conducted to another apartment by the bailiffs.

Mr. Snow proceeded by citing the Connolly case, the Belle Harris case, and the Nellie White case, drawing attention to the brief imprisonment each one had endured for contempt; he then came to the present case, stated that the witness declined testifying on no conscientious grounds, but merely because she objected to giving

evidence in this particular case. More than an hour was then consumed by Mr. Snow in reading various authorities to support the view that the Court possessed the power to imprison for contempt for any length of time it saw fit; during the whole argument Miss Spencer sat quietly in the witness chair, while the spectators yawned, shuffled their feet and in other ways testified their weariness.

Mr. Varian supplemented the remarks of Mr. Snow by quoting other authorities, and concluded by asking that the witness be adjudicated in contempt, and that if the final decision is not reached now that the *criminal* be kept in custody and not allowed to leave court.

Judge Zane—"This is a case of contempt, there can be no question, and the order will be made giving the custody of the witness to the Marshal, to be held until the final judgment is rendered on this matter."

A brief pause occurred, during which Miss Spencer sat quietly awaiting the next move—every spectator stretching his neck to the utmost to gain a view of her.

Judge Zane turned to her and broke the silence by saying: Now, Miss Spencer, don't you know it is wrong for you not to be sworn or affirm and testify?"

A.—It may be.

Q.—That being so, you don't want to do wrong?"

A.—I decline to take it.

Judge—"You know the consequence is, that you may have to be imprisoned, for how long I do not wish to say yet?"

A.—No, that depends on you.

Judge—"Well, in view of that, don't you think you ought to answer the truth?"

A.—Not if I don't feel like it.

Judge—"Well, you understand the consequences of it. You take a fearful responsibility in undertaking to defy the government. You stand as a criminal before the law, and it is your duty to testify; and you must testify or else you must take the consequences. If you are not ready to determine now, you think about it before morning—think about it seriously. Remember you become a criminal in the estimation of the law and will have to take the consequences of being a felon as far as the imprisonment is concerned. You will be committed to the custody of the Marshal until morning."

The Court then adjourned until to a. m. to-day, and the crowd reluctantly dispersed. Miss Spencer was taken out to the Penitentiary soon afterwards, and passed the night under the same roof which shelters the condemned criminals of the Territory.

Saturday, October 25th.

The overwhelming majority of those who went early to court this morning, to avoid the crowd and secure a seat—within or without the rail, according to sex, social standing or the altitude of their self-esteem—arrived just in time to find the places they had mentally reserved already occupied, and anathematize themselves for not coming earlier. Before 10 o'clock every chair, table and bench was taken, many ladies being included in the crowd,

and some standing up. This of itself is sufficient to show the size and quality of the congregation. The counsel for both sides, the jurors and the defendant were all in their places before Judge Zane arrived, he being for some reason a little less punctual than usual.

At twenty minutes past ten o'clock the Judge made his appearance, and about the same time Lydia Spencer, the recalcitrant witness, walked into the Court-room. She was sad-eyed and pale, and wore an expression which gave token of a night of agony. Her appearance awakened a feeling of sympathy in the breasts of all capable of feeling it, while others with those vulture-like instincts which human beings sometimes manifest, sat gloating upon the picture of helpless distress.

"Call Miss Lydia Spencer," rang out the voice of Mr. Dickson, the prosecuting attorney.

The lady arose from where she sat, and walked up and took the witness chair. Before anything further was done, Mr. J. L. Rawlins, her attorney, addressed the Court and asked the privilege, before final judgment was passed in this matter—providing it should come to that—of being heard in Miss Spencer's behalf. His request was granted, and he resumed his seat.

Judge Zane (to witness)—"Are you willing to be sworn this morning?"

Miss Spencer—"Yes."

The increased interest and elongated necks of the spectators were now painful to behold. The witness lifted her hand and assented to the oath, which fell like the patter of rain from the practiced lips of the clerk.

Mr. Dickson—"Miss Spencer, are you married?"

Witness (in a low tone)—"Yes, sir."

"To whom?"

"To Rudger Clawson."

"When were you married?"

"In 1883."

"Where?"

"In this city."

A pause, during which the prosecuting counsel consult.

Mr. Dickson—"What month was it?"

Witness—"I don't remember."

Q.—"It was in the year 1883?"

A.—"Yes, sir."

Q.—"And in this city and county?"

A.—"Yes, sir."

Mr. Dickson—"That's all."

Judge Zane (to witness)—You are discharged from custody.

The lady left the stand and soon after passed out of the room, many of the crowd following her and straining their eyes to get a glimpse of her before she vanished. She was escorted home by Bishop H. B. Clawson, father of the defendant.

Mr. Dickson now announced that the prosecution submitted their case without argument, and rested here, with the understanding that the other side had no evidence to offer.

Mr. Bennett arose and said it was mutually agreed that the case be submitted without argument or evidence for the defense, but he added that they desired to hand in a bill of instructions which it

would require a little time to prepare, and asked that a respite be given until two o'clock for that purpose. The other side assented, with the stipulation that they be allowed to see the instructions before they were handed in. This being agreed to, the Judge granted the time asked for, and ordered that the Court take recess until two p. m.

The jury were charged, as usual, against holding converse outside of their own number, etc., and then committed to the sworn care of a couple of bailiffs, who conducted them to the jury room. It was now half-past ten a. m. The throng moved slowly out of the building, impeded at intervals by little knots of gossipers, busily discussing the outcome of the morning's session.

2 p. m.

A few minutes after the above hour Chief Justice Zane took his seat and ordered the jury roll to be called. All present.

Mr. Bennett stated that on further consideration the defense had decided to present no request for instructions. The Judge asked the prosecution if they had any request to make, and on receiving a negative answer, proceeded to charge the jury as follows:

Gentlemen of the Jury—I will read to you the charge. The Court charges you that the laws of the United States of America, in force in the Territory of Utah, declare that every person who has a wife living and marries another, is guilty of polygamy, and that the first count of the indictment upon which the defendant stands charged, states that on the 1st day of August, 1882, Rudger Clawson, the defendant, married Florence Ann Dinwoodey, with whom he is still living as a wife and from whom he has not been divorced, and that afterwards on the 1st day of June, 1883, he married Lydia Spencer in the Third Judicial District. The laws of the United States also declare that any male person who cohabits with more than one woman is guilty of a misdemeanor, and the second count in the same indictment charges that on the 1st day of June, 1883, and on divers other days, between that day and the 17th of August, 1884, the defendant cohabited with Florence Ann Clawson and Lydia Spencer, treating them as his wives.

The Court charges you that cohabitation in a legal sense, as applied in this case, means the living together of a man and woman as husband and wife, or under such circumstances as induces a reasonable belief of the practice of sexual intercourse. To both points of the indictment the defendant has plead not guilty, and the law presumes him innocent until the evidence shows his guilt beyond a reasonable doubt.

The Court further charges you that it is not necessary that the evidence shall show the marriages mentioned actually occurred on the particular days named in the indictment.

Gentlemen, you are the sole judges of the credibility of the witnesses, of the weight of the evidence and of the question of the facts material to the issues. You

should diligently and impartially consider all the evidence before you, and reach such conclusions and beliefs with respect to the guilt or innocence of the defendant on both counts of the indictment as you may be able to in your best judgment.

The Court charges you as to the form of your verdict—that if you find the defendant guilty on both counts of the indictment the form of your verdict will be, "The Jury find the defendant guilty on both counts of the indictment." If you find defendant guilty on one count of the indictment, and not on the other, you will in your verdict name the count upon which you find him guilty. If you find the defendant not guilty you will say that "The Jury find the defendant not guilty."

The Jury then retired, Mr. Bennett asking and receiving permission from the court to make an exception to the instructions at any time in the future. It was about fifteen minutes after two o'clock when the Jury went out. Seventeen minutes later they refiled into the presence of the court and resuming their seats in the box, were asked by the Judge if they had agreed upon a verdict. The foreman, Mr. Bowers, answered "We have," and handed a paper to the clerk who read aloud from it the following:

VERDICT.

"In the District Court for the Third Judicial District of Utah Territory, County of Salt Lake.

The United States vs. Rudger Clawson; polygamy; We, the jurors empaneled in the above case, find the defendant, Rudger Clawson, guilty on both counts of the indictment, as charged in the indictment.

W. H. H. BOWERS,
Foreman.

October 25th, 1884.

The jurors were asked if this was their verdict, and on affirming such to be the case, were discharged.

Mr. Dickson now made a motion that the defendant be committed for safe keeping to the custody of the Marshal, pending judgment upon the verdict and that he be not admitted to bail. An argument ensued and the Court sustained the motion, but reconsidered the matter and after further argument decided to admit defendant to bail on \$3,000 bonds.

In connection with the foregoing we give from the same paper the following editorial in regard to the trial.

THE CLOSE OF THE CLAWSON CASE.

The Rudger Clawson case took a sudden turn this morning, as will be seen from our minutes of the court proceedings in the testimony of the witness Lydia Spencer. Her change of position from the firm refusal to testify last evening to the open acknowledgement, this morning, of her marriage with the defendant, will no doubt occasion much surprise and the reasons for it will be asked for. We can give them. The young lady is possessed of just as much self-will and determination as Belle Harris or Nellie White, and would we have no doubt, borne any punishment that might have been inflicted upon her

with unflinching fortitude. Her friends were determined to stand by her and engaged special competent counsel to aid her. They put all the consequences, pro and con before her, but failed, up to the time she went into the witness box, to learn what she intended to do. She remained firm in her resolve. But her husband's wish was that she should give way and acknowledge the truth and let him take the consequences, instead of her being placed in jeopardy by refusing to testify. Her bodily condition also was such that protracted imprisonment would have been highly injurious.

We believe that the community will say that under all the circumstances she did just right. We know that the Clawson family think so and that she is fully sustained by them in giving her testimony. A conviction is now assured. But with a jury selected as this has been and with the threat of violent and unstinted newspaper abuse if they fail to convict, no other verdict could be expected, even if the essential witness delined to testify and went to prison for contumacy. Her refusal would have been taken by the jury as evidence against the defendant—although legally it is not evidence—and the result would doubtless have been the same.

An appeal will now be taken and the various errors in the proceedings be tested. Among these the most important is the method resorted to of impaneling a jury. If an open venire can be issued when the regular jury list is exhausted, we might as well have no jury list at all. The methods by which it can be exhausted have been abundantly exemplified during the present term of the Third District Court. If the common law is to prevail in the presence of opposing statutes, what is the use of enacting them? The controversy is an interesting one and may go up to the court of last resort. All that we ask for is that the prosecution and execution of the law shall itself be legal; then whatever the result may be we shall not be found repining or disputatious. But when those who are so zealous for the enforcement of one particular law are themselves evaders or ignorers of other laws, we expect to be found on the side of those who are singled out for attack and against the lawless pretended champions of the law.

Conference Minutes.

PITTSBURG DISTRICT.

Conference convened at Glen Easton, West Virginia, October 4th and 5th, 1884. G. T. Griffiths President; A. M. Teagarden and F. J. Reese, Secretaries *pro tem*. The minutes of last district conference, as contained in *Herald*, June 19th, 1884, were objected to because they did not contain any mention of the rehearing and acquittal of Bro. Hugh Windland; who was dealt with by the Monroe Branch, which verdict was set aside, and the brother exonerated, by recommendation of a committee of Elders; viz:—James Brown, James Craig and George H. Hulmes, appointed by district conference last June, to investigate the whole matter, per appeal of Bro. Hugh

Windland. Minutes were then adopted with the above corrections.

Branches reported.—Pittsburgh 109, 1 baptized; Benwood 26, 1 baptized, 2 expelled and 1 deceased; Cabin Run and Clarksburg, no changes; Church Hill 18, 1 received by letter; Lampsville 26, no change; Fairview 22, no change.

Officer's reports.—Apostle Josiah Ells; Elders, G. T. Griffiths, James Craig, Wm H. Garrett, D. L. Shinn, Hiram Robinson, reported in person; James Brown, Jacob Reese, David J. Jones, Joseph Parsons, by letter.

Frank Criley Bishop's Agent reported.—Total receipts \$89.98; expenditures \$68.85; balance \$21.13; and a lengthy communication from him was read, in which he urgently set forth the necessity of continuing Elder G. T. Griffiths as district president. He urged the Saints in general, to help loosen the hands of the elders by contributing of their means for their support. D. L. Shinn resigned as vice president and secretary of the district. G. T. Griffiths was sustained as president of the district, by a unanimous vote. F. J. Reese elected secretary and A. M. Teagarden assistant. Upon motion James Craig was requested to labor as circumstances permit, under direction of Josiah Ells. By request of Bro. David J. Jones, Bro. Jacob Reese was appointed to assist him to labor in the vicinity of Mansfield, Pa., and wherever circumstances permitted.

Preaching during conference.—Saturday evening by Elder George H. Hulmes; Sunday morning by Elder Wm. H. Garrett. Sacrament meeting at 2.30 p. m., in charge of Bro. Josiah Ells; preaching Sunday evening, by Elder James Craig. Adjourned to meet at Pittsburgh, Pa., the first Saturday and Sunday in February, 1885.

INDEPENDENCE DISTRICT.

Conference convened at Independence, Missouri, September 6th, 1884, at 10 o'clock a. m. D. S. Crawley president, Thos. E. Lloyd clerk.

Independence Branch reported.—Number of members last report 310; present number 346; including 1 Apostle, 1 High Priest, 2 Seventies, 35 Elders, 13 Priests, 8 Teachers, 8 Deacons. Since last report there have been 18 baptized into the branch, and 20 have been received by letters from other branches, and 1 has been received by vote, 1 removed by letter, 2 died. F. G. Pitt president, Samuel Crum clerk. Wyandotte, Kansas City, Armstrong, Clintonville branches not reported. Josiah Curtis reported the disorganization of Clear Fork Branch on August 16th, 1884, necessitated by the removal of the members, letters were granted to all except two.

Resolved, That we approve of the disorganization of Clintonville Branch, and that we grant Letters of Removal to Bro. and Sr. Sheppard recommending them to the nearest branch.

Officials D. S. Crawley, E. Curtis, J. H. Lee, S. Malony, S. O. Waddell, B. Myers, Josiah Curtis, F. G. Pitt, (baptized 3), J. T. Clark, W. P. Brown, (baptized 1), T. E. Lloyd, R. May, F. Gerber, J. C. Foss, F. C. Warnky, J. W. Brackenbury, S. Crum, J. J. Kaster, Joseph Luff, Bro. Fisher, Bro. Allison, B. J. Scott, reported.

The chair appointed S. Maloney, E. Curtis and S. O. Waddell a committee to investigate the condition of Wyandotte Branch, and report to this conference.

Two o'clock p. m. Adopted the following report of committee: We your committee appoint-

ed to ascertain the condition of affairs in the Wyandotte Branch, report: That we find the condition of the work there to be at a low ebb; that disunion and ill feeling seem to prevail, seeming to necessitate help from the district. S. Maloney, S. O. Waddell, E. Curtis.

Bishop's Agent, J. J. Kaster reported: Received since last report \$103.24. Disbursed since last report \$215.00. Balance on hand \$128.20. [The "balance on hand" reported last quarter was \$214.26; but upon further examination, an error of \$10.70 in favor of the church was discovered by Bro. Kaster, which amount is included in the report herein submitted.—District Clerk].

Resolved, That we hereby call attention of district officers to the condition of Wyandotte Branch, as reported by the vice-president, and as also reported by committee appointed, and that immediate action is hereby called for, that the difficulties existing may be adjusted.

Resolved, That a resolution of last conference relative to the ministry laboring under the direction of the district president.

Resolved, That the ministry in the district, labor during the next three months as circumstances may permit.

D. S. Crawley was re-elected district president, and T. E. Lloyd district clerk. The district president selected J. W. Brackenbury to act as vice-president, the choice being ratified by the conference.

Whereas, our present Bishop's Agent resides at some distance from Independence, and at a place of inconvenient location; and whereas, it would seem wise that the Bishop's Agent should be located here in Independence, the head and center of the district, in order to be of easy access to the Saints; therefore, be it Resolved, That we recommend to the consideration of the Bishop the propriety of releasing J. J. Kaster, Bishop's Agent, for the district, and the appointing of Alfred White in his stead.

Saturday evening preaching by W. P. Brown. Sunday morning preaching by D. S. Crawley. 2:30 p. m. fellowship and sacramental service. 7:30 p. m. preaching by Joseph Luff.

Adjourned to meet at Independence, Missouri, at 10 o'clock a. m. November 29th, 1884.

PHILADELPHIA DISTRICT.

The conference of the Philadelphia District met at Philadelphia on Sunday, October 19th, 1884. Brn. W. O. Owens president, W. H. Brown secretary.

Statistical reports.—Philadelphia 41, Olive 20, Hornerstown 24, Brooklyn 29. Elders John Stone, Absalom A. Grist, Joseph A. Stewart, R. W. W. Preece and W. O. Owens reported in person. Hosea Bacon, Priest, reported in person. Bro. W. O. Owens reports that he has labored for one year in the ministry, and has not succeeded in making one Latter Day Saint.

A resolution was offered by brother Irvine Bransen to the effect that because of certain things stated in said resolution, the names of Irvine Bransen, Edith S. Heck, Matilda Heck, and Ida Roby, be stricken from the Church Record, as they wished no further connection with the Church. Resolution carried.

Resolution offered by A. Cameron: Resolved, That we question the wisdom of the early Elders in naming this Church the Church of Jesus Christ of Latter Day Saints, and we recommend

the General Conference to drop the title of Latter Day Saints, as savoring too much of egotism and conceit, and name the Church strictly as commanded on page 328 of the Book of Mormon.

Moved and carried that brother W. O. Owens be chosen president for the next six months.

Moved That brother W. H. Brown be chosen secretary for the next six months. That the conference adjourn to meet at Philadelphia, on the third Sunday in April, 1885.

PHILADELPHIA, Oct., 28th, 1884.

BRO. JOSEPH SMITH.—*President of the Reorganized Church of Jesus Christ of Latter Day Saints.*—I hereby earnestly protest against the minutes of the Philadelphia district conference, held in Philadelphia on the 19th of October, 1884, being accepted by the church, or printed in the *Herald*, as they do not contain a full report, neither were they read before, and approved by the body.

JOSEPH A. STEWART.

CENTRAL CALIFORNIA DISTRICT.

Conference met October 3d, 1884, in Saints' Chapel at Sacramento. Temporary organization, Alexander H. Smith president, George S. Lincoln secretary.

Branch reports.—Santa Rosa 66, including 1 Elder, 1 Priest, 2 Teachers, 2 received by letter, 3 removed by letter, 2 died, 2 ordinations, 1 marriage. Stockton 12 members, including 3 Priests. San Francisco 35 members, including 4 Elders, 2 Priests, 1 Teacher, 2 Deacons, baptized 3, 4 died, 1 received on former baptism. Oakland 92, including 1 High Priest, 12 Elders, 2 Priests, 1 Teacher, 1 Deacon, 1 received by vote; 1 died; children blessed 9. Sacramento 89, including 1 High Priest, 7 Elders, 2 Priests, 2 Deacons, 4 baptized, 1 received by letter; 1 died, 1 ordination. Uniontown 18 members, including 1 Priest, 1 Teacher, 1 Deacon.

Official reports.—President of district, J. B. Price reported: had labored in Sacramento, Stockton, Santa Rosa, Bartlett Springs, and other places; distributing thousands of tracts, doing his duty so far as circumstances would permit. Vice president Harlow reported: visited Uniontown branch with Bro. Price, laboring with him. High Priest H. P. Brown reported: preached in San Francisco and Oakland, officiated at 3 funerals, and in Bible Class at Oakland; had written a book reviewing the Adventist (seventh day) doctrine &c. Elders Thomas Daley, D. J. Phillips, R. Ferris, George S. Lincoln, James Steele, J. H. Parr, Owen Dinsdale, Albert Haws, reported in person;—Elder J. R. Cook reported by letter. Priest Stromberg and Deacon Gallagher reported in person. High Priest H. P. Brown was nominated for president of the district, but owing to the absence of the Bishop's Agent (Elder T. J. Andrews), and the conference not obtaining a definite knowledge how the requisite financial assistance could be guaranteed, no person was elected to that office; however, resolution calling for volunteers was carried, but no one offered to go as District President. Motion electing R. Ferris as District Secretary was carried.

Elders Daley and Harlow, committee appointed by last conference to settle Uniontown Branch troubles, reported and were discharged. Resolution that the chair should appoint a committee of three to hear Deacon Gallagher's statement of the difficulties existing in Uniontown Branch, resulted in the appointing of brethren Price,

Phillips and Dinsdale. They having proceeded to investigate as directed, reported that the efforts of the former committee to adjust the difficulties were not effectual, and therefore recommended that the matter be referred back to the authorities of the branch for solution; and that if these authorities be unable to adjudicate the difficulties they shall call a court of Elders for that purpose. Report received and committee discharged.

Resolution sustaining Elder A. H. Smith as President of Mission was carried. Resolution sustaining all of the officers of the church in righteousness was adopted.

The preaching was done by Elders H. P. Brown, Alex. H. Smith and J. B. Price, to fair congregations, and was received with earnest attention. During Sunday meetings, a considerable number was present, and during sacrament meeting, the gifts of the gospel were manifested, and a spirit of peace and solemnity prevailed.

Adjourned to meet at Oakland, the first Friday in March, 1885.

SOUTHERN NEBRASKA DISTRICT.

Conference convened at Nebraska City, October 26th and 27th, 1884, Levi Anthony president, J. B. Gouldsmith clerk.

Branch Reports.—Blue River 88; Nebraska City 129; Plattsmouth returned for correction; Moroni, Palmyra and Platte River, no reports. Elders Reports.—L. Anthony, R. M. Elvin, J. Armstrong, J. W. Waldsmith, James Thompson, W. B. Smith, T. C. Peterson, Henry Kemp. Priests.—A. Buchanan, Robert White. Teachers.—R. Meredith and N. Troak. Bishop's Agent also reported.

Preaching at 11 a. m. by Henry Kemp; 3 p. m. testimony meeting; 7 p. m. preaching by R. M. Elvin. Monday evening, preaching by Henry Kemp.

Resolved, That when this conference adjourns, it does so to meet at Wilber, January 25th, 1885, at 10:30 a. m.

The present officers were continued. The spiritual authorities were sustained in righteousness. Official strength.—8 Elders, 6 Priests, 3 Teachers, 3 Deacons. Total 20.

Miscellaneous.

NOTICE.

The following letter was received by us November 1st, 1884:—

PHILADELPHIA, Pa., October 28th, 1884.

PRESIDENT JOSEPH SMITH; *Dear Brother:*

It was resolved at our meeting last night, and carried, that this branch hitherto known as the Olive Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, for what were considered justifiable reasons to sever its connections from and declare itself independent of said Reorganized Church, and trust in God alone for council, guidance, and protection; believing that under God's blessing we shall for many reasons be able to carry the gospel to and reach many more of the benighted sons of earth than we have been able to reach heretofore.

Signed in behalf of the now a true Church of Christ in Philadelphia, Pa.

ABSALOM GRIST, PASTOR.

2244 Ridge Avenue.

And on the 5th we received the Philadelphia Record of November 1st, 1884, containing the following notice:—

Preaching of Elder Owens, of Brooklyn, Sunday evening, November 2d, at half-past seven o'clock, at 2244 Ridge Avenue. All invited.

Resolved, that the church formerly known as the Olive Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, which meets at 2244 Ridge Avenue, does

hereby sever its connection from and declares itself independent of said Church of Latter Day Saints, and that it be hereafter called a True Church of Christ, under the pastorate of Elder Absalom Grist.

We also have advices from Bishop G. A. Blakeslee, that Elder W. O. Owens, of Brooklyn, New York, had, for reasons set forth in his letter, withdrawn from the Reorganized Church; and stating that he could no longer preach the gospel under its auspices. In accordance with these letters and these notices, we have written Elders W. O. Owens and Absalom Grist, requesting them to return to Secretary H. A. Stebbins licences and certificates of appointment as held by them issued by the church, and the members of the church and all others interested, and to whom the *HERALD* shall come, are hereby notified that said Elders, W. O. Owens and Absalom Grist are requested not to act further for and in the name of the Reorganized Church of Jesus Christ of Latter Day Saints; as all permission and authority heretofore granted them to act for said church in any of its ordinances, or in its behalf are revoked; and all Saints are requested to take cognizance of this notice.

We further authorize and request Joseph A. Stewart and William Small to take charge of the affairs of the church in the Philadelphia district, until further inquiry may be had. We further authorize and request Bro. W. H. Kelley to proceed to Philadelphia, Pennsylvania, and Horners-town, New Jersey, New York, Brooklyn and vicinities, to make such inquiry as the case may require.

All officers and members of the church are requested to remember that these persons who thus go out from us, earnestly endeavoring to serve an honest purpose, in the exercise of the right to determine of themselves what their action should be, are entitled to kind and courteous treatment, however much we may feel that the course pursued by them is an error. The right to receive, or to reject is one reserved to all; the right, or wrong, remains for the day when the Savior's words will be fulfilled; "there is one that judgeth him, the words that I have spoken, they shall judge him in the last day."

JOSEPH SMITH, } *Presidency.*
W. W. BLAIR, }

November 6th, 1884.

KEWANEE DISTRICT.

As the business of the district seems to demand it, and by counseling with some of the Elders, I have decided to convene the next quarterly conference at three o'clock p. m., on Friday, December the 12th, 1884.

I. B. LARRE, *President.*

J. L. TERRY, *Clerk.*

DIED.

BROWN.—In Alpine, Michigan, September 20th, 1884, of cholera infantum, Nelson E., son of George and Elva Brown, and grandson of Nelson and Mary Norton, aged 16 months 14 days.

One by one our treasures are taken,
One by one our sunbeams go;
Leaving us through, with faith unshaken
In God, who cheers us in our woe.

HUDSON.—At Lamoni, Iowa, October 30th, 1884, of cholera infantum, Vesta, infant daughter of Bro. Wilson and Sr. Emily Hudson, of Lamoni. Sermon by Elder W. W. Blair in the chapel.

RICHARDSON.—At St. Louis, Missouri, October 30th, 1884, Lucy Ann, wife of Isaac M. Richardson, aged 36 years and 6 months. Service by Elder John C. Foss.

FOOD FOR THE HORSE.

Dr. Robert McClure in his "Diseases of American Horses and Cattle," makes the following suggestions in regard to the food of the horse:

Never use bad hay on account of its cheapness. There is not proper nourishment in it.

Damaged corn is extremely injurious. It brings on inflammation of the bowels and skin diseases.

Chaff is better for old horses than hay. They can digest it better.

Mix chaff with corn or oats, and do not give it alone. It makes the horse chew his food more and digest it better.

Hay or grass alone will not support a horse under hard work. There is not sufficient nutritive body in either.

When a horse is worked hard his food should be chiefly oats and corn. If not hard at work let it be chiefly hay. Oats and corn contain more nourishment and flesh-forming material than any other kind of food. Hay not so much.

For a saddle or coach horse, half a peck of sound oats and eighteen pounds of good hay are sufficient. If the hay is not good add a quarter of a peck more oats.

Rack feeding is wasteful. The better plan is to feed with chopped hay from a manger.

Sprinkle the hay with water that has salt dissolved in it. A teaspoonful of salt to a bucket of water is sufficient. It is more palatable and aids digestion.

Oats and corn should be bruised for an old horse but not for a young one. The former can not chew them, while the young horse can do it, and the food is thus mixed with the saliva and turned into wholesome nutriment.

Do not allow your horse to have warm water to drink. If he has to drink cold, after getting accustomed to warm, it will give him the colic.

When your horse refuses his food after drinking, go no further that day. The creature is thoroughly beaten.

Cut grass should always be given in spring to horses that cannot be turned out. It is cooling and refreshing and medicinal in its effects. It must be given in moderation else it is liable to ferment in the stomach.

Water your horse from a pond or stream, rather than from a well or spring. The horse prefers soft, even muddy water, be it ever so clear.

A horse should have at least a pail of water morning and evening, or better four half pails at different times. He should not be made to work directly after he has had a full draught of water. Digestion and exercise can never go on together.

The congregational pastor of a certain Massachusetts town lost his place in the following manner. A brother minister, member of his church, was delegated by the masonic lodge to get the pastor to join the Freemasons. He spurned their proposition, declaring his hostility to the lodge. The result was, he was very soon obliged to leave a pastorate in which he had previously been honored for a long period of years. Such facts are altogether too frequent. Those who desire long pastorates must first destroy the lodges.

Clear boiling water will remove tea stains; pour the water through the stain, and thus prevent it spreading over the fabric.

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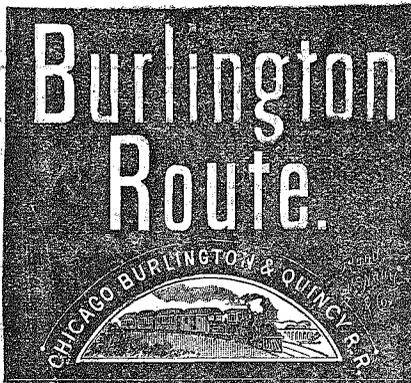
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DES MOINES, OSCEOLA & SOUTHERN RAILROAD
Time Table, Monday, October 27th, 1884.

GOING SOUTH.			GOING NORTH.		
Accom.	Exprs.	STATIONS.	Exprs.	Accom.	Arrive.
1.15 p.m.	7.15 a.m.	Des Moines	8.40 p.m.	3.05 p.m.	
2.15 "	7.50 "	Norwalk	8.05 "	2.15 "	
3.05 "	8.15 "	Spencerville	7.45 "	1.30 "	
4.05 "	8.25 "	R. I. Crossing	7.35 "	1.15 "	
4.50 "	9.00 "	St. Charles	7.00 "	12.30 "	
5.55 "	9.25 "	Truro	6.35 "	11.45 a.m.	
6.20 "	10.05 "	New Virginia	5.55 "	10.55 "	
7.15 "	10.25 "	Jamison	5.35 "	10.25 "	
7.55 "	11.00 "	Osceola	5.05 "	9.45 "	
8.20 "	11.30 "	Leslie	4.35 "	8.45 "	
9.00 "	11.50 "	Van Wert	4.15 "	8.15 "	
9.35 p.m.	12.25 p.m.	Decatur City	3.40 "	7.25 "	
Arrive.	Leave.	Leon	3.15 p.m.	6.50 a.m.	

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ONLY LINE RUNNING TWO THROUGH
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CHICAGO, PEORIA & ST. LOUIS,

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SAN FRANCISCO,
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KANSAS CITY,
And all points in the South-West.

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Should not forget the fact that Round Trip tickets at
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Through Line, to all the Health and Pleasure
Resorts of the West and South-West, including
the Mountains of **COLORADO,** the Valley of the
Yosemite, the

CITY OF MEXICO,
and all points in the Mexican Republic.

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Should also remember that this line leads direct to
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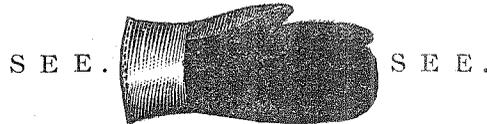
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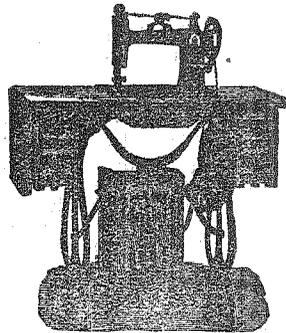
CHICAGO, BURLINGTON & QUINCY R.R.
TIME TABLE.

Trains pass Lamoni, going East via Chariton on main
line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommoda-
tion, 1.20 p.m. Going West:—No. 47, Accommoda-
tion, 2.43 p.m. No. 41, Passenger, 4.38 p.m.
Trains pass Bethany Junction, two miles east of
Lamoni, connecting with No. 42 going South to Albany
and St. Joseph, at 9.00 a.m. Train going East 1.50 p.m.

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EASY - RUNNING - SEWING - MACHINE.

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Runs Rapidly, Very Light, Very Still, and
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Read what the following Brothers say, some of whom
have dealt with us for over a year, and if you are out of
employment, or wish to better your condition, write to us
and tell us exactly how you are situated. If you can not
pay all cash down for our goods, send us references, and
we will investigate, and if we find you are trustworthy
(though poor), we will give you a limited amount of cred-
it. But if you can send the cash with order, we of course
can do better by you, as we have to pay large interest on
the money we use to enable us to give credit. The credit
includes Springs and Portraits, which we know to be the
fastest selling agents' goods on the market.

TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.
I have been traveling and selling Johns & Ordway's new
Self-Adjusting Bed Springs for over eight months in Iowa
and Kansas, and have been richly rewarded for my labor.
The springs give better satisfaction for the money than
any other springs on the market, and I know they outsell
all other springs. Leave them on trial and they readily
recommend themselves. The above named firm are now
engaged in enlarging Pictures, also of which I now have
some samples, being of the finest quality, and could not
help but meet the approbation of all. I heartily recom-
mend Messrs. Johns & Ordway as being prompt and re-
liable firm, and justly deserve patronage.

Very respectfully,
N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty
beds put in on trial in this county, I have had none to take
out, as they all give satisfaction. I also use them in my
own home. I can conscientiously recommend them as
being the cheapest, easiest cleaned, and most adjustable
Bed Spring that I am acquainted with.

Yours in bonds,
J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs
are just daisy, and I like to handle them, because I can
recommend them. I remain your brother in gospel love,
GEO. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883.
JOHNS & ORDWAY, Dear Brethren—I can truly say your
Springs has given greater satisfaction than any other article
that has ever been sold in this country. If a person
will take a set on trial, they will not part with them. I
have often put up three sets at one house, and gone the
same road four times, and sold more the last time than I
did the first. I do furthermore say that you have always
been prompt, honest, and just with me in our dealings.

Your brother in Christ,
O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.
JOHNS & ORDWAY: Dear Bros.—I must say your Springs
are all you represent them to be, and all who have had
them put up are well satisfied with them, which gives me
great satisfaction to be able to write on this occasion.

Yours in bonds,
WM. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884.
Dear Brethren—The Springs give entire satisfaction.
Love to sell such an article. No discount on the Springs.
Out of one hundred and fifty sets sold, every one speaks
in their favor.

Yours,
V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883.
MESSRS. JOHNS & ORDWAY: Gents—I have used one set
of your Bed Springs for over a year, and would not be
without them for three times their cost; also, all I have
sold are giving satisfaction, and I cheerfully recommend
them to all who are desirous of a handy, easy, and cleanly
Spring. Wishing your success, I remain yours,

W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.
Bro. Johns & Ordway—The Pictures you enlarged for
me came to hand in due time and in good order. I was
well pleased with them, as also were the parties for whom
they were taken. I am trying to preach the gospel, doing
this work to make my expenses, so I will not fail to call
on the church for help, and I am getting along very well.

Yours in gospel bonds,
E. W. CATO, SEN.

Bro. M. N. COLE of Augusta, Butler Co., Kansas, writes
us that the Springs give good satisfaction, and has often
got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full
size set of our **Bed Springs** by Express for only
97 cents, (**Iron Heater** included for \$1.30) to any
one who will act as our agent, or try and get us one where
we have not already got one. We also furnish a **Picture
Outfit**, consisting of a fine Water Color Portrait,
(without frame), also small picture from which it was
taken, and envelopes and cards, all by mail prepaid for
only 98 cents.

ILLUSTRATED CATALOGUE FREE.

In writing, mention this paper. Yours in bonds,
JOHNS & ORDWAY.

THE SAINTS' HERALD is published every Saturday, at
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cation of the Reorganized Church of Jesus Christ of Latter
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JOSEPH SMITH EDITOR.
Money may be sent by Post Office Order, Postal Note,
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Joseph Smith, box 82, Lamoni, Decatur Co., Iowa.

THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 602.

Lamoni, Iowa, November 22d, 1884.

No. 47.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

Entered at the Post Office at Lamoni, Decatur county, Iowa, as second class matter

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Nov. 22d, 1884.

LEST some may have misunderstood the position of the Editor of the HERALD, in regard to the law of marriage, from mistaking an article heretofore published in the HERALD, we hereby state that we endorse, stand by, and fully believe the affirmation of the church as found in the Doctrine and Covenants, Section one hundred and eleven.

1. "According to the custom of all civilized nations, marriage is regulated by laws and ceremonies; therefore, we believe, that all marriages in this Church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose; and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

2. Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition;

that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "may God add his blessings and keep you to fulfill you covenants from henceforth and forever. Amen."

3. The clerk of every church should keep a record of all marriages, solemnized in his branch.

4. All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman but one husband, except in case of death when either is at liberty to marry again."

We believe in the whole section, but quote that part referring to marriage only.

JOSEPH SMITH, *Editor*.

EDITORIAL ITEMS.

ON page 386 of the Bishop's account in HERALD Supplement, the credit to Wm. Britain of Kansas should be ten dollars instead of one, as published.

EXTRACTS FROM LETTERS.

Bro. J. Goodale, of Barry, Illinois, under date of November 12th, writes as follows:

"I am just recovering from a violent attack of malaria, which lasted two weeks, and came very near taking me off. I baptized a man and his wife in this county on the 5th ult."

THE NATIONAL JEWISH NEW TESTAMENT CONGREGATION.

FROM the *Gospel Messenger* for October 14th, 1884, we clip, as follows:

"Two hundred Jewish families, living in Bessarabia, in the South of Russia, have recently formed themselves into a society bearing this remarkable designation. A lawyer of that district was moved by the persecution to which his fellow-countrymen had been subjected, to study the question of the re-peopling of Palestine. For this purpose he visited the Holy Land. While he was proceeding with his investi-

gations, he was led to believe that the present condition of the Jews, was the result of their rejection of the claims of Jesus to be recognized as the Messiah; and that their only hope of restoration lies in repentance. On his return, he announced his views to his fellow-villagers, who joined him *en masse*. We are hopeful that this new movement will attract the attention of the Jews in all parts of the world, and that many of them will be led to study the claims of Jesus with the candor which characterizes Joseph Rabinowitz. Such a study would do much to bring about the fulfillment of Paul's grand prophecy which indicates that Israel shall turn to the Lord, and the veil which is now upon their heart shall be taken away."—*Christian Commonwealth*.

THE Iowa Commission of the World's Fair, to be held at New Orleans, Louisiana, to open December 1st, 1884, and continue open until May 31st, 1885, request us to publish the following circular, which we comply with, on account of the general interest certain to be felt in the matter.

THE IOWA COMMISSION.

President, Buren R. Sherman, Governor. Secretary, Herbert S. Fairall, Commissioner. Treasurer, John S. Ely, alternate Commissioner. F. N. Chase, J. J. Snouffer, G. B. Brackett, Samuel Calvin, J. W. Akers, Mary S. Scott, C. A. Huston, A. W. Aldrich, W. C. Huntington, A. A. Mosher, John Scott, Albert Head, E. G. Morgan.

IOWA CITY, Iowa, Oct. 6th, 1884.

THE WORLD'S EXPOSITION—IMPORTANT INVITATION TO CITIZENS HAVING ARTICLES TO EXHIBIT—PHOTOGRAPHS, STEREO AND OTHER VIEWS DESIRED—PREMIUMS AWARDED.

To the People of Iowa:—At the World's Exposition, that opens on the first of next December, Iowa is preparing to make a fine display of her resources and products. The work has been divided into several leading departments, whose superintendents are making very complete collections for the exhibit. There are a large number of articles in the State that the Commission desire to have for the Exposition, that do not fall regularly under the head of any special department. We have decided to invite the citizens of the State to send such things directly to this office. The articles especially desired are as follows:

PHOTOS AND OTHER VIEWS.

1st. Photographs of public buildings, such as school houses, churches, court houses, city halls, boards of trade, opera houses, large business

blocks, private residences, birds' eye or other views of towns and cities, of streets and parks, and especially of public men and old settlers. Groups of the latter are particularly requested. Pictures of stock and miscellaneous views of all kinds can be used and will be used to decorate and embellish the Iowa exhibit. Views of wrecks and destructive storms, with data attached, will be acceptable. Photographs of railroad stations and rolling stock, machinery of all kinds, incidents of farm life, views of farm houses and scenery, and, in short, any kind of illustrations of Iowa are desired. Views of assemblages, political, religious, social or otherwise, photographs of military, fire or other companies' reunions, and especially views of any curiosities or odd freaks of nature will be gratefully received. Almost every family in the State has such photographs or views in their possession and should be willing to contribute or lend them to the commission for the worthy purpose of making an interesting exhibit of the State at the Exposition. We particularly desire any flags, banners and other historical relics, and where their return is desired, the Commission will guarantee it, ordinary wear and tear and extraordinary accidents excepted.

In all cases, furnish a plainly written, concise statement of the article, owner's name and residence which will be shown on handsome display cards, at the exposition.

IMPORTANT TO AUTHORS.

2d. Iowa is comparatively a young State, but she already boasts of a number of artists who have made a wide reputation by their brush, or in other fields of artistic work. The leading artists of the State will doubtless contribute their pieces to the general art hall, of the Exposition, and no special department for art has been organized in Iowa. We desire however that all artists send to this office such specimens of their work as they are willing to donate or lend. If sent without frame, the commission will frame them, and consider them the property of the commission, to be disposed of as mentioned hereinafter. Such contributions will be used to beautify the Iowa exhibit in the Government and States building, and the artist's name and residence will be properly and attractively presented. All painters, crayon workers, and artists in plaster and other similar work are earnestly requested to give heed to this invitation, and to promptly communicate with this office.

HOW TO SEND ARTICLES.

3d. As to sending articles to this office, mail the lighter ones and send the larger ones by express or freight, charges to be paid here. Be sure to be explicit in descriptions of articles that there may be no errors.

PREMIUMS AWARDED.

4th. The photographers have usually fine collections of the articles desired, and if they will kindly attend to the matter, they will secure a valuable advertisement for themselves and aid a worthy movement. To the photographer sending in the largest and best collection of photographs and views, the Commission will pay a premium of \$25 in cash. To the assistant commissioner sending us the largest and best collection of photographs and views of his county, the same premium will be paid. A similar premium will be paid to artists, for the largest and best contribution of their own work. Proper committees will be appointed during the exposition

to decide the premiums. Artists' work will be divided into six classes and the above premiums awarded to each class; 1st, works in oil; 2d, crayon work; 3d, India ink work; 4th, porcelain and China; 5th, modelling and wood carving; 6th, lithographing, printing and binding.

In all cases where premiums are offered, diploma will be given for second and third awards.

AUTHORS' BOOKS WANTED.

5th. It is desired to have a full display of all books and other publications written by Iowa men and women. Every author, no matter how modest his publication, even if it is but a pamphlet, is earnestly requested to send a copy to this office immediately. The collection of books and other publications will be attractively displayed.

At the close of the Exposition, the Commission will bring to Iowa and arrange in the Capitol, all of the Iowa exhibit of permanent value, such as the geological, mineral, woman's work, photographs, views, paintings, educational and other specimens. It will be a collection of great interest and value to the State, and will become its property in case the General Assembly, as now seems very probable, makes an appropriation to cover the actual cost of the Iowa exhibit at New Orleans. Such a collection will be one of the most interesting features of the State, and we sincerely hope every citizen will contribute what he or she can to make the display a noteworthy one, and that they will donate their contributions so far as possible.

As the Exposition opens in a very short time, it is earnestly hoped that the contributions will reach us by not later than November 1st.

For the Commission,
HERBET S. FAIRALL, Secretary.
Iowa City Iowa.

WE give below the list of missionaries appointed by the Polygamic Church, in Utah, under the Presidency of John Taylor, from the Salt Lake *Herald* of October 8th, 1882. It will be well enough for the elders to keep the list in view as they labor to and fro in the land.

GREAT BRITAIN.

Reuben Carter, Sr., Fountain Green.
Robert Marshall, Toquerville.
Heber Sutton Goddard, Thirteenth Ward.
Joseph Spendlove, Littleton.

SCANDINAVIA.

Hans Christensen, Richfield.

UNITED STATES.

Samuel Witwer, Santa Clara.
Richard Rawle Fry, Morgan.
John Zimmerman, Lehi.

SOUTHERN STATES.

Samuel Chandler Parkinson, Franklin.

NEW ZEALAND.

William Gardner, Pine Valley.

HINDOOSTAN.

William Willes, Twentieth Ward.
Milson R. Pratt, Sixteenth Ward.
Henry F. McCune, Nephi.
George Booth, Calcutta.

Names of Missionaries, October 6th, 1884:

GREAT BRITAIN.

George Armond, Bloomington.
Peter Winward, Payson.
Thomas Butterfield, Herriman.

Joseph H. S. Bodell, Herriman.
Jesse B. Martin, Jr., Scipio.
William Horsley, Brigham.
George Gidney, Brigham.
George H. Fowers, Hooper.
L. L. Hatch, Franklin.
John Rowley, Nephi.
William Rex, Randolph.
Thomas Slight, Paris.
Robert W. Sloan, Eighteenth Ward.

SWISS AND GERMAN MISSION.

Gustave Henriod, Nephi.
Godfrey G. Fuhriman, Providence.
Conrad Faterlouse, Paris.
John Kunz, Jr., Bern.
David Kunz, Bern.
Arnold Henry Schulthess, First Ward.

SCANDINAVIA.

Jeppa Jeppson, Brigham.
Niels Hansen, Mantl.
Rasmus Borgquist, Tenth Ward.
S. A. Wannberg, Twentieth Ward.
Christian Nielsen Lundsteen, Levan.
Matts S. Mattson, St. Charles.
Thomas C. Petersen, Ovid.
Niels C. Christensen, Levan.
Christian Christiansen, Levan.
Thomas R. Shroder, Nephi.
Mads Peter Madsen, Ephraim.
Andrew C. Anderson, Richmond.
Christian Anderson, Ogden.
Nephi Anderson, Peterson.
Johan Peter Mortensen, Eighth Ward.
August K. Anderson, Grantsville.
Chas. J. Stromberg, Grantsville.
Peter M. Anderson, Grantsville.
John Alfred Eliason, Grantsville.
Anders Gustaf Sandberg, Grantsville.
Erasmus P. Marquerdson, Elsinore.
N. P. Peterson, Pleasant Grove.
Carl G. Anderson, Nineteenth Ward.
John J. Johnson, Logan.
Andras Olsen, Gunnison.
Lars Foolson, Smithfield.
Peter W. Peterson, Smithfield.

UNITED STATES.

John D. Chase, Nephi.
Joseph Shipley, American Fork.

SOUTHERN STATES.

Wm. P. Camp, Samaria.
Thomas E. Harper, Call's Fort.
James W. Quayle, Logan.
Rich. Thorne, Three Mile Creek, Box Elder Co.
William M. Daines, Hyde Park.
W. M. Webster, Franklin.
Wm. H. Gibbs, West Portage.
Elisha D. Clapp, Chester.
Frederick Rich Lyman, Oak Creek.

NEW ZEALAND.

George S. Taylor, Fourteenth Ward.
James A. Slater, Slaterville.
Edwin L. Davis, South Cottonwood.
Ezra F. Richards, Farmington.
Franklin Hill, Fayette.
William C. Mellor, Fayette.

SANDWICH ISLANDS.

Robert B. T. Taylor, Sixteenth Ward.
Hyrum S. Harris, Provo.
Enoch Parr, Ogden.
Alberto J. Merrill, Smithfield.

MEXICO.

Isaac S. Stewart, Draper.
Alvin Vickry Robinson, Fillmore.

SPECIAL NOTICE.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and must be done in a business-like manner.

Correspondence.

GAINES, Orleans Co., New York,
October 29th, 1884.

Bro. Joseph Smith:—I left Bro. Whitehead's in Oswego county, on the 4th of this month. We made a visit to Bro. Thompson's, in Jefferson county, a few days previous. Had a pleasant visit. There are four of the members there who are rejoicing in the work. I called at Bro. Seelye's in Wayne county; he and family are zealous in the gospel.

I came here on the 10th. Am at the house of Bro. Justus Minthorne. I baptized one of their family yesterday—their youngest daughter. Bro. and Sr. Minthorne are from Missouri, and formerly belonged to the branch at Turney, a little south of Cameron. They moved east, and settled first in Lockport, about thirty miles west of this, ten years ago; and moved here three years ago. They think to sell out here, and go west again. The first Sabbath I was in this part, I was in Lockport with Bro. Minthorne, and was at the houses of a son, and son-in-law and daughter of Bro. Minthorne, who reside there. The son and daughter were baptized when in Missouri, though quite young at the time, and had but little understanding of the work.

Not many opportunities for preaching here, as the people are afraid to open their meeting houses for the Saints. I spoke here at Bro. Minthorne's house one Sabbath afternoon; had a few present. Last Sabbath a couple came in, and I conversed with them, and read out of the Book of Mormon, and explained the object of its coming to light. Referred them to the Bible to show that there was a book to be revealed, and that a marvelous work and a wonder was to be done in connection with the book, when it should be brought to light. One of them became interested and wanted the book. Last evening Bro. and Sr. Minthorne and myself were at his house, and spent the evening. He took down your address, as he thought he would send and get the Book of Mormon, also the Voice of Warning. I read to him out of the Book of Covenants the vision on the resurrection; also the first section. He thought that no man could have written that without help from a higher power than that of man. I think to go from here to Greenwood, Steuben county, again; after leaving this part; probably next week.

In bonds,

C. G. LANPHEAR.

MANASSAS, Colorado,

October 22d, 1884.

Dear Herald:—In presenting this my first of a series of letters which I propose to place before your readers, I do so with a great deal of diffidence, feeling my inability to do justice to a subject which is, or should be, paramount to all others, as it is of such vital importance to the generation in which we are living. For we are undoubtedly living in a day and age of the world that holy men of old were most desirous of beholding; an epoch in the world's history when

great and marvelous events are continually transpiring. Matters and things of the most momentous concern are daily presented to us, which our minds and hearts can scarcely comprehend. It is indeed, a time when men's hearts begin to fail them, looking for the things which are coming upon the earth. Well has the Apostle Paul predicted that perilous times should come in the latter days, for we are living witnesses, and can testify to the truth of the same; for it is very easy to discern that the whole world is in commotion, and is full of violence, corruption, and all manner of abominations; a time when truth is cast aside or trampled under foot, and fables are hugged close to men's bosoms; a day when new gods are introduced for men to bow down to and worship, gods that our worthy ancient fathers had no knowledge of; a day in which the true and living God of the heavens and earth is almost as little known as he was in the day when Paul proclaimed his glorious name and cause when he stood on Mars' Hill in the ancient city of Athens; a day when destruction is stalking through the land—it rides upon the winds; it is in the bowels of the earth; it is upon the face of the great deep; it is in the palace as well as in the hovel; and there is no spot or place that is too sacred or holy for it to enter. There is a great wail wafted to us from over the seas; nations in distress; a devastating disease sweeping through the old world carrying the inhabitants off the stage of action by the thousands and tens of thousands; the high and the low, the rich and the poor, have to succumb to its blighting influence; and how long this great and free America will escape, the Lord alone knows, for sooner or later our time will come; the fiat has gone forth from the mouth of the great Jehovah, that the earth shall be utterly emptied, and but few men left.

A noise shall come even to the ends of the earth; the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, and evil shall go forth from nation to nation, and great whirlwinds shall he raise up for destructions, so that the slain of the Lord shall be from one end of the earth even unto the other. Jeremiah 25: 31st to last verse. "And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge, for a desolating sickness shall cover the land." D. and C., Rev. March 7th, 1831, and numerous other passages of scripture reiterate the same. Now, this great and solemn question looms up before our minds, who of us will be able to abide the day, and be worthy to enter into the holy city? See Isaiah 33: 15-17. He says that it is those who are righteous, upright, do not oppress for gain, receive no bribes; will not hear of blood nor look on evil with approbation. "They shall dwell on high, and their defense shall be strong, and they shall see the king in his beauty." Many are called, but O how few will be chosen, to witness in the flesh, the glorious advent of the Son of God. The signs of the times admonish us that the day can not be far distant when he shall come who is Lord of Lords and King of Kings, whose right it is to reign. Therefore it behooves every soul who has the Master's interest at heart to be up and doing while it is called to-day. Let none sleep or slumber in the night of forgetfulness, but have their lamps trimmed, and with plenty of the oil of righteousness in their hearts. And, as one that is striving to obey the behest

of my heavenly Father, I feel it incumbent on me, and a sacred duty which I owe to my fellow mortals, to expose the pitfalls and snares which evil and designing men have dug and laid to entrap the honest but unwary seekers after truth—and bring them into subjection and bondage not only mentally, but also physically, rendering them slaves unto sin and shame, leading their souls down to destruction and perdition. No wonder that the earth is filled with violence, and waxes worse and worse, when intelligent beings who bear the impress of the great architect who made them, even in his own image, who, after they have been educated in the school of social refinement and brought out of the heathenish practices of the darker ages, instead of progressing onward and upward to the highest pinnacle of religious and social greatness, have taken a retrograde course; for it has been left for this, the nineteenth century to sanctify and make holy some of the grossest of crimes and abominations in the sight of the Lord, such as polygamy, whoredoms, blasphemy, stealing, lying, and other kindred sins which God has positively commanded men not to be guilty of. Yet with all these, and a multitude of other abominations which mother earth is not responsible for, the Lord will find faith when he comes; for there are many honest hearts that will not bow the knee to Baal, but are firm in searching for the light of truth; and when and wherever presented to their understandings, the spirit of truth tells them to embrace it.

We are told in the Scriptures to hear all—"Prove all, and hold fast that which is good." But our "Orthodox" Mormon friends have entirely ignored this great principle, and have gone back on their former teachings, and tell their blind dupes not to go and hear; for they profess to know that they are right, and that there is no use in hearing or receiving any more, only such things as "the priesthood" tells them, and which is enough for them to obey! Now the gospel truths are not for such; for the Lord said on a certain occasion, that "none but the sick need a physician." But the humble heart and contrite spirit will receive and hold fast to the truth; and when the Lord of glory comes to make up his jewels, they will be numbered with the bright thousands that adorn his diadem, and will be permitted to feast upon the fat things which is prepared for the marriage supper of the Lamb.

Ever praying for the abolition of wickedness and corruption, by the grace of God, through the gospel of his Son Jesus, I remain your brother in the new and everlasting covenant,

FELIX B. MOYERS.

SAN FRANCISCO, Oct. 10th, 1884.

Bro. Joseph Smith:—I have been quite unwell or I should have apprised you ere this of the departure of Brother and Sister Smith for Tahiti. They left here Oct. 1st, on the "Tropic Bird," a very nice vessel, having every needful accommodation, and above all, an excellent Captain, who promised me he would do anything possible to make the passage a comfortable and pleasant one for them. In fact, Bro. Joseph, I think that kinder providences could not have been arranged for them. The morning of their departure was a most beautiful one; a bright clear sunshine, with just breeze enough to make the bunting of the vessel flaunt joyously at her mast head. A good number of the Saints were gath-

ered at the dock to witness the departure, and exactly at the turn of the tide seaward, the monster tug, named the Sea King, made fast to the comparatively tiny ship, and carried her away from her berth, into the stream, out of our hearing, and soon out of our sight. We all greeted them a parting adieu with our cambrics, as long as discernible, but that came to an end in time, as finally all things earthly must do. We trust their thirty days' passage will be a most pleasant one. Our Heavenly Father was good enough to tell us unmistakably that he would make the winds and waves favorable to his servant, and without doubt loving hearts and willing hands are awaiting their arrival.

My letter to Bro. Blakeslee gives more particulars which probably he will forward to you. I shall be ready to receive all mail, and will forward it to Bro. Smith; although, in view of a probably large mail, a small notice in the *Herald* is not amiss that each one intending to correspond with him could do so direct. His address will be, I presume, Papatec, Tahiti. The postage on each ordinary letter is five cents. Already I have quite a good number. If this notice is observed, the burden will be more equally distributed; don't you think so? I feel somewhat better to-day, and remain as ever yours respectfully in bonds,
T. J. ANDREWS.

MACON CITY, Macon Co., Mo.,

November 5th, 1884.

Bro. Joseph Smith:—When I last wrote you for publication, I was in the Goshen Branch, near Clay Center, Kansas.

On September 26th, Bro. A. Kent and I took an overland trip to Cuba, Republic Co., where I remained nearly a week, preaching in Cuba, and in the Prairie Home school-house, in the country. I spoke four times in the new depot building, in Cuba, to good congregations, part of the time large, and, with one exception, enjoyed good liberty. We had three excellent meetings at Prairie Home, and I could not help mourning, somewhat, over my physical inability to do more. While at Cuba and Prairie Home, I formed the acquaintance of some saints from North West Iowa, also met some whom I had seen before; and met for the first time Bro. John D. Bennett and family, all of whom manifested a desire for the good of the cause. But the Prairie Home saints are not so active and united as they should be in the great work committed to their trust. I am not going to say who is to blame for this state of affairs, which exists to too great an extent in the North West Kansas District, but, in my opinion, the responsibility does not rest with any *one alone*; and it may be safely said, that an undue appreciation of *self*, and a deficiency in love for Christ and his work, lie at the foundation of the trouble. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. 12: 3.) If we would closely observe this wholesome injunction, it would help us "to see ourselves as others see us," and jealousy, envy and a disunity of the Spirit would find but little, if any place among us.

I returned to Clay Center, remained over Sunday, October 5th, and on Monday, started for home. Friday night and Saturday I was very sick had one of my bad spells in which I suffered

much, and was brought into a weak condition.

On Sunday and Monday, the day before I started home, Bro. Kent preached the funeral discourse of Sr. Chatfield, who died at his home while we were gone to Republic county. In the evening I spoke to the people from Heb. 4: 9, and God's Holy Spirit, richly shed forth, made the occasion one of joy and profit to the Saints and people.

The exposure of travel, on my return home, brought me down again; but with the influences and care of home, I soon rallied to my usual degree of health.

Last Friday left home for these parts, but as I have had a severe attack already, it is impossible to say how long I shall be able to remain. The quarterly Conference of the North East Missouri District convened last Saturday, at Salt River Branch, near Macon City, and passed off very pleasantly except reports from Bevier Branch. Expect to go to Bevier to-morrow. Bro. Hicklin and I are holding meetings at Salt River, and the people come out and hear. It strikes me that if we were just as ignorant, superstitious and fanatical as Clark Braden & Co. would have us believe, we would turn away from the faith at once; but with a fair degree of intelligence, a little good sense, and a willingness and desire to serve God in His own appointed way, such efforts as are made by Braden and his fellows can only confirm us in the belief that in the work we represent is divine. Yours in hope of final triumph in the right,

JOSEPH R. LAMBERT.

CABOOL, Texas Co., Mo.,

November 7th, 1884.

Bro. Joseph:—The Master continues to increase our numbers. November 6th I baptized two brethren into the kingdom: William G. Maxey, born May 11th, 1843, Jasper Co., Mo. His father is a Baptist preacher. His wife's father is a Methodist preacher. Bro. Maxey accepted the faith by reading our *Heralds*, church books, talking with us, and attending our prayer-meetings, which are twice a week. Aaron Burlison, born January 16th, 1843, Posey county, Indiana. He came here a believer. His lady is a member. She came here from Joplin, or Short Creek, Missouri. She states their branch was broken up. I suppose she belongs to the, or with the scattered. The said members were baptized at Cabool.

Your brother in the one work,

B. A. ATWELL.

PLEASANTON, IOWA,

October 1st, 1884.

Brother Joseph:—I thought I would give my views in regard to the conversion of this world. No popular doctrine is true, nor need I expect a hearing from a popular, peace-predicting pulpit. Now brethren how is the evangelizing of the world to be done? Is it to be done by the slandered, vilified Christian Church? The power of reason—the hue and cry—in her hands might do more now than in the days of our Lord; but it is doubtful. Is it to be done by the Protestant world. Protestants are wavering before the mighty pomp and mummery of Catholic priests.

If the signs of the times are to be relied on, the "man of sin" is to have a full share in the mighty work. He is treading on the heels of missionaries on earth, converting their converts, reaping

their harvests, supplanting their missions, and pushing his exertions beyond the boundaries of Protestant landmarks. So if our clergy and sanguine evangelists do not soon convert the Man of Sin he will soon have the world converted to the most blasting despotism that ever cursed a credulous human family. If the world is to be evangelized and brought into gospel order, on whom are the vials of wrath to be poured. The conversion of the world will supersede the vials of wrath. They cannot both take place, there is not a word about men repenting under all the plagues of this great drama. There is no room for the terrible figures of Daniel and John, and also for the conversion of the world before the coming of Christ. There can be no millennium till after the wrath of the Lamb is past; no reign of peace till the sovereign order is given; which order is not to be found in the Bible, it is only predicted. The Savior did not anticipate that the gospel would evangelize the world; that the reign of peace would be brought in by the gospel as he established it while on earth—not an idea of the kind proposed by Christ or his apostles till after the fearful fall of Babylon. Christ said to his disciples and followers. "In this world, ye shall have tribulations." "I came not to send peace, but a sword." He bequeathed to his church—those that were worthy of his name—perils and persecutions. Who is to persecute when the world is evangelized? If the Bible be true we are to have wars and blood-shed till the Master comes; with confusion, distress of nations, perplexity, &c. Place this coming over till the final judgment, as the clergy have done, and we may place the reign of peace over till the final judgment also. Can the present means on earth beat the swords into plow-shares? It is impossible. War is taught as a science and adepts in shedding human blood are deified. Not a nation on earth could be persuaded. It will not be done while there is a throne or nation on earth standing. We are perpetually running into error, by merging predictions relative to Christ's reign of glory, with the reign of his humility and suffering. This idea of the church coming up out of the wilderness, converting the world, prevents men from examining the true ground which we occupy. The unavoidable destiny of an apostate church is a fearful *dissolution*. The misconception keeps the clergy, the learned the dignitaries of the church, in hot chase after some brilliant phantom, some *ignis fatuus*. They cannot, will not, see the lowering cloud, the gathering storm, soon to break forth on a misguided world—soon to break in unexampled vengeance on devoted christendom, Go where you will, listen to either the pulp or press, and one might be ready to expect the triumphs of Christianity over vice, but what do facts say? What report does every day's observation bring? What are we taught to expect? When we consult the sacred oracles, Paul says "in the latter times some shall depart from the faith, giving head to seducing spirits." In another epistle he is more explicit, saying, "know this also that in the last days perilous times shall come, for men shall be lovers of themselves, covetous, boasters, proud, blasphemers."

What a picture Paul has drawn of the present age. But how the clergy and the periodicals contradict Paul! They are for converting the world in these latter days, and are putting forth their energies in making millenniums; and if by chance,

some common-sense layman speaks out about the fearful, true state of things, the increase of crime, the approaching dissolution of an apostate church, oh, it is paralyzing the mighty schemes of evangelizing the world! If the world is to be converted, Paul has made a mistake. Peter's testimony is directly to the point. He says: "There shall come in the last days scoffers walking after their own lust and saying, Where is the promise of his coming?" This is the same impressive language relative to the "last days," associated with scoffings about the coming of the Son of man. How applicable to the scoffings of the present time, about the nearing advent of the crucified Messiah. More than half of the living are treating the subject with contempt or indifference. Paul to the Thessalonians, speaking of the same important fact and time, says: "The day so cometh as a thief in the night, for when they shall say peace and safety suddenly destruction shall overtake them." Daniel evidently alludes to the same period of peril and trouble, saying: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation." See Ezekiel 38th, speaking of the latter days, he says a tremendous array of armies called Gog shall come against "the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel which have been always waste; but it is brought out of the nations, and they shall dwell safely." "Thou shalt come like a storm, thou shalt be like a cloud to cover the land." Couple this with Zechariah: "For I will gather all nations against Jerusalem to battle," &c. "Then shall the Lord go forth and fight against those nations as when he fought in the day of battle, and his feet shall stand in that day on Mount Olives" &c. Does this look like the reign of peace, about to be introduced by the potency of tracts, colleges, missions, ancient orders, &c. It is like the false glow of apparent health on the incurable consumptive's cheek. But this is paralyzing the efforts of the pulpit to evangelize the world, mystery Babylon, the Man of Sin or the Mother of Harlots. The Man of Sin or Mother of Harlots is to be converted or exterminated before the world can be evangelized. There is no hope to be found in the sayings of the Lord, or his inspired prophets for a conversion of the Man of Sin, but the most infallible proof that the physical head of an avenging God, in an hour of extremity to the Saints. God's witnesses will order his body to the burning flame. Would to God I could break the fatal spell that hangs upon the eyelids of the pulpit, but the day is to come as a thief in the night, because the watch is crying peace and safety. Every word, or expression, or idea, is a delusion. As to converting the world, there is no peace to the world till after it has been deluged in fire.

As the study of prophecy becomes daily more interesting, and the developing facts hourly more alarming, I propose a few fundamental principles of expounding prophecy. First, the burden of prophecy stands pointing to the dissolution of the present Christian dispensation. Second, the heavens and the earth are to be in a new state after the present dispensation is closed, and like the Jewish, dissolved, rolled together like a scroll. Third, no destruction of this world by fire, but of its wicked inhabitants—compared to the flood. Fourth, no millennium till the coming of the Son

of Man. Fifth, no conversion of the world till the man of sin is destroyed. Sixth, no destruction of the man of sin till the Lord is revealed in flaming fire. Seventh, no peace to the world while there is a standing throne on earth. Eighth, no beating of swords into plowshares till the thrones are cast down. Ninth, no casting down of thrones but by the King of kings. Tenth, no coming of the Great King till the Jews are gathered to their land again. Eleventh, no coming of the Lord till Papacy has had another triumph over the Saints in the killing of the witnesses—fearful anticipation. Twelfth, instead of the world being evangelized, as blind men are expecting, it will soon be one vast theatre of war, a slaughter house, calling for the interposition of heaven; closing the great drama of blood by the personal advent of the Lord Jesus Christ to the rescue of his Saints to the salvation of Israel.

A. J. HINKLE.

Summary of News.

GENERAL NEWS.

Nov. 7.—The Suez Canal Company will send a committee to Egypt to examine and report upon the feasibility of widening the present canal or to see if any necessity exists for building a second canal. De Lesseps and his son will accompany the committee. During the twenty-four hours ending at four o'clock Thursday afternoon there were four deaths from cholera at the St. Antoine Hospital Paris, France. At the Tenon Hospital seven cases and three deaths occurred. From Wednesday morning until noon to-day there was a total of twenty-one cases and thirteen deaths in Paris. The reappearance of the cholera has had a depressing effect upon the Bourse. Tourists are again leaving the country. The Prefect of Police at today's sitting of the Seine Council expressed the opinion that the cholera would again speedily disappear, as only isolated cases are reported.

A supposed case of cholera has caused much alarm at Buenos Ayres, South America. The steamship Bruzzo and another Italian vessel are detained at Montevideo.

In the Evans polygamy case, at Salt Lake City, U., the mother of his second wife testified that her daughter married Evans. The second wife admitted the marriage, and said it was not by the consent of the first wife. The jury convicted Evans. Bail was refused pending an appeal.

President Arthur has declared Thursday, the 27th of November, Thanksgiving Day.

On the 22d of October, Bishop O. M. Stewart, George W. Wilson, Hyrum Phelps and Alma P. Spilsbury, Mormons, of Mesa City, Arizona, were indicted on the charge of unlawful cohabitation. Their cases were continued until the next term of Court. Some nine or ten indictments are out for other Mormons of that vicinity.

Nov. 8.—A dispatch from Gen. Briere de l'Isle, dated Friday, November 7th, says: "The Chinese have made a fresh attack on Tuyen Quan. They were easily repulsed, however. One French soldier was killed." A dispatch from Admiral Courbet, dated Kelung, Friday, November 7th, says that the Chinese had attacked the fortified works commanding the road to Tamsui, but had been repulsed with heavy loss after three hours' fighting.

Judge Caton's lecture before the Philosophical Society at Weber Music-Hall, Chicago, Ill., last night, drew a large audience. His subject was "The Eternity of Matter and a Supreme Intelligence as Taught by Reason." The lecturer said matter could not be annihilated, nor could energy be destroyed; there was a restless activity of atomic matter, composition and decomposition, growth and decay, always going on. Such changes were not produced by the operations of an inexorable law alone, but a governing power was required to bring the atoms together in the proper relations so that the law might operate. It was not the lecturer's opinion that every change was ordained by a supreme intelligence from the beginning. Under certain fixed physical conditions certain things were certain to happen, but how could these conditions be arranged without an intelligence which was more than human? As he understood it, evolution or physical advancement involves of necessity a supreme intelligence. If physical changes were managed by no intelligence superior to human, it would be no better than no management at all. Judge Booth criticized some points in the lecture, and thought that matter was of more importance than a supreme intelligence. He was followed by Dr. Thomas, who thought that most differences of opinion in regard to the subject of discussion arose from a faulty definition of terms.

Nov. 9.—The British Franchise Bill passed the House of Commons by a majority of one hundred and forty, ten more than before.

Lord Northbrook, First Lord of the English Admiralty, has earnestly urged upon the Government the necessity for an addition to the English navy of 100 first-class and 150 second-class torpedo-boats. In accordance with Lord Northbrook's urgent representations, the Admiralty Board has ordered the construction of four torpedo cruisers and a number of torpedo depot vessels for service at all the important ports at home and in the British colonies.

Eight second ballots for members of the Reichstag resulted in the election of four German Liberals, one National Liberal, one Conservative, one Imperialist, and one Socialist Democrat.

The third Plenary Council of the Roman Catholic Church in America was formally opened this morning in the Cathedral at Baltimore, Md., with imposing ceremonies. There were present thirteen Arch-bishops, sixty Bishops of the United States and five of Canada, seven Abbots, eleven Monsignors, eighteen Vicar-Generals, twenty-three superiors of religious orders, twelve rectors of seminaries, and ninety theologians. Pontifical mass was celebrated by the venerable Archbishop Kenrick of St. Louis, and the sermon was preached by Archbishop Ryan of Philadelphia.

Nov. 10th.—P. N. Fitzgerald, tried for treason-felony, in organizing branches of the Irish Republican Brotherhood, was acquitted.

There is rebellion among the crofters of the Scottish islands against their landlords. Open expression of this rebellion will be given soon in the island of Uig, where the people are expected to resist the collection of rent and to disarm the police.

Since midnight there have been fifty-five fresh cases of cholera and twenty-two deaths in the city of Paris. Twelve of the deaths occurred in the old men's hospital. At Toulon there were two deaths. At Mentreuil ten new cases were reported.

ed during the same time. Today a fresh case was reported at St. Nazaire and four deaths. The cholera is emptying the hotels. Foreign and provincial guests have hurriedly left the Grand Hotel, and there are now only eighteen families in the whole house. It is admitted that the water supply of Paris is generally defective, and that the water is charged with organic matter. The ambulance service is inefficient and is being enlarged, and a fumigating corps is being organized. The annual fair at Montmastre is suspended. The weather is mild and foggy.

Owing to the prevalence of cholera in France, goods from that country will be fumigated at the frontiers of Spain. The Government has ordered lazarettoes to be prepared for cholera patients, but is undecided whether to institute quarantine.

The steamer Pedro, from Wilmington, N. C., Oct. 24, has arrived at Liverpool, England. She has yellow-fever on board. The steamer Pedro arrived at Wilmington, Oct. 13 from Sagua, via Philadelphia, which latter port she reached Oct. 22, sailing hence Oct. 9 for Wilmington.

Chinese mobs have been committing fearful outrages on places of Christian worship and persons at Canton and interior points. In the Province of Kwangtung alone, four Roman Catholic and five Protestant churches were destroyed, and 120 houses of resident Christians looted and the occupants driven away. In Namhoi three Catholic chapels and converts' houses were pillaged, the priests and occupants beaten, and women outraged. At Hi Hung the Church of England Chapel was destroyed, the clothes torn from the preacher's wife, and she was shamefully treated. At Chant-Sung the Wesleyan Chapel was destroyed. The Christians are fleeing from the province to Hong Kong. The Chinese gave them the alternative to sacrifice to the idols or leave their homes. They preferred the latter. Many of the women were caught by the mob and outraged.

Yokohama, Japan, advices state that the great success of the railways already built in Japan has led to the formation of several additional companies. An extensive network of lines will be constructed. The Government is anxious to keep the control of the lines in its own hands.

One hundred and thirty Amarars and Bashi-Bazouks defeated Osman Digma's followers at Tambota, killing fifteen men and capturing a number of camels.

The Governor of Arizona, in his annual report to the Secretary of the Interior, says, that unless Mormon immigration into the territory, is restrained by law, he fears violence.

Another "last spike" was driven Saturday. This last spike was that which ended the "Oregon Short Line," by which the Union Pacific, bending upwards from its main line at Granger, connects by a new line of 800 miles in length with the Oregon Railway & Navigation Company's Road near Walla Walla, on the Columbia River, and secures an entrance into the rich regions of Oregon and the Pacific northwest.

There is a movement in Wisconsin in favor of high license. Petitions in furtherance of such a policy have been circulated already.

An universal exhibition will be opened at Paris May 5th, 1889.

Nov. 11.—Between noon and 11 o'clock last night ninety-seven fresh cases of cholera and eleven deaths were reported in Paris, France. These numbers do not include the additional

cases and deaths which occurred at the hospitals. In numerous instances the victims were seized by the dread disease in a most sudden manner. With hardly a premonition they were stricken on the streets, in omnibuses, and other public places, or when about their ordinary avocations. The hospitals set apart for the use of the cholera patients are already full to overflowing, and others are being placed in readiness as rapidly as circumstances will permit. Many cases have occurred among the troops of the garrison. In nearly all the barracks some soldiers have had attacks. If the epidemic continues an order will be issued closing the public schools. The eastern and central portions of the city are the ones most affected. The residences occupied principally by the English and American people are in a most excellent sanitary condition. Up to noon to-day there were thirty-six deaths from cholera, including those in the hospitals. Two deaths by cholera were reported to-day at Nantes, four at Oran, and two at Toulon. There have been six fresh cases of cholera since midnight, at Paris, and fifty-six deaths. The victims of the epidemic were mostly illy fed or dissipated, and rarely of robust constitution. As soon as it is known that a case of cholera is in tenements two constables are assigned to guard the house until the patient is taken to the hospital.

Nov. 9th the election in the Mexican States Coahuila and Nueva Leon came off for State and municipal officers. Riot reigned in the City of Saltillo and in the Towns of Sabinos, Hidalgo, and Bustamente. At Saltillo five men are reported killed, and fifteen or twenty wounded. A number were also killed in Santa Catarina. At Sabinos, in Hidalgo a battle occurred between Government soldiers and citizens. District Judge Garcia was killed, while the Colonel commanding the troops, together with about twenty soldiers, are reported killed. The towns are full of dead and wounded on both sides. The rioting is attributed to the attempts of the Government to coerce citizens by the use of troops at the polls in support of the Government candidates.

The latest advices from Madagascar state that two French men-of-war have arrived with fresh troops at Tamatave. The blockade of the east coast continues.

The report that France and China, through negotiations in Paris, had arrived at satisfactory agreement for a settlement has been officially confirmed. China recognizes the Tien-Tsin treaty, and an armistice has been arranged so as to settle the Tonquin frontier question.

Another attack was made by rebels on Suakin last night. It was promptly repulsed, and the Egyptian cavalry are now in pursuit of the flying enemy. There is now a total force of 2,500 British troops in Dongola.

The growth of Socialism in Germany is probably largely due to the extreme poverty of the population. Less than ten years ago there were in Prussia 6,591,559 persons exempt from taxation—that is, nearly 27 per cent of the entire population exempt, because their annual incomes did not amount to \$100. The fortunes of Prussia are classified thus:

6,034,263 persons, or 58.5 per cent, very poor.
3,520,691 persons, or 34.1 per cent, incomes from \$100 to \$250.
478,410 persons, or 4.6 per cent, incomes from \$250, to \$500.

178, 930 persons, or 1.7 per cent, incomes from \$500 to \$1,000.

89,293 persons, or 86 per cent, incomes from \$1,000 \$3,750.

9,634 persons, or 09, per cent, incomes over \$3,750.

It is safe to say that if the above table is true, and the author, Herr Meyer, is a reliable statistician, no less than 95 per cent of the population of Germany consists of persons who do not earn one dollar a day. In England the population has been accustomed for generations to look upon unlimited wealth on the one side and extreme poverty on the other. Medievalism in Germany kept such contrasts down, and it is only since the breakup of the old system that such contrasts have become possible. In the City of Berlin seventy-one persons are said to pay 10 per cent of the entire income tax. The income, however, of these persons, would be considered small in comparison with New York incomes. Forty out of the seventy-one vary from \$36,000 to \$51,000; the next twenty are under \$75,000, and only eleven exceed \$100,000, the highest being \$450,000, less than the quarterly interest-check for Mr. Vanderbilt's registered and United States bonds.

Judge Welch of the Circuit Court has just rendered a decision at Carlinville, Ill., sustaining the position taken some months ago by Judge Philips, that the directors of a broken bank are personally responsible to a depositor for deposits made after the bank has become insolvent and when the directors by due diligence might have known of such insolvency.

Nov. 12th.—The French casualties in the fight on the Tamsui Road last week were trifling. The French have captured the Chinese tender Feihoo, used in conveying stores to various coast light-houses. The Chinese are still blockading Keelung. The steamer Feihoo has merely been detained for acting in a contraband manner at ports of Formosa. The Feihoo belongs to the European administration of the Chinese customs service.

From midnight to noon today there were twenty-eight deaths from cholera in Paris. Of these nineteen occurred in the hospital and nine in the city. Two soldiers of the guard at the Elysee Palace were seized with cholera today. One died almost immediately. These cases have caused a profound sensation. In the eighteen hours ended at six to night, there were forty-three deaths from cholera in Paris. The medical and surgical societies belonging to the Paris hospitals have decided not to admit women to competition for positions in the hospital service. At Melun in the last forty-eight hours there have been seven cases and two deaths from cholera. At Toulon there were two deaths from cholera today. Several fresh cases are reported. An actor was seized with vomiting last night as he went upon the stage, and died shortly afterwards of apoplexy. The city is dirtier than ever.

Twenty-five more working days will see the Washington monument completed, and February 22d next will witness its public dedication. Standing 520 feet and ten inches above its base, it now ranks as the highest structure in the world, its nearest rival being the lofty spire of the Cologne Cathedral.

The New Orleans World's Exposition will open December 16th and close June 1st.

During the year just closing 175 men have been lynched in the country, as against 57 in 1882. Nearly all these victims of mob vengeance

were furnished by the South and West, only one case of lynching having occurred east of Ohio. The record is as follows: Alabama 4, Arkansas 11, Colorado 5, Georgia 9, Illinois 2, Indiana 2, Iowa 7, Kansas 1, Kentucky 7, Louisiana 7, Michigan 3, Mississippi 16, Missouri 10, Nebraska 7, North Carolina 3, Oregon 3, Pennsylvania 1, South Carolina 3, Tennessee 6, Texas 29, Virginia 4, Wisconsin 1, Arizona 2, Indian Territory 1, Montana 18, New Mexico 3, Utah 4, Washington Territory 1, Wyoming 1, Alaska 3, Canada 1. Total 175.

Nov. 13.—One of El Mahdi's chief lieutenants is reported to be marching against Dongola with 12,000 men, while another with 9,000 is advancing against the Kabbish tribes.

Distinct shocks of an earthquake were felt at Colchester and Kingsville, Essex county, Ontario, and similar shocks Wednesday night at Concord, Hopkinton, Hillsboro, Bradford, and Warner, N. H. What was thought to be an earthquake shock at Cleveland, O., this morning proved to be the detonating report of a terrific explosion in the giant-powder factory of A. J. and O. B. Rummel, near Toledo. Although \$10,000 worth of property was destroyed, not a life was lost, and only one person was injured. From midnight to noon to-day there were thirty-three deaths from cholera in Paris, nineteen of which occurred in the hospitals. The revised report for yesterday gives a total of eighty-one deaths, all but twenty of which occurred in the hospitals. Eighty-four fresh cases were received into the hospitals yesterday. Fifty-eight deaths from cholera are reported since midnight. Thirty in the city, the remainder in the hospitals. Two deaths are reported at Oran. One fresh case of cholera and one death were reported at Toulon to-day. In consequence of popular indignation at the filthy condition of the city the municipal authorities are having the streets and gutters cleaned. The Swiss Government forbids railway cars from Paris to cross the frontier until passengers have been subjected to a thorough medical inspection.

Another case of cholera has appeared at Buenos Ayres, S. A., causing great alarm. The strictest quarantine will be observed on all vessels coming from France. Three Italian steamers are expected soon. They will not be allowed to enter the port. The press censures the agent of the Italian line and all others who have tried to evade the sanitary laws.

FINANCIAL AND CROP REPORTS.

There were but 206 failures in the United States and Canada during the week ending November 8th, as compared with 267 failures the previous week and 285 the week preceding that.

The wholesale clothing house of Theodore Dissel & Co., at Syracuse, N. Y., was destroyed by fire November 8th. Nearly 1,000 people are thrown out of employment. The loss is about \$75,000.

November 8th \$1,411,000 worth of dry goods was imported at New York.

During October the British imports have decreased, compared with October of last year, £4,737,000; exports have decreased, compared with October of last year, £725,000.

After having consultation with the Ohio State officials in Columbus, Ohio, President Green of the Columbus & Hocking Valley Railroad sent the following telegram to Gov. Hoadly; "The three bridges burned were in Hocking county. The wires were cut at ten o'clock at night and

the bridges fired about the same time. We had assurance from the President of the Miners' Association that no such work should occur and were not expecting such an attack. The Sheriff could have no knowledge of the intentions, as all is done secretly and in the night. Our operators' lives have recently been threatened. If mines and railroads are to be operated successfully and with safety we need the prompt and immediate assistance of the State." The following telegram was received at the Executive office, November 7th, from T. T. McCarty, Sheriff of Hocking county. "Our mines have been fired and three railroad bridges have been burned. Murray City, in Hocking county, was attacked last night by three or four hundred strikers. No guards were killed, but I think some of the attacking party were. They used the most dangerous explosives, which were composed of tin cans filled with giant powder, with fuses attached, some kerosene oil in bottles placed on the powder cans, and one package of dynamite, of all of which I have samples in my possession. I am getting entirely discouraged with the situation. I could manage Hocking county if Perry and Athens counties are looked after and their strikers kept in control. With the determination and disposition of the men that are attacking at every opportunity, life and property will suffer greater damage than ever in the past. Hoping that you will give a reply, I remain yours truly, T. T. McCARTY, Sheriff of Hocking County.

Gov. Hoadly returned from Cincinnati, November 8th, and held a consultation with President Green of the Columbus, Hocking Valley & Toledo Railroad, in reference to the disorders in the Hocking Valley. The interview was very animated, the officials expressing their views quite freely. Gov. Hoadly recognizes the condition of things as exceedingly perplexing, but is not disposed to keep a standing army in the valley from one year's end to the other unless there is no other means of preserving the peace and protecting life and property. He is inclined to think that the Sheriffs of the counties which include the disturbing element have not put forth sufficient effort to suppress the rioters. The Governor sent for Sheriff T. J. McCarty of Hocking county to meet him here, and the Sheriff arrived during the day. The situation is full of difficulties in the eyes of the Governor, and he is disposed to gather all the information and view the subject from every standpoint before acting, and then only after careful deliberation. The Governor instructed the Sheriff to give notice that if any more attempts were made to destroy property and take life, the guilty persons would be prosecuted to the fullest extent of the law. The militia of the State will be placed at the disposal of the sheriffs if necessary. The railroad company will commence to build their bridges and hold the different counties responsible for any further damage. Their loss so far is over \$35,000.

The imports of New York for the week ending November 8th were valued at \$8,036,000.

Wolfe Bros. & Co. of Chicago, failed November 8th. The liabilities are placed at \$150,000 and the assets at \$50,000.

The annual report of the Commissioner of Internal Revenue for the year ending June 30th, 1884, has been submitted to the Secretary of the Treasury. From this it appears that the total receipts for the year were \$121,590,039, as compared with \$144,553,344 for the previous year. It is es-

timated that the receipts for the current fiscal year will be \$115,000,000. The falling off the Commissioner attributes to the diminished quantity of bourbon and rye whiskies on which the tax will be due this year. The receipts from the tobacco tax last year were \$16,041,850 less than for the previous year.

The stock of wheat in England is estimated at 150,000 quarters, being less than two-thirds of the amount held a year ago. The low prices current there repelled American imports and thus lightened the stock held by English dealers.

Sugar, like wheat, is now at the lowest price it has recorded since 1860, and the unfortunate plight of the wheat-farmers of the United States, India, and England appears to be fully matched by the difficulties pressing on the sugar-farmers of the West Indies, Germany, France, and Belgium. Cuba finds itself ruined by high taxes and low sugars, and Germany, which has been its successful rival, appears to have found the victory of its sugar-beet a very costly triumph. Germany possesses the same aptitude for the manufacture of sugar from the beet as the Southern States of this country have for the production of cotton, as the Western States have for the production of corn, and as the North-west for the production of wheat, but the superiority has brought to it, as to them, loss instead of gain.

The *Mark Lane Express* in its weekly review of the British grain trade says: "The weather last week was fairly propitious for thrashing. Deliveries of grain by farmers are liberal in amount. Native wheat declined 1@2s. Sales of English wheat during the week aggregated 63,812 quarters at 32s, against 67,120 quarters at 40s 1d the corresponding week last year. Flour is lower. Medium to inferior malting barleys are 2s lower. Foreign wheat is dragging along with prices in favor of buyers. The downward movement continues, and it is impossible to predict when and where it will stop. The position of trade is without precedent. The free supply is crushing the life out of it. "Maize is in small supply and prices are sustained. A very heavy drop, however, is expected when the immense American crop of 1884 gets fairly in motion. Trades in cargoes off coast is trifling. There were thirteen arrivals. Three cargoes were sold, four withdrawn, five remain, and sixteen are due. Trade in cargoes forward is small and purely nominal."

Prices of grain and breadstuffs in the British markets were greatly reduced last week. A further reduction is expected when American cargoes arrive in England.

R. A. Wight, President of the Hanwel Furnace Company of New York, assigned Nov. 10. The liabilities are \$612,000, the nominal assets \$518,000, and the actual assets about \$51,000.

The cotton crop of the United States for the present year will amount to 5,276,000 bales. This is somewhat larger than last year.

Chicago elevators contained, November 8th, 7,397,848 bushels of wheat, 1,270,895 bushels of corn, 400,864 bushels of oats, 44,792 bushels of rye, and 115,128 bushels of barley. Total, 9,229,524 bushels of all kinds of grain, against 10,626,336 bushels a year ago. During last week the stock decreased 212,370 bushels, including an increase of 723,649 bushels of wheat and a decrease of 692,460 bushels of corn. For the same date the Secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canada as 38,343,187 bushels of wheat,

4,448,873 bushels of corn, 3,261,944 bushels of oats, 577,605 bushels of rye, and 2,228,445 bushels of barley. These figures are larger than a week ago by 2,240,039 in wheat and smaller by 727,051 corn.

The Dutch colonial banks are in difficulties owing to the great depression in the sugar trade. The shares of Dutch-Indian and Colonial banks have fallen from 10 to 16 per cent. Efforts are now being made to prevent a financial crisis through the closing of sugar factories which are connected with the Dutch-Indian Bank.

Gold to the amount of \$1,000,000 was brought over from Europe by the steamers Donau and Umbra.

For the fiscal year ending June 30, 1884, the internal-revenue collections for this (the First) district of the U. S., amounted to \$8,447,053.

One million dollars in bullion was shipped from France for the United States in the week ending Nov. 8.

Breadstuff exported from the United States for the ten months ending Oct. 31, aggregated in value \$120,998,047, against \$145,125,331 for the corresponding period in 1883. Official reports of the French harvest returns for the year show a yield of 111,141,845 hectolitres of wheat, against 103,753,426 in 1883; and 25,487,587 hectolitres of rye, against 24,842,602 in 1883.

Shipments of gold from Europe are unusually heavy. The total amount received in New York this week and known to have been ordered is estimated at \$4,000,000. It is anticipated that fully \$20,000,000 will be imported between now and February. The movement of securities of both stocks and bonds is from this side to London and the continental centres.

Pensions to the number of 322,756 and to the amount of \$56,908,597 were paid in this country during the last year. Of the 927,922 claims filed since 1861, 545,130 have been allowed, the total amount disbursed during that period being \$678,346,834.

According to the report of the Baltimore & Ohio directors for the fiscal year ending Sept. 30, 1884, the revenues of the road aggregated nearly \$19,500,000, while the surplus increased over \$1,900,000 during the year.

An assignment has been made by the Pioneer Lumber Company of Eau Claire, Wis., whose liabilities are put at nearly \$250,000 with assets much less.

The cooper-shop works of the Standard Oil Company at Pittsburg, Pa., will close for an indefinite period Monday Nov. 17th, on account of a scarcity of orders.

FIRES—STORMS—ACCIDENTS.

Nov. 7.—Loss by fire at Madison, Ind., a river steamer \$6,000, Waldron, Ill., \$4,000. Syracuse, N. Y., \$75,000.

Heavy rains in the eastern provinces of Spain have caused serious floods. A large amount of property has been destroyed, and several families have been rendered homeless.

Advices from Cali and other towns in the United States of Columbia report that the most severe shock of earthquake that has been experienced for three years was felt last night. The church of San Pedro at Cali was wrecked and another church and several houses suffered severely. Other towns which felt the shock escaped without serious injury.

Ten men were killed by an explosion of dynamite, near Robesonia, Pa.

Nov. 8.—A fire at Palatka, Fla., destroyed fifty of the principal buildings, including four hotels and the several large business blocks. The loss is estimated at \$1,000,000.

Loss by fire at Negaunee, Mich., \$70,000. Napoleonville, Iowa, \$200,000. Northern Pacific Junction, Minn., \$75,000. Philadelphia, Pa., \$40,000. Mount Clemens, Mich., \$15,000. Sheridan, Mich., \$12,000. Near Clinton, Ill., \$4,000.

Prof. Wolf, Superintendent of Schools at Burlington, Iowa, Miss Ella Carpenter, a teacher, and two students were drowned Friday afternoon while boat-riding in an artificial pond near that city.

Nov. 10.—The loss to Stewart Bros. & Spencer by the burning of their oil works at Strood, England, is £250,000.

A fire which broke out in the Oneota Lumber Company's yard at Duluth, Minn., destroyed \$230,000 worth of property. The principal sufferers besides the Oneota Company are Ousterhout & Hughart and the Muskegon National Bank.

Fire damp caused an explosion in a colliery at Wasmes in Belgium to-day by which twenty persons were killed.

An explosion occurred to-day in the Tredeger Coal & Iron Company's colliery at Hockin, near the Town of Tredeger, England. Fifteen lives were lost.

Advices from Yokohama, Japan, are to the effect that Tokio and Yokohama were visited by a severe earthquake October 15th, the heaviest experienced since February 22d, 1880, but the damage was comparatively slight. The shock lasted two minutes, and was quickly followed by several minor shocks.

The loss of the brig Julia E. Haskell, Capt. J. T. Paine, of Boston, and six men, is reported.

Nov. 11.—Tramps threw open a switch on the Ohio & Mississippi Road early this morning at Vincennes, Ind., hurling a passenger train into a ditch, killing the engineer, and injuring several others. A few hours later what is supposed to be the same gang wrecked a train, on the Evansville & Terre Haute Road. Attempts were made in each case to rob the train, but the ruffians were repulsed.

Nov. 12.—A dispatch from Pernambuco reports the loss of the ship Andrew Johnson, bound from Caletto-Buena to Hamburg, and seventeen of her crew, in a collision with the British ship Thirlmere. The latter vessel has arrived at Pernambuco with the survivors of the Johnson's crew.

A freight train on the New York Pennsylvania & Ohio Railroad was wrecked early this morning near Ashland, O. Two persons were killed outright, and the fireman, who jumped into a creek, was seriously injured.

An International Inventions Exhibition will be held at London in 1885 under the patronage of the Queen, the Presidency of the Prince of Wales, and the management of an executive council composed of eminent Englishmen. It will be opened in May at the Royal Horticultural Gardens in South Kensington, and will remain open until the end of the year.

ADDRESSES.

E. C. Brand, Box 89, Tabor, Fremont county, Iowa.
Frank P. Scarelliff, Lamberta, Baldwin Co., Alabama.
W. W. Blair, Lamoni, Decatur Co., Iowa.
Jason W. Briggs, Wheeler, Pottawattomie Co., Iowa.
Thomas W. Smith, 1787 Seventh Street, Oakland, Cal.
Thomas Nutt, Detroit City, Becker Co., Minnesota.

WHAT IS VULGARITY.

To be vulgar, one only needs to forget that other people have feelings that may be wounded, or, remembering it, to wound them maliciously; to boast of one's own possessions, or of one's own prowess, or of one's beauty; to flaunt and brag in the presence of the poor and humble, and to condescend and attempt to be affable to those we deem our inferiors. It is only a vulgar person who will address any one, however poor and lowly, in a tone differing in any way from that which should be used to an equal or superior. The true lady can bestow alms upon the beggar in such manner that no one watching her would know that it was an alms.

In fact, in our present social use of the word "vulgarity"—for, actually, vulgar only means common, as we all know—you may take it for granted that a true Christian—by which we mean one who obeys the mandates of our Savior, and not merely a member of Dr. Someone's church—is never even apparently vulgar; and that one who has hate, and pride, and scorn of his fellow-men in his heart will be assuredly vulgar though his clothes are of the finest, his habitation a palace, and his "family" ever so "high" and "good."

Nevertheless, assumption and impertinence will continue to be considered a proof of gentility by many poor, silly creatures, until the end of time, as we all very well know.

CULTIVATE YOURSELVES.

What plowing, digging, and harrowing is to land, thinking, reflecting, and examining is to the mind. Each has its proper culture; and as the land that is suffered to lie waste and wild for a long time will be overspread with brushwood, brambles, thorns, and weeds, which have neither use nor beauty, so there will not fail to sprout up in a neglected mind, a great number of prejudices and absurd opinions, which owe their origin partly to the soil itself, the passions and imperfections of the mind of man, and partly to those seeds which chance to be scattered in it by every kind of doctrine which the cunning of statesmen, the singularity of pedants, and the superstition of fools raise.

If all the blind men in the kingdom should endeavor to bear down that the sun is not bright or that the rainbow has no colors, I would still believe my own eyes. I have seen them both; they have not. I can not prove to their satisfaction what I assert, because they are destitute of sight, the necessary medium; they would not—they could not—hesitate a moment, if they were not blind. Just so they who have been taught of God, who have tasted that the Lord is gracious, have an experimental perception of the truth which renders them proof against all the sophistry of the infidel.

As the roots of a tree are out of sight, yet from them it derives its firmness and stability, so upon the hidden life of the Christian, that life which is out of the sight of other men, his firmness and stability depend; and as it is through the hidden roots that the nourishment is drawn up to the stem and branches, and the leaf continues green, and the tree does not cease from bearing fruit, even so in the Christian's life, that life which is "hid in Christ with God," lie the sources of his strength and of his spiritual prosperity.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Original Poetry.

BOOK OF MORMON.

"Truth shall spring out of the earth, and righteousness shall look down from Heaven."—Ps. 85:11.

Thou didst spring from the dust, and though men may revile thee,

Despising the name that is dear to the Saint;
Yet God will establish the truth thou hast spoken,
And they who drink of thee shall never more faint.

Thou revealest the story, unknown to the nations,
Of peoples departed, once treading earth's sod;
Who were blessed by the presence of Jesus the Savior,
And learned from his lips the salvation of God.

Thou speakest the annals of men that were faithful,
Revealing to mortals the pathway they trod;
A light in the darkness to all that revere thee,
Dissolving the gloom that enshroudeth the rod.

Yea, the strong "iron rod," the pure gospel of Jesus,
Sure guide through the pathway of life and its cares;
The "Pearl of Great Price," that from evil redeems us,
The victory ensuring o'er sin and its snares.

Pure is thy teaching, thy doctrine ennobling,
To the wayfarer, weary and worn, they appear
Like the beacon's fall glare, beaming forth gladness,
To the tempest-tossed soul breathing words of good cheer.

Rod of Ephraim, thou wert by the prophets recorded,
Unearthed by God's wisdom to show us the way;
The "stone from the mountain," destined in thy greatness,
To shatter the image, whose feet are of clay.

Book of Mormon, the blessed, the Saints' hope of promise,
The gospel's full light by a prophet restored;
They who receive thee, and in meekness believe thee,
Shall evermore rest in Christ Jesus the Lord.

Ever hail blessed record, thy writers are angels,
Though once on this earth as weak mortals they trod;
Through obedience redeemed by the blood of a Savior,
They will dwell evermore in the presence of God.

Precious book, full of promise, though men may despise thee,
I will honor thy precepts, thy truths I'll maintain;
Believing that God ne'er forsakes those who serve him,
Having promised salvation, through Emanuel's name.

JOSEPH DEWSNUP.

MANCHESTER, Eng., Oct. 21st, 1884.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

"NON-ESSENTIALS."

UNDER the above caption I noticed an article in HERALD of the 6th inst., and though I may not endorse the position taken by the writer, yet that which is proposed by him; viz: "I think the time has come for it (referring to the Church) to decide what is, and what is not the doctrine, the faith, the order, the law of the church, and then to refuse to recognize as its representatives those who will not teach or obey what it determines as its faith and order," seems quite correct and commendable; though if justice is to be meted out by the process, as appears the obvious intent, then in that case in order to make "all men equal under the law," the Church should make be-

lief in such avowed declarations of faith a test of fellowship; as the *elder* and *member* in this regard are equal.

I for one am glad to see this move, as reference to my report made to last General Conference will readily show, believing now as I have for some years past, that a *decision* upon these points of controversy was due all parties concerned; it is due to the Church; and is due to the world, that the world may know where the Church stands, and what its actual faith is; so that all persons desiring to unite with us may know at once what confession of faith is necessary to membership and good standing. And, per consequence, all members not in "good standing" ought by right to be dealt with and expelled from fellowship, unless restitution or amicable settlement be reached; for, if the Church should affirm the idea of gathering "into the regions round about," and make it part of "the faith *once* delivered unto the Saints," then representatives not only ought to so teach but members also *ought* to so teach and so act. But the dilemma in which we as a Church are placed, is simply this: that subsequent to the reception of the revelation of 1873, (which apparently revived the gathering into the regions round about), in General Conference at Plano, Illinois, (I believe), the elders there in council, passed by vote, in said conference, a resolution declaring there is "no place" to which we are commanded to gather. The reason for this act was stated as being a part of the provision made in the revelation referred to above, and is as follows: "Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me."

The resolution declared there is "no place;" "regions round about" is a place: now which of these shall we choose? The "resolution" declaring there is "no place," is more recent than the one which "endorsed the revelation as one sent from God;" hence, I take it that the legal status of the Church upon that point to-day is that there is "no place" unto which we should gather. The Church by vote can repeal, undo all this, and by vote reinstate "gathering into the regions round about," or it could be done by new revelation commanding; but in the nature of the case this is not apt to be done. But certainly it looks strange, if not a waste of time, to advocate "gathering" when the resolution, yet, (so far as I know) unrepealed, declares there is "no place." It may be claimed that the resolutions passed at last General Conference by the Twelve and the body, touching "local commands," &c., cover the case. It might have been so intended; but certainly is not clear, not explicit upon this point. If it should be decided, that the resolution declaring there is "no place" has been repealed, then our practice, as a Church upon this question, resembles the alleged practice of medicine in the use of the bark of a certain tree; viz: "Strip the bark up for an emetic, but down for a physic." However, if the effect be for good, I dare say none will

object, but each will choose which process he prefers.

The question with me is not one of mastery, but one of conscience. I am trying to build upon the "foundation" that Christ laid, and I feel the force of Paul's saying, "Let every man beware how he buildeth thereon;" for certainly it will not be sufficient answer in the day of judgment, that I have accepted all that which has been spoken in the name of the Lord, as the foundation. No matter how good the prophet, now what his name, I am responsible to God for my *own* work, the manner I have builded and not to man; and we ought to remember that God "is no respecter of persons," but that he "giveth liberally unto all men," and they who really "seek him," will find him; though probably "few there be" who learn this.

Gathering into the "regions round about" is the question. "Former commands" are referred to. What do these commands teach? I take up the D. and C., and at page 287, Sec. 102, pars. 7 and 8, I read from the last, or one of the last upon this point: "Talk not judgment, neither boast of faith nor of mighty works; but carefully gather together as much in one region as can be, consistently with the feelings of the people * * * saying unto the people, execute judgment and justice for us according to law and redress us of our wrongs. Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great; and I will soften the hearts of the people as I did the heart of Pharaoh, from time to time, until my servant Baurak Ale, and Baneemy whom I have appointed, shall have time to gather up the strength of my house and to have sent wise men to purchase all the lands (in the counties adjoining Jackson county, Missouri) * * * and after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands which they have previously purchased, and of throwing down the towers of mine enemies that may be upon them, (upon their lands) and scattering their watchmen, and avenging me of mine enemies unto the third and fourth generation of them that hate me."

A careful reading of the text will I think show:—1st. A pacific course, on the part of the Saints, is recommended to secure "grace and favor," with the people. 2d. Pharaoh's case is made a parallel, and the "hearts of the people" are to be softened as his was, from "time to time." 3d. The pacific course on the part of the Saints, by which they obtain "favor in the eyes of the people," is to continue "until the army of Israel becomes very great." 4th. The hearts of the people are to be "softened," "from time to time," "until my servant Baurak Ale and Baneemy, whom I have appointed shall have time to gather up the strength of my house," and purchase the lands &c., as before described. 5th. When the army of Israel "becomes very great," and the "lands" are purchased, then they are to be held "guiltless" in going in and taking possession of those "lands," &c., and are to "avenge God

on his enemies to the third and fourth generation."

I have heard many say, "I object to armies avenging God;" but why "object" when it is expressly provided for in these statements, provided you accept this command to "gather," &c. Please notice in the eighth paragraph the statement, "my servant Baurak Ale, and Baneeny whom I have appointed," and then turn to sec. 79, pars. 7, 8, and sec. 100: pars. 4, 5; and when you shall notice this "appointing" and provision for the army—"warriors and young men," &c.—and you then compare these with paragraphs 7, 8, sec. 102, and find, as all must eventually, that this "gathering" here spoken of is made dependent upon the "army of Israel" for its final and complete establishment—the "army" being germane to its execution and administration of revenge!—Then ask yourself, kind reader, if you are prepared for this. Can you accept it: are you willing to take the consequences. I for one desire to act in all good conscience before God, but I can not accept such things. The words of Jesus ring in my ears, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight," &c., John 18: 36; again: his words to Peter, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26: 52: also, "He that killeth with the sword must be killed with the sword." "Here is the patience and the faith of the Saints."—Rev. 13: 10. I take it that the "faith of the Saints proper is against "killing with the sword;" and when I read in Joseph Smith's history of his going up to "Zion" with a certain "Camp," and for the purpose of delivering Zion; and learn from one who was with him that the said "Camp" numbered between two hundred and three hundred men, armed and equipped with rifles, pistols, knives, &c., and that fifteen of their number were picked out as "sharp shooters;" and that with his men between the branches forming the head waters of Fishing River in Missouri, he was prevented from actual engagement with the Missourians by heavy rain and hail storm swelling the creeks into floods; and that then and there under such circumstances he received a revelation dated June 22d, 1834; I can I think, with these facts, readily account for the war spirit so prevalent in this revelation. I find no parallel nor warrant for such conduct in Christ, as revealed in the New Testament, or Book of Mormon; but I do find a parallel in Moses, and sincerely, I think the issue with us as a people at the present time is, which shall we follow, Christ? or Moses? Joseph taught the organization of an "army" or "armies," the doctrine of revenge, and a gathering; so also did Moses. Remember that Moses taught these to a people who had departed from the gospel—"the word preached" not having profited them," &c. Heb. 4: 2; and I think the inference is fair that the people under Joseph were in the same condition. But, I forbear for the present anything like an exhaustive consideration of the subject.

The next subject introduced by the writer of "Non-Essentials" is the law of tithing, as contained in "revelation of July 8th, 1838," and referred to in revelation of 1861, which provides, or rather requires all the "surplus property," and, after this, "one-tenth of the increase," to "pay the debts of the Presidency," and "support of the priesthood."

In the spring of 1879, or 1880, I placed myself upon the record touching this question. I "rejected" it then as a law, and I reject it now, for the simple reason that I believe all gifts or sacrifice for Christ's cause should be of the willing heart and mind—a free will—and not by exaction as this law provides; for anybody ought to be able to see, that if this law on Tithing be adopted as obligatory upon the church; then each and every individual member ought to bring forward his "surplus property," and after that pay "one tenth" of the increase—annually as the law provides: and, I hold that acceptance of that law by an individual is authority to the church to collect that amount of money or property each year from each member liable to pay tithing. The Bishop would have just as much authority to collect this revenue—expulsion being the penalty in case of non-conformity—as the tax gatherer. Some good brethren get scared, and look at me very meaningly when I say I "reject" this law as not an essential part of my faith; but these very saintly Saints turn right around and keep all their surplus property, and pay the Bishop as little as they like; and yet represent to me that they believe in the law of tithing. But I have always thought they believed in that law somewhat as Mark Twain thought the only proper place to have a boil was "upon your neighbor." Honesty is the best policy my friends. If you do believe in the law of tithing, as a law, then walk up and act in harmony with its provisions; but if you do not believe in it as a "law," then say so; "show thyself a man." The church, as also every member, will find it best to be either "cold, or hot."

But before I dismiss this topic, it might be well to remind some that at Kirtland General Conference, the Twelve and Bishopric, in joint council, declared that the law of tithing of 1838 is not obligatory upon the body—I can not remember the exact verbiage, and I do not know that the body ever passed upon the resolution. I hold that every person is the steward of his own property; that the right to give of that property, as he chooses, is absolutely his, and inalienable, and can not be superseded by a law exacting one-tenth. The whole matter might, I think, be summed up in this, "Give, as the Lord has prospered you;" as the answering of a good conscience is to God, not man. However, if the majority in the church believe in this, and believe it should be made a law, then so enact, and give all who do not so believe the benefit of that decision. At any rate let these, with many other points of controversy be disposed of; as all must know that "a house divided against itself can not stand." I can not find, or at least have not learned, that Christ; or his apostles;

taught the law of tithing to the early Saints. I know that Matthew 23: 23 and Luke 11: 42 are quoted for the purpose of proving that he did, but I think they fall far short. Careful examination will show that he endorsed the idea that the "Pharisee" ought to pay tithing, and so he ought, for he was under that law. And I presume that if one of Abraham's seed should have asked him "is it lawful to be circumcised?" he would have answered "yes," for it was a "covenant enjoined upon Abraham and his seed after him."—Gen. 17: 10. But it was not a part of the gospel. Some, it appears, in the apostles' time thought it necessary to be circumcised in order to be saved, (Acts 15: 1) just as some with us advocate tithing; but the "apostles and elders came together" and settled the case contrary to the law as given to Abraham. (See 22d to 29th verses.) And though the majority of the apostles were Abraham's seed, and had been circumcised, yet, from Paul's writings, as also others, it is quite evident that they outgrew that old law, just as we ought to the law on tithing, and learn that circumcision of the heart is profitable, but no other; and that money and gifts to Christ's work alone are worthy when they are a free-will offering. However much Bro. T. W. and I may disagree upon the final issue, I certainly do agree with him that something definite is requisite. It is high time that representatives should know and teach the faith of the church; and when thus out teaching, that those at home be not allowed to call them "apostate," simply because the Elder does not accept the ideas of the individual upon abstractions; neither will much sacrifice be made by Elders in traveling, nor by members of their means, until these vexing questions be disposed of. So let the bolt fall as it may, for one, I am ready. Yours for truth,

Z. H. GURLEY.

PLEASANTON, IOWA, Sept. 27, 1884.

WHO IS ELIAS?

ELIAS, is an office, a position and there are many such spoken of as Eliases. Any person that has been or may be commissioned to do any special work of restoring is an Elias. He that had power to create, organize, has power to disorganize, scatter and divide, has authority to reorganize, reestablish, reunite, restore; and is the great restorer which is to come and restore all things.

Shiloh is also an office, a position, which only one person can hold at any one time. He that stands at the head, and holds the scepter of power, which creates and makes him a law giver, is a Shiloh. Moses was a Shiloh, Christ is Shiloh, and is of Judah; and when the scepter shall depart from Judah, unto him whom Christ said he would raise up like unto Moses, he will be Shiloh; and unto him will be the gathering of the people of Israel; not the tribes, but Israel, which is the old patriarchal house of Jacob, which is Israel. This Reorganized Church is that patriarchal house of Jacob, with Ephraim at the head as our great patriarch. Inasmuch as Christ wrote the law to Moses, with

his own finger, so will he write the law with his own finger to him whom he said he would raise up like unto Moses.

The Book of Mormon is not the Stick of Ephriam, but is the history of Manasseh, not the tribe of Manasseh. Manasseh and the tribe are two different people. Joseph the Martyr was a descendent of the tribe of Ephriam, and not of the children of Ephriam, as they are two different peoples. Inspired Translation, Gen. 48: 5, 6. Read this over and think of it, for it is correct as you will find.

Yours in bonds,
E. F. MOORE.

The following document was found with the manuscripts of the Inspired Translation of the Bible.

THE SUBJECT OF THE DISPENSATION OF THE FULNESS OF TIMES.

Eph. 1: 9, 10.—“Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.”

Gen. 3: 9, 10.—“And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden: and I was afraid, because I was naked; and I hid myself.”

OFFERING OF ABEL.

Gen. 4: 4.—“And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering.”

Heb. 11: 4.—“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh.”

TRANSLATION OF ENOCH.

Gen. 5: 22-24.—“And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred sixty and five years: and Enoch walked with God, and he was not, for God took him.”

Jude 14: 5.—“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints.”

Heb. 11: 5.—“By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

Gen. 5: 28, 29.—“And Lamech lived an hundred eighty and two years, and begat a son: And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.”

Gen. 6: 13.—“And God said unto Noah,

The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth.”

Gen. 9: 8, 9.—“And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you.”

Gen. 9: 24-28.—“And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.”

Heb. 11: 7.—“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.”

Gen. 12: 1-4.—“Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

Gal. 3: 8.—“And the scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.”

Gen. 27: 7.—“And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.”

Gen. 22: 9-11.—“And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham. And he said, Here am I. And he said, lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.”

COVENANT RENEWED UNTO ISAAC.

Gen. 26: 2-5.—“And the Lord appeared unto him, and said, Go down into Egypt: dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and I will bless thee: for unto thee, and unto thy seed I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed: Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.”

COVENANT CONFIRMED UNTO JACOB.

Gen. 28: 13, 14.—“And behold, the

Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.”

Gen. 32: 28-30.—“And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name; and he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.”

Psa. 105: 8-10.—“He hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.”

Gen. 35: 23-26.—The sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulon: the sons of Rachel; Joseph, and Benjamin: and the sons of Bilhah, Rachel's hand-maid; Dan, and Naphtali: and the sons of Zilpah, Leah's handmaid; Gad and Asher. These are the sons of Jacob, which were born to him in Padan-aram.”

BIRTHRIGHT OF JOSEPH.

1 Chron. 5: 1, 2.—“Now the sons of Reuben, the first-born of Israel, (for he was the first-born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's).”

JACOB'S BLESSING UPON JOSEPH.

Gen. 49: 22-26.—“Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel;) even by the God as thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings, of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.”

THE BLESSING OF JOSEPH BY MOSES.

Deut. 33: 13-17.—“And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put

forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

THE BLESSING OF JACOB UPON EPHRAIM AND MANASSEH.

Gen. 48: 15-20.—"And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day. The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh, and he set Ephraim before Manasseh."

Psalms 80: 1, 2.—"Give ear, O Shepherd of Israel, thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us."

Jer. 31: 6-9.—"For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind, and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born."

THE BLESSINGS OF LEVI BY JACOB.

Gen. 49: 5-7.—"Simeon and Levi are brethren: instruments of cruelty are in their habitations. O my soul, come not thou into their secret: unto their assembly mine honor; be not thou united! for in

their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce: and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel."

Deut. 33: 8.—"And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Mas-sah, and with whom thou didst strive at the waters of Meribah."

STRIFE AT THE WATERS OF MERIBAH.

Num. 20: 11-13.—"And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them."

Exo. 3: 4.—"And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses! And he said, Here am I."

AARON CALLED.

Exo. 4: 16.—"And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

AARON'S DEATH.

Num. 20: 23-29.—"And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the waters of Meribah. Take Aaron and Eleazar his son, and bring them up unto mount Hor: and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel."

Heb. 5: 4.—"And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

THE CALL OF JOSHUA A SPY.

Num. 13: 8.—"Of the tribe of Ephraim, Oshea the son of Nun."—16v.—"And Moses called Oshea the son of Nun, Jehoshua."

Num. 27: 18-23.—"And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him: and set him before Eleazar the priest, and before all the congregation: and give him a charge in their sight. And thou shalt put some of thine honor upon him; that all the congregation

of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses."

1 Sam. 3: 10, 11.—"And the Lord came, and stood and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle."

SAUL ANOINTED.

1 Sam. 10: 1.—"Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?"

DAVID ANOINTED.

1 Sam. 16: 13.—"Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward."

ELIJAH COMMANDED TO ANOINT HASAEL AND JEHU AND ELISHA.

1 Kings 19: 15, 16.—"And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria; and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room."

ELIJAH TAKEN UP.

2 Kings 2: 11-14.—"And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over."

LINEAGE OF JOHN THE BAPTIST.

Luke 1: 5.—"There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth."

TRANSFIGURATION.

Matt. 17: 1-12.—"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine like

the sun; and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes, that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things; but I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

THE FULNESS OF TIMES COME.

Dan. 7: 9-14.—“And I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

FAITH.

“FAITH is the substance of things hoped for, the evidence of things not seen;” and by it have all the children of God walked since the world began; and by it must his children walk till time is no more. All are the children of God in a temporal sense, but in a spiritual sense none except those who have obeyed the ordinances of adoption, and walk by faith and not by sight. We read of wonderful works being performed by the power of God, through the faith of his children; and as he has not changed, and in him is no variableness or

shadow of turning, we may still expect to see and enjoy wonderful spiritual manifestations through Christ, by the prayer of faith; and also by the works of faith.

For example, a sister in the Western Maine District related to me the following:—“A few weeks ago my husband went away to his work, to be gone several weeks. I had just fifty cents money by me, was needing many things for my children, six in number, yet had resolved not to go in debt if possible to avoid it. Expected some help from work I had taken, yet it looked dark concerning my immediate supplies. The Spirit bade me give my fifty cents for the spread of the gospel. How can I, when I need so many things? and similar questions arose in my mind. That is all my living; I can not give that. Yet the Spirit continued to prompt me to the act. Thus there was a warfare in my mind. At length I resolved to go to meeting on Sunday and make the sacrifice. When Sunday came I was tired, and as I had more than three miles to walk, lay down and went to sleep. Just after Bro. J. B. came in on his way to meeting, and persuaded me to go. Never thought of the money till I had gone nearly two miles. If I went back should be too late, so went on with a sad heart, because of my thoughtlessness. The case pressed so heavily on my mind that I was obliged to arise and give it in detail in the meeting. Firmly declared that I would be like the widow, and give my mite, my living, before the sun set, believing that God, according to the promptings of his Spirit, would provide for me and my little ones. I deeply felt all I said, consequently others imbibed the same spirit, and cast in their offerings. On my return home I gave Bro. J. B., the Bishop's Agent, my offering. At first he declined, but by my urging he reluctantly accepted. After acknowledging my determination in the meeting, the burden left my mind, and happiness came instead; and after having performed the work the warfare ceased, and joy filled my breast. My rest was peaceful and refreshing. The following week the children and I earned nine dollars by our own labor, taking the first berries to market, etc. The next Sabbath we gave one dollar. The next week we earned ten dollars, then we made another offering.”

Thus the Lord verifies his promises. Thus he will do by all who walk by faith. It is blessed to be thus led, if we had only this life to live. Dear Saints, he is calling us to bring our tithes into the store-house, and if we do so, he will surely pour us out a blessing so great that our hearts can not contain it. It is the freewill offering, the sacrifice, that brings the joy to our own bosoms. Brothers, sacrifice your pipe and tobacco; sisters, sacrifice your useless ornaments, your extravagant dress, and put on the adorning of a meek and quiet spirit. Verily, thus saith the Lord, If you thus deny yourselves for my sake and the gospel's, great shall be your reward; while on the other hand if ye continue on spending your money for that which is not meat, great shall be your condemnation when ye

stand before me. Ye can not imbibe the fullness of my precious truths while ye are corrupted by the gratification of selfish desires; neither can those who are hungering and thirsting for the ways of life to be expounded more perfectly, be fed, unless ye send forth my servants to instruct them. Unto you have I given the work; so labor that ye stand justified before me.

ALMIRA SNOW.

THE NAME OF THE CHURCH.

In the *Herald* for November 15th, page 741-2, is a resolution passed by the late Philadelphia conference questioning the propriety of calling the church, the Church of Jesus Christ of Latter Day Saints, and asking “the General Conference to drop the title of Latter Day Saints, as savoring too much of egotism and conceit;” and asking further, that the name of the church be “strictly as commanded on page 328 of the Book of Mormon.”

To my mind this resolution, while originating in good motives, is, nevertheless, based upon a misapprehension of the facts touching the case. It claims that the words “Latter Day Saints” savors “too much of egotism and conceit.” I think not; and for the following reasons. The people of God were known and called by the name of “saints” in all the various dispensations, and this was their special denominative title. In proof see Deut. 33:23, 1 Sam. 2:9, 2 Chron. 6:41, Job 15:15, Ps. 16:3, 79:2, 106:15, Prov. 2:8, Acts 9:13, 26:10, Rom. 12:15, 1 Cor. 14:33, Eph. 4:12, Heb. 6:10, Jude 3. And that God's people will bear the same name in these last days, and this, too, according to the will and appointment of God, is made certain by Bible prophecies, as the following citations clearly show: Ps. 50:5, 149:9, Dan. 7:18, 21, 22, 25, 27, 2 Thes. 1:10, Rev. 13:7, 10, 14:12, 16:6, 17:6, 18:24. These citations, candidly examined, will compel unbiased, intelligent minds to conclude that the peculiar people of God in this age should be, and will be, known and called saints. The seeming “egotism and conceit” of that name appears only when it is measured by the false meaning attached to it by corrupt forms of christianity, and not when measured by historical and prophetic usages as found in the Scriptures. If we are God's peculiar people, then we are saints; and if we are such, it is just and proper we should be called such. Those who do not claim that name, and bear that name, give plain evidence of not being God's special, foreknown, and forenamed people.

As for the name of the Church, it was called anciently “The Church of Christ;” (Rom. 16:16; 1 Cor. 11:16); “The Church of God;” (1 Thess. 2:14; Acts 20:28; 1 Cor. 1:2; 10:32; 11:22, 15:9; Gal. 1:13; 1 Tim. 3:5); “Churches of the Saints;” (1 Cor. 14:35); “The Church of the First Born;” (Heb. 12:23); and also by various other titles, such as, “Bride,” (Rev. 21:9); “Fold,” (John 10:16); “Lamb's wife;” (Rev. 19:7); also “The Kingdom of God;” “The Kingdom of Christ;” “The kingdom of heaven;”

all relating to and meaning the same thing; just as the names Jesus, Christ, Savior, Redeemer, Son of God, Alpha and Omega, Prince of Peace, Good Shepherd, Holy One, Lamb, Messiah, King of Israel, &c., relate to and mean the same person. In the Book of Mormon the church is called "The Church of the Lamb of God." (1 Nephi 3:46, 48). This, too, relates to Christ's Church in these last days. In the 48 paragraph the prophet says—"I beheld that the Church of the Lamb of God, who were the Saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw." In paragraph 46 he says,—“Behold, there are, saye two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the Church of the Lamb of God, belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.” In Second Nephi 11:3, the church is mentioned as the "Church of God;" so it is in Mosiah 11:11, 12, 17, Alma 1:5; 3:1; Helaman 2:10, and elsewhere. In Book of Nephi 12:2, 3, it is called "The Church of Christ;" and in Book of Mormon 4:4, it is called the "Church of God;" and this last is said prophetically of the church in these last days. No one, we think, will deny that all these titles mean, essentially, one and the same thing, and relate to one and the same church. Verbally—in letter—the names differ; but in meaning, in intention, in essence and reality, they are one and the same.

We conclude, therefore, that God's people in these last days must be known as, and called, Saints; and because these are "the latter days," it is quite correct and proper that they should be called Latter Day Saints; and inasmuch as "the Church of Christ" is really the Church of Jesus Christ, it is quite correct and proper that it should be called the Church of Jesus Christ of Latter Day Saints—which means, simply, "The Church of Jesus Christ," composed of latter day Saints.

It is a fact that in 1831, and from then till now, there has been in this nation societies, churches, other than the one founded and organized by Joseph the Seer and others, organized under the names and titles of the Church of God, and the Church of Christ, and that they were so entered upon record. This seemed to necessitate another and different title than either of the above, so far as the mere letter is concerned, and hence the title, the "Church of Latter Day Saints" was adopted May 3d, 1834, and the "Church of Jesus Christ of Latter Day Saints" at a later date. Personally, the writer would prefer a short, expressive name for the Church, and none better than the "Church of Christ;" but that title seemed impracticable at an early day, and another embracing all the essential features of it was adopted, and under this the church has flourished and been richly endowed and approved of God through the gifts and graces of the Holy Spirit, whenever and wherever

Christ's authorized ministry have built upon the pure, plain gospel found in the standard books of the church. Whatever name the church bears, or might bear, so long as it teaches the pure gospel of Christ, it will be persecuted and maligned, (Dan. 7:21, 25; Rev. 13:7; 16:6; 18:24), by a certain class, as it has been in every gospel age; and they who are ashamed of Christ, or of his gospel, or of his Church, or of his Saints, will be found unworthy of the name Saints, unworthy of a place in Christ's Church, and unworthy of eternal life. We should therefore beware lest pride, ambition, and love of the world and the vain things thereof, blind our minds, corrupt our hearts, and rob us of Christ and his love in this world, and eternal life in the world to come. We should hold to the enduring substance, and let the vanishing shadow go.

W. W. BLAIR.

Conference Minutes.

SOUTHERN CALIFORNIA DISTRICT.

Conference met at San Bernardino, October 25th, 1884, president D. S. Mills in the chair, J. R. Badham was appointed to act as clerk, *pro tem*.

High Priest D. S. Mills and Elders Joseph F. Burton, Wm. Gibson, H. L. Holt, A. W. Thomson, E. J. French, D. L. Harris, and J. R. Badham, reported in person, and John Honk by letter. Priests John B. Ward, Ammon Goff, A. B. Wise and Jasper Wixom reported in person; D. E. Lander by letter. Teacher E. Ridley reported. Branch reports.—Santa Maria 14 members, New Port 142, Los Angeles 34, San Bernardino 178, Laguna 31.

The standing secretary N. W. Best came in and took his place.

Resolved, That this conference advise the different branches of the district to appoint a treasurer who shall place the names of the branch members upon the branch record or other book, and opposite their names three columns, headed, tithes, free will offerings, and district fund. 2d. That the members be earnestly requested to give to either or all of these funds, weekly, fortnightly or monthly, as they may choose. 3d. That each treasurer shall regularly deposit all such funds in the hands of the Bishop's Agent. 4th. That the Bishop's Agent be requested to appropriate from such district fund sufficient support for the families of such Elders and Priests as may be appointed by this conference to labor in the district. 5th. That such treasurers be requested to report to this conference the sums given, and the names of the givers, to the three funds. That Bro. J. R. Badham be requested by this conference to visit among the Saints, and instruct them of the necessities of the work, and to urge them to assist by their means, as well as by their prayers and faith, that the missionary work may be accomplished.

Resolved, That from and after this conference, the Elders submit their reports in writing, and that such reports embody their official labor.

That Elders who are appointed to labor in the missionary field are not expected to look after the affairs of the branches unless they are appointed for that purpose; but are to labor where the local

Elders can not reach, and open up new fields. That we make an effort to introduce the gospel to the Lamanites in this vicinity. That we sustain all the authorities of the church in righteousness. Elder D. S. Mills asked to be released from the presidency of the district, but it was unanimously resolved to sustain him in the position. That Elders Wm. Gibson, H. L. Holt, A. W. Thomson and E. J. French be sustained as missionaries in the district, by our faith and prayers.

That the president and clerk of the conference send an earnest request that President Joseph Smith and the Bishop visit Southern California at their earliest convenience.

That the district president communicate with the Bishop's Agent in reference to the amount required by the families of the Elders appointed by the conference to labor in the missionary field of the district.

Financial report of Los Angeles Branch.—Amount received \$100; amount expended \$83; balance on hand \$17.50. P. F. Schnell, treasurer.

Bishop's Agent's report.—Cash on hand last report \$19.84; received \$88.15; total \$107.99; paid out \$205.60. Balance due Bishop's Agent \$97.61. R. Allen, Bishop's Agent.

Committee appointed to audit the Bishop's Agent's book reported the book accounts correct. J. F. Burton, E. J. French and N. W. Best, committee.

Saturday night, seven o'clock, preaching by J. R. Badham. Sunday morning, nine o'clock, prayer and testimony; eleven o'clock, preaching by D. S. Mills; half-past one, baptism; half-past two, administrations to the sick, confirmation, blessing children, sacrament, then testimony till dark; seven o'clock preaching by J. F. Burton.

Conference adjourned to meet at San Bernardino at 10 a. m., on the first Saturday in March, 1885.

SPRING RIVER DISTRICT.

Conference met at Columbus Branch, September 5th, John A. Davis, sen., president; preaching in the evening by Brn. R. H. Davis and C. M. Fulks.

Saturday forenoon; branches reported as follows:—Mound Valley 43 members, including 5 Elders, 1 Teacher, 1 Deacon, 1 died, 1 ordained, 3 baptized. Center Creek 19, 2 Priests, 1 Teacher. Columbus 41, 2 Elders, 2 Priests, 2 Teachers, 1 Deacon, 1 ordained, 2 received by letter. Pleasant View 90, 1 Seventy, 9 Elders, 1 Priest, 2 Teachers, 1 Deacon, 2 baptized, 1 ordained. Indian Creek 1 baptized, 1 ordained.

Elders W. S. Taylor, Wm. France, F. C. Warnky, B. H. Davis, L. H. Ezzell, Warren Peck, W. Westervelt; J. A. Davis, sen., J. B. Graham and C. K. Ryan, reported their labors. Priests' Report.—Thomas S. Hayton, Curtis Randel and Charles M. Fulks. Teachers.—William Martin and Evan Leuallan. Bishop's Agent's Report.—Received and on hand since last report \$56.65. Paid out \$39; balance on hand \$17.65. District funds received and on hand at last report \$17.35. Paid out \$15; balance on hand \$2.35. Richard H. Davis, Bishop's Agent.

Saturday 2 o'clock.—Moved and seconded that we sustain all the church in righteousness. That we sustain Brn. J. S. and E. A. Davis, as church missionaries and also Bro. F. C. Warnky, by our faith and prayers in righteousness. That when we adjourn we do so to meet on Friday before

the first full moon in February, 1885, at Pleasant View. Bro. E. A. Davis was elected president, and C. M. Fulks clerk. J. L. Davis and E. A. Davis were appointed a committee to visit and aid in setting in order the Arcadia Branch. That we sustain Bro. R. H. Davis as Bishop's Agent. That a committee of three be appointed to adjust difficulties arising here from the Mound Valley Branch, composed of J. A. Davis, Sen., W. S. Taylor and L. H. Ezzell.

Saturday 6th, in the evening preaching by Brn. E. A. Davis and Warren Peck. Sunday morning preaching by Bro. F. C. Warnky. Afternoon, social meeting in charge of Brn. R. H. and J. A. Davis, sen. Evening preaching by Bro. John T. Davis. The last three services were well attended; good satisfaction and a profitable waiting.

Adjourned to meet as above. C. M. Fulks clerk.

NORTHERN MICHIGAN DISTRICT.

Conference was held at Vassar, Tuscola county, Michigan, October 18th and 19th, 1884. Wm. H. Kelley was chosen president; Andrew Barr associate; Willard J. Smith and John J. Cornish Secretaries; Mark H. Forscutt chorister.

Branch reports.—Reese 25, 1 baptized; Mill Creek 19, 1 removed by letter, 1 died; Black River 12, 1 baptized, 1 received by vote; Lexington (new) 9, including 1 Priest; Forester 23.

Elders' Reports.—Wm. H. Kelley, Mark H. Forscutt, Gordon E. Deuel (baptized 17), Andrew Barr, John J. Cornish (baptized 15), Edward Delong, John Bailey, James A. Carpenter (baptized 2), Levi Phelps, W. J. Smith (baptized 2). Priests.—James Burch, Wm. Stocks, Wm. A. Sinclair, Henry Hocknell, and Wm. Martindale, reported. Bishop's Agent's report was read, and W. J. Smith, J. J. Cornish, and E. Delong were appointed to audit his books. Committee appointed to settle difficulties in the Reese branch, consisting of John J. Bailey and W. J. Smith. Union Branch was disorganized.

Resolved That Wm. H. Kelley and G. E. Deuel, be sent as delegates to represent this district at General Conference, and if Kirtland be named as a place for General Conference in 1886, that we instruct them to vote for that place.

Resolved, That Elder Andrew Barr act as our district president until next conference; that W. J. Smith be sustained as district secretary; that John J. Bailey be sustained as bishop's agent; that Mark H. Forscutt and Gordon E. Deuel be sustained as laborers in the district; that we recommend that all officers in the district labor in the district; that we sustain the Bishop and the Presidency, and all officers of the Church in righteousness, and that we sustain W. H. Kelley as president of the mission of which this district is a part.

Preaching Saturday evening by Gordon E. Deuel. Sunday forenoon by Mark H. Forscutt, in the afternoon by John J. Cornish, and in the evening by Mark H. Forscutt.

Adjourned to meet at the Delaware Branch, in Sanilac county, Michigan, the 2d Saturday and Sunday in June, 1885.

"The Lord is thy keeper," but not thy jailer. His keeping is not confinement, it is protection. When you commit your ways to Him, he does not abridge your liberty; he only defends you against the evil.

Let the hopes of mercy encourage you to the exercise of repentance.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Miscellaneous.

QUORUM OF SEVENTY.

Dear Brethren: It has been suggested to me to write to you and request "the members of the Quorum to make it a matter of earnest and continued prayer that God will regulate the Quorum by the next Annual Conference, by Revelation through the President of the Church."

We hope to have a good and full report from all the brethren of the Quorum in person or by letter.

Your co-laborer,
E. C. BRAND.

BURLINGTON PREACHING NOTICE.

Elder H. C. Bronson of Kewanee, Illinois, will fill appointments at Burlington, Iowa, for six successive Sundays, beginning with November 9th, 1884.

JOSEPH R. LAMBERT,
Missionary in charge.

DECATUR DISTRICT.

A conference of the above district will be held at Lamoni, Iowa, beginning at ten o'clock a.m., November 29th, 1884. We hope that the Saints will take notice, and that a goodly number from each branch will attend.

H. A. STEBBINS, *Dist. Pres.*

DIED.

SHUPE.—At Magnolia, Iowa, October 25th, 1884, of diphtheria, Everett Blair, son of E. F. and E. C. Shupe, aged 4 years, 8 months and 25 days.

SHUPE.—At Magnolia, Iowa, October 26th, 1884, of diphtheria, George Riley, son of I. and E. M. Shupe, aged 14 years and 10 months. Funeral services the 27th, in charge of Brn. P. Cadwell and J. F. Mintun.

God lent them for a season,
To cheer us here below;
But now they've crossed the river,
To the bright and shining shore.
Lord, help us to prove faithful,
That we a crown may win,
And meet again our loved ones,
When freed from pain and sin.

E. C. S.

CHEENEY.—At Pleasant View, Kansas, October 18th, 1884, of typhoid malarial fever, sister Frances M., wife of Bro. Warren W. Cheeny; born 23d September, 1865, in Bandera, Texas, and was baptized 7th October, 1877, at her home where she died, by Bro. A. J. Cato, and since as before, she has lived an exemplary life. Funeral sermon was preached by Bro. J. M. Richards, from Revelations 14: 13.

CHATFIELD.—At Clay Center, Kansas, September 25th, 1884, sister Ann M. Chatfield, wife of Bro. R. T. Chatfield. Sister Chatfield was born at Beaver Dam, Wis., 1845; was baptized on the 30th day of March, 1880, by Bro. W. W. Whiteing. She leaves a husband and six children. She was a strong believer in the latter day work, and was always ready to bear her testimony to the truth. She died with prayer on her lips: now she awaits the morn of the first resurrection. Funeral services by Elder Kent.

JARVIS.—At North Alton, Illinois, September 23d, 1884, of billious colic, sister Ann Jarvis, aged 62 years, 4 months, and 15 days. Deceased was born in Oxfordshire, England, May 8th, 1822;

was baptized at Schoals, Yorkshire, England, 1849. Funeral services conducted by Elder James Whitehead. Funeral sermon preached at Belleville, Illinois, by Elder J. E. Betts.

She's gone to rest with angels blessed,
With them to stay.
She'll rise again, with the just,
On the resurrection day.

DREBIS.—Near Weston, Pottawattamie county, Iowa, October 27th, 1884, Elizabeth Margaret, daughter of Bro. and Sr. John F. Drebis, aged 6 years, 10 months, and 1 day. Funeral service in the Saints' Chapel by Elder H. N. Hansen.

The parting seems hard, but the promise is sure,
If faithfully here to the end we endure;
Our loved ones to meet, who are gone on before,
To the home of the blessed, where death is no more.

HAINS.—At Arcadia, Kansas, August the 30th, 1884, of malarial fever, Bro. Henry Hains, aged 39 years, 2 months and 22 days. He was born in Muskingum county, Ohio, March 12th, 1845; baptized March 12th, 1874, by Bro. G. Cox, at Arcadia. "Blessed are the dead which die in the Lord, from hence forth and forever; yea sayeth the Spirit, that they may rest from their labors and their works do follow them." At the same place, September 22d, 1884, George Oscar, son of the above, aged 4 years, 6 months, 18 days. The funeral sermon of both was preached by Bro. Evan A. Davis, November 2d.

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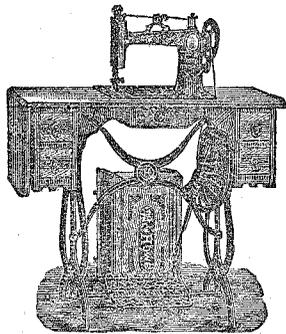
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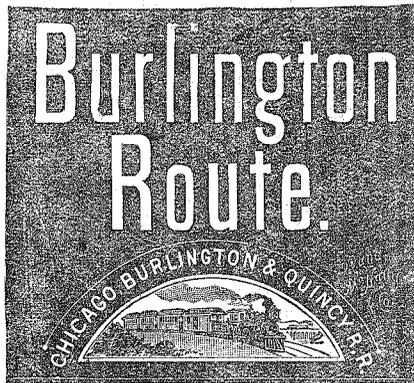
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Read what the following Brothers say, some of whom have dealt with us for over a year, and if you are out of employment, or wish to better your condition, write to us and tell us exactly how you are situated. If you can not pay all cash down for our goods, send us references, and we will investigate, and if we find you are trustworthy (though poor), we will give you a limited amount of credit. But if you can send the cash with order, we of course can do better by you, as we have to pay large interest on the money we use to enable us to give credit. The credit includes Springs and Portraits, which we know to be the fastest selling agents' goods on the market.

TESTIMONIALS.

LAMONI, IOWA, Dec. 29th, 1883. I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage. Very respectfully, N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884. I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage. Very respectfully, J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884. Johns & Ordway, Peoria, Ills.—Dear Brothers—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love, Geo. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883. Johns & Ordway, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings. Your brother in Christ, O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884. Johns & Ordway: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion. Yours in bonds, Wm. ARD.

LANCASTER, Ind., Jan'y 1st, 1884. Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor. Yours, V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883. Messrs. Johns & Ordway; Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours, W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883. Bro. Johns & Ordway.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well. Yours in gospel bonds, E. W. CATO, SEN.

Bro. M. N. Cole of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our Bed Springs by Express for only 97 cents. (Iron Heater included for \$1.30) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a Picture Outfit, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only 98 cents.

ILLUSTRATED CATALOGUE FREE. In writing, mention this paper. Yours in bonds, JOHNS & ORDWAY.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year. JOSEPH SMITH - EDITOR. Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed Joseph Smith, box 82, Lamoni, Decatur Co., Iowa.

THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, November 29th, 1884.

No. 48.

THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Nov. 29th, 1884.

THE election of Mr. Grover Cleveland, the Democratic candidate for President of the United States, for the presidential term commencing the Fourth of next March, is now conceded. His election is being ratified by the party whose candidate he was pretty much everywhere, with shoutings, bonfires, speeches, illuminations and other demonstrations of political joy.

The number of votes by which Mr. Cleveland is chosen chief magistrate though small is decisive. Whatever regret Republicans in and out of public office may feel because of the result, it would be unmanly, and strikingly un-American to deny the official count, or to attempt to frustrate the will of the people by factious fighting, to prevent the proper inauguration of the successful man.

To the Democratic party now coming into power, the situation is a very grave one. This party has charged the one which they are succeeding with having ruled unwisely; with having permitted and fostered corrupt practices in places of public trust; with having sacrificed the interests of the people to partizan greed and party success; with having squandered the public money, and prostituting governmental patronage for the sake of spoils. They have also given pledges that these abuses shall be reformed, and that they will, so far as human wisdom can, give unto the American people an honest administration of public affairs.

If the charges made are true, which it is not the province of the HERALD to affirm, or to deny, it is high time the things complained of should be corrected. The

party that makes them coming into power, and into whose hands the reins of National government will fall next March, will stand face to face with the real facts in the case; and upon them will rest the responsibility of correcting whatever wrong may be discovered. The day of party bravado and bluster on either side is now past. The serious work of the successful party will begin when the outgoing one lays aside its livery of office, and turns over the keys of administration. The misty and ill defined lines of theoretical government and national policy of each party will be dispelled by the near contact of necessity for action. If Mr. Cleveland and those men whom he shall select from among the statesmen of his party shall be prepared to devise and carry out the reforms indicated as necessary, aided by circumstances that shall dispel the doubts and fears of the better elements of the losing party, they will be entitled to the commendation of good citizens of all classes. And however it may be disguised, this is the question for solution. Not what the outgoing party has done; but what will the incoming administration do?

An opportunity, such as has seldom occurred in the history of the American people, is now offered to the party so long out of power in the government; and there is room for hope that that party will rise to the height of the occasion; and instead of making their triumph that of a party only, they will make it what their promises would lead the people to expect, the triumph of right over wrong, the success of good measures over bad, to be verified by the experiences of the people governed; the displacement of corrupt public officers, by honest patriots, whose love for their country is superior to their greed for place, power, or pelf.

That the administration of Mr. Cleveland and the party with him will be closely watched is a foregone conclusion. That the Republican party, will as a party, so far as it can within the lines of party politics hamper the now successful opposition, may with some certainty be predicted. That unwise, or merely experimental measures if unsuccessful, or disastrous will be taken advantage of, may also be looked for.

But it is to be hoped that citizens of the commonwealth, whose love for their country is greater than their love for party, or rule, will unite in sustaining rulers and magistrates as such, supporting the officers in the right discharge of their duties, grave and responsible as they must be, with hearty accord; commending the good, with cordiality; and bearing with the erroneous, if any occurs, with patience until it can be righted in proper time and place.

The HERALD may not hurrah with the successful in the elective contest just passed, nor mourn with the defeated; but it can and does counsel the Saints to be lovers of God and of country more than lovers of men, or of pleasures. We may enjoin upon them that the individual citizen may not assert to himself the right to determine what law, or laws are constitutional, and for that reason to receive his support, for the Constitution, the palladium of our political liberties reserves the right of constitutional decision to the court of highest jurisdiction and resort, whose privilege alone it is to say what is the law. Under the safeguards which honest patriotism has created and will continue, all may rest satisfied; but to throw these aside for the decisions of individual judgment is but to open the door for anarchy and political ruin.

The HERALD then on behalf of all, ventures to express the hope that the change in the political policies that may be instituted upon the inauguration of Messrs Grover Cleveland and Thomas A. Hendricks, next March, may result in giving a wise and conservative administration of public affairs to the American people for the next four years; and thereafter whichever party may be successful in after struggles for the supremacy in federal affairs.

WE are in receipt of a letter from Rev. Clark Braden, dated at Emporia, Kansas, November 15th, in which he refers to a debate which Bro. J. M. Terry and the Saints of the Stewartsville Branch, are negotiating with him about.

"I do not care what course you may pursue, I have Mormonism 'corralled.' I

propose to take its hide off, tan it, and bury the malodorous carcass in it."

We presume Mr. Braden proposes to do what he threatens above without giving Mormonism the benefit of the clergy, or the privilege of the resurrection.

WE are sometimes asked, When is Christ coming? We answer that we do not know. The time of his coming is to be preceded by certain things called signs. Some of them we think we can discern; but some of them, though apprehended are not in view.

One of the apparently most important of the things to precede his coming is, that there shall be a people prepared for his righteous advent. Is there such a people. We once advertized in the HERALD for the names of 144,000 who could "read their titles clear to mansions in the skies." We received four names. Either the call was premature, the worthy people too modest, or there were 143,996 too few people ready for the coming of the Lord whom they loved.

Perhaps it may be well to remember that the Scriptures aver that "no man knoweth the day nor the hour, no not even the angels in heaven, that God hath set in his power." And although it is said, "There is no need that that day shall overtake you as a thief in the night," it is apparent that the reason why those to whom the statement was made were not to be so overtaken was, not that the day when Christ was to come had been revealed, or could be known from anything then written, but was that by upright lives according to the gospel they were to be ready, let him come when he would.

That it is possible, and perhaps consistent with the economy of the gospel dispensation in the culmination of which the coming of Christ must take place, that the time, day, or hour may be either discovered, or directly revealed, with further directions how to prepare for the then immediate coming. That his coming will not be delayed longer than the preparation is fully accomplished, is safely concluded from the promise that he will come, made by himself: "If I go away, I will come again, and receive you unto myself, that where I am there ye may be also."

It seems to us that the most important question is, am I ready for Christ's coming, as that coming is foreshadowed in the promises made concerning it, and the things to be accomplished at that time; and not the mere question as to its specific time.

While we sincerely hope for the com-

ing of the Lord, and confidently look forward to it, we just as sincerely hope that this dispensation of preparation may be extended until the host of the saved is very much greater than it now is.

EDITORIAL ITEMS.

BRO. JOHN HAWLEY writes from Dow City, Iowa, that he had baptized Bro. John Young and wife and three of their children, at Galland's Grove, where Bro. Young has long resided as a good consistent citizen. He was a member of the old time church, and entitled to be received on original baptism, but preferred to renew his covenant at his home, where his influence could be more effectual for the truth. We welcome Bro. Young and family, as we do all the men of sterling worth and faith who in former times received the Word of Truth.

Bro. Joseph Luff writes from St. Mary's, Ontario, that Bro. Brown has purchased in that place a church which affords an opportunity for the worship of God, and the preaching of the word under our own "vine and fig tree." He is to speak there, and hopes for success in the city.

There is a new order being started in Independence by Elder Peterson, the same who used to issue the *Sword of Justice*. The proposition, if we understand it correctly, is to institute the order referred to in Doctrine and Covenants, which is to be established by a deed and covenant that cannot be broken. An elder who has joined with the movement wrote us that a "few had made a covenant by baptism," &c. It is we think further stated that there is to be community of property, or interests, a sort of, "all things common" institution. We were promised full details, but as yet have received none; we suppose for the reason that the time has not been sufficient to mature and print them. We shall give them perusal when we receive them.

There is a revival in some respects of the interest in Elder Joseph Morris, by the publication of a paper at San Francisco, California, by Elder James Dove, called the *Olive Branch*. In one of the late numbers it is announced that George S. Dove, either a brother or son of James, is the successor of Joseph Morris. The *Olive Branch* is publishing the revelations of Mr. Morris, as fast as their space will permit. The last number received by us notifies those interested that unless better support is given it by its friends it will be suspended for a time.

By card from Bro. John Shook, of Buchanan, Michigan, dated November 6th, we learn that Hon. J. C. Burrows

who so kindly aided brethren Gurley and Kelley and the editor, in Congress a year ago last winter, was re-elected to Congress in his district at the late election. Hon. W. P. Hepburn of the Eighth Iowa, district, also a friend to us on the same occasion, is re-elected for the next congressional term.

Bro. John D. Eckerd, writes from Nanticoke, Luzerne county, Pennsylvania, November 10th, 1884, that the branch at that place is trying faithfully to do the duties, and perform the services which their calling to be Saints makes imperative upon them. He writes in a cheerful vein; though there are but few of them.

Brethren John R. Evans, Isaac Phillips and Adam Fletcher, of Lucas, Iowa, Branch, visited Lamoni, November 17th in answer to arrangements for prospecting for coal near the place, made with the citizens of the town and vicinity.

Bro. Joseph Luff was at Egremont, Ontario, October 24th, 1884, cheering the Saints by his teaching.

Bro. J. M. Terry of the Stewartsville, Missouri, Branch, visited Lamoni, November 18th, and staid one night, on business connected with his branch.

The Chicago Burlington and Quincy Railway Company have great energy and dash in their make up. The latest thing in that line is the running of a train from Chicago to St. Louis between sundown and daylight. A man can do business in Chicago, or St. Louis all day, leave either city at 8:30 in the evening in a Pullman Sleeping car, or a car furnished with reclining chairs, go to sleep when he chooses and wake up in the city at the other end of the route, fresh for a day's work in that city. The train goes by the name of The Owl Express.

THE Saints of the Lamoni Branch were invited to a Bee on Saturday, November 8th, for the purpose of grading about the new church. At eight o'clock on that morning they began to come on the grounds, and soon busy men with teams, wagons, plows, scrapers, spades and shovels were earnestly engaged in work.

The Mite Society spread an ample collation in the chapel the Saints have been using for the last three years, and a merrier, happier set never sat down to dinner than ate that day.

There were forty-three teams and over a hundred men, with a "smart sprinkle" of boys at the "bee," and a fine job of work was done. Not only did the Saints turn out, but their good neighbors came also, and lent cheerful and willing hands

to the toil, laboring with a will for the end had in view.

The one day was not enough, so with unanimous consent they assembled again on the 15th to complete the job. And never did men work together to better advantage than did these busy men. They came from every direction and went at the work in hand earnestly, as if interested in the object to be accomplished, which indeed they were.

There were no drones, and no croakers. All were of one heart and one mind, moving with one will and one impulse to beautify and render attractive the plot of ground on which the house of worship stands. The work began upon each day about eight in the morning and continued till quite late in the afternoon, and on the second day as on the first, the Sisters of the Mite Society and others provided a good dinner for the busy workers to sit down to.

Thus in two days' time by a joining of labor the Saints accomplished easily what it would have taken weeks for one, two, or three to have done. And besides this, the excellent harmony and spirit of fellowship that were exhibited during the work, were in themselves worth the seeing and experiencing.

It was remarked that even the animals seemed to partake of the general desire to be busy and useful.

A splendid roadway from the principal street to the front of the house was constructed of the earth from the building. The removing of this earth has greatly improved the general appearance of the building, which before that looked too low.

The flooring is being put down and the windows will be put in probably this week, which will make the building safe for the winter.

The Brockton, Massachusetts, Daily *Enterprise*, of November 10th, gives the following notice of the meetings of the Saints in that place:

The Reorganized Church of Jesus Christ, called Latter Day Saints, closed their two days' meeting last evening. The meetings commenced at two o'clock on Saturday. Representatives of the church were present from Boston, Providence, Fall River and New Bedford. Elders John Gilbert and M. H. Bond, missionaries of the society, were present and preached during the sessions. Last evening Elder John Smith, the presiding elder of the Massachusetts district conference, preached from the text, "What a man sows that also shall he reap."

The meetings were fairly attended, and were very satisfactory to the church here. The society desires the public to know that the church of which they are a branch is not a part or fac-

tion of Utah Mormonism, but is the deadly opponent of that system of organized iniquity in the west. They are fully in harmony with the institutions of the country, and believe and preach the gospel of Jesus Christ as contained in the New Testament, and Jesus Christ as the only name given under heaven whereby men can be saved. The society holds meetings every Sunday, day and evening, and would be glad to have the public attend, and hear before they judge.

EXTRACTS FROM LETTERS.

Bro. D. S. Mills writes from San Diego, California:

"All well, fine weather, closing an excellent series of meetings here; good spirit manifest. Bro. Burton is here with us, but expects to start shortly for Australia via Honolulu. Elders Holt and Thompson are just off again for their missionary work in San Diego county, where some are awaiting baptism and many wishing to hear truth. I feel to thank our Father for excellent liberty in declaring the word of life."

MISS KATE FIELD is of the opinion that so far as Utah Mormonism is concerned that it is time that the axe was laid unto the root of the tree. The *Boston Daily Globe* for November 15th has the following:

"THE TIME FOR THE AXE."

MISS KATE FIELD ASSERTS SOME EMPHATIC VIEWS ON MORMONISM—A YEAR AMONG POLYGAMISTS.

"How long does it take to go to Utah?" "That depends," said Miss Kate Field in reply. "I did not go direct, as I wanted to see the West; consequently it took me three months and a half to reach Salt Lake City, and five weeks to return. On going out I tarried in Colorado, which is simply glorious in scenery, enterprise, mining, and hospitality. On coming back, I visited all the old Mormon settlements in Missouri, Illinois, Ohio and New York, and obtained an immense deal of valuable information from eye witnesses to the birth of Mormonism. By the way, in Independence, Missouri, I met Joseph Smith, Jun., and Alexander Smith, sons of the Mormon prophet, and I found them to be good men and citizens, and generally respected. They belong to the anti-polygamy branch of the Mormon church, and are fighting the revelation on plural marriage with all their might. I think they are doing good work. I met half a dozen men who had known Joseph, the prophet, well, and never in my life enjoyed myself so much in traveling as while unearthing the relics of the only brand-new religion this country has invented. If Utah Mormonism were only a religion it would be curious as a phase of humanity—and nothing more. It is its crimes from social and political standpoints that renders its crimes dangerous to republican institutions. The East does not realize this fact, nor did I until accidents led me to 'Zion.' Destiny kept me there until I might have been a citizen of the Territory, and—just think of it!—voted, had I registered my name at the proper time and place.

"It is a crime nowadays to be in earnest about anything. Knowing this, and also the way in

which a certain social element will denounce me for lecturing upon Mormonism at all, you may be very sure that I should not have devoted a year of my life to the most astounding anomaly in this country, had it not impressed me profoundly. It is infinitely more agreeable for me to entertain the public, with eyes and ears in London, than to horrify with Mormon polygamy and treason. It takes infinitely less vitality out of one to laugh and be merry than to wax indignant over human wrongs and the criminal negligence of our government. But if Bostonians are true to their traditions, they will appreciate my position and not forget that here the death knell of slavery was sounded. 'The twin relic of barbarism' thrives in Utah like a green-bay tree, and is extending its roots over the West. The time for the axe has come."

WE learn by letter from Bro. John Eames, from Denver, Colorado, that brother and sister Robert Standing were murdered at their ranch near Pine Grove, Colorado, on Sunday night, November 9th, the murder having been committed for the purpose of robbery. From the *Tribune Reporter* of November 15th, sent by Bro. Eames, we clip the following; and will await news from brother James Kemp, who conducted the funeral services, Sunday, the 16th.

But one man, it is thought, committed the horrible crime. Only the tracks of one man were to be discovered about the cabin. The assassin was armed with a shotgun loaded with slugs, and a 44 caliber revolver. He knocked at the door, so the story goes, and Standing, who was reading a copy of the *Saints' Herald*, a paper which he had received that day, opened the door, with the paper in hand. As he opened the door he received a charge from the shotgun which struck him squarely in the breast. The slugs pierced the heart and death must have been instantaneous. The murdered man reeled and fell in a stooping posture beside the bed and expired. Then the assassin fired three bullets from the revolver into the prostrate man's back.

Mrs. Standing had retired, and the presumption is that her husband was reading the paper aloud. On the shooting of her husband, she attempted to get out of the bed, but as she arose the assassin placed the muzzle of the shotgun against her breast and fired, killing her instantly. The gun must have been almost touching her person, for her breast and clothing were scorched and powder-burned. Not satisfied with his bloody work, the assassin then fired a shot from his revolver into the woman's head, as a bullet was found to have entered the right side of the head, just above the ear, and passing through to the other side.

The assassin then began a search for the money for which he undoubtedly committed the deed. It was well known that Standing always carried a sum of money on his person. The result of the robbery has not yet been made public, but it is understood that evidence was taken at the inquest which clearly shows that robbery was the motive of the murder. A wallet was found in Standing's pocket containing one dollar in silver and a few cents in change, but a roll

of money which he was seen to produce during Sunday afternoon was missing. The assassin then escaped.

The discovery of the crime was not made until Wednesday morning, or three days after the murder. Mr. E. J. McReet, a neighbor, eighty years of age, went to Standring's place on a business visit. The door of the cabin was open, and failing to get any response to a rap, he peered in to the door. He says that he saw at once that Mrs. Standring was dead, and thought, from the kneeling position of Mr. Standring, that he was praying. Mr. McReet stepped to his side and laid his hand upon his shoulder. He was horrified to find the touch cold and his neighbor dead. He at once ran to the neighbors and gave the alarm.

Mr. and Mrs. Standring were last seen alive at the residence of Mr. and Mrs. Ellis, neighbors, on Sunday afternoon at about five o'clock. They had been to church during the afternoon and had stopped at Ellis' on their way home to pay a short visit. James Kemp the elder of the church was also present, and before leaving for home he paid the elder five dollars as his tithings to the church. He took the money from his pocket-book, and those around him at the time say they saw a large number of bills, thus proving that the assassin took that much money at least. At the time that Standring and wife left to go home, Standring remarked that they would call again on Tuesday on their way to Denver, in which city they expected to make their future home.

Mr. and Mrs. Standring belonged to the anti-polygamous church of Latter Day Saints. There are a large number of such believers in the Standring neighborhood, and they had built a church and were prosperous. Standring was an officer in the church, and he and his wife were firm believers in this faith. They were highly respected by the congregation, and consequently there was much regret and indignation among the followers of the church when the news of the murder reached them. Yesterday they held services over the remains, and the singing and praying and hallelujahs were kept up so long that it was next to impossible for the relatives to get possession of the remains in time to bring them to Denver on the train.

While the verdict of the Coroner's jury is kept secret, yet it is known to be a fact that those men came to the conclusion that a certain individual, whose name is locked up in the jury room, committed the deed, and they have evidence in their possession which will convict. The person suspected was seen in the neighborhood at the time of the murder, but has been missing since that time. It was learned that he came to Denver, but he disappeared from the city. His apprehension is expected soon.

Immigration to Canada has materially fallen off during the first ten months of 1884, when the arrivals were 138,386, as compared with 163,485 for the corresponding period in 1883. Of this year's arrivals 80,510 settled in Canada and 57,876 passed through to the States.

Chief Brooks of the Secret Service thinks there are to-day in the hands of counterfeiters nearly 300,000 new spurious \$10 and \$20 notes produced within the year. The percentage of circulation of counterfeit money in 1884, however, has been the smallest since the "coney" industry began to flourish.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Correspondence.

VIOLA, Linn Co., Iowa,

November 12th, 1884.

Bro. Joseph Smith: The second day after the Reunion found us at Rhodes, to attend the White-Scull debate. It was carried out as per notice in *Herald*, and we think was productive of good. Our associate, I. N. White, acquitted himself well, maintaining the cause in his hands with ease and pleasure. His late research of the work of the Bible Revision Committee enabled him to give many new and interesting features relative to the written word and the great necessity to the perpetuity of revelation. On the mode and design of baptism he cited so many authors, and all of them pedo-baptist, that opponent, audience and all, were surprised. These, added to the Bible evidence, made overwhelming testimony. Rev. Scull only cited Dr. Sumner, he being on Rev. Scull's side. The contrast between the lines of argument was of vast width.

The case was very similar with the second question. From this and the consequent results, we had the privilege of listening to such exhortations each evening as is common in protracted meetings. At one juncture Rev. Scull expressed hopes to yet convert the Saints, but lost it all ere the next session closed. He admitted much of ground directly opposite to the negative of the question, possibly thinking that the easier way out; but rather than admit that the utterings of Enoch were reduced to writing, as per *Jude, he, Jude*, was declared void of inspiration; quoting from a work forged by the Jews, and purporting to be Enoch's prophecies. Rev. Scull was more gentlemanly than several who have been met in discussion.

The Sunday following we presented the word at Cambridge, where Bro. Chandler rents a hall, that his community may be warned. Bro. McDowell spoke once for us. The sojourn with Bro. Chandler was pleasant.

On 31st of October, in company with Bro. A. White, I landed at this immortalized spot of earth (not exactly in the sense the city of Enoch was immortalized) to look after the interests of the work. We readily found that it was expedient to desist from public work till the election was over. We visited, and read the Braden-Kelley Debate, and found it all we hoped for, and based our conclusions on a careful reading rather than the eulogies of the brethren.

Our return here was different from former ones, for "the stony ground" that seed sometimes falls on was "apparent;" some of the hands that greeted us with warmth once, were—well, you know how! Those who at one juncture talked of building a church for the use of the Latter Day Saints had grown "faint." All of this failed to "surprise us." We thought of Christ at a time when treated similarly and who said to his own, "Will ye go also?" We were willing to believe that the servant was not greater than his Lord. Those of the faith here were "firm and hopeful" for the future, notwithstanding the strong persecution they have been subjected to. Others also have a love for the work, and we still think that more sheep will be found. Held four services

the 7th, 8th and 9th, and the master of the vineyard forgot us not.

We are informed (seemingly authentic) that in the vicinity of Springville there had been a mob organized, and some of the timber old "experienced" vigilantes, with the Rev. Pye as main-spring. This, with continued threats since our first visit, alarmed some of our friends in our behalf. We have been in more genial climes, but stood our ground and were permitted to occupy in peace, for which we feel devoutly thankful.

On the 10th made a pleasant visit at Springville with the "Jordan friends," whose kindness in a time of need, coming eight miles for us at our call by telephone, when ill in body last winter, with other kind acts, will "never fade in memory." Sold them a Braden-Kelley debate, and presented the good seed of the kingdom in a social way. Mr. and Mrs. Bingham of that place have also stood by and defended us, despite the strong opposition they were met with. We have been reassured of late that the lone sheep of the Master's fold are cared for. At Viola we are kindly cared for by Mr. and Sr. Hart, Mr. and Sr. Newlin and friends. We purpose visiting at Sr. George's, who is old in the work and years, and lives near Monticello; doing what may open to us. Return here for 21st, 22d and 23d, (as we can not have house for consecutive services), hoping Bro. Banta will meet us here, as we have written him. Bro. White will then return home, Bro. Banta and self going to Randalia, Fayette county, Oelwin, Bremer county, and as openings may occur. We enjoy assisting in the pruning of the vineyard though we can not accomplish all, apparently, that we sometimes anticipate or hope.

Your brother in Christ,

R. ETZENHOUSER.

GAINES, Orleans Co., N. Y.,

November 6th, 1884.

Bro. Joseph Smith:—I am still at this place, where last I wrote you. I baptized another of Bro. Minthorns family last Sabbath, his youngest son, a young man in his nineteenth year. Think to go on my way to Greenwood, Steuben county soon. Cold weather seems to be getting along here now. It blowed hard yesterday with snow.

Yours in bonds,

C. G. LANPHEAR.

GOOD INTENT, Atchison Co., Kan.,

November, 1884.

Dear Bro. Joseph:—Our conference is over, and we had a splendid good time. Bro. Kinneman and two sons and one daughter, and a Sr. Lewis from Stewartville, Mo., were with us. The singing was grand; Sr. Lewis playing the organ. Bro. James B. Jarvis, from Scranton, was with us, and preached on Saturday evening in his able manner; telling of the love of God, and showing us the plan whereby we can obtain his love. Bro. Kinneman preached for us on Sunday morning and evening, with such eloquence and alacrity, that the attention of the audience was quite under his control; for their eyes were placed on him with all attention, to hear every word that dropped from his lips, which came with such ease and plainness, that every one could understand. The afternoon meeting for prayer and testimony was led by brethren Parker and Williams. The power of the Spirit of the Master was with us. Before the close a lady stood

up and stated she wanted to be baptized. After this meeting some that attended our meetings said the preaching was splendid, and the singing lovely. So the work goes on in this part of the Lord's vineyard. Bro. Kinneman has partly promised to pay us another visit. There are many out north and west who have never heard the gospel as yet; so here is plenty of work for a good live elder to help us do.

I remain your brother in the gospel of Jesus Christ,
DANIEL MUNNS.

BLUE RAPIDS, Kansas,
October 31st, 1884.

Beloved Saints, Lovers of the Truth:—I am deeply interested in the promotion of this glorious work, and being now in my ninety-first year, I am no longer able to travel, as formerly, to lift my voice to men. The next best thing I can do is to strive to prompt others to duty. A greater responsibility never rested on men, in any age of the world, than now rests upon Latter Day Saints. And, first, the present salvation of the church depends upon its diligence in keeping the commandments of God, collectively and individually. In accordance with our diligence, as sure as the Lord lives, so will we be blessed.

Having said so much by way of introduction, I will call your attention to the 100th section and second paragraph Doctrine and Covenants. "But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord, their God shall give unto them. Behold, they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet; and the earth is given unto the Saints, to possess it forever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under the foot of men." All members of this church that lived in the time of the first settling of the Saints in Nauvoo till the walls of the Temple were raised, know to a certainty that a people could not be more blessed of the Lord, both spiritually and temporally than were the Saints in that time. Suffice it to say their prosperity surprised the world. And why did they not continue to prosper? Because they were not careful to keep the commandments of God. We have their example before us and why not profit by it? Oh that we may never forget for a moment wherein our strength lieth! The text reads: "And by hearkening to observe all the words which I, the Lord, their God shall speak unto them." A part of a meal of food will not strengthen us so much as a whole meal will. The Lord says, "You shall live by every word that proceedeth out of the mouth of God." He that is perfect in wisdom knew exactly what was necessary to purify and prepare his Saints to abide his presence. There are no non-essentials in the commands of God. Jesus says, "Be ye perfect even as your Father who is in heaven is perfect."—Matt. 5th chapter and

closing verse. If any thing short of that state of perfection would have secured our salvation, Jesus would certainly have informed us; and as all Saints have an ardent desire for the promotion of this glorious work we wish them to remember that it is God's work, and although he makes use of men to do it, they can do nothing of themselves. Says the prophet, "Surely shall one say In the Lord have I righteousness and strength." Paul says, "I can do all things through Christ which strengtheneth me;" and Jesus says, "Without me you can do nothing;" again, "Abide in me and I in you; As the branch can not bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me."—John 15: 4.

Beloved brethren, our spiritual life, strength, and usefulness depend on our diligence in keeping the commandments of God. The Psalmist says "thy commandments are exceeding broad, extending to every thought," but Jesus sums up the whole duty of the Saints, which they owe to God, or man, in a few words in the 15th chapter of John, and 12th, 13th, and 14th verses: "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

Yours in Christ,
JOHN LANDERS.

WEST FORK, Crawford Co., Ind.,
November 12th, 1884.

Dear Herald:—Since writing to you I have been laboring in the ministry, as my circumstances would permit, on Saturday night, Sunday and Sunday nights, in Crawford and Perry counties; and as I would like for the people of this district to know how the work is prospering thought I would tell them through the columns of the *Herald*. In September there was a rumor came down into our township from Sterling township, that there had been some Mormon Elders preaching polygamy; as an old lady said, when Bro. Blair first visited southern Indiana: "Just from Ute, just from Ute;" so we went to see whether they were really Salt Lakers or not. We got there very late in the evening and sure enough they were just from Utah, but had left six days before we got there; had preached four or five discourses. They had been praising up the glories of Utah, and saying that all of the writing was lies against them, and no man was compelled to take more than one wife if the first wife objected; so all of the force about this celestial law hinges on the first wife; if she is willing, all is lovely; but if not, God is made to submit to her. What an idea! but Elder Greenwood taught it in Crawford county, Indiana; he was one of the missionaries from Salt Lake Zion. We got the use of the school-house and posted our meetings, and spoke three times, tried to show the difference between us and them. We felt our weakness but God was with us. On Sunday night we felt that it was good to be a Saint, if we were misjudged and persecuted, (through those that claimed the name, but had disgraced the profession). They voted for me to come back; so on October 1st, we went back and talked to the people three times more; and the trustee sent word, No more preaching by the Mormons in that school-house.

The Josephites do not receive any persecution; oh no! But through the kindness of a United Brethren's class leader we got their church house, and spoke three times in it, and have an appointment for the first Sunday in next month. Some expressed themselves in favor of our claims. There are quite a number of the Christian order there.

On the third of September we went to hear one of the Christian order preach at our little town, Maryetta. He gave our faith an airing, so we told him we expected to be there the second Sunday in October, and invited him to be there. We went, but he didn't come. The house was full. We tried to show the primitive order of Christ's Church. We had very good liberty and the people are investigating. So you see brethren and Elders in the district, how the work is here in this part. We desire some one to come and labor here. Will some one come to the rescue? O come! for God is working with the people.

Yours,
V. D. BAGGERLY.

UPPER NEWPORT,
November 3d, 1884.

Dear Herald:—The Newport Branch has been blest. We met in conference on the 6th of September, and felt refreshed by hearing the truth set forth by Bro. Sheehy. He spent some time, and had some good meetings, but, it being a hurrying time with the farmers, the meetings were not very well attended; but he left a good many friends outside of the Saints, that would like for him, or some other Elder, to come again. We feel weak, but when opposition comes it makes me feel stronger, for then I know from what source my strength comes. We often feel blest when meeting with the Saints. Our motto is to sow the seed whenever we can, praying the God of heaven will water it, that it may spring up in some heart, and bring forth fruit to the glory of God.

Since Bro. Sheehy left, the people, especially the Baptist friends, have been working hard, in their way, by publishing ridicule through the *Christian Messenger*. My prayer is that they may see the error of their ways, and accept the truth as it is in Christ Jesus. We know that this doctrine is of God, because we have done the will of the Father. Jesus is the same yesterday, to-day, and forever. He speaks to his people as he did in days of old. I can say it is good to be a Saint in latter days.

Your sister in Christ,
MRS. J. C. BURGESS.

PERSIA, Iowa,
November 12th, 1884.

Dear Herald:—In order to obviate the necessity of writing to so many individuals, with your permission, I will say to those who are and have been expecting me to visit them at various points in my field of labor, that I am doing the very best I can to meet their expectations, I am laboring constantly and faithfully; striving to do my whole duty to God and man. I am having good audiences and great liberty of the Spirit in speaking; am to speak to-night at Portsmouth, and move on from point to point, as shall appear to be for the best interests of the cause.

To the dear Saints of the String Prairie District, I can only say, Have patience; I am coming as soon as practicable. I have greatly enjoyed the society of the Saints and old time

friends since I came to this section, and am vain enough to believe that my labors here will not be in vain.

O my brethren of the ministry, how can we afford to be idle and slothful in such a glorious enterprise? What a grand and noble work is ours! as for myself, I love the work and dearly love to present and defend it, under any and all circumstances; and it is not without a feeling of dread and regret, that I look forward to the time, in the near future, when I shall have to throw down the weapons of warfare and engage in other pursuits; but whatever comes, knowing this to be the work of God, I shall ever pray that he will bless and strengthen every instrumentality employed for its progress and final triumph. It will suffice to say, without waste of time and space in giving details, that I am doing the best I can to meet the expectations of the church and the requirements of God. Kind regards to all the Saints. Do not forget your weak brother, in bonds,
B. V. SPRINGER.

EAST TAWAS, Michigan,
November 12th, 1884.

Dear Herald:—Soon after writing to you in July, I went to Canada, to labor for a while, and upon arriving in Grey county, and laboring some among the Saints there, I went into the township of Proton, where Brn. C. Scott and J. A. McIntosh formerly had been, and left an impression upon the people not yet forgotten. I delivered twenty-two discourses there, and baptized two; and I think there is a number of others there near the kingdom. From there I went to a place called Riverview, preached a few times and organized a branch to be known as the Riverview Branch. From there I went to Alliston to attend the London District Conference. Was pleased to meet with Elders Lake, Luff, and McIntosh; also with others of the Saints, with whom we spent an enjoyable time during conference. I felt glad in listening to the reports of the ministry, and the testimony of the Saints there. The work is taking a new impetus in Canada, and the present outlook bids fair for the prosperity of the work there. After conference I went back to Proton and Egremont, where Bro. Joseph Luff soon joined me. I was very sorry to part with him, as I enjoyed his company, and was much pleased with the able and forceable manner in which he presented the gospel of Christ; but as the time was at hand for the convening of the Northern Michigan District Conference, and as I was desirous of attending that, I left loved ones behind, and took train for Vassar, where I found a number of the brethren assembled in the capacity of a prayer and testimony meeting. Here we found Brn. W. H. Kelley, M. H. Forscutt, G. E. Deuel, J. J. Cornish, and a number of other Elders and friends with whom we were pleased to meet. I enjoyed this conference well, and was pleased with the unity and harmony that prevailed throughout the entire session. After this conference I came here to East Tawas, and found the Saints all well and alive to the work. Since coming here I have baptized twelve, and others are "almost persuaded." Bro. E. Delong is here with me now; we intend to remain in this place until the first of next week; we will then cross the bay, down into Sanilac and Huron counties, where I expect to remain until about the 1st of January; and then I expect to go to Canada again. I am desirous of doing all the good I can

to help build up the cause of Christ, and I ask the prayers of the Saints that I may always stand in the discharge of my duty.

Yours in bonds,
W. J. SMITH.

Summary of News.

GENERAL NEWS.

Nov. 14.—According to a dispatch from Shanghai, the French forces have occupied Tamsui.

Austria, it is said, is about to establish a penal colony on the African coast.

Christian Christianson of California, died of cholera in Paris yesterday—the first American victim.

Two hundred tons of torpedoes have been sent from England to protect the British coaling stations in China.

Peace once more reigns in the United States of Columbia, and work on the Panama Canal is progressing actively.

Fewer new cases of cholera were reported to-day. There are now four hundred cholera patients in the hospitals at Paris. Yesterday twenty-nine deaths occurred in that city and forty-six in the hospitals. In the twelve hours ending at noon to-day ten deaths occurred in the city and eleven in the hospitals. Three deaths from cholera occurred at Nantes to-day. One death from cholera occurred at Toulon to-day. The proposed fete for the benefit of sufferers by cholera has been postponed. Since midnight up to 6 p. m. there have been seventeen deaths by cholera in Paris, and thirty-one in hospitals. There were three deaths from the same disease to-day at Oran. Several cases of cholera have occurred at Barcelona, Spain, two of which proved fatal. Nine cases, two fatal, have occurred in the Province of Valencia.

The following was received from Gordon: Have provisions for five months. Shall send Stewart with the French and English Consuls to the relief of Dongola after destroying Berber.

At a Cabinet Council in Spain, November 12, the Minister of Foreign Affairs announced the conclusion of a treaty of commerce between America and the Spanish West Indies. He stated that a few unimportant questions pertaining to sugar and cereals were still open, but they were not likely to interfere with final adoption of the treaty.

Judge Brewer, of the United States Circuit Court, at Omaha, has rendered a decision denying the right of the Brighton Ranch Company to fence in about 52,000 acres of Government land and sustaining the Government's right to remove the fences at its pleasure.

Secretary McCulloch has prepared a circular in relation to the importation of old rags from infected ports which modifies existing orders on that subject so as to continue the embargo until further notice and to declare all French and Mediterranean ports to be infected.

Arthur B. January, Deputy State Treasurer of California, was arrested, charged with the embezzlement of public funds. He confesses the theft of \$9,500 which he gambled away.

Nov. 15.—Drunkenness is greatly on the increase in England, especially among women.

J. Stader & Son, a prominent mercantile firm at Canton, Miss., have failed with liabilities exceeding \$75,000.

According to a Shanghai dispatch to the London Times the Annamite auxiliaries of the French army have beheaded 500 Chinese prisoners at Kep.

The total deaths from cholera in Paris during the eight days of the epidemic have been 460. The highest number of deaths in any one day occurred the 5th, when ninety-eight persons succumbed to the plague.

Gen. Walseley is in receipt of letters from Gen. Gordon, dated Khartoum, Nov. 4, in which the hemmed-up commander states that the steamer bearing Cols. Stewart and Power and the French Consul Herbine, together with some Greeks, left Khartoum September 10.

There is a speck of war in Oregon. Forty armed men are guarding the court-house at Harrington, Lincoln County, and refuse to permit the removal of the records until the alleged election frauds are investigated.

The count in New York has resulted in favor of the Democrats, which elects Cleveland and Hendricks, Democratic candidates, for president and vice-president.

Nov. 16.—There was a serious riot to-day at the mining village of Coal Island in the suburbs of Dungannon, County Tyrone, Ireland. The colliers in this place have been for a long time, according to the police, a lawless set, and, although they are far from being good Catholics, they are bitter haters of the Protestants. To-day the miners attacked the Protestant church and drove the worshippers out, assaulted with clubs and stones every Protestant they could find, and held possession of the village for two hours. The local constables absented themselves, and the rioters had things their own way until the arrival of a police force from Dungannon, when they dispersed. No arrests have been made.

Friendly tribes defeated Hadendowas and captured 3,000 camels and a convoy with provisions and corn for Osman Digma.

During Saturday there were twenty-two deaths from cholera in the city of Paris and fifty in the hospitals. Between midnight and six o'clock this evening there were four deaths in the city and seventeen in the hospitals. There were two deaths from cholera at Nantes today. Four cases of cholera have appeared aboard a man-of-war at Toulon. Admiral Duperre, an officer, who was stricken, has died. Ten cases of cholera are now under treatment in the Province of Valencia, Spain. The quarantine against persons crossing the French frontier has been reduced to a week.

Nov. 17.—A committee of the French Chamber of Deputies has reported in favor of the abolition of life Senatorships.

China has arranged for English and American vessels to run the French blockade of Formosa. The Chinese army now includes thirteen German officers, and forty-two more are expected.

Nov. 18.—Advices from Dongola state that the rebels returned in great force to Anderman, twenty days ago. This place is only a short distance from Khartoum, on the west bank of the White Nile. Gordon set two steamers to shell them out, but the attempt was unsuccessful. The rebels returned the fire of the steamers vigorously with Kruppp cannon, and with such execution that the paddle of one of the steamers was soon disabled. Thereupon both returned to Khartoum.

The Conservatives of both Houses of Parliament held a meeting at noon to-day at the Carleton Club to consider the compromise

offered by the Government last night with reference to the Franchise Bill. After some discussion the Conservatives decided to accept the proposals of the Government. They will agree to pass the Franchise Bill provided the Government will immediately produce a Redistribution bill which is satisfactory to both parties.

There were thirty-six deaths from cholera in Paris yesterday. All but eleven occurred in the hospitals. In the twelve hours ending at noon to-day there were twenty deaths—fifteen in the hospitals and five outside. The steamer *Matee Bruzzo*, which left Montevideo with cases of cholera on board, has arrived at Rio Janeiro. The authorities refuse to admit the steamer. Since leaving Montevideo ten persons have died from cholera. The Brazilian Government will supply provisions and everything required by the steamer to continue her voyage to some other point.

The subject for discussion at the Congo Conference to-day was freedom of trade and the navigation of the Congo River. The Emperor William has invited the delegates to the conference to dine at the palace Saturday.

A nine-ton lump of coal, claimed as the largest ever mined, will represent the coal interests of Birmingham, Ala., at the New Orleans Exhibition.

Nov. 20.—Spain has taken possession of the territory in West Africa bordering on the Oro River.

Eight mild cases of small-pox have occurred among the British troops in the Soudan.

The treaty of commercial reciprocity between the United States and Spain for Cuba and Porto Rico, just concluded, is the most complete reciprocity treaty ever negotiated by our Government, embracing not only the exchange of products, but also special shipping privileges for the vessels of the two nations, abolishing all tonnage and consular fees, on vessels and cargoes, and making all other fees the same as for the National vessels, engaged in the coasting trade. It also contains special privileges for commercial travelers; reforms the Cuban customs regulations concerning fines and the responsibility of vessels for errors when fraud has not been proved; and it contains, besides, a stipulation against the imposition of new export taxes. A clause, not in any of our treaties, admits from Cuba and Porto Rico free of duty, sugar not above No. 16 Dutch standard; molasses, coffee, dye and other goods; cacao, fruits, vegetables, and some other products: tobacco, leaf, manufactured at a reduction of 50 per cent of the present tariff rates, but the tobacco is to pay internal revenue taxes. These concessions on the part of the United States are in exchange for United States products to be admitted in Cuba and Porto Rico free of duty, of which the following is a partial list: All kinds of meat, lard, butter, cheese, fish, grains, rice, milk, flours, (wheat flour excepted), vegetables, fruits (fresh, dried, and canned), wood, lumber, window and door framing, etc.; all kinds of cooperage, boxes, sacks for packing all articles, and furniture of ordinary woods; all kinds of articles in cast-iron, heavy articles in wrought-iron and steel; all kinds of tools and instruments; all kinds of machines for agriculture, the arts, industries, including locomotives for railway stock; shipbuilding materials, and almost all products in the raw and bulk, as cotton, wood, stone, earths, minerals, and

materials for construction; cattle, sheep, hogs, etc., (alive); fertilizers, coal, ice, ale, beer, mineral waters, printed books (bound and unbound), on the free lists. This is followed by a list of manufactures of the United States, at reduced rates, embracing almost all kinds of articles produced in our country. Cotton fabrics are specially favored, also glass, pottery ware, leather, harness, saddlery, fine articles of iron, steel, copper, brass, and tin-plated ware, tobacco (leaf) for chewing, gutta percha and rubber goods, fine furniture, carriages, wagons, willowware, brooms, etc., coal, oil, salt, crackers, candies, and soap. There is a long list of other things in paragraphs of the schedule of United States articles to the number of nearly 200, covering several hundred goods.

There were forty-one deaths from cholera yesterday. All but sixteen occurred in the hospitals. Up to noon to-day forty fresh cases have been admitted into the hospitals, and there had been four deaths.

A fatal disease, supposed to arise from drinking poisonous water, has broken out in the extreme western portion of Virginia. A number of deaths have already occurred.

Nov. 20.—The German Reichstag opened with the usual formalities, including the imperial speech. The Emperor, among other things, called attention to the necessity of creating new sources of revenue, congratulated the Empire on the continued accord between France and Germany, indorsed the Congo Conference, and expressed his pleasure at the prospect of an undisturbed peace with Russia, Austria, and the other Powers.

Gen. Briere de l'Isle, commander of the French forces in Tonquin, telegraphs *Le Paris* that the Chinese made a vigorous attack on the French gunboats *Eclair* and *Trombe* as they were proceeding along the River Claire after revictualing the garrison at Tu-yen-Quan. One sailor was killed and eight wounded. Gen. de l'Isle reports that 8,000 Chinese are coming down the Red River, but that he is ready to meet them.

Rear-Admiral Livonius, formerly Director of the German Admiralty, who is Prince Bismarck's chief adviser in colonial matters, is preparing a book advocating German colonization on an extensive scale in Africa. He is heartily in favor of the English policy in colonizing schemes, which he says consists of first conciliating the natives and then annexing their territory.

There was a sharp frost again last night in France. It is believed that it will have beneficial effect in repressing the cholera. There were thirty deaths from cholera in Paris yesterday. All but five occurred in the hospitals. Up to noon to-day there were eight deaths, five in the hospitals and three outside. Three fresh cases of sickness and two deaths have occurred at Tolulo, which are believed to be due to the cholera. At Beniopa there have been three fresh cases and two deaths. Complete official returns of the cholera in the Province of Naples show that there were 14,037 cases and 7,576 deaths, of which number 12,402 cases and 6,629 deaths were in the city of Naples.

Judge Utt, in the Circuit Court at Dubuque, Ia., rendered a decision yesterday sustaining the defendants' demurrers to a petition by the Citizens' League for an injunction to restrain certain saloonkeepers from selling liquor, on the ground that such sale was a nuisance and opposed to the State law. In his decision Judge Utt holds that

under the Prohibitory law there must be a conviction before an injunction can issue, and that to grant the petition would be to deprive the defendants of the right of trial by jury.

At today's session of the National Cattlemen's Convention at St. Louis, Mo., a committee was appointed to confer with a similar committee appointed by the Chicago Live-Stock Convention. A constitution and by-laws of the proposed association were adopted, and the body will hereafter be known as the National Live-Stock Association of America, its general object being to promote the interests of the live-stock industry. After a long debate a resolution was adopted praying Congress to open a National trail from the Red River northward to the boundary line between the United States and British America. It was also decided to ask Congress for an appropriation to aid in the suppression of pleuro-pneumonia.

Information from Perseyville, McDowell Co., W. V., near the Virginia border, gives a frightful account of the ravages of the so-called "cholera" in the extreme southwestern counties of Virginia and adjoining territory of Kentucky. Making every allowance for exaggeration, the loss of life has been appalling, while the condition of the survivors is terrible in the extreme. No rain has fallen in the Cumberland Mountains, in which the infected district is situated, for four months; the drouth entailing not only an almost total failure of crops, but cutting off the supply of water over a wide area. Difficulty was experienced in obtaining water for stock in localities as early as the middle of August, but no actual suffering among the inhabitants occurred until toward the end of September, when the ordinary sources of supply having for the most part failed, the mountaineers were compelled in order to sustain life to obtain water for household purposes from mineral springs in the mountains or from stagnant pools in the beds of the streams. A persistent use of this water soon developed a peculiar disease as deadly as Asiatic cholera in its nature, which has ever since raged with terrible fatality over half a dozen counties in the two States, the loss of life thus far being variously estimated at from 400 to 800.

Among children and adults well up in years the mortality has been greatest, but no class has been exempt. In a number of instances, especially along the forks of Mileans Creek, a tributary of the Big Sandy, and in the Valley of Powell's River, emptying into the Tennessee, entire families have perished, while in numerous other cases but one or two members of a household survive. Few recover from the disorder, from 60 to 80 per cent of those attacked dying, which may be accounted for by the fact that pure water is still unobtainable and proper food and medical attendance can not be had. The drying up of the streams has necessitated the stoppage of the numerous small gristmills along the mountain valleys and the population for the most part appears to be in the most abject want and misery. The locality is almost inaccessible to the outside world, there being no railroad within 100 miles, and the obtaining of reliable news is very difficult; but even should the matter be greatly magnified the calamity is still one of most serious nature and calls for prompt action by the authorities or the public.

Heavy rains in the eastern provinces of Spain have caused serious floods.

FIRES—STORMS—ACCIDENTS.

Nov. 14.—King & Upton's glue-works at Peabody, Mass., were destroyed by fire, involving a loss of \$90,000. One hundred and twenty-five men are thrown out of employment. Doxey's Opera-House at Anderson, Ind., owned by the Hon. C. T. Doxey went up in smoke, causing a loss of \$80,000. Loss by fire at Anderson, Ind., \$80,000. Mount Clemens, Mich., \$15,000. Near Elkhart, Ind., \$3,000. Maryville, Mo., \$3,000.

A collision of railway-trains occurred to-day near a depot in Hanau, Germany. Fifteen persons were killed and a large number wounded.

A frightful railroad accident occurred early yesterday morning at Hempstead, Tex., on the Houston & Texas Central Railway. The north-bound express crashed through a bridge and into Clear Creek, drowning twelve of the passengers and wounding forty. Many of the dead were mangled beyond recognition.

Clitheroe, in Lancashire and about twenty-five miles from Manchester, England, experienced a severe shock of earthquake last night. Houses were thrown down and great consternation prevailed among the terror-stricken inhabitants.

Nov. 15th.—Damage by fire to the Northern Wisconsin Hospital, \$15,000. Loss by fire at Canroy, Ind., flouring mill, \$5,000. Petersburg, Va., \$15,000. Wilmington, Del., glass-works, \$20,000.

Nov. 16th.—Loss by fire in Goldsborough, N. C. \$250,000.

Nov. 18th.—The Waukesha (Wis) Woolen Mills were destroyed by fire to-night, involving a loss of \$75,000. Seventy-five employes are thrown out of work. A fire at milbank, Dak., destroyed a hotel and three business blocks, with a resulting loss of \$150,000.

Nov. 19th.—A fire at Patterson, Pa., destroyed eight houses, involving a loss of \$60,000.

There have been very many fires of late at Mobile, Alabama. One half of the total number has been of incendiary origin. So great has become the trouble that insurance companies are enforcing protective clauses and some threaten to withdraw altogether. During last week the police obtained clews and Saturday and today arrested two colored men and Anthony Koppensmith, engineer of Fire Company No. 2. The latter is charged with being a dangerous and suspicious character, and is said to have had relations with men who are believed to be incendiaries. It is stated that one of the negroes has made a confession, upon the strength of which Koppensmith was arrested. Loss by fire at New Hope, Ky., \$53,500. New York City, \$30,000.

Toisnot, N. C., was practically destroyed by fire yesterday morning. Loss, \$25,000. A fire at Potsdam, N. Y., did \$15,000 damage, and a loss of \$20,000 was inflicted in the destruction of the Universalist Church at Norwood, Mass.

Nov. 20.—A fire at Haverhill, Mass., destroyed a hotel and several stores, involving a total loss of about \$25,000. A girl was fatally injured in jumping from the hotel windows, and the inmates generally experienced very narrow escapes.

A Boston ship—the Alert—bound from New York for Shanghai, and carrying 400,000 gallons of kerosene oil, was struck by lightning near Pernambuco, and burned. The officers and crew were saved.

Frequent fires having recently occurred at Alexandria, Egypt, it is feared they are the work of incendiaries. A cotton warehouse burned

yesterday, and 362 bales of cotton were destroyed. At seven o'clock last night, when the Democratic procession was forming for a demonstration at Hickman, Ky., a rocket struck in the furniture factory and set it on fire. All efforts to extinguish the flames were unavailing, and they spread until the whole city from the elevator upward was destroyed.

Extensive forest fires are raging in Mitchell County, beyond the Blue Ridge in North Carolina, in the extreme north-western part of the State. Immense quantities of timber and fencing have been destroyed. A number of houses have been swept away. The fires burn night and day. No rain has fallen for many weeks. Loss by fire at Bloomington, Ill., \$3,000.

FINANCIAL AND CROP REPORTS.

There were two hundred and eleven failures in the United States and twenty-five in Canada during the last seven days, an increase of twenty over the preceding week.

Refusing to reinstate a discharged workman precipitated a strike by the entire force of the Hoyt shoe factory at Haverhill, Mass.

One hundred and ninety-one new National banks were chartered in the United States during the year, adding a net aggregate of about \$15,000,000 to the National banking capital of the country. During the period named eleven National banks have failed.

United States pension payments for November will probably amount to \$13,000,000.

Operations have been resumed at the Elba Iron Works, Pittsburg. The Sharon (Pa.) Mills, employing five hundred men, have closed down, however, owing to a lack of orders.

TRASHY LITERATURE.

THE INJURY IT IS CAUSING AMONG THE YOUTH OF THE COUNTRY.

"It is one of the greatest obstacles in our way in the work of reforming the newsboys," said the matron of the Newsboys' Home, yesterday, in speaking of sensational literature. "I talk to the boys about this class of reading matter, but it has very little effect. A newsboy has more or less of an air of romance hanging about him, and he is naturally of an adventurous disposition. It has the effect of blunting the perception and rendering the boys almost incapable of learning anything. We have great trouble in beating knowledge into the heads of pupils who are in the habit of reading sensations. They are thinking of some imaginary bloodthirsty hero when they should be thinking of matter of fact. Then I find it also has the effect of robbing the reader of a fixity of purpose.

"I have learned lately of two very interesting cases where boys came near being ruined from reading this vile stuff. Whenever a boy runs away from home his parents come here to look for him. Not long ago a gentleman came here in search of his son. He said the boy, who was sixteen years old, had left his home and no trace of him could be found. The lad took all his clothes with him. After hunting the whole city over the parent found the boy had purchased a ticket for Louisville, Ky., where he was followed and brought home. He went there expecting to secure a position with Sells Brothers' circus. He said he had been reading a story about a boy who ran away and joined the same circus. The hero of the tale had become a great acrobat, and

finally eloped with a Louisville belle. The Philadelphia boy thought he could be successful in the same way.

"Another case of a lad who ran away happened recently. The boy had a luxurious home in Trenton. His father had several times punished him for reading dime novels. The boy was in the habit of spending all his time in the stable reading. When the father found out the reason why he spent his time in the stable, he gave his son a sound flogging and compelled the young man to remain in the house. In a few days afterward the boy disappeared and was traced to Philadelphia. He was found selling papers on the street. He had been reading 'Bob, the Philadelphia Bootblack,' which pictured the life of a street urchin a very happy one.

"When I was in Leadville," said William H. Wilson, "I frequently saw some sad results of dime-novel reading. Leadville and the characters located there were favorite subjects for sensational novel-writers. The result was that many a boy belonging to good families in the east was attracted there. I remember one boy named Stigeos, belonging to a prominent Buffalo family, who came to the famous mining camp. He was just about nineteen years old. He had a little money when he arrived, but it did not last long. He became a waiter in a low dive, and finally developed into a faro-bank dealer and a thief, Stigeos landed in jail, charged with theft, and in some way his father heard of him, and came to Leadville. He eventually returned to Buffalo, but has become an outcast. He often said he came to Leadville to meet St. Louis Charley, the hero of the dime-novel.

"In Kansas City," continued Mr. Wilson, "when it was the scene of the exploits of the James boys, Chief of Police Speer arrested a lad who ran away from Chicago for the purpose of joining the James gang. The boy had actually become insane from reading these novels."

"No one sees more dime-novel cranks than I do," said a conductor of a Fifth street car. "The district messenger-boys are about the most inveterate novel-readers you can imagine. I often carry some of these boys a mile farther than they want to go. They settle down in the corner of the car and become so intensely interested in the yellow-back books that they forget even where they are."

"I have other passengers just as bad as the messengers. Every day I see girls who look as though they had lost good sense reading books with the rankest kind of sensational titles. It's funny to watch them. They try to hold the book so that no one can see what the character of it is, but they soon get so interested that they attract the other passengers' attention."

"No one has better reason to abuse these novels than I have," said a clerk in a large retail store situated on Chestnut street. "Every cash-boy in our establishment spends half his time in poring over the adventures of murderous heroes. We are constantly discharging boys for reading this class of books, but still they persist in it. The habit gets as firm a hold on them as drunkenness does on some men. At noon-time, when they are supposed to be at their meals you can find them out in the alley reading. Now we have here ten boys, and they exchange novels. Each boy buys a book every week, so you see their reading costs very little."—*Philadelphia News*.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

A MANUSCRIPT OF 1833,

FOUND AMONG THE PAPERS OF JOSEPH SMITH
THE SEER.—AUTHOR UNKNOWN.

THE GIFTS OF THE SPIRIT.

WISDOM is such a knowledge of revelation as to give a correct understanding of God. James says, 3:17, It is first, pure; second, peaceable; third, gentle, or easy to be entreated; fourth, full of mercy, or good fruits; fifth, without partiality; sixth, without hypocrisy.

First pure. The first grand constituent of wisdom is purity; from which we would understand St. James to say, that those persons possessed of this wisdom, will show by the purity of their lives that they are possessed of this principle. To the pure in heart there are many precious promises. They shall see God. Matt. 5:6. They shall abide in God's tabernacle and dwell in his holy hill; even he "that walketh uprightly and worketh righteousness, and speaketh the truth in his heart." They shall be free from error and falsehood. Psalms 15:1, 2; John 8:32. As many are skeptical, in the present day, that it is the privilege of man to attain to this purity, we will mention two in the Apostolic age, of whom our Savior and the Scriptures bear testimony. The first is Nathaniel, of whom our Savior said, "Behold an Israelite indeed in whom there is no guile." John 1:47. As purity in an accountable being can not spring from ignorance, we must necessarily suppose that Nathaniel was a man of wisdom as well as purity. The second is Stephen; of whom it is said, He was full of faith and the Holy Ghost.—Acts 6:3. "Neither were they able to resist the wisdom and the spirit by which he spake." Acts 6:10. "And to whom, for the testimony he bore to the truth, our Savior revealed himself." Acts 7:56.

The second constituent of wisdom is peace. Those possessed of this wisdom will be peaceable; to whom there are also many promises. Our Savior blesses them and says, "They shall be called the children of God." Matt. 5:9. St. Paul exhorts his Hebrew brethren to follow peace with all men. Heb. 12:4. The fruit of righteousness is sown in peace. James 3:18. Peace is the gift of Christ. "My peace I give unto you." John 14:27. "Mark the perfect man and behold the upright, for the end of that man is peace." Psalms 37:37. "The peace of God shall not depart from his Israel." Isaiah 54:10, 13. Peace, means *connecting into one*. As war divides families and individuals from each other, so peace restores them to a state of unity, giving them one object and one interest. A peacemaker is one, who, being endowed with a generous spirit, labors for the pub-

lic good, and feels his own interest promoted in promoting that of others. As all men are represented to be in a state of hostility to God and each other, the gospel is called the gospel of peace, because it tends to reconcile men to God and to each other. Hence our Lord here terms peacemakers the children of God, for as he is the father of peace, those who promote it are his children. As the purity of the Deity is infinite and beyond our conception, so also is his peace. According to St. James, peace makes up a very large part of the christian character, and may be called the ground work or platform of religion; for he likens it to the earth. He says, "The fruit of righteousness is sown in peace." 3:18. We are well assured that the fruits of righteousness can not be produced in them who indulge in hatred or hostility to God or man. We can have a conception of purity without peace, but we can have no conception of peace without purity; therefore purity is placed first, as that brings peace, the peace of God. It is also one grand characteristic of the Millennium. The prophet says, There shall be nothing to hurt or destroy in all God's holy mountain. Everything will be in a state of unity or peace, seeking one common end, enjoying one universal blessing.

Three. Wisdom is gentle, or easy to be entreated. In other words, meekness or humility, which consists in a right view of our frailty and inability, and our entire dependence on God for every good. "The meek shall inherit the earth." Matt. 5:5. When pride cometh, then cometh shame; but with the lowly is wisdom. Prov. 11:2. "Who is a wise man and endued with knowledge among you; let him show out of a good conversation his works with meekness of wisdom." James 3:13. "To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." Titus 3:2. The humble are blessed; they shall delight themselves in the abundance of peace. In their meekness they will resemble Christ, and be of a spirit that in the sight of God is of great price. They will show forth their works in the meekness of wisdom; they will neither give provocation to others nor receive irritation by the provocation of others; meekness will prevent the first; quietness will guard against the last.

Full of mercy and good fruits, or charity, is the fourth characteristic of the wisdom of the Spirit. Those possessed of it will be ready to pass over a transgression and to grant forgiveness to those who offend them. They will also perform every possible act of kindness, each temper and disposition producing fruits suited to and descriptive of its nature. "Blessed are the merciful for they shall obtain mercy." Matt. 5:7. "Let your light so shine before men that they may see your good works and glorify your father which is in heaven." Matt. 5:16. Let the light of the Spirit which is within you be shown to the world by your good works. We see by this that the heavenly light or wisdom of the Spirit in those that possess it, will be manifest to the world by their good actions; so that a bad man claiming to

have the wisdom of the Spirit, his own actions will confound him. Mercy is one of the attributes of God. Psalms 100:5. "The Lord is good to all and his tender mercies are over all his works." Psalms 145:9. "He that trusteth in the Lord, mercy shall compass him about." Psalms 32:10. "He that despiseth his neighbor sinneth; but he that hath mercy on the poor, happy is he." Prov. 14:21. "He that is slow to wrath is of great understanding but he that is hasty of spirit; exalteth folly." Prov. 14:29. "He that oppreseth the poor reproacheth his Maker, but he that honoreth him hath mercy on the poor." Prov. 14:31. "This is a faithful saying, and these things I will that thou affirm constantly, that they which believe in God might be careful to maintain good works; these things are good and profitable unto men. Titus 3:8. Charity properly expresses that affectionate attachment we may feel to a person whose wants we have been enabled to relieve. If it be applied to God's benevolence to man, it comes in with all propriety and force. We are dear to God, for we have not been purchased with silver or gold, but with the precious blood of Christ who so loved us as to give his life a ransom for us.

Without partiality. To be partial is to be so much in favor of one side as not to do the other justice. Rendering to every man his own whether he be rich or poor. Do not treat any man in religious matters according to the rank he holds in life, or according to any personal attachment you may have for him. Every man should be dealt with in the church, as he will be dealt with at the judgment seat of Christ. "But if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors." James 2:9. It is not good to have respect of persons in judgment. Prov. 24:23. In the days of Malachi, God made the priests contemptible and base before all the people, because they had not kept his ways, but had been partial in the law. Malachi 2:9. "Henceforth know we no man after the flesh. Yea, though we have known Christ after the flesh, henceforth know we him no more." 2 Cor. 5:16. "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man." Deuteronomy 1:17.

SCULL-WHITE DEBATE.

A SYNOPSIS of the discussion held between Elder I. N. White of the Latter Day Saints, and Rev. J. H. Scull of the Methodists, at Edenville, Iowa, commencing October 16th, and continuing eight nights.

First proposition: "That baptism by immersion, for the remission of sins, was the true mode and object of the same, in the primitive Christian Church." This Elder White affirmed. Elder White in the opening said that he hoped this point would be observed by the honest seeker after truth, What do the scriptures teach, not what do men believe. He took as a basis, Isaiah 24:5-7. He said he expected to prove that baptism was by immersion in water, and the earth was defiled by

reason of a change of that ordinance. Drew special attention to the last of the chapter, showing that this defiling would culminate in a final burning of the inhabitants; the moon would be confounded, and the sun ashamed, until the Lord would come to reign, with his remnant, in Zion and Jerusalem, which would be more clearly shown in the second proposition, as it would introduce a prophetic era. Here he quoted Matt. 3: 5, 6, 16; Mark 1: 5, 9, 10; John 3: 5-23; Acts 8: 38, 39; 22: 16; Col. 2: 12; Rom. 6: 4, 5; 1 Cor. 6: 10, 11; Heb. 10: 22; Titus 3: 5. Then gave his rendering of these several texts. He introduced some fifty authors, all Pedo-baptist scholars and divines, which positively favored his interpretation. And for the benefit of those who may not be so well posted by reason of not having the proper book, I will give some of the authors, and their testimony as produced by Elder White: Lightfoot on Matthew 3: 5, 6, says: "That the baptism of John was the *immersion* of the body, in which manner both the oblations of unclean persons and the baptism of proselytes were performed, seems evident from those things which are related of it; namely, that he baptized in the Jordan, and in Enon, because there was much water; and that Christ, being baptized, *went up out of the water.*" Bishop Taylor on Matt. 3: 16, says: "The custom of the ancient churches was *not sprinkling* but *immersion*, in pursuance of the sense of the word in the commandment, and the example of our blessed savior." McKnight says: "Christ submitted to be baptized, that is, to be *buried* under water, and to be raised out of it again, as an emblem of his future death and resurrection." On John 3: 5, 23, Dr. Wall of the English Church, who explored all the voluminous writers of antiquity in search of evidence of infant baptism, and who wrote the most giant work on infant baptism, a work so able that the assembled clergy, in convocation gave him a vote of thanks for his learned and able defense of this custom says: "This [immersion] is so plain, and clear, by an infinite number of passages, that one can not but *pity* the weak endeavors of such Pedo-baptists as would maintain the negative of it. So we ought to disown and show a dislike of the *profane scoffs* which some people give to the English anti-pedo-baptists, merely for the use of dipping; when it was, in all probability, the way by which our blessed Savior, and for certain, was the most usual and ordinary way, by which the *ancient Christians* did receive their baptism." * * * "The custom of the Christians in the near succeeding times [to the apostles] being more largely and particularly delivered in books, is known to have been generally or ordinarily a *total immersion.*"

Elder White maintained that sprinkling was introduced as baptism, because our early Christians believed baptism to be really necessary to salvation—hence the "council of Carthage," composed of sixty-six bishops, which met A. D. 253, to deliberate on certain queries referred to it, by Bishop Fidus,—one of which was,

"Whether an infant, before it was eight days old, might be baptized if need required." The decision was: "Whereas we have judged that the grace and mercy of God are to be denied to no person that is born," therefore sprinkling was introduced as it was not convenient to immerse infants. Yet Dr. Wall says in his history on infant baptism, introduction, pages 1, 55: "Among all the persons that are recorded as baptized by the apostles, there is no express mention of any infant." He further adds, "But sprinkling for the common use of baptizing was really introduced in France first, and then in other popish countries in times of Popery." And France seems to have been the first country in the world, where baptism by effusion was used ordinarily for persons in health (page 470). It was also shown from Dr. Wall and others, that Novatian was probably the first adult that received sprinkling as baptism and this about A. D. 251. But on his recovery from sickness the Church was opposed to his taking the Eucharist, or receiving priesthood, because he was not immersed. Elder White in his closing speech on the mode said: "I have proven by Christ and his apostles, by John Wesley, Calvin, Luther, Bishop Lightfoot, Taylor, McNight, Dr. Wall, Dr. Adam Clark, Dr. Thomas, Zwingle, Joseph Benson, Barnabas, Clement of Rome, Hermas, Ignatius, Polycarp, Eusebius, Tract No. 153, p. 51, published by the authority of the Methodist General Conference, forty-two *ante-nicene* and *post-nicene* Fathers, including five Apostolic Fathers; and lastly by Rev. J. H. Scull, of notoriety in the M. E. Church at Edenville, Iowa, that baptism by immersion was practiced in the primitive Christian Church. About twelve of these authors are eminent in the Protestant Churches, five being Methodists, one a Bishop in the Catholic Church, and all advocates of pedo-baptism, yet admitting with the strongest of evidence, that immersion *was* the *only* mode of baptism practiced in the *primitive* Christian Church; and that sprinkling and pouring of water for baptism were first introduced in the year A. D. 250-1 in the case of Novatian, and while the churches quarrelled and wrangled over the *innovation* that more than one hundred and fifty of the clergy met under the direction of Lightfoot and voted by a majority of one, to wholly dispense with immersion. The legislation of Ravenna declared immersion to be indifferent. Also the question of the validity of sprinkling was referred to Pope Stephen 3d, by the works of Cressa, and his answer was, "*I pronounce sprinkling valid!*" All of this in face of Jesus the Christ and his Apostles.

While Rev. Scull has proven *nothing* to us, he has quoted but one author, Mr. Summers, and he a friend to the cause he represents. While the thirteen authors I have introduced, are all pedo-baptists,—enemies to the practice of immersion, but out of good sense, and loving to speak the truth of what Christ and his bleeding apostles practiced, frankly and truthfully admitted that the *only* mode for baptism in

the primitive Christian Church was *immersion*, and the scriptures as they were, afford no relief to him until a retranslating upon the points of baptism *in, into, out, out of,* etc. It was amusing to hear him twist those words to suit his creed. It was just like the sermon the puzzled dutchman listened to. Here Elder White made a critical examination of this far fetched interpretation, reading a number of passages where *in* and *into* occurred, and applying Rev. Scull's strained interpretation to them. Also gave the definition of sprinkling, (to scatter), and pour, (to run out), introducing scatter and run out to several of the texts which his opponent had introduced to prove his sprinkling and pouring. Elder White said: "*Baptizo* is found eighty times in the New Testament, in about seventy of these it is used to designate the ordinance of baptism. *Bapto*, is found three times in the New Testament and means to *dip*, but is never applied to baptism. *Lono* is found six times and means to wash, but never applied to the ordinance of baptism. *Niplo* is found seventeen times, and means to wash the extremities as hands, face, feet, &c., but never applies to baptism. *Rantizo* is found four times, but in neither of the cases is it used to designate baptism. *Keo* means to pour, and is found many times in various combinations, yet never refers to baptism. *Katharizo* is found thirty times, and means to purify and cleanse, but never refers to baptism. The preposition "en," is found 2,660 times in the Greek New Testament, and is translated "in" 2,045 times in King James' version." It was easily to be seen that sprinkling and pouring drifted with the debris under the scathing argument. Rev. Scull's arguments were those which are generally produced by the pedo-baptists, only that they were presented in a weak way; they are probably well known to the readers of the *Herald*.

Baptism for the remission of sins was taken up during the last half-hour of second night. Elder White opened the battle by referring to Heb. 10: 9-22, showing an inauguration of a "new and living way," and quoted voluminously from scripture, showing that it was not only a *command*, but it had been put to practice by Christ and his Apostles. Rev. Scull took the position that John's baptism was not a Christian baptism, and was only used as an ordinance under the old Jewish law, and was not to be introduced into the church as the Christian baptism. He quoted Acts 19: 1-5. He said Paul did not recognize it as such. In answering this, Elder White said, it was a saving ordinance as the "Lawyers and Pharisees" in rejecting it, rejected the "counsel of God." Christ had to accept it to "fulfill all righteousness." Through this baptism Christ was to be made manifest to Israel. Elder White took the position that Christ in Mark 16, commanded the gospel to be preached to all the world, "and he that believeth and is baptized shall be saved." * * * And they went everywhere, and preached *the word*, and the Lord confirmed *the word* with signs following. When

Paul learned that these twelve brethren spoken of in Acts 9th, had been baptized, and God had never recognized the fact by giving them the Holy Ghost, or confirming the baptism with signs following, he felt sure that there was a link left out of the chain, for the promise was that he would confirm the word with signs. Hence Paul enquired unto what they were baptized; and on learning that they had never heard whether there be any Holy Ghost, Paul was doubly sure that John had nothing to do with their baptism, as John invariably said, "I baptize you with water, [signifying the element used], but he [Christ] shall baptize you with the Holy Ghost." Paul then baptized them with the same element, and immediately it was recognized by the God of heaven, by giving them the Holy Ghost, so that they spoke in tongues and prophesied. If John did baptize them, God had failed to fulfill his promise, as he had done to others that he had baptized, as in the case of the apostles, (Matt. 19:28), and that of Christ himself. John was sent to baptize none but those that were called the "House of Israel," and there is good historical evidence that these twelve here alluded to, were Gentiles, and John never baptized a Gentile. Hence the evidence is plain, that the baptism was performed by an unauthorized person; one that did not know that there was any Holy Ghost to be given; and God failed to recognize such a baptism, even as he does in this day. This is the reason why the Latter Day Saints rebaptize people. (Rev. Scull had twitted Elder White and his church for assuming so much authority, that they would not even admit a minister into their church without re-baptism). Elder White next averred that baptism was for the same object after Christ's death as before it; and first quoted Luke 24:46, 47: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," and referred to Acts 2:38 as the first fulfillment of this direct command from Christ, commencing the remission of sins by being baptized in the name, and by the authority, of Jesus Christ, for the remission of sins. This was a commencement, or a beginning at Jerusalem, and thus it should be preached "among all nations" in order to be obedient to the commission.

Rev. Scull said he admitted that these Jews were thus baptized, for the remission of sins; but it must be remembered, said he, that the Scriptures said, "There were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven;" and hence, if they were devout men, they did not have many sins to remit. But Elder White referred him to Peter's words, "Ye have taken, and by wicked hands have crucified and slain." * * * "Now when they heard this were pricked in their hearts," &c. * * * "And Peter told them to repent, and be baptized for the remission of sins." Rev. Scull then took the position that because they were the ones that killed Christ, that their sins were of such a nature, that it was necessary for

baptism in order to the remission of them. Elder White wanted to know whether when the Methodist ministers go to jails or penitentiaries to preach to convicts, they baptize for the remission of sins, those who have shed innocent blood, and offer to those more noble another kind of gospel. Then Rev. Scull advocated redemption through faith, then by the blood of Christ, then by hope; for he advanced all three of these as saving ordinances. Elder White wanted to know which of these he was going to stick to, as he first said they were saved by faith alone, and then it was "saved through hope," and after a while it was "saved through the blood of Christ." In answering this, Elder White introduced the following: That when he is away from home and writes to his family, he generally commences his letter: Dear wife and children. Then he said, If my brother will notice this, saved by faith, hope and the blood of Christ, and similar expressions occur in letters written by the apostles to the saints,—thus 1st Cor. 1:1, 2: "Paul * * unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ," &c. And all this saved by grace, hope, faith and the blood of Christ, was to those who had accepted the gospel by having their "hearts sprinkled from an evil conscience, and their bodies washed with pure water." It is the Saints who are "justified through faith," Rom. 5:9. "Saved by grace," Eph. 2:5; "Saved by hope," Rom. 8:24; "saved by his word," James 1:21; but a doer of his word, and not a hearer alone, James 1:22, 23. Saved by "washing of regeneration and renewing of the Holy Ghost," Titus 3:5; saved by baptism, 1st Peter 3:21, 22. Let it be remembered, that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works;" and hence the apostles are often found encouraging and instructing the saints to look forward in hope, as the blood of Christ was shed for them, &c.

The discussion of the first question was lively throughout; and the work well maintained, and the Saints felt thankful to God for so able a defender of God's word as was found in the person of Elder I. N. White. This has been written from notes taken during the discussion, but in most cases I have given the words verbatim.

J. S. ROTH.

[To be Continued].

THE INSPIRED TRANSLATION.

WE herewith cite the reader to revised, corrected, and supplied texts, found in The Holy Scriptures, as given by Joseph Smith the Seer. We have sought to select the most important ones, but it is probable some such have escaped our search. All who carefully and impartially compare these texts with the various versions extant, will readily discover their superiority in respect to morals, doctrine, harmony of facts, perspicuity of statement, and can but

admit that herein a needed and important work has been accomplished. Mr. Mitchell, of the firm of J. B. Lippincott & Co. who printed and bound the first edition, when reading the advanced sheets, also other competent judges, said to the writer that Joseph Smith, by his translation of the Bible, conferred a great benefit upon society in improving its moral sentiments and tendencies. Such we apprehend will be the opinion of all competent critics who examine the work without prejudice, comparing it with the numerous other versions.

This translation, whether viewed as a work done by the inspiration of God, or by human skill and wisdom, reflects great honor upon the Seer, because of its moral excellence, its doctrinal unity, and the manner in which it clears many texts of doubtful meaning and application.

In conclusion, we respectfully suggest that the reader compare the texts cited directly with the various versions at hand, and carefully note the changes.

W. W. BLAIR.

IN RESPECT TO MORALS.

Gen. v. 36-42; ix. 10-13; xix. 8-14, 37, 39; xii. 33; xiv. 4, 8, 17; xxi. 8, 20, 21; xxii. 18, 28; xxiii. 3. Deut. ii. 30; xiv. 21. 1 Sam. xvi. 14, 15, 16, 23; xviii. 10; xix. 9; xxviii. 9-15. 1 Kings iii. 1-9, 12, 14; xi. 4, 6, 33-39; xiii. 18; xiv. 8; xv. 3, 5, 11. 2 Kings viii. 10. 1 Chron. xxi. 15. 2 Chron. xviii. 20, 21, 22. Ps. xxxvi. 1-6, 12; cxxxv. 14. Jer. xviii. 8, 14. Ezek. xiv. 9; xx. 30; xxiii. 17, 22, 28. Matt. v. 21, 31. 1 Cor. iii. 15; vi. 12, 18; vii. 1-12, 26-38; x. 23, 24. Eph. iv. 26. Titus i. 15. John ii. 1, 15, 16; iii. 6, 8, 9, 18. Rom. i. 1-7; iv. 5, vii. 9-25; viii. 8, 13.

IN RESPECT TO DOCTRINE.

Gen. i. 27; iii. 28; iv. 2, 3, 5-13; v. 1-18, 45; vi. 4-14, 28-31, 36-38, 45-71; vii. 1, 12-14, 23-79; viii. 3-15; ix. 4-9, 15-25; xiv. 17-40; xv. 9-12; xvii. 4-11; xviii. 19-23; xix. 3, 7-39; xxii. 1; l. 24-37. Ex. iv. 21, 24-27; vi. 3, 4, 8, 26-29; vii. 1, 2, 3, 4, 13; ix. 12; x. 1, 20, 27; xi. 8, 9, 10; xiv. 4, 8, 17; xxi. 8, 20, 21; xxii. 18, 28; xxxii. 12, 14; xxxiii. 20-23; xxxiv. 1-4, 14. Num. xvi. 10. Deut. ii. 30; x. 1, 2; xxxiv. 6. Josh. xi. 20. 1 Sam. xv. 11, 35; xvi. 14, 15, 16, 23; xviii. 10; xix. 9; xxviii. 9-15. 2 Sam. xxiv. 16, 17. 1 Kings xi. 4, 6, 33-39; xiv. 8; xxiv. 7-10. Ps. xxx. 5, 9, 12; cii. 18; cxxxv. 14; cxxxviii. 8; cxxxix. 16; cxli. 5. Prov. xxii. 12.

The Songs of Solomon are declared by the Seer to be not inspired of God.

Isa. ii. 2, 5, 6, 9-16, 19, 20, 21; iii. 1, 4, 6-12-15, 18, 26, 27; iv. 1-5; v. 5, 7, 8, 9, 11, 21, 30; vi. 9-13; vii. 6, 14, 18, 23; ix. 17. Jer. xviii. 8, 10; xxvi. 3, 13, 19. Ezek. xiv. 9. Joel ii. 13, 14. Amos iii. 6, 7; iv. 3, 5; vii. 3, 6. Jonah iii. 9, 10. Zech. iv. 10, 14; vi. 5, 6; viii. 7, 13. Matt. v. 21, 25, 31-34, 38, 42, 43, 50; vi. 14, 22, 25, 26, 27, 30, 36, 38; vii. 1, 4, 6-16, 31, 33, 36, 37; viii. 12; ix. 10, 18-21, 36; x. 14; xi. 2, 3, 6, 13, 27, 28; xii. 20, 23, 26, 37, 38, 44; xiii. 11, 15, 16, 29, 39, 44, 46, 50, 51, 53; xv. 5; xvi. 3, 26-29; xvii. 11, 13, 14; xviii. 9, 11, 19; xix. 11, 26, 28, 30; xx. 23; xxi. 9, 14, 32, 33, 34, 48, 50-56; xxii. 14; xxiii. 2, 6, 7, 9, 11, 21, 34, 35, 36, 37, 39, 40, 41; xxiv. 1, 2, 4, 11, 12, 18, 23, 27, 28, 31, 32, 33, 35, 37, 39, 42, 45, 56; xxv. 1, 11, 13, 14, 25-31, 34; xxvi. 9, 10, 22, 24, 25, 67; xxvii. 5, 6, 10, 12, 15, 20, 26, 27, 39, 40, 41, 42, 47, 48, 54, 56, 57, 59, 65; xxviii. 2, 4. Mark i. 4, 6, 9, 10, 11, 27; ii. 9, 11, 26, 27; iii. 10, 21, 22-26; iv. 9, 19, 20; vi. 21, 55. vii. 7, 9-13, 23; viii. 37-44; ix. 1, 3, 10, 11, 17, 18, 20, 35, 41, 50; x. 26, 30, 31; xi. 10, 11, 12, 25, 34; xii. 28, 29, 32, 44; xiii. 1-6, 8, 9, 14, 20, 22-61; xiv. 21, 23-26, 30, 31, 32, 36, 37, 38, 47, 57, 82; xv. 4, 25, 26, 30, 31; xvi. 3, 4. Luke xi. 34, 35, 37, 43, 44, 48, 49, 53, 69, 76; ii. 1, 5, 7, 12, 20, 33, 35, 36, 37; iii. 2, 4-10, 13, 19, 20, 30, 45; iv. 2, 5, 6, 9, 15, 23, 26, 32; vi. 20, 27, 29, 30; viii. 1, 12, 13, 21, 23; ix. 24, 25, 26, 31; x. 12, 13, 19, 22, 23; xi. 4, 5, 14, 15, 27, 37, 42,

53; xii. 10-12, 33, 36, 44, 45, 46, 47, 49-59, 67; xiii. 11, 27, 30, 32, 34, 35, 36; xiv. 7, 9, 10, 12, 26, 28, 30, 31, 35, 36, 38; xvi. 16, 17, 18, 20, 21, 22, 23; xviii. 10, 21, 24, 31, 34, 40; xviii. 7, 8, 27; xix. 11, 25; xxi. 9, 24, 25, 32, 34, 36; xxii. 16, 17, 26, 31, 33, 44, 45; xxiii. 3, 31, 32, 35, 51, 52; xxiv. 2, 3, 4, 15, 30, 34, 56. John i. 1, 4, 5, 7, 9, 10, 12, 13, 16, 17, 18, 19, 21, 22, 26, 28, 30, 31, 32, 42; ii. 4, 11; iii. 18, 22, 27, 32, 34, 36; iv. 2, 3, 4, 11, 24, 26, 40; v. 28, 29, 30, 32, 33, 34, 35, 37, 38, 39, 41, 46; vi. 12, 26, 27, 40, 44, 45, 49, 50, 51, 54, 65; vii. 24, 39; viii. 47; ix. 4, 13, 17, 27, 29, 32; x. 7, 8, 12, 13, 14; xi. 1-4, 6-8, 16, 17; 28-30, 47, 56, 57; xii. 7, 14; xiii. 8, 10, 19; xiv. 3, 30, 31; xvi. 10, 23; xix. 17, 29; xx. 1, 17. Acts i. 3; ii. 3, 27; iii. 1, 4, 12, 16, 17, 20; v. 13, 39; ix. 7; xiii. 48; xiv. 14. Rom. i. 1-14, 17-21, 28, 32; ii. 1, 16; iii. 1, 2, 5, 7, 8, 9, 20, 24, 28, 30; iv. 2, 4, 7, 16; v. 3, 13, 16; vi. 5, 7, 14, 17, 19; vii. 1, 2, 5, 6, 9-25; viii. 8-11, 13, 18, 20, 25, 29-31; ix. 3-7, 10, 25, 32; x. 16-19; xiii. 1, 2, 4, 6, 7, 8, 14; i Cor. ii. 11; iii. 2, 15; vi. 12, 18; vii. 1-11, 26-36, 38; viii. 4; x. 11, 23, 24, 27, 33; xi. 10, 19-21, 29; xii. 1, 31; xiv. 2, 4, 13, 14, 19, 27, 34, 35; xv. 10, 24, 26, 27, 31, 37, 40, 46, 52. 2 Cor. iii. 16. Gal. ii. 4; iii. 14, 15, 18-20, 24, 29; iv. 12. Eph. iv. 4, 10, 13, 21, 22, 23, 26, 28. Phil. i. 4, 21, 22, 23, 26, 28, 30; ii. 17; iii. 11, 18, 19; iv. 6; Col. ii. 2, 7, 21, 22. 1 Thess. iv. 15, 17. 2 Thess. i. 1, 9; ii. 2, 3, 7, 8, 9. 1 Tim. i. 1; ii. 4, 12, 15; iii. 8, 15, 16; iv. 2; vi. 15, 16. 2 Tim. iii. 16; iv. 1, 2, 22. Titus i. 15; ii. 11. Heb. i. 6, 7; ii. 16; iii. 3; iv. 2, 3, 5, 12; v. 5-8; vi. 1-10; vii. 3, 19-26; viii. 4; ix. 15-18, 20, 26, 28; xi. 1, 12, 23, 24, 32, 35, 39, 40; xiii. 3, 5. James i. 2, 12, 27; ii. 1, 2, 4, 10, 14, 25; iii. 1. 1 Peter iii. 18, 19, 20; iv. 1-8, 11. 2 Peter i. 1) 20; ii. 1, 3, 19; iii. 1-6, 8-15. 1 John i. 1; ii. 1, 7, 8, 15, 16; iii. 6, 8, 9, 16, 18, 21; iv. 12, 13, 18. Jude i. 11. Rev. i. 1-8, 12, 16, 20; ii. 1, 8, 12, 18, 21, 26, 27; iii. 1, 2, 7, 12, 14; iv. 1, 3-6, 9, 10; v. 1, 2, 6; vi. 1, 6, 14; vii. 2, 4; viii. 2, 12; ix. 1, 14, 16; x. 4; xii. 1-17; xiii. 1; xvi. 7; xix. 2, 5, 10, 12, 13, 15, 16, 18, 21; xx. 1, 6.

IN RESPECT TO IMPROVED READINGS.

Gen. i. 15, 16, 27, 32; ii. 4-11; iii. 1-7, 13, 28; v. 26, 27, 35-45; viii. 1-6, 13-16, 23; ix. 30; xviii. 3-42; xxv. 22; xxvi. 9; xxviii. 22; xxxix. 21-30; xxxviii. 8, 9; xxxix. 22; i. 24-36. Ex. iii. 2, 3; vi. 26-29; ix. 17; xii. 33, 37; xiv. 20; xx. 23; xxxii. 35. Lev. xii. 3-5; xxii. 9. Num. xvi. 10; xxii. 20. 2 Chron. xviii. 20, 21, 22; xx. 2, 6, 7, 11, 17. Job ii. 1. Ps. x. 6-16; x and xi. chapters; xiv. 1-7; xv. 1-4; xvi. 2-6; xvii. 1-15; xviii. 30, 32, 41; xxii. 1-6, 10-13, 21, 31; xxviii. 13, 14; xxxii. 1, 3, 4, 8; xxxiii. 1-4, 9, 12, 19; xxxv. 12; xxxvii. 38; xxxviii. 7, 8, 11; xxxix. 9, 10; xli. 3; xlii. 2-4; xlv. 1-11; xlix. 7, 15; lv. 10, 15; lvi. 1-7; lv. 6, 12, 20, 21; lvi. 3; xc. 13; c. 11, 18; cvi. 4, 7, 45; cx. 4-21; cxv. 1, 9, 10, 11; cxix. 15, 20, 21, 48, 109, 126, 128, 130; cxxiv. 1; cxxv. 1, 4. Prov. xviii. 22. Isa. viii. 4; x. 7, 10, 12, 13, 23; xiii. 3, 4, 5, 15, 22; xiv. 2-5, 16, 19, 21, 32; xvi. 6; xxiii. 10; xxix. xxxiii. 14; xxxiii. 2; xxxiv. 16, 17; xxxv. 8; xxxvi. 5; xxxvii. 32, 36; xxxviii. 15, 16, 17; xlii. 18-25; xlv. 7; xlix. 25; l. 1-8; li. 1, 4, 7, 11, 12, 16, 18-20; lii. 6, 7, 15; liv. 10, 15; lx. 22; lxii. 4, 5; lxiii. 17; lxiv. 5, 6; lxx. 1, 2, 20. Jer. xxvi. 6, 18, 20; xxvii. 7; xxix. 19; xxx. 12-16; xxxiii. 11; xxxiv. 15; xxxv. 14, 15; xlii. 10, 14, 21; xlv. 4. Ezek. xlvi. 35. Dan. v. 28. Hosea. xi. 8. Matt. ii. 1, 5; iii. 2-7, 13, 18, 22, 24, 25, 26, 29, 32, 34, 36, 38, 40, 44, 45, 46; iv. 1, 2, 5, 8, 11, 18, 19; v. 3, 4, 5, 8, 15, 16, 18; xxi. 46; xxiii. 14, 16, 24. Mark viii. 18, 37, 38, 40-44; x. 1. Luke i. 65, 66; v. 10, 23, 24; viii. 23, 27, 33; ix. 24, 25, 29, 33, 34, 39; x. 37; xi. 19, 23; xiii. 17, 23-25, 27. John vi. 17, 19, 25, 26; vii. 3, 4, 9, 10; viii. 1, 2, 3, 9, 10, 11, 43. Eph. iv. 21, 28; i Jno. iv. 3. Rev. xvii. 17; xxii. 9. Acts vi. 9; vii. 40, 44, 58, 59; xii. 7; xv. 24; xvi. 13; xxii. 19, 27, 31; xx. 21; xxi. 25; xxii. 29, 30; xxiii. 5, 15, 27; xxv. 17. Rom. xi. 2, 7, 12, 15, 19, 24, 26; xiv. 11, 15, 22; xv. 5, 24; xvi. 10, 11, 16, 25. 1 Cor. i. 4, 10, 12, 26, 27, 28; ii. 11; iv. 2, 4, 5; v. 3, 4, 12; ix. 24; xvi. 9, 20. 2 Cor. iii. 4; viii. 1, 5, 22, 23; xi. 4, 23, 29; xii. 6; xiii. 12. Gal. i. 10, 24; iv. 12. Eph. ii. 8, 11, 21, 22; iii. 1-3. Col. i. 4; iv. 11. 1 Thess. i. 1, 2, 8; v. 26. 1 Tim. v. 22-25. 2 Tim. ii. 5, 8, 11. Phil. i. 25. Heb. ix. 8, 10, 13; x. 1, 10, 13, 21; xii. 12, 28; 1 Pet. i. 9-11; ii. 7, 8, 12; iii. 1, 2, 3, 5, 15, 16; v. 13, 14.

IN RESPECT TO HISTORY.

Gen. i. 1-3; xix. 1; 2 Chron. xxii. 2. Neh. vii. 10, 11, 13-20, 22-24, 32, 37, 44, 45; x. 29, 30. Isa. ix. 1, 3. W. W. B.

THE SACRIFICE OF CHRIST.

I SEE quite a considerable sharp sparring among the soldiers in the front ranks about the atonement and Christ's sacrifice. I send you an article from the "Book of the Law," from an able pen; and it is mine, for I heartily endorse it, as the best I ever saw in print. Hope you will publish it. I think it will give light and disseminate truth.

As ever yours,

JOBE BROWN.

The most common doctrine among Trinitarians is, that Christ was God from eternity to eternity, according to the theory of the Creed of Saint Athanasius,* and possessed all the attributes of the Godhead; that God, being infinite in all his attributes, his Law was infinite; and, therefore, the violation of it an infinite sin; that as man was finite, and therefore incapacitated to endure an infinite punishment, there was no way by which he could be redeemed from the stain of sin, and consequent everlasting destruction, but by a vicarious and infinite atonement; that Jesus Christ, being Almighty God, infinite in all his attributes, offered himself a sacrifice to appease the wrath of God; or, in the language of the creeds, "to reconcile his Father unto us;" that by his infinite sufferings, paying the debt which we by our sins had contracted, we might be released therefrom, come into the favor of God, and live forever.

This theory involves the dogma that justice and mercy are antagonistic, and not collateral attributes, and that justice is so vindictive that it must have its demand, without reference to the reformation of the subjects of its exactions, or the amount of intellectual and physical happiness enjoyed in the creation of God.

And it involves the further dogma, that the exactions of justice are so indiscriminating, that they are equally satisfied so the demand is paid, no matter who pays it; a dogma which, though not particularly obnoxious in the mere voluntary payment of money, presents a very different aspect, when it exhibits itself in inflicting pain on an innocent being, who, through excessive generosity, may volunteer to suffer as proxy for the guilty.

Such dogmas could only have got footing among men in times of ignorance and barbarism. They, in fact, grew up among a people not half redeemed from Pagan superstition. But once thoroughly established as a part of the creed of Christendom, the mind is progressively hardened in them as it advances in the knowledge of such a system. Hence many very intelligent and just men, in later times, have given an unconsidered assent to this dogma, in comparatively enlightened ages.

The innate injustice of this dogma has had less influence in overthrowing it, for

the want of anything on which to fall back; the true doctrine of the atonement and the mediatorial office having been quite lost among Christians.

The idea of a sacerdotal sacrifice is not original, but derived from that of a natural sacrifice. A natural sacrifice is something given up, or yielded to be lost or destroyed; and is made, not willingly, but as the means of saving something else, or of avoiding some calamity. Sacerdotal sacrifices are voluntary offerings of things esteemed, in pursuance of some appointment or law, by the keeping of which, calamities are avoided, or blessings obtained; the assent of the heart being the very gist of the matter, of which the offering is the proper sign.

The offering of Christ was a natural sacrifice, and it was not necessary that he should be offered on an altar, nor by a Priest. The numerous volumes written on the fact of his being killed by the instigation of the Aaronic Priesthood, and at Jerusalem, the place consecrated for sacrifices, are nonsense; for he was not slain upon the altar, nor after the manner of slaying victims for sacrifice. The Priesthood are not authorized, and never were in any dispensation, to offer human victims for sacrifices. Sacerdotal sacrifices are either eaten or burned, and he was neither.

But this dogma is obnoxious to the further objection, that if the manhood only of Christ suffered death, then there was no infinite suffering, and therefore no infinite atonement; and if the Godhead died, immortality, and consequently infinity, are not attributes of God. If God died, he was mortal, and finite like ourselves. If he did not die, there was not an infinite sacrifice.

All these mistakes and follies flow naturally from the error of imagining that God can do anything whatsoever that the mind of man can conceive, and is only restrained by his own attributes from doing many things which to good men seem most desirable and right, which he does not do.

Believing that God can do anything whatsoever, and therefore that he can at any moment purify all men from all sin, and all corruption; and thus make them all holy, and all happy; most undisputably a most holy work, and well worthy of God; they set about accounting for his not doing it, by saying that it would be contrary to his attribute of justice, which, when mercy pleads in behalf of miserable man, continually demands satisfaction for the debt of sin. Man, therefore, must have perished everlastingly, but that Jesus Christ, the infinite God, took upon himself this infinite debt, and expiated it by his infinite sufferings, in the death of the infinite.

The dogma is monstrous blasphemy. It makes God's mercy so short that he will not forgive the penitent till they have paid the uttermost farthing, knowing they have nought wherewith to pay, and never can obtain it. It makes his justice so blind that it only demands a victim, and is as well satisfied with punishing the innocent as the guilty. It charges on God all the

* Ante pp 51, 52.

misery of the universe, which it alleges he can change to blessedness, by only willing it.

In opposition to this horrible dogma, the truth is, that God made man and all the creatures of his hand as good as it was possible to make them. If the creator was infinite, the material of which he made man and animals was finite; corruptible. He made the best possible work of the material. His goodness demanded of him to make all things the best possible, and forbade him to make anything which, on the whole, would not be blessed by its existence.

It is necessary to be thoroughly impressed with this truth; that God can not do all things; that some things are essentially and immutably impossible; impossible to omnipotence, as well as to worms of the dust; that almighty power extends only to doing such things as, in their nature, are possible.

For instance, almighty power can not produce something from nothing; it can not make two and two to be either more or less than four; it can not make truth to be false, or falsehood to be true; it has no power over the past, but oblivion; over the future, but change; and it can produce no effect, but by the use of sufficient means. And in the selection of means, there are many things possible, which, nevertheless, can only be accomplished through numerous processes, which, in their accomplishment, necessarily occupy long periods of time.

As the earth and all things therein were created of corruptible matter, the creation necessarily partook in some degree of the nature and of the defects of the material. The successive acts of creation seem to have developed improved results in every step of progress; not by any improvement in the skill of the creator, for, so far as we can judge, the most stupendous acts of creation were in the beginning; but, by the improvement of the material, by each change for the final consummation.

Each thing made was good, because on the whole its being was beneficial, especially each living thing was good, because its existence was a blessing to it. But the last, best, the finishing work of creation, was the making of man, in the image and likeness of God. Though we know he was of the dust, for he returns to it, yet that dust must have undergone numerous and great changes, to bring it from mere dust to be a living man. What time these changes occupied, we can not know, for we know not the creative process.

To man was given dominion over the earth, and all created things therein. Had it been possible to bestow divine perfections on one thus placed to rule as Lord over the creation of God, and who, because made in the likeness of God, was feared and obeyed as God by all the rest of creation, the infinite goodness of God would have dictated that he be so created.

The injunction in the gospel, "be ye perfect as your Father in heaven is perfect," (Matt. v. 48), is conclusive evidence that in the mind of God this is a desirable and necessary attainment, and if desirable

during the eternity to come, equally so in the times past. If we really believe that God is infinitely good, we are compelled to believe that the only reason man was not so made, was because it was impossible.

It being impossible of any existing material to make man perfect as God is perfect, and yet possible to so make him that his existence would on the whole be beneficial, and so that through a long series of changes he could ultimately attain to that, it was consistent with the goodness of God to make him as man was created, relatively good, but not altogether perfect.

And as the world would be better by his dominion over beasts than without it, notwithstanding his imperfections, it was also consistent with his goodness to give man the dominion over them.

We are equally compelled, both by our faith in the divine goodness, and by all our knowledge of the works of God, to believe that the means devised for the improvement and final perfection of man, is the best adapted to accomplish that end; and that by the use of that means as large a portion of the human race will be made "perfect as God in heaven is perfect," as it is possible to bring to that condition.

As God, like man, can only produce results by the use of sufficient means, no amount of suffering in his creatures becomes a reproach upon divine goodness, unless that suffering is allowed by him wantonly, or is so great as to make the existence of those who suffer, a curse, rather than a blessing.

Wisdom, knowledge, prudence, are in some degree the result of experience. Inspiration and revelation may act a large part in producing them, but they can no more be brought into being without experience, than a child can be born without a mother. Experience is the mother of them all.

But whatever other attributes man was created with, he could not be with experience. That every being must have for himself. None can derive it from another.

Had the conduct of man been subject to such a control that he could only choose, and do the right, his time of life would have given no experience. Unless he was capable of choosing or refusing either the good or the evil, he could no more learn by experience than could a machine. He could have no wisdom. He could only act the wisdom of the maker, as does the clock.

Therefore, the very condition of things through which sin entered the world, and death by sin, was necessary, in the progress of the work, of making man perfect as God is perfect. Not that sin itself was necessary, but peccability, or the liability to sin.

Sin, having entered the world, the benevolence of God demanded that an effort be made to save the sinner; and justice did not demand that he should be immediately destroyed; or that he should be destroyed at all, if he could be separated from sin; and thus made a blessing, rather than a curse.

The fall of man principally introduced hereditary corruption of the flesh, which could only result in the death of the body. This hereditary corruption, and consequent death, is not to be regarded as a punishment inflicted by God on all men for the sin of one, but as the mere natural consequence of the corruption which Adam, by eating improper food, produced in his flesh; which corruption of flesh his posterity inherited from him with its consequent death.

Had it been in the power of God, by a mere and immediate effort of the will to remove that corruption, his goodness could not have failed to do it. But this being impossible in the nature of things, the divine goodness has, in its wisdom, devised a practical mode of finally accomplishing that result, and something more than that, for such as by obedience to the Law, seek everlasting life.

In bringing about this result, the corruption of man's flesh, constantly exciting evil passions, is at war with those features in the character of man which approach nearest to the divine character. And God's mercy can not save and render happy, those who will not exercise a proper government over their passions and propensities.

It is proper to know, therefore, that if any are lost in the end, it is because they prefer corruption. That the difficulty in the present and perpetual salvation of all men, from all sin, and their early delivery and perpetual redemption from all misery, is in their own unwillingness to live according to the true laws of life, and not in any unwillingness of God to forgive and save them.

This unwillingness to live according to the law of life, is not peculiar to Adam. Every violation of the law of life in eating, drinking, or other carnal indulgence, is a new fall, like in kind to that of Adam, though possibly less in degree; and, like that, it not only brings an earlier and more aggravated death on the sinner, but it entails it on his posterity also. The reason men, in their sins, are not saved, is, not that God is unmerciful, but that their salvation is impossible. What the wicked ask as salvation, is the worst damnation. God is better to them than their prayers.

Those who are anxious to obtain delivery from pain and disease, without reforming in their character and conduct, are seeking to themselves the worst of calamities, an eternity of ill, in the unrestrained indulgence of a corrupt heart; against which God guarded Adam, by casting him out of the garden and placing cherubs to guard the way, lest he should eat of the tree of life, and live forever in his corruptions; (Gen. 3:24); a calamity greater than everlasting death.

As death was the ultimate and inevitable consequence of sin, the life for which man was created could only be attained through a resurrection of the body. But had the power of accomplishing that resurrection been conferred on sinful man, in his anxiety to live, and to give life all to who were dear to him, he would have conferred the boon on those he loved, though

they were yet in their corruptions; and in that way secured an eternity of ill, which he had not yet learned to sufficiently abhor.

There can be no such thing as a conformity of man to the character of God; which is the true idea of salvation; till with a high order of wisdom and intelligence, and a power of choosing between good and evil, man continually prefers the good, and abhors the evil; preferring good to evil, not from the fear of the punishment which evil deeds entail, but on account of the innate loveliness of undefiled goodness; of pure, unalloyed holiness.

To be a safe reposit of the keys of the resurrection, or the power of raising up these mortal bodies, and sealing them to everlasting life, one must not only love every good thing with an unalterable affection, and hate every evil thing with unchanging abhorrence, but he must have such divine wisdom, such a patient forbearance, and so much control over the sympathies of the heart, that he will never turn aside to raise up any one, even his own child, to that state of being, only such as are prepared for continuing ever in a state of perfect holiness, without any compulsion exercised over them, but from the mere love of righteousness.

Such a one was the Lord Jesus Christ. Down to the age of thirty years, in the retirement of a peasant's life, he never stepped aside from the path of rectitude, to do a single evil deed. Not one even of the least of all the Commandments or precepts of God did he ever transgress, nor did an evil thought enter his heart. Conscious that he was the lawful heir to the throne of David, and that the whole house of Israel were his inheritance; never did he turn aside from the present duties of the humble position in which he was born, to disturb the peace, and peril the safety of his brethren, even in claiming his own.

Made of the seed of Abraham, (Gal. iii. 16. Heb. ii. 16), of the tribe of Judah, (Heb. vii. 14), and of the house and lineage of David (Rom. i. 3, 2 Tim. ii. 8) according to the flesh, tempted and tried in all things as we are, (Heb. iv. 15), and partaking with us of the common infirmities of human nature, he was holy, harmless, and without sin. (Heb. iv. 15; vii. 26-28).

It was fit that such a one should receive the keys of the resurrection and of life everlasting, (John xi. 25, 26), and be exalted on high with divine power; for he had maintained the divine characteristics through all the trials of his mortal existence; and having ever "loved righteousness and hated iniquity," (Heb. i. 8, 9. Ps. xlv. 6, 7), he was exalted by his Father and his God to be our God, and the Father of the world to come. (Isa. ix. 6).

Jesus Christ, having committed no sin, deserved to suffer no evil that was avoidable. Taking upon himself the Priesthood to which God called him, and working a faithful ministry with the sole view to the salvation of mankind, without regard to any suffering he might bring upon himself, he suffered bitter persecution, and a cruel death, all which he might have avoided, without sin against God or man,

by doing less for the salvation of others. It was thus that he became a natural sacrifice for the sins of man.

But having loved righteousness and hated iniquity, through the severest temptations, and never swerved one moment, God raised him to an incorruptible, an immortal life, and gave him the power to raise up all others; a power which, as he had already resisted every temptation, he could not be moved to abuse. Thus was established that incorruptible dominion of man over the creation of God, which the divine goodness had sought from the beginning, by the most direct means to establish.

He was not demanded of God as a victim to divine vengeance, but offered himself as the victim of man's malevolence. And having walked in the way of life everlasting, through death and the resurrection, he was capable of leading others the same road. Thus, by the appointment of God, and the requisite intelligence, he was possessed of the keys of the resurrection, and life everlasting.

He is a propitiation for the sins of all men, in this, that whereas all, both by inheritance were doomed to death, and by actual guilt had aggravated that doom, he brings the actual resurrection of the body to all, (1st Cor. xv. 22), and puts it in their power by obedience to a law which he makes known, to lay hold on everlasting life.

By means of this law the way of life is ever so guarded that none can lay hold on immortality, except those who have, through the experience of temptation, a settled and unconquerable hatred of sin, and an unchangeable love of righteousness, so that the keeping of the Law of God, instead of being a restraint on them, is their chief desire and greatest pleasure. No other can enter into life.

It is because Jesus Christ was a mortal man, subject to the same infirmities as other men, and tempted in all things like his brethren, that there was merit in his giving his life for the salvation of others. Had he been God Almighty, co-equal and co-eternal with the Father, of one Godhead with him, and thus had power as God, to lay down and take up his life, death to him, at most, would have been no more than is a few moments' sleep to mortal man, entered upon without terror or dread; and the sufferings of his lowly life would have been only apparent, for God can not suffer. To a man it was an act of the profoundest faith in God to trust undoubtingly that, though dead, God would raise him up the third day, and of boundless benevolence to offer his life to save his persecutors.

Thus Jesus Christ, the son of David, the son of Abraham, mortal, but sinless, offered himself a natural, but not a sacerdotal sacrifice, for the sins of men; that he might be the Savior of all men, especially of those that believe; of all, from inherited death; and of those who believe and obey the gospel, in the likeness of God, and the life everlasting; not because God was angry and demanded a victim, but because no other means could bring man into a

condition to participate of true happiness.

Among the means appointed to draw men unto righteousness, inspire them with the same divine benevolence, and with due gratitude to him, was a partaking of this sacrifice, as a sacerdotal offering.

Hence, he said to his disciples, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you;" (John vi. 53); and when the eucharistic bread and wine are to be ate and drank, they are first consecrated the flesh and blood of Christ, and offered up, and then a feast made upon them, as a feast upon a sacrifice. Such is the actual sacrifice for the sins of men, made once; of which the eucharistic offering, made ever, is a lively symbol.

Conference Minutes.

CENTRAL TEXAS DISTRICT.

Conference convened in the Saints' Chapel, at the Central Branch, Robertson county, Texas, November 1st, 1884. Bro. Heman C. Smith was chosen to preside, and Bro. W. G. Allen as secretary *pro tem*. Morning session was devoted to prayer.

Branch Reports.—Elkhart, no change. Elmwood 35 members, including 4 Elders, 1 Priest, 1 Teacher. Live Oak 15; 1 Elder, 1 Teacher; 1 died. Elders' Reports.—Heman C. Smith and W. G. Allen reported in person; J. W. Bryan by letter. Priests' Reports.—Warren Allen in person, John Hassell by letter.

Bishop's Agent reported having received since appointment \$10.90, paid out \$9.55, balance on hand \$1.35. Bro. Heman C. Smith was chosen president for the next three months. W. G. Allen was elected district secretary. The general church authorities were sustained in righteousness. Preaching in the evening by Heman C. Smith, assisted by W. G. Allen. Sunday morning prayer meeting in charge of Warren Allen. Preaching in the forenoon by Heman C. Smith. Sacramental meeting in the afternoon in charge of H. C. Smith. Preaching in the evening by H. C. Smith, assisted by W. G. Allen.

Adjourned to meet with the Live Oak Branch, on Saturday before the first full moon in March. The good prevailed.

LONDON DISTRICT.

Conference convened at Alliston, Simcoe Co., Ontario, October 4th, 1884, at 10 a. m. J. H. Lake as president, and Joseph Luff as clerk, were elected in due form.

Branch Reports.—Alliston 19, (secretary authorized to note in the minutes a mistake in last report, showing 2 more members than were in the branch). Egremont 51, 5 removed by letter, 1 died. Corinth (9 months report) 32. River View (organized September 28th, 1884.) 11. Cameron (organized September 8th, 1884.) 33.

Bishop's Agent's Report.—Balance, last report \$35.90, receipts \$51.52, paid out \$51.00, balance on hand \$36.42.

Elders' Reports.—Wm. Jenkins, Willard J. Smith, (baptized 1), and S. Brown by letter; W. Morrison, J. A. McIntosh, (baptized 14), J. H. Lake, (baptized 31), in person. Priest Neil Clark reported.

Licenses were granted to Daniel E. Hough, G. F. Robinson, and H. Lake, as Elders. Wm. Jeffrey and G. W. Parks, as Priests; and Daniel McIntyre as Teacher, they having been previously ordained by J. H. Lake and J. A. McIntosh.

Picton Branch was declared disorganized, on account of numerous removals; therefore the members of said branch were instructed to retain the record, in view of its being utilized by them in the prospective Napanee Branch.

A Court of Elders was appointed consisting of Brn. Willard J. Smith and Joseph Luff, to deal with matters in the Egremont Branch.

Appointments for preaching at night and three times on the morrow, were made by the body, to be filled in the following order: J. A. McIntosh, Willard J. Smith, Joseph Luff and John H. Lake. Prayer meeting was ordered for 9 a. m. and sacrament for 10 a. m.

John H. Lake and Joseph Luff were appointed as delegates to the next General Conference, and were instructed to vote in favor of Kirtland as the place for holding its sessions in 1886.

It was decided to hold the next district conference at London, June 6th and 7th, 1885.

J. H. Lake was elected district president, with J. A. McIntosh as vice-president, for the next 8 months. Bro. Samuel Brown was sustained as Bishop's Agent and clerk of the district for the coming 8 months.

NORTHERN NEBRASKA DISTRICT.

Conference convened at Platte Valley, Nebraska, October 24th, 1884, in the evening. W. M. Rumel was chosen to preside over conference; W. R. Elston elected clerk *pro tem*.

Branch Reports.—Omaha (English) number of members 82; 1 baptized, 1 received by certificate of baptism. Pleasant Grove, no change. Omaha (Scandinavian) 24; 2 removed by letter. Platte Valley 38; 1 received by certificate of baptism, and 1 by letter.

H. Nielson arrived, and was elected clerk of the conference.

Report of Bishop's Agent.—Received \$25, expended \$11, due agent from last report \$5.85, on hand to balance \$8.15. H. Nielson.

By request of Central Nebraska District:—Resolved, That the Platte River be the south boundary of both districts: and that the territory lying west of the west lines of Colfax, Stanton, Wayne, and Cedar counties, be known as the Central Nebraska District; and all the territory lying east of the same boundaries be known as the Northern Nebraska District.

Missions: Oscar Brown to labor at Florence, Ervington, Papillion and south Omaha. H. Brown to labor in Washington county. All other Elders and Priests to labor as they may find practical, under the direction of the president.

Whereas, so many members are on the Branches' Records whose whereabouts are not known. Be it resolved, that the several branches notify such members, in the *Herald*, to report themselves, or send for Letters of Removal within three months from date of notice, or they will be placed on the record as scattered members.

Committee on district representation conferred with the chairman, had not come to any definite conclusion, and were continued, with J. Kemp removed and Ed. Rannie to take his place.

Resolved, that the District Secretary be authorized to procure a district seal. The inscription of the seal to be, The Reorganized Church of Je-

sus Christ of Latter Day Saints, Northern Nebraska District, with an anchor. Price to be three or four dollars.

Resolved, that W. M. Rumel be elected president of this district for four months. The district secretary was sustained. All the spiritual authorities were sustained in righteousness.

Preaching on Sunday by Elders J. Caffall and Edward Rannie.

Adjourned to meet the 20th of February, 1885, at Omaha, Nebraska.

KENT AND ELGIN DISTRICT.

Conference was held in the Saints' Chapel, Blenheim, October 11th and 12th, 1884. John H. Lake was chosen to preside and Richard Coburn secretary.

Branch Reports.—Petrolia, organized August 10th, 1884, by Samuel Brown. Number of members 21. Baddertown 26. Ridgetown 20. Blenheim 41. Howard, organized August 7th, 1884, by Arthur Leverton with 11 members. Present number 14.

Bishop's Agent, James Robb, reported. Balance on hand, last report \$27.93, received \$56.10, expended \$25.00, balance on hand \$59.03.

Elders' Reports.—James N. Simmons, reported by letter, had preached 17 times and baptized 6; Samuel Brown had preached 16 times; organized 1 branch, baptized 2 and also attended to other ordinances; Arthur Leverton had re-organized the Botany Branch and attended to other ministerial duties; Thomas Badder, George Shaw and R. Coburn, reported branch labor. Priests J. H. Tyrrell, (baptized 1), Archibald McKenzie, Peter McBrayne and W. S. Meddowcroft.

The Court of Elders that were appointed at the last conference on the case of appeal of Sr. Boyce *versus* the Baddertown Branch, reported that Sr. Boyce is still a member of the church. Samuel Brown and Charles Badder Court.

Bro. Leverton reported the amount received by him to assist him in defraying his expenses to the General Conference in 1883, \$11.25.

Resolved, That the next conference of this district take into consideration the propriety of voting by delegation.

Preaching on Saturday evening by J. H. Tyrrell. Sunday morning at 9 a. m. met for prayer and testimony meeting; at 10 a. m. the sacrament was administered, J. H. Lake in charge. Preaching at 10:30 by R. C. Evans; 2:30 by Arthur Leverton on the apostasy of the church. Peaching by J. H. Lake in the evening, subject, the church's going into the wilderness and coming out again.

Adjourned to meet in the Ridgetown Branch on the last Saturday in May, 1885.

Miscellaneous.

MARRIED.

GARNER—TORRENCE.—At the Lusk House Parlor in Logan, Iowa, by Elder Phineas Cadwell, on the 12th November, 1884, Mr. George W. Garner to Miss Olive Torrence, all of Persia, Iowa.

LEAR—FRITTS.—At the residence of the officiating minister, Elder W. Vickery, near Plano, Illinois, November 1st, 1884, Bro. Nathaniel Lear and Miss Emma Fritts, both of Plano.

COY—OMAN.—At the residence of the bride's parents, Montrose, Lee county, Iowa, November

5th, 1884, by Elder B. F. Durfee, Mr. William E. Coy to Miss Myrtle I. Oman.

SWARTHOUT—PROTHERO.—At the house of Mr. Mathews, in Oro Grundey, California, November 9th, 1884, Mr. Nathan Swarthout and Miss Mary A. Prothero.

MATHEWS—ALLEN.—At Oro Grundey, San Bernardino county, California, November 9th, 1884, by Elder William Gibson, Mitchel Mathews and Sarah Ann Allen.

ROBINSON—CHRISTIAN.—At the residence of Bro. C. M. Sweet, Elwell, Bradford county, Pennsylvania, November 9th, 1884, by Michael Pender, Esq., Bro. Leroy C. Robinson and Miss Etta Christian, both of Forkston, Wyoming county, Pennsylvania. Our wish for them is that they may be blessed with peace and happiness, as they journey through the changing scenes of this life; and may righteousness form the entablature of their days. May they

Make home beautiful, make home pleasant,
Emblem of that happy home above,
Where in sweet contentment resting,
Ev'ry care and sorrow are forgot in love.

CARRIE.

DIED.

CHATBURN.—At Independence, Mo., October 2d, 1884, Mary Alice, youngest daughter of Bro. T. W. and Sr. Selina Chatburn, aged 4 years, 11 months, and 27 days. Service at the Saints' Church; sermon by Bro. F. G. Pitt.

The Angels have taken our darling away,
To dwell with them in their glorious home;
And we are compelled in our sorrow to say,
Thy will, not ours, O Lord, be done.

HER MOTHER.

HUFFMAN.—At High Point, Harrison county, Missouri, November 7th, 1884, of typhoid fever, Mr. Jacob E. Huffman; born February 14th, 1863, aged at death 21 years, 9 months and 23 days. Services at the house by Elder S. V. Bailey, Saturday, November 7th, 1884.

THANKSGIVING DINNER.

The Sisters Mite Society of Lamoni, Iowa, will serve Dinner to all who so wish, and have on sale Quilts, Comforters, Carpets and Tidies, at the Chapel in Lamoni on Thanksgiving Day, Thursday, 27th November, 1884. Dinner twenty-five cents. The money raised to be devoted to the furnishing the new meeting house now nearly completed. Come, brethren and sisters, and let us have a good time, and assist us in a worthy endeavor for the good of the cause we love.

MRS. H. C. SMITH, *Pres.*

MRS. J. L. RICHEY, *Sec'y.*

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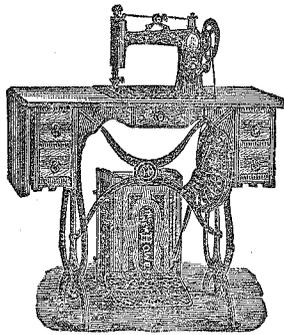
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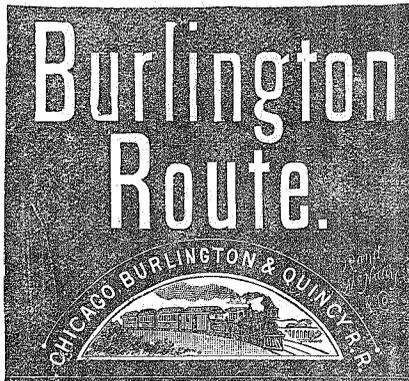
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Wish to announce that they will furnish Corn, Wheat, or Fine Flour, in car lots, on short notice, cheaper than can be bought in store in the cities. 27seply

CHICAGO, BURLINGTON & QUINCY R.R. TIME TABLE.

Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p.m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.38 p.m. Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.50 p.m.

THE LINE SELECTED BY THE U. S. GOV'T TO CARRY THE FAST MAIL



GOING WEST. ONLY LINE RUNNING TWO THROUGH TRAINS DAILY FROM CHICAGO, PEORIA & ST. LOUIS,

Through the Heart of the Continent by way of Pacific Junction or Omaha to DENVER, or via Kansas City and Atchison to Denver, connecting in Union Depots at Kansas City, Atchison, Omaha and Denver with through trains for SAN FRANCISCO, and all points in the Far West. Shortest Line to KANSAS CITY, And all points in the South-West.

TOURISTS AND HEALTH-SEEKERS Should not forget the fact that Round Trip tickets at reduced rates can be purchased via this Great Through Line, to all the Health and Pleasure Resorts of the West and South-West, including the Mountains of COLORADO, the Valley of the Yosemite, the

CITY OF MEXICO, and all points in the Mexican Republic.

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It is known as the great THROUGH CAR LINE of America, and is universally admitted to be the Finest Equipped Railroad in the World for all classes of Travel.

Through Tickets via this line for sale at all Railroad Coupon Ticket Offices in the United States and Canada.

T. J. POTTER, Vice Pres. and Gen. Manager. PERCEVAL LOWELL, Gen. Pass. Ag't Chicago.

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JOHNS & ORDWAY, Manufacturers of HOUSEHOLD NECESSITIES, 605 ILLINOIS AVE., PEORIA, ILL.

THIS IS NO HUMBUG, BUT PLAIN FACTS!

Read what the following Brothers say, some of whom have dealt with us for over a year, and if you are out of employment, or wish to better your condition, write to us and tell us exactly how you are situated. If you can not pay all cash down for our goods, send us references, and we will investigate, and if we find you are trustworthy (though poor), we will give you a limited amount of credit. But if you can send the cash with order, we of course can do better by you, as we have to pay large interest on the money we use to enable us to give credit. The credit includes Springs and Portraits, which we know to be the fastest selling agents' goods on the market.

TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883. I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage. Very respectfully, N. N. HAZELTON.

MOSCOW, Idaho, Jan'y 11th, 1884. JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with. Yours in bonds, J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884. JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love, GEO. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883. JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings. Your brother in Christ, O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884. JOHNS & ORDWAY: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion. Yours in bonds, WM. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884. Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor. Yours, V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883. MESSRS. JOHNS & ORDWAY; Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours, W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883. Bro. Johns & ORDWAY.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well. Yours in gospel bonds, E. W. CATO, SEN.

Bro. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our Bed Springs by Express for only 97 cents. (Iron Heater included for \$1.30) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a Picture Outfit, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only 98 cents.

ILLUSTRATED CATALOGUE FREE. In writing, mention this paper. Yours in bonds, JOHNS & ORDWAY.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year.

JOSEPH SMITH, EDITOR. Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed Joseph Smith, box 82, Lamoni, Decatur Co., Iowa.

THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, December 6th, 1884.

No. 49.

THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Dec. 6th, 1884.

BRO. HEMAN C. SMITH sends us a copy of the *Pantagraph*, published at Big Springs, Texas, for July 12th, 1884, in which there is an article published in the *Texas Christian* of July 2d, from the pen of C. M. Wilmeth, reflecting upon the town of Big Springs, its people, business, morals and prospects, to which a denial and denunciatory reply, warning citizens of other places against the Rev. C. M. Wilmeth also appears. Bro. Heman desires us to reproduce the article entire; but space does not permit us to do more than give an extract from it.

A notice for the citizens of Big Springs to meet at the school house to consider the statement of Mr. Wilmeth. This notice was signed by George Hogg, R. W. Morrow, John Snoddy, Thos. Volina, R. H. Black, F. W. Heyn, G. A. Forbett, J. M. Walker, C. W. Williams, Andy Dennison, and R. M. Bressie. The meeting was held July 8th, Rev. J. A. Zinn, was chosen chairman, and George Hogg, secretary. After reciting the cause for calling the meeting an article was drafted for the papers, from which we quote:

"Not satisfied with the hospitality and tolerance of a law abiding, generous and intelligent people, he skulked away, displeased and discouraged with the futile effort he had made to gull an intelligent public, and he has sought to palliate his grief over his failure to deceive, by publishing a scurrilous article in the *Texas Christian* on Big Springs, her people, society, improvements, &c. And it is the sense of this community that it should be beneath the dignity and good taste of the *Texas Christian* to receive and publish any such contributions, especially when coming from a brute showing himself so unworthy as an advocate of a Holy Cause. He hails from Thorp

Springs, Texas, and he claims to be the Rev. C. W. Wilmeth, and claims to belong to the "Christian" or "Cambellite" church, which, if true, reflects such wanton depravity and malicious rascality as no church ought to be willing to tolerate in one or any of its disciples or missionaries, and we assume to say that if it is a good cause, such blackguards, libellers, slanderers, liars, hypocrites and vagabonds as this of whom we write as its representative, must undoubtedly bring it into bad repute; and it seems to us that all well regulated and well meaning institutions, orders and denominations should throw such curses out when they prove themselves to be neither worthy nor well qualified, as the subject of this article has done.

"Now in paying this tribute to the Rev. scrub referred to, we would not be guilty of even quoting again any portion of the document which has called forth this communication, because its flesh and ear marks show it to be the production of an ill-bred cur, and we simply refer all well-thinking men, and more especially the women, to his article in the *Texas Christian*, dated 2d, inst., under the head of "Journeying and Sojourning."

"Now, in conclusion, we wish to cite all persons feeling themselves interested, to the record and history of our town (now a little over two years old), on the Texas and Pacific railroad, midway between Fort Worth and El Paso, forty miles west of Colorado City and on the border of the Staked Plains, and by comparison with other towns between the points last above mentioned on said road, and in the light of such comparison, let the public press, railroad men, and other good citizens and sojourners of the state who know us, say what we are. And then the fair fame of our little town will be, and is now, fully vindicated; and Thorp Springs can with much propriety send her debased and debasing liar out to seek new fields and pastures green."

This Rev. C. M. Wilmeth is the man with whom Bro. H. C. Smith held the debate not long since in Texas. The citizens of Big Springs at least have not a very exalted opinion of the good feeling and Christian deportment of this Disciple of Mr. Campbell

Now that the issue as to who is to be the next President is no longer in doubt, we run no risk of being adjudged partizan when we publish what is anticipated for the country by the incoming administration. We therefore quote from a local Democratic paper what their construction of the late election means.

WHAT IT MEANS.

It means better times.
The re-building of our wrecked navy.

It means that the Republican party must go.
A fair and honest reduction of the robber tariff.

Economy in the expenditure of the people's money.

The clearing out of the corrupt ring in Washington City.

The equalizing of the bounties and pensions of Union soldiers.

A thorough overhauling of the books in the public departments.

It means a new south and a united country—one flag in reality as well as in name.

It means that the people yet have confidence in honest men, measures and politics.

It means that the Pacific railroads shall come to time in their settlements with the government.

It means better times for the poor man and fair dealing with the different industries of the country.

It means that a new broom sweeps clean, and that just such a "weapon" has long been needed in Washington.

The turning out of the rascals—every one of them—and the appointment of honest and capable men in their places.

It means that the people are not yet ready to place a self-convicted scoundrel in the chair of Washington, Jefferson, Jackson and Lincoln.

It means that "a party long in power becomes corrupt," and that it is necessary to have a change at least as often as every twenty-four years.

It means that the force of the reasoning and common honesty of the better elements of society can not be set aside by ridicule and such epithets as "Dudes," "Mugwumps" and "Pharisees."

"It means that there is still enough intelligence and honesty in the United States to prevent such notorious rascals as Blaine, Dorsey, Dudley, Elkins and Gould from retaining power by the use of money, false issues and corruption.—*Democrat Reporter*."

In connection with the foregoing, we express the desire that all the good foreshadowed to the American people by it may be most fully realized.

EDITORIAL ITEMS.

Bro. Heman C. Smith baptized seven at Hearne, November 10th and 11th. He is to meet Rev. Wilmeth at Bandera, Bandera county, Texas, December 9th.

Sr. Margaret and her son John Simpson, of Montrose, Lee county, Iowa, desire that the Saints will pray for Bro. John who is afflicted with a nervous affection, and has been for some six years. They would like that a resort to fasting and prayer should be had.

Send in subscriptions for next year.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Correspondence.

ELKADER, IOWA, Nov. 15th, 1884.

Joseph:—I wish to correct a mistake. You mentioned while I was at Lamoni, that you thought I made a mistake in a communication, some time since published in the *Herald*, concerning what I said about being at the conference in the Spring of 1844, when the subject of districting the United States was talked over. The mistake is not about my being there, but in calling the council a conference. A special council of the twelve apostles was called in the Spring of 1844, to deliberate upon the affairs of the church, and to take into consideration the propriety of making choice of candidate for the presidency of the United States. This was the year of the great Mormon Political Campaign. This council was convened at Nauvoo early in the month of June, 1844, in which all of the twelve, with many others of the prominent members of the church who were present, participated. This subject of districting the country for missionary work, as well as political affairs, was talked over and well understood as I have previously stated; and every one of the twelve that went from that council understood most perfectly the instructions given at the time, as to the future labors of the ministry in the work of preaching the gospel to all nations.

I notice, Joseph, also in last *Herald*, that brother H. P. Brown and others, are getting up a paper to distribute on the Pacific coast, and to the Saints abroad generally. I think the undertaking of this work is a good one, and I hope the effort will find willing hearts and ready hands. I have for a long time been of the opinion, that a plainer distinction, and more extensive measures ought to be adopted in showing the difference between the Utah Mormons and the true Church of Christ. When the false coloring is taken from Utah Mormonism, and it is fully exposed to the world, in full expositions of their false doctrines, I think that a brighter day will dawn upon those of the Saints who have made choice of the way of righteousness and truth, instead of being adherents and servants to a corrupt priesthood. It is true that the *Herald* has been a great messenger of truth in preparing the way for a greater flood of light upon the workings of Utah Mormons. The truth in plainness should be told, that the world may know upon whom responsibility for wrong doing rests.

I notice in the *Advocate* the letter of a brother withdrawing from this Utah Church. He gives his experience among these people, and an account of the profanity of the leaders of that church. This profanity reminds me of the short experience I had, of four months' duration in Nauvoo, after your father's death, when the seeds of apostasy first began their work of destruction in the church, in threats of murder towards those whom these apostates pleased to call dissenters from their practice in faith and doctrine; and such profanity is unfit to relate. May God speed the right, and bless every effort made to open the eyes of the honest Saints and the world, to the corruption of Utah Mormons. So far as my knowledge extends, the friends of the *Herald* most highly appreciate the generous and kindly

course it has taken towards Utah Mormons, in discoursing to them upon the law of righteousness in the declaration of the pure words of the gospel.

Remembering at all times that I am as ever your fellow laborer in the interest of this latter day work, and in gospel bonds, and your brother in Christ Jesus,

WILLIAM B. SMITH.

LACROSSE, Wisconsin,

November 20th, 1884.

Bro. Joseph:—I have just returned from Springville, where I have had the privilege of the Advent house of worship, and preached nine successive discourses, first, "Prove all things, and hold fast that which is good"—Paul; I preached on this subject twice; next on these words, "O Lord, revive thy work." First I endeavored to show what the Lord's work is; second, its frequent revivings from creation, &c., the means to be used and the great necessity now. I contrasted the zeal of politicians with the efforts of God's people, and got their ears. Then presented the six principles in a following discourse; and on the second Sunday night reviewed them all in one discourse. It was pronounced by most of the best judges there, by far the best sermon ever preached in that house. Joshua V. Himes has been there, and Sheldon also; in fact all the eminent Advent preachers have been there. In the midst of it all, I was called to administer to a very sick woman, which I did in the presence of six witnesses of different denominations; and she was blessed and restored immediately, and the end is not yet. They did not forget to minister to my wants, and invited me to come again any time I could.

JOSE BROWN.

ELKHART, Anderson Co., Texas,

November 21st, 1884.

Dear Herald:—After my last communication from Coryell County, we continued our meetings until the 28th of September. Had good audiences, and good liberty in presenting the word. Had several invitations to go elsewhere to preach, which we could not fill on account of previous engagements. I think Coryell county is a good field of labor and hope to be able to cultivate before long; but there are so many openings, and so very few to fill them. While at Pidcock's Ranch, we succeeded in drawing the Methodist fire. Parson Collins, the circuit rider, called a meeting on the night of the 29th of September, for the purpose of exposing our "fallacies." Of course we were present, and listened attentively. After he was through, we asked permission to speak, and was refused, and calmly informed that he "did not come here to divide time." However, when he had dismissed, I told the audience if they wished to hear my reply to be seated. All remained but the Parson and his wife. They left the room, and I thought he was gone, but no, he was listening outside; and it got so warm for him, he made his appearance in the house again; and then left and returned the second time, making himself extremely ridiculous. When we invited him to publicly discuss the issues between us, his religious scruples would not permit him to do so. While at the Ranch, we were the guests of Mr. W. G. Newberry, the village blacksmith, and were kindly treated by himself and lady. We were well treated by nearly all, and felt quite at home among them.

The night of October 2nd found us on Little Elm, in Bell County, where we held a series of meetings, and were well pleased with the interest manifested. I yet have hopes of doing a good work in that vicinity. Spoke a few times at Elmwood Branch, and once at Mr. Frost's, Near Pendleton, and then on to Robertson County, in time for the District Conference which convened, with the Central Branch, November 1st and 2nd. We had a very good conference considering the excitement of the election was right upon us. We remained at Central Branch, until the 12th, preaching every night except election night, assisted by Bro. Warren Allen, of Alabama, with whom I was acquainted while upon that mission, and who is now here on a visit. The Meeting resulted in the baptism of seven. On the 11th we held business meeting, at which time we ordained Bro. Samuel Hay to the office of Priest, and he was chosen to preside; also ordained Bro. James L. Dotson to the office of Teacher. Bro. Whitehead was chosen secretary; so this branch which has been in a languishing condition since the death of Bro. W. W. Belcher, is now again in working order with fair prospects of success. The officers are men of good repute and strong faith in the work. I think they will prove to be workers in the vineyard. On the 12th I parted with Brn. Wilson and Allen and the saints of Central Branch, and at eight o'clock at night took train for Elkhart, via. Palestine. Laid over three hours at Palestine, and at four o'clock a. m. of the 13th, was on my way to Elkhart; but having been up all night, and also having been up so much for two weeks before, I was so exhausted I went to sleep, passed Elkhart, and the first I knew I was at Grapeland, where I had to remain until late on the night of the 13th, before I could get a train for Elkhart. This accident came near giving me some trouble. On the 15th, constable Stokes with an aid came from Grapeland for the purpose of arresting me, claiming I suited the description of a man by the name of Tillery, who had committed murder in Longview. The constable here, and several of the leading citizens of Elkhart, told them that they were on the wrong track, for they had known me for three years before the murder was committed, and I then went by the same name, and represented myself to be the same I now did. They were not satisfied, however, with the word of the officer, or any one else; and seemed determined to arrest me. I told them if they gave me any trouble they would pay for it. They hesitated, and finally said, if I would show my left arm, and the scar in the description was not there, they would let me off. I first refused, thinking if they wished to take me, and risk the consequences, in the face of the evidence they had received, they could do so; but being advised by the constable here to comply with their request, and save some trouble, I off with my coat, rolled up my sleeve, and told them to look. Failing to find any scar, they expressed themselves satisfied. I asked to see the picture and description of the man, which was granted. There was some resemblance, though some marked differences. The description was entirely different, for instance, he weighed 135 pounds, while I tip the scales at exactly 175 pounds; he had Sandy hair, while mine is dark brown, &c. Some think they were honest, while some think it was done for a scare, thinking to cause me to leave. I express no opinion; but would advise

these young men, when they find their man not to fool around him as they did around me, or they may not only lose the \$500 reward offered, but also their lives.

Well, I am here yet doing the best I can; but on account of inclement weather have not been able to do much. I will remain here until the 25th, and then turn my face westward again.

There has never been a time when the openings and prospects for preaching were better than now; but Bro. Cato and I are alone again. Bro. Bozarth's health failed him in August, and he returned home; and about the 1st of October, Bro. Bays went home sick. I have not a word of censure for these brethren; they are the best judges of their condition, and fitness for the field; but it leaves us without the help we hoped for, and which encouraged us last Spring. At last advices, Bro. Cato was at Grand Prairie, Dallas Co., still making himself heard in the defense of the truth. I have this confidence in him, that if I am fortunate enough to be in view of the field, when the smoke of battle clears away, I shall expect to see A. J. standing by his guns. I hope the next Annual Conference will send us some help. If the brethren who came this time had been blessed with health and prosperity, we would have made great advancement in this mission.

The branches I believe are generally improving, spiritually. There are some young men in the mission, who, if they had proper support and encouragement, I believe would do a good work.

The Saints of this branch are most of them doing well. "Hassell and Co.," have built a new drug store since I was here, with a commodious hall above; which these brethren propose to use as a place of worship; so there is no danger of being closed out. Brn. Ryan and Hassell still hold the fort; and whether the sun shines or the storms blow, they are found at their post.

Hopefully,
HEMAN C. SMITH.

No. 29, Copperfield Road,
Limehouse Fields,
LONDON, Eng.,
November 15th, 1884.

Dear Bro. Joseph: In reading the *Herald* I see the many testimonies of the children of God, and his wonderful love and blessings unto them in the last days. I send you my testimony, that the printed word may bring forth fruit unto the glory of God. I was baptized into the church, January 22d, 1877; and though scarcely able to stand upon my feet because of a bad leg before being baptized, after I came up out of the water I was able to walk without any pain, and I received thorough healing through the anointing with oil by the Elders and the prayer of faith. But somehow I fell away from my meetings, and my name got taken off the book of the branch to which I then belonged, and instead of trying to regain my position, I still further rebelled; so that God saw fit to afflict me again with a terribly bad leg. At this time I was called to attend my daughter, Elizabeth Tankard, who was a faithful Saint in Christ, and through whose reasoning I was led to see my error. She being very ill one night, had sent her husband for the Elders, desiring them to come and administer to her; and I being in severe pain with my leg, she said, "Ask the Elders to administer to it, and I know God will heal it." But it being in such a bad state, I said they will not touch it, I know. She

said, "Will you have faith, and I will ask whosoever God sends here this night to do it." I answered, Yes. My son-in-law came, bringing one with him, and that one very young in the work, though full of faith in the living God.

He administered to my daughter and she received the blessing. I shall never forget the look on her face when she said, "Bro. Mudrick, I know the Lord has sent you here that we might receive a blessing through you from Him, and I want you now to administer to my mother's leg, and I know that it will be healed. You will not mind doing it will you?" I told her I would ask you as she did not like to do so, thinking you might refuse. I remember his answer as if it were yesterday. "Sister, it is for you to call and for us but to obey in all things pertaining unto the glory of God, and it shall be done unto you according to your faith." And though my leg was quite black, and had five holes in it, the moment that his hands were taken off, all pain departed; and on the next week I walked up to the Hall at Hackney with my leg quite well and strong, the distance being over a mile, and gave my testimony in the meeting, praising and glorifying God for his love and mercy unto me and mine. I have not suffered any return of my affliction since, but am able to run about more like one of twenty than one of sixty years of age.

But the day came when sorrow overtook us, and my daughter was again laid on a bed of sickness, through watching and attending the death-bed of a son, whose mind became deranged through over study. The same brother came, the Lord answered his prayers in his behalf, and gave peace, but to the plea of his mother and father, Will he recover? the answer was, "He is in the hands of God. He has blessed him and given him peaceful sleep," a thing he had not had for two days and nights before. But I felt that he was withholding something from us which was revealed unto him; but it was to try our faith. God took him to himself.

I shall never forget the night when my daughter rose up in bed, and told her husband, who was Priest of the branch, to go and fetch Bro. Mudrick directly to her; nor the pleading she made to God, saying I have not lost my faith in the administrations of the Elders. When Bro. Mudrick came in, she said, "I know, brother, that I have faith to be healed, and called upon him to anoint her for healing. I can not forget how that brother knelt and asked God to quiet that spirit within his sister, pleading so to him, asking her to look beyond him to the giver of all good, who could raise her up in the twinkling of an eye if it was his holy will. How the anointing with oil seemed to give calmness unto her soul. How again she cried out, as it were she would fain stay, asking him to again anoint her, for her faith was strong that God could heal her. Nor the import of the words he spake with the anointing, that he had done wrong once by not speaking the revealings of the Spirit, and saying, I should have said then as now that this anointing is unto death.

Afterwards she sank into quiet slumber for a time. This was about ten o'clock at night. Presently she called me and said, "Mother, go tell my sisters when I am gone, that I have sent you to tell them to embrace the gospel, that they may be the means of bringing their husbands in also; for I have seen my future abode, and know that I shall come forth in the first resurrection,

and I want them to be with me there, that they may live and reign with God and Christ forevermore;" and then calmly departed this mortal life to live in the paradise of God, with the just, and to come forth to live forever and ever with Jesus our Lord and Redeemer.

May we all strive as she strove to show forth her faith and light, that like her when we are called away, we may have the blessed assurance and knowledge that we shall enter into the paradise of God, and rise at the first resurrection with the coming of our Lord, to be with him forevermore, is my prayer for all the children of God.

Your sister in the gospel,
ANN MANSELL.

Lost Creek Ranch, ANACONDA P. O.,
November 15, 1884.

Dear Brother:—I feel to rejoice that my son, and self, have become members of the true church of Christ, of which I am convinced, and we pray earnestly, that our "Eternal Father" may bless us, and strengthen us from day to day, with his Holy Spirit, and that we may prove faithful to the epd. I wish we had an Elder out here, so that we could receive instruction, for we are but little children concerning the Kingdom of God.

Your Sister in the gospel,
ELIZA DINGLE.

Hotel de Loudres, SAN REMO, Italy,
November 5th, 1884.

ELDER M. T. SHORT, *Millersburg, Ill.:*

DEAR SIR: Thirty years ago I saw a copy of the Book of Mormon. It was loaned to me by a friend in Boston, who had become a Mormon. I was well pleased with all that it contained. I saw in an American paper that you had the genuine book for sale—the original book that Joseph Smith published. Will you send a copy by mail to my address, as above? and I promise you, on the word of an honest man, that I will remit to your address the full price; also, an invoice or list of the early books published while you were at Nauvoo. I had one that gave me more light on the Bible than anything I ever read, but I forgot the name of it. I think that if I could see the names of your early books, I could remember it. I once saw an engraving of Joseph Smith; if you have an engraving or likeness of him, please send it.

Yours,
DONALD KENNEDY.

KENTON, Tenn., Nov. 19th, 1884.

Bro. Joseph Smith:—I came here yesterday, at the request of Bro. Wm. Rossom, expecting to preach a week or two; but have not succeeded in getting out an appointment yet. The excitement caused, and the prejudice raised, by the doings and killing of those Utah Mormons seem to operate wonderfully against us here. The people, it seems, have decided that there shall be no Mormon preaching in this place. Brethren Hyde and Scarcliff have been here, but the people generally don't seem to know the difference between us and the Brighamites. I don't think they want to learn.

The brethren that were here left a good name; no fault attaches to them; but it is Mormonism; that's enough. I may preach some in the country here before I leave. I shall make an effort any way. I hope the authorities of this mission will forgive my trespass, in coming here; and if they wont, just let them come over into Illinois and pay us back. Will write again and let you know the result. Yours in faith,

G. H. HILLIARD.

Summary of News.

GENERAL NEWS.

Nov. 21st.—British troops are now arriving at Wady-Halfa, in the Soudan, and rapidly departing for the front. An advance beyond Dongola is considered impossible for a month. Disease is decimating El Maddi's followers, the daily mortality reaching 100.

In the British House of Commons, on a motion to abolish the House of Lords, there were 71 votes cast in favor of the motion, and 145 against it.

Advices from Tamsui of Tuesday state that Admiral Courbet still remains at Kelung, unable to advance until reinforced. Chinese labor is scarce, and French soldiers are employed in coal-ing the ships. The Chinese ironclads Cho Lung and Yung Wei have arrived. They intend to force the French blockade of the Island of Formosa. It is reported that the Chinese Government offers France 75,000,000 francs in settlement of claims. France demands 1,250,000,000 francs.

Yesterday there were thirty-one deaths from cholera in Paris. All but eleven occurred in the hospitals. During the twelve hours ending at noon today there were ten deaths, six in the hospitals. From midnight Thursday to 6 p. m. Friday eight deaths from cholera occurred in the city and fifteen in the hospitals. There were thirteen deaths today at Oran and one at Nantes. There were eighteen deaths yesterday at Compegne.

Acute typhoid-dysentery is the medical name given to the fatal scourge which has recently broken out in the western portions of Virginia. One hundred and fifty deaths have occurred in Wise County alone.

Nov. 22d.—The scourge which has for two weeks past created a panic in Southwest Virginia and part of West Virginia and Kentucky is, according to reports just received, abating slightly, although it is still creating desolation in a section already terribly tried. Postal-Clerk Wills has just returned here from Wise County. He says: "Since a time previous to the late election a contagious and fatal disease has visited the counties of Wise, Lee, Buchanan, Dickinson, and the edge of Scott in Virginia, and Lee, Harlan, and adjoining counties in Kentucky, and has been very disastrous in its effects. The symptoms are described as being very much like cholera and almost as fatal, lasting nine days as a maximum and being very quick in many cases. There has been a dreadful mortality, and in one small graveyard thirty new graves are seen as the result of its ravages. The disease is unknown and its nature undefined, but the symptoms are described as being like cholera and, indeed, that is the name given it by the people. It could not be more dreaded or much more disastrous if it were veritable Asiatic cholera. The disease is fatal in a large number of cases and frequently does its work in twenty-four hours or less, and persons who recover are sick about nine days." Mr. Wills said when he left that section a few days ago but few springs were flowing freely, and the water was so impregnated with a copperas or mineral taste as to be not only easily distinguished but very disagreeable. This is the supposed cause, and the disease is described as being contagious, so much so that when one in a family is taken all

are apt to have it. Cases are stated where five out of a family of six died from its effects and others where persons died alone on account of their friends being afraid to go to them. The people are frightened and local business interests suffer. A large number of cattle are also reported dying from black-leg in the same counties. The people are absolutely dependent upon agriculture and cattle-raising, both of which branches have suffered from the drouth of last year as well as this. Twelve months ago this same section was visited by a famine and the people reduced to such a state that they were forced to beg aid from the country at large. In Carroll County the disease has been supplemented by a diphtheria scourge from which 150 children have already died. There are very few physicians in the section. Those who have been seen describe the disease as acute typhoid dysentery. Recent rains have slightly swollen the mountain streams, but water is still very scarce, in many instances farmers having to go ten miles to get it. They are in a deplorable condition, and winter coming on will aggravate their distress.

Nov. 23.—Articles of incorporation have been filed at Indianapolis, Ind., in behalf of the Eastern & Western Air-Line Railway, which is said to have a capital stock of \$52,600,000 and which proposes to construct a continuous line through Iowa, Illinois, Indiana, Ohio, and Pennsylvania.

Nov. 24.—It is stated that the experts attending the Congo Conference are of the opinion that England has no claim to the Bonny-Benue and upper Niger Rivers and she can claim only the real mouth of the Niger. It is semi-officially stated that France has concluded two conventions with the African International Association—one of which defines the boundaries of the Congo country and the other acknowledges the association by treaty. At Friday's sitting of the committee of the conference the Italian delegates proposed an addition to Germany's draft of the proposed declaration of the conference, to the effect that the Powers should contribute to the protection of all missionaries, travelers, and savants. Mr. Stanley advocated the construction of a railway from Vivi to Stanley Pool in order to cheapen the cost of transportation.

There were nineteen deaths from cholera in Paris yesterday. In the twelve hours ended at noon to-day there were only three deaths. The publication of bulletins is abandoned. The death of Admiral Fourichon is announced. At Oran during the forty-eight hours ended this evening there were eleven deaths from cholera. In the eighteen hours ending at 6 o'clock p. m. yesterday there were fourteen deaths from cholera, all but five of which occurred in hospitals. From midnight Sunday to six this evening there have been six deaths in the city from cholera.

Advices from Tonquin say that as reprisal for the attack made by the Chinese upon the French gunboats Eclair and Tromer the 19th inst., on the Clair River, while they were re-arming the garrison at Tu-Yuen-Wan, Gen. Briere de l'Isle telegraphs that Col. Duchesne was sent to attack a force of Black Flags and Chinese regulars intrenched in fortified works near that place.

The French forces captured the fortifications, the enemy fleeing. The French lost eight men killed and twenty-five wounded. The Chinese have evacuated the Song-Kan Valley. A later dispatch states that Col. Duchesne next day

stormed without loss three fortified villages, and destroyed or captured all the enemy's supplies. The enemy were in full retreat, taking refuge in the mountains and forests.

The *Times*' Shanghai dispatch says: The Chinese fleet is preparing to leave for Formosa. It is believed that the French will demand the execution of the Tien-Tsin treaty, to be permitted to occupy Kelung and Tamsui for five years, and that the Chinese apologize for the Lang-Sou affair. The Chinese insist that the trouble at Lang-Sou was the fault of the French, and utterly refuse to comply with the terms proposed by France. They believe the French will keep Formosa if they once get possession.

The reports of the French victories in Formosa are fabrications, and their successes in Tonquin are overrated. The French invaders are at a standstill. Their operations are confined to the delta in Tonquin and to the Kelung harbor, Formosa. The Chinese are assuming the offensive in both Tonquin and Formosa. Before the French can resume the aggressive they must have an additional 15,000 men in Tonquin and 10,000 in Formosa. An expedition to Peking would be cheaper in the matter of both men and money.

At a demonstration at Paris, France, to-day of the workingmen and Socialists several advocated the massacre and robbery of the rich. Two speakers who advocated moderation were kicked into the streets. The shop-keepers in the vicinity of the meeting closed their places, fearing violence and pillage. The police were unable to disperse the assemblage, and were obliged to call on the military. The troops then took possession of the streets.

Nov. 26th.—The Government of Switzerland is imitating the example of its Austrian neighbor and waging a war against Mormon propagandists. The Federal Council at Bale has formerly resolved that the work of the Mormon missionaries in Switzerland is a great and growing evil, and that their converts or dupes are plundered and outraged after being decoyed from home. Strict repressive laws against the Mormon sectaries have been enacted, and their first results have just appeared. Two apostles of the Latter-Day Saints, one of whom is a German and the other a Swiss, have been arrested at Aarau and its suburb, Sofingen. In strict accordance with the new law they were sentenced to pay a fine of 100 francs each, and to spend twenty-five days in the communal jail. These two culprits have been very successful in procuring converts in the Canton of Aargau, and are said to have recruited hundreds of women among the peasants, as well as many of higher classes. Among the recent converts to the new faith were two rich maidens of Zofingen, of uncertain age, who converted all their property into cash and started for America under the leadership of the Swiss apostle. They were arrested in his company at Bale and compelled to return to their homes.

The French Government have resolved to send two more cruisers to the west coast of Africa in view of possible results of the Congo Conference.

A German Admiral and other European officers are employed in the Chinese northern fleet. The Chinese Government at Foo Chow has notified foreigners that Kinpai Channel is guarded by torpedoes, excepting a 100 foot passage. Thousands of troops are actively drilling there.

Foreigners are rigidly excluded from the arsenal, but it believed the reason is to conceal the damage by the bombardment and consequent stoppage of work. English and American gunboats are still off the settlement to protect neutrals. Chinese of the higher classes are bent upon fighting and discourage all overtures for peace.

The Mahdi's followers are menacing all caravan routes, frequently debouching to the river near Debbah and preventing supplies of cattle and camels from reaching Khartoum. Gen. Gordon has repeatedly repulsed attacks of rebels in their strenuous efforts to capture Omdermum, on the opposite side of the river.

Great and increasing distress is reported among the employes of the ship-builders in England. Starvation is said to be staring hundreds in the face.

Graetz, the capital of Styria, has just experienced five shocks of earthquake.

Vienna is afflicted with an epidemic of hydrophobia. Eighty cases have been reported, eleven of which proved fatal.

Small-pox is epidemic near Toronto, Canada, and its rapid spread has occasioned great alarm. Precautions of the most thorough sort have been taken to prevent the further ravages of the disease.

Eight Hocking Valley, O., miners have been indicted and arrested for firing upon the guards at Murray City, Nov. 5. In spite of emphatic denials, it is known that Frank Snyder, one of the miners, has been arrested, and, though now in a place of safety out of the State, will appear when wanted as witness.

"The Growth of the Catholic Church in America" was the theme of a sermon preached by Bishop McQuid of Rochester, N. Y., in the Cathedral to the members of the Plenary Council and a large congregation. Referring to the vast development of this country, Bishop McQuid said that the experiment of a government by the people has successfully withstood the rude shocks, serious defects, and conflicts of National interests—even a civil war. All the avenues of advancement to wealth and honor have been thronged with the children of intellect and industry. The home, the freedom, and the prosperity promised in the invitation to this land have been found by millions. Going into statistics regarding the Catholic Church, he said that in 1783 the number of Catholics, according to Bishop Carroll's calculation, might have amounted in Maryland to 1,600 souls, and in Pennsylvania to 7,000, and in the other States to 1,500. There were few or no churches, and no Bishops, and, in the judgment of the eighteen or twenty missionaries who ministered to the spiritual wants of those scattered members, as expressed in a letter to Rome, there was no need of a Bishop inasmuch as the Vicar-Apostolic in things spiritual would suffice. There was no college, schools, asylum, or hospital. The Bishop then spoke of the growth of the Catholic Church, in spite of the intolerance sometimes shown, as in the burning of the Ursuline Convent in Charlestown, Mass., and the attacks upon convents in Baltimore and other cities. The church in America to-day be summed up as follows: A Cardinal of the Holy Roman Church, an Apostolic delegate, the most reverend and illustrious metropolitan of the See of Baltimore, thirteen other Archbishops and Coadjutor-Archbishops, and sixty-one Bishops and Vicar-Apostolics, rulers over God's Church in this glorious Republic; 6,835 priests,

under the leadership of the successors of the Apostles, in 7,763 churches and chapels, feed their flocks with the bread of life and devoutly care for their souls, and in 708 seminaries, colleges, and academies the higher education of the youth of both sexes is carried forward by learned professors and accomplished nuns. Sisters of all the teachings, communities, and orders assist the priests in the performance of a part that without their services would be left undone. Our orphans and the aged would be abandoned. In 1883, 481,834 pupils attended these schools, which institutions are supported without State aid.

Consternation prevails in the Village of Bloomington, N. J., in Passaic County, on account of the outbreak of virulent diphtheria, which appeared there about a week ago. The Patterson papers say that the disease is said to prevail in its worst form, and in most cases death ensues in a short time amid horrible suffering. It is calculated that since it first appeared there has been on the average one death every day. This, in a population of less than 1,000, is an enormously high death-rate.

Nov. 27.—In connection with the discussion of the subjects of revenue and appropriations in the German Reichstag, Secretary of the Treasury Burchard admitted that the financial exhibit was not satisfactory. There has been a notable decrease of 21,000,000 marks in the revenue derived from the beet-sugar industry, and in Herr Buchard's opinion no improvement can be expected in this direction at present. His only suggestion was that the House devote itself earnestly to a reform of taxation. Several Liberal members strenuously objected to all fresh taxation upon the people, and declared that they would only vote for the Government's actual requirements. The Reichstag—180 against 99—adopted a resolution in favor of the payment of its members for their services as legislators. The resolution was strongly opposed by Bismarck. The result is considered a signal defeat for Bismarck.

The Secretary of the Interior in his annual report, congratulates the country that there has been no Indian outbreak during the year, and lays great stress upon the system of education now in vogue among these wards of the Nation, with a special reference to the success of the manual-training system. Among other things, the Secretary recommends that payments of annuities to the Indians be made in cattle, agricultural implements, etc, and that the Homestead act be made permanent. He again urges the purchase of 18,000 square miles of the Sioux reservation and a reduction of the Crow reservation. In connection with that portion of the report on the General Land Office, Secretary Teller urges the repeal of the pre-emption laws, recommends more liberal appropriations for the detection of land frauds, and asks for legislation which will enable the department to destroy fences illegally constructed on public lands.

Thirty Hocking Valley miners have been arrested. Gov. Hoadly denies that the troops have been ordered to be in readiness to go to the valley, and expresses the opinion that the civil authorities will be equal to any emergency that may arise.

Thanksgiving-Day was generally observed throughout the country in the familiar, time-honored way. There was one notable exception to the general rule, however, and that was afford-

ed by the turnout of about 1,000 men in the streets of Chicago to publicly express their reasons for not giving thanks. The tone of the meeting was one of fierce denunciation leveled at "capitalistic robbers" and "our lords," who were represented in the words of one of the speakers as "feasting on the blood of our wives and children." The black flag, typical of hunger, was hoisted and carried in Chicago for the first time, and a procession of the discontented marched past the dwelling places of the "Lords," determined, to use the phraseology which set it in motion, "to make the voice of hunger heard."

FINANCIAL AND CROP REPORTS.

Meyers & Cohen, dealers in cloaks, New York, have made an assignment, with preferences amounting to \$39,000.

It is believed that the coal-miners' strike on the Monongahela River is practically ended.

Four hundred hands at the Branford (Conn.) Lock Works struck Nov. 17, on account of a cut of ten per cent in the wages.

Robert Titus, dealer in seeds, New York, failed Nov. 17, with liabilities of \$33,000 and assets of \$4,000.

Exclusive of specie, the exports from New York for the week ending Nov. 18, were \$7,085,000 against \$5,543,000 the week previous.

Bismarck has a new project for bettering the condition of the workingmen and counteracting the influence of the Socialists among them. He proposes the establishment of trade committees in all the German manufacturing centers, with a view to regulating the labor supply according to the demand, and ascertaining where labor can be best employed.

Between 1,500 and 1,800 men will be thrown out of employment Nov. 21, by the closing down of the North Chicago Rolling Mill Company's mills at South Chicago. Work will probably be resumed in two months.

Reports of heavy reductions in the number of operatives, and of fears that many of the manufacturing interests concerned will close down indefinitely, come from Boston, Fall River, Pittsburg, and other centres. The outlook for the winter is not a specially attractive one to the skilled working classes in the East.

There were two hundred and forty-eight failures in the United States and twenty-nine in Canada during the week ending November 21st, a total increase of forty-one over the week previous. The increase is mostly in the Western and Southern States.

According to the annual report of the Third Assistant Postmaster General, the total value of postage stamps, stamped envelopes, postal-cards, etc., issued during the year was \$41,515,877—a decrease of \$1,394,442 as compared with the year previous.

One of the most interesting points in the forthcoming report of the Controller of the Treasury will be the one which shows that the contraction of the bank circulation amounted in the year ending October 31st only to about \$25,000,000. This is less by half than was anticipated at the beginning of the year.

A national bank, known as the Government Bank of China, has been established at Pekin. Its capital is half Chinese and half foreign, and the Board of Management is half Chinese and half foreigners.

Heavy rains have seriously damaged the rice crop in the Province of Chinkiang, China.

The clearing-house returns for New York last week were \$555,711,400, a decrease of 18.6 per cent as compared with the returns for the corresponding week in 1883. Chicago's returns aggregated \$43,258,217, or a decrease of 9.7 per cent. Outside of New York the falling off as compared with the corresponding period in 1883 was 9 per cent.

Mark Lane Express in its weekly review of the corn trade says: "Young wheat could scarcely look stronger, and there is not an autumn-sown crop of any kind which has not an exceptionally good average appearance. Wheat declined one shilling per quarter in London Monday, and prices have been weakening ever since. Sales of English wheat the last week, 68,663 quarters, at 31 shillings 7 pence per quarter, against 80,102 quarters at 40 shillings 5 pence per quarter the corresponding week last year. Flour declined 2 shillings under pressure from London bakers, who reduced the price of bread. Foreign wheat in London is gradually sinking toward unfathomable bottom, and how far yet it will be before bottom be reached is a matter of pure speculation. Maize is firm, owing to scarcity. Oats are six-pence per quarter lower. There are no cargoes off coast, prevailing east winds keeping off expected arrivals. One cargo was sold and one withdrawn, leaving the market bare. For cargoes forward there is but little demand."

The annual report of the Controller of Currency, contains the following facts: The number of new banks organized during the year was one hundred and ninety-one, with an aggregate capital of \$16,042,230. Of these, one hundred and two were organized in Western States, their capital aggregating \$8,905,880. The number of National banks organized since the establishment of the system is 3,261, and the total number in existence November 1, was 2,671—the most in operation at any one time. Eleven National Banks, with an aggregate capital of \$1,285,000, failed during the Year. The reduction of liabilities and of loans by banks during the year was over \$63,000,000. One of the Controller's suggestions is to fund the 4 per cent bonds maturing in 1907 into 3 or 2½ per cent bonds, maturing in proportionate amounts at certain fixed intervals. He also recommends an issue by the National banks of circulation to the extent of 100 per cent par value, of bonds deposited, instead of 90 per cent as at present.

About 150 operatives are thrown out of employment by the closing for an indefinite period of E. W. Chapin & Sons' woolen mills at Northborough, Mass. The striking weavers at Taunton, Mass., have reconsidered their previous determination, and now refuse to go to work at the reduced wages. The latest cuts in the iron industry are a twenty per cent reduction at the Oliver Bros.' mill, Pittsburg, and one of five per cent at the Susquehanna Rolling Mill, Columbia, Pa.

American distillers are again endeavoring to make arrangements to export into Canada a portion of their surplus bonded whisky.

Scarboro Brothers, worsted spinners at Halifax, Eng., failed for £130,000. The failure was caused by depression in trade.

The great mining and transportation corporations representing the coal combination have determined upon a general suspension of operations at the collieries in the Schuylkill, Lehigh, Wyoming, and Lackawanna regions of Pennsylvania. The suspension will be ordered about

Dec. 1st. An army of between 75,000 and 100,000 will be thrown out of employment by the movement. The colliers, considering the scheme uncalled-for, unwarranted, and unjust upon the part of the companies, are preparing to begin a counter movement, and it is confidently believed serious trouble will ensue.

The weekly statement of the Bank of England shows an increase of £166,000. The proportion of the Bank of England's reserve to the liabilities is 39¾ per cent.

The weekly statement of the Bank of France shows a decrease in gold of 500,000 francs; increase in silver, 1,200,000 francs.

FIRES—STORMS—ACCIDENTS.

Nov. 24th.—Loss by fire at Evanston, Ill., \$20,000. Chicago, Ill., \$125,000. Santa Fe, N. M., \$10,000. Washington, Pa., \$25,000. Rome, N. Y., \$23,000. Green Cone, Florida, \$25,000.

Norton's otherwise known as the Grand Opera-House, St. Louis Mo., was destroyed by fire yesterday, causing a loss of \$175,000. It was insured for \$150,000.

Advices from India state that a terrible cyclone visited Madras Presidency, causing immense damage. The dykes on Cholaveram Lake were burst in many places, with the consequent effect of stopping the water supply of the City of Madras.

Nov. 27.—Six business houses at Whitehall, Greene County, Ill., have been destroyed by fire, causing a loss of \$21,000. A coal-breaker near Wilkesbarre, Pa., containing 510 tons of coal, together with a lot of machinery, was destroyed by fire early this morning. The loss is placed at \$50,000.

SELF RELIANCE.

There is nothing more likely to result in the successful career of a young man than confident self-reliance. It is astonishing how much more a youth will accomplish who relies upon himself, than one who depends upon others for assistance. Having first ascertained the direction in, and the means by, which his object is to be reached, let him put his whole energies to work, and, with unflinching industry, press forward. The young man who, instead of rising at five, sleeps till seven or eight, and who spends his evenings on the corners, or in the companionship of those who are wanting in laudable ambition, rarely ever wins a position of honor, or achieves a reputation above that enjoyed by the common masses.

In a country like ours, where the avenues to honor and wealth are open alike to all, there is no reasonable excuse that can be offered for a man's failure to achieve one or the other, or both. Ill health, or extraordinary misfortune, may keep him down, but these are the exceptions that establish the rule. Few men know how much they are capable of until they have first thoroughly tested their abilities. The amount of labor, literary or mechanical, which a person in vigorous health can perform, is almost without limit, if a systematic method is adopted, and the proper spirit incited to the effort. An hour of each evening spent with some good author, or the study of some branch of useful science, will, in the course of a few years, give to a young man who thus devotes the small portion of time an amount of information (literary or scientific) which can not fail to fit him for positions to which he could never properly aspire without his attention to study.

A TIMELY SUGGESTION.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a flower, and a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand, for their burial. Post-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.

MAKE A FEW.

A pretentious student in Brown University once told Dr. Wayland that he thought it would be easy to make proverbs like those of Solomon. The only reply of Dr. Wayland was, "Make a few!" If skeptics who have spent so much time in railing at the Bible would try their hands at making a better book, a book that would take hold upon the heart of humanity; which would interest children and comfort old age; which would inspire manhood and womanhood with the highest, truest, noblest thoughts; which would chasten them in joy and comfort them in sorrow; if infidels would produce the first page of such a book as this, we would gladly listen to what they have to say. But this eternal fault-finding, this everlasting negation; this seeking to rob people of a healthful and comfortable faith and leave them nothing in its place; this parading of a few worn-out sneers and objections, never will accomplish much with a world that is hungering for the bread of life, and that longs to drink of the waters of salvation.

TRUE STRENGTH.

We must measure a man's strength by the power of the feelings he subdues, not by the power of those which subdue him. And hence, composure is often the highest result of strength. Did we ever see a man receive a flagrant injury, and then reply calmly? That is a man spiritually strong. Or, did we ever see a man in anguish, stand as if carved out of solid rock, as if mastering himself? Or one bearing a hopeless daily trial remain silent and never tell the world what cankered his home peace? That is strength. We too often mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake, because he has his way in all things, we call him a strong man. The truth is, that he is a weak man; it is his passions that are strong; he, mastered by them, is weak.

As nature delights to array herself in beautiful garments in the springtime, so our children should be taught to array themselves in the beautiful garments of gentleness, purity and love.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Original Poetry.

GOOD, TRUTH, AND RIGHT.

God made one happy pair, from whom sprang all of every nation;
No man can claim a higher birth, whatever his rank or station;
No patent of nobility can alter his condition;
He only is a nobleman who nobly acts his mission.

The humble man, whose brawny hands are hard with honest labor,
Is in God's judgment, far above his vicious, lordly neighbor;
And she, who in the poor man's home, does earnestly her duty
As wife and mother, ranks above a useless, royal beauty.

God made us all, just as we are; one common blood He gave us;
He left uncurbed the human will, and only deeds can save us;
Titles and ranks were made by man, but Death sets all things even—
To pauper and to king alike, six feet of earth are given.

Then how absurd for us to boast of blood, and caste, and classes,
When man in virtuous deeds alone his fellow man surpasses;
God's law, in spite of human rules, this principle evinces—
That right is right, and wrong is wrong, with paupers and with princes.

The vicious man of rank and ease, the conscienceless despoiler,
Who treats with scorn, and frowns upon, and robs the honest toiler,
May feel secure from censure when creatures deify them;
But what will be the verdict when the Infinite shall try them?

They'll find that Heaven will set at naught all titles, ranks and treasure;
Good, truth and right, and honest worth, will only meet the measure:
Each man must answer for his deeds, in spite of rank or splendor;
The higher in the social scale, the greater the offender.

There is a monitor who guides the richest and the poorest;
And he will win the highest prize, whose record here is purest.
Brothers—sisters—we are all of one Father and Protector;
And Death, the stern-browed monarch, is of persons no respecter;
Naked we came, naked we go, when our brief stay is over,
And ranks and titles will not move the righteous, just Jehovah.

CATHARINA BUCK.

MIDDLE KIOWA, Colo., 6th Apr. 1876.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

MISTAKES OF BRADEN.

1st. States on p. 34 of Braden and Kelley Debate that the Book of Mormon speaks of "ore plates," when the language of the book is "I did make plates of ore."

2d. On p. 43 he says he proved certain things by sixteen witnesses who "from reading it, (Spaulding Romance), and hearing him read it, became more or less familiar with its contents; when he had

produced testimony from only *six* who testify to having read or hearing it read.

3d. On p. 43 he says he proved by these sixteen witnesses that Solomon Spaulding, "between the years 1809 and 1816;" "spent much of his time in preparing *manuscripts*," &c. He had produced testimony from *none* giving these dates.

4th. He had produced testimony from only *one* who spoke of manuscripts in the plural.

5th. On p. 43 he claims the sixteen give "an outline of the historic portion of the Nephite part of the Book of Mormon." He had produced testimony from *only nine* who relate any incident related by the Book of Mormon.

6th. On p. 43 he claims his sixteen witnesses give names "of the principal characters." *Only seven* pretend to give names.

7th. Claims on p. 43 that the sixteen give the "starting point of the history;" when *only six* of them mention it.

8th. On page 43, "They (the sixteen) *all* declare there was no religious matter in his manuscript." In their testimony as presented by Braden but few had said so.

9th. He says on p. 43, "Oliver Smith testifies that Spaulding told him, just before going to Pittsburg, that he would prepare the manuscript for press," &c. This is not in Oliver Smith's testimony as produced by Braden; see p. 35 of Debate.

10th. On p. 43 he says that J. N. Miller testifies: "Spaulding told him that he landed the people at the Isthmus of Darien which he called Zarahemla." This is not in J. N. Miller's testimony as found on p. 35.

11th. On p. 52 he says: "The Book of Mormon declares in several places the Nephites were Manassehites," which is not true.

12th. On p. 62 he represents Mr. Gilbert as saying the manuscript "abounded in misspelled words," when Gilbert says: "The spelling was good." See p. 382.

13th. On p. 64 he claims Spaulding was guilty of "caricaturing the Bible;" but on p. 67 he says: "*Nearly all* of our witnesses are careful to state that the religious portion of the Book of Mormon was not in the Manuscript Found."

14th. On p. 65 he claims Spaulding was "the very man that would attract company, and have much company, and of the *highest character and intelligence*;" yet on p. 64 he makes him out a skeptic, a liar, and his motives "very questionable."

15th. On p. 66 he claims Mrs. Solomon Spaulding, Miss Martha Spaulding, John Spaulding, Mrs. John Spaulding, Lake, J. N. Miller, Smith, Wright, Howard, Cunningham, Jas. Miller, McKee, Dodd and Sidney Rigdon, testify to Spaulding's Romance being a history of the first settlers of America; when he had produced no testimony to this effect from Miss Spaulding, Jas. Miller, McKee, Dodd, or Rigdon.

16th. On p. 66 quotes Miss Martha Spaulding, Mrs. J. Spaulding, Smith, Cunningham and Jackson, to prove the leader's names as represented by Spaulding were Nephi and Lehi; which is false

so far as Miss Spaulding, Cunningham and Jackson are concerned.

17th. On p. 66 he says: "The end of their wars, in two instances, was the total annihilation in battle, of all but one;" for which he quotes Jackson. Jackson does not say so. See p. 42.

18th. On p. 66 he quotes J. Spaulding, Mrs. J. Spaulding, Miller & Smith as authority for the "Romance" giving an "account of the civilization, arts, sciences, laws and customs of the aboriginies of America." Mrs. J. Spaulding, nor Miller speaks of this point.

19th. On p. 66, as authority that the Romance was "written in Scriptural Style," he quotes "Rigdon, Winter, Spaulding, Mrs. S. Spaulding, Mrs. J. Spaulding, Lake, Jas. Miller, Smith, Cunningham and Jackson. By examination it will be seen he had produced no evidence upon this point from either Rigdon, Mrs. J. Spaulding, Lake, Miller, or Smith.

20th. On p. 66 as authority that the Romance contained the phrases, "And it came to pass," "And now it came to pass," he names Mrs. S. Spaulding, J. Spaulding, Mrs. J. Spaulding, Lake, Cunningham and Jas. Miller. Consult their testimony as produced by Braden, and you will find this false so far as Mrs. S. Spaulding, Mrs. J. Spaulding, Cunningham and Miller are concerned.

21st. On p. 66 he says: "One party of emigrants landed near the Ithmus of Darien, which they called Zarahemla, and migrated across the continent in a north-east direction," and quotes J. N. Miller. See Miller's testimony on p. 35.

22d. On p. 73 he says: "He spent five years on it," (The Romance), but on page 43 he says "seven years."

23d. On p. 73 he says that Mrs. Spaulding, Miss Spaulding and Miller "declare that he had many manuscripts." He produced this testimony from none of them.

24th. On p. 73 he says: "That he (Rigdon) had it (Spaulding Romance) in 1826, and declared it would be a great thing some day, to his niece, Mrs. Dunlap." Mrs. Dunlap does not say he had the Spaulding Romance. See p. 45.

25th. On p. 73 he says: "We have proved that he (Rigdon) knew of the publication of the Book of Mormon long before it appeared, by D. Atwater, A. Bently, Alexander Campbell, Green and Dille." This is false especially as regards Green, and Dille. See p. 46.

26th. Read what he says he proved by Campbell, Atwater and Bently as found on pp. 74 and 75, and then read their testimonies as found on p. 45 and the reader will see a great mistake indeed.

27th. On p. 95 he says that Mrs. Davidson said she "only gave him (Hurlbut) an order to examine a trunk hundreds of miles away, in Hartwich, N. Y., to see if it (the manuscript) was in the trunk." If the reader will refer to Mrs. D's. testimony he will discover this to be a false statement.

28th. On p. 96 in regard to the charge that Hurlbut sold the manuscript to the Mormons he says: "These charges Hurlbut never met but laid under them until

his death." On p. 91 in a letter Hurlbut wrote to Mr. Patterson of Pittsburg, dated Aug. 19th, 1879, he says: "I did not destroy the manuscript nor dispose of it to Joe Smith or to any other person."

29th. Will Mr. Braden tell us where he finds his authority for saying that Joseph Smith claimed to have "examined *all* religious parties?" See p. 98.

30th. Will he also tell us why he says Joseph Smith claimed to "found a purer system than the world had ever seen?" See p. 98.

31st. On p. 107 he garbles the testimony of the Three Witnesses. See p. 5.

32d. On p. 108 he states in speaking of what the Book of Mormon teaches that Nephi "makes Laban drunk." This is false. See B. of M., p. 8.

33d. On p. 109 he says Lehi prophesied "that these plates of Laban shall go forth to all nations;" but the Book adds "who were of his seed." See B. of M. p. 11.

34th. On p. 111 he represents that the Book of Mormon claims that Nephi and his company left only Laman and Lemuel and their families when departing into the wilderness, which is absolutely false. See B. of M. p. 62.

35th. On p. 119 he represents Mrs. Salisbury as saying the plates were translated "at their fathers;" which she does not say. See p. 100.

36th. On p. 120 he says: King Jacob tells us that "a hundredth part of the wars, contentions and exploits of the Nephites could not be engraven on his plates." A quotation not to be found.

37th. On p. 120, in speaking of events recorded on p. 118 of Book of Mormon, he says: "About forty years before this, six women left Jerusalem;" when according to the book at least fifty-five years had passed. See Book of Mormon p. 112.

38th. The number of women as stated above is wrong. There were Lehi's wife, see p. 4, Ishmael's wife and five daughters, see p. 12, besides Nephi speaks of his sisters, how many we do not know. See p. 64.

39th. Braden adds, "but one (of these women) was then married." Doubtless the wives of Lehi and Ishmael were both married.

40th. On p. 120 he garbles a quotation from the 120th p. of the Book of Mormon as follows: The book says: "It began to put forth somewhat a little, young and tender branches." Braden quotes it: "It began to put forth somewhat a tender little branches."

(Note.—Nearly every passage I have examined purporting to be from Book of Mormon is more or less garbled. Space will not allow me to notice all).

41st. He says, on p. 130: "Moroni takes up Mormon's work, and he informs us that Masonry shall be prevalent when the Book of Mormon appears;" when the word Mason, or Masonry does not appear in the book.

42d. On p. 132 he says: "Moroni prophesies the one who finds these plates shall show them to three persons. Joe showed them to eleven." The language of the book is: "And behold ye may be privileged

that ye may show the plates unto those who shall assist to bring forth this work; and unto three shall they be shown by the power of God."

43d. He says, on p. 34: "It is our purpose to prove that the Book of Mormon originated with Solomon Spaulding;" but on p. 139 he calls "Rigdon the author of the book."

44th. On p. 141 he says: "Amulek declares that Nephi, and all who went with Lehi were Mannassehites, and not Jews at all." Amulek only says, "Lehi was a descendant of Mannasseh." See Book of Mormon p. 231.

45th. On p. 141 he says: "Page 375 we are told the devil led Jared and his people." It is not there.

46th. On p. 148 after many falsehoods in regard to the Jaredites he says: "Sidney did not stop and figure that story out when he wrote it;" but on p. 43 he says: Spaulding "added the Jaredite emigration."

47th. On p. 150 he claims that events recorded on p. 136 of the Book of Mormon transpired 250 years B. C.; but on p. 151 he says this page relates to things happening 400 years B. C.

48th. On p. 151 in trying to make the Book of Mormon to agree with Shakespeare he misquotes the former.

49th. On p. 159 he says, speaking of the Book of Mormon: "It had not a mark of punctuation in it;" but on p. 160 he says: "The fabrications of the Book of Mormon copied * * * the punctuation of King James' version."

50th. On p. 159 he says it was "badly spelled;" but Gilbert says, (see p. 382), "The spelling was good."

51st. On p. 161 he tries to make Spaulding out an ignorant man; but on p. 75 he says "he received the degree of A. M. from Dartmouth College."

52d. On p. 161 he says: "It was like Josh Billings' spelling." Gilbert says: "The spelling was good."

53d. On p. 161 he says: "We have proved by historic evidence that Rigdon remodeled Spaulding's manuscript;" but on p. 171 he says: "We can trace it no farther back than Joe Smith in 1830."

54th. On p. 33 he tells us he expects to prove the Book of Mormon had its origin "about seventy years ago," (1814), then admits his failure on p. 171 by saying: "From the Tower of Babel to 1830, not a human being knew of the book, or knew of the book, or knew a single particle of its pretended history."

55th. On p. 173 he says a certain document was signed by "Sidney Rigdon and eighty-four other leading Mormons;" and on same page says, "Rigdon and eighty-three other leading Mormons."

56th. On p. 173, accuses O. Cowdery of living in adultery in Nauvoo, when he did not reside there at all.

57th. On p. 180 he says: "The eight witnesses tell us that the leaves Joe had translated were loose, separated from what he had not translated." This is false, as will be seen by reference to their testimony found on p. 5.

58th. On p. 180 he tells us that the eight witnesses testify that they did not see the

plates which were not translated. False again. See p. 5.

59th. On p. 202 he relates what a "Mr. Moreton, one of the first apostles, told his daughter." There was no man of that name among the first apostles.

60th. On p. 206 he falsely states: "The Josephites publish, and use as their *standards*, the works of the Pratts and other Utah Mormons."

61st. On p. 206 he misquotes the Book of Mormon on the subject of polygamy.

62d. On page 214 he falsely states that William Marks was once the Editor of "their (the Josephite) official organ."

63d. On same page he makes the same false assertion in regard to Zenas H. Gurley.

64th. On p. 216 he claims to have produced testimony from Rigdon to the effect "that Solomon Spaulding wrote a romance," which can not be found in the book.

65th. He claims on 218 to have proved that Cowdery "died a drunken sot, with *delirium tremens*." This he had not attempted to prove.

66th. He almost invariably misquotes the Bible: I will ask the reader to read the two passages found on p. 222 as samples of his garbling.

I have not written this to refute the positions taken by Mr. Braden; this was neatly and thoroughly done by his opponent. But as Mr. Braden was introduced as a witness in my late debate, and may be so introduced again, I write it to show his *utter unreliability*. I thought first to speak of all his mistakes, but they multiplied so rapidly, I concluded to pass by misrepresentation of other books, and confine myself to the book under consideration, and the standard of evidence. I soon found however that this would have to be abridged. Then when I had passed through one proposition, noting perhaps half of his mistakes, I concluded if I examined the other two it would be too voluminous to publish, and so conclude. Surely here is enough to accomplish my object.

HEMAN C. SMITH.

LETTER FROM A. H. SMITH.

BRO. JOSEPH:—As I promised, so I now essay to fulfill, and write you for the *Herald*.

There are some things I have to meet in my travels, which I think are erroneous, and ought not to be. Prominent among them is the willingness and readiness of the Saints to adjudge a person's motives to be evil, because forsooth he does not believe certain doctrines which have been taught in the past, and have been esteemed as cardinal points in the gospel of Christ. The legitimate results of this growing evil, are loss of confidence in, and suspicion of the individual, who may have been so unfortunate as to express his unbelief, and materially injures, not only the person, but the good work he might do. While I do not agree with some of my brethren, and believe their ideas to be erroneous, I at the same time grant them the same meed I ask for myself; and thus I am bound to believe

them honest, and for the *finale* just as anxious as I, i. e., the restoration and establishment of Zion, the city of our God. There is one principle that has long been taught as a means to the much desired result, which, (unfortunately I think), has been called in question, and a disbelief in it expressed by some of the leading ministers of the church. From this expressed unbelief, coming from such a source, I find a growing dissatisfaction, and uneasiness among the members of the church; and as a result of this uneasiness and mistrust of the motives of the officials, the hand is stayed from giving the church her just dues, and thus the Bishop is forced to say the treasury of the church is depleted, and the church is in a deplorable state financially.

The principle I refer to is that of a Literal Gathering. In writing on this subject, I do so after careful consideration, examination, and prayerful thought. I have refrained from doing so until I became painfully aware that an injury was, and is being done to the work, by the misunderstanding I believe to exist because of the unwise expression, (publicly it may be), of the private views of a few leading men of the church.

I protest against the manner in which these expressions of private views are received and made use of. It is assumed that because one or two members of a quorum express an unbelief in a doctrine, of necessity the whole quorum so disbelieves, and of course the whole quorum is on the verge of apostasy. This kind of reasoning is wrong, and works an injury, both to the individuals, the quorum, and the cause; and frequently seriously injures their effectiveness in their ministerial labors. No man ought to be adjudged as being in error upon any principle, until he has been heard, or has placed himself upon record upon the matter in controversy; and upon the subject of the gathering many have been silent for a few years, and yet have been judged from the expression of others' views. They have been led to believe that the church has never authoritatively spoken on the principle, and that this was one of those disputed questions referred to the General Assembly, and have been passive. Others have understood the matter differently and have written and talked, and thus have put themselves on record; and from this record I believe an unjust judgment is formed in the minds of many, yea very many of the church members.

I have carefully examined the minutes of the General Conferences, and only find where a motion was made to refer this principle, in common with the whole matter contained in the findings on the case of Bro. J. W. Briggs, to the General Assembly; but a motion to table defeated the one to refer. Immediately followed the resolution to "remove the disability," and restore Bro. J. W. Briggs to his standing in the church; and this without farther action on the subject of the gathering left the matter an open question still. So I have held, and so I hold it still. And therefore I believe I have legal right to

examine the principle, and publicly express my views and the reasons for them. While I express my views, I also believe I am expressing the views of the church I represent.

I believe in the literal gathering of the Saints. I read the definition of the word literal to be, "According to the letter," exact; and with this meaning, the letter referred to is the revelations of God on the subject. These revelations are largely found in the book of Doctrine and Covenants.

That we may not assume to dictate, or commit the error of assuming dictatorial powers, and claim the right to say, some of those revelations are of God, and some are not; and reserve to ourselves the right to say which are and which are not, and thus accept just those which suit our private views and purposes, and reject those which do not, I purpose examining the record, and tearing down the excuse used by some, *z. e.*, "the church has not spoken authoritatively." To do this, I call your attention to the position assumed by the church in its present appellation, Reorganization. To reorganize in this instance has been defined to mean, the assembling of former members of the church, and organizing anew. If this be correct, and I have no desire to doubt it, this church is the very body to whom those commandments found in the Doctrine and Covenants were given, and consequently they are binding upon us. This idea is confirmed by the records of the Reorganization, as witness the testimony of Bro. Z. H. Gurley, sen., in the very conception of the work of reorganization. He writes, *Herald*, vol. 1, No. 1, of himself and Bro. Reuben Newkirk: "The Spirit of God was with us, and day after day was spent in holding council about the matter, until one day, being at work together in a lone place, we joined hands, and in a most solemn manner entered into a covenant, calling God to witness, that we would from that hour renounce all that claimed to be prophets, and take the Bible, Book of Mormon, Book of Covenants, and the Holy Spirit for our guide."

This was in the fall of 1851, and in connection with brethren J. W. Briggs, David Powell, and a few others, these two brethren formed a nucleus for the Reorganization; and in 1852, by a return to the standard works, the church organization was effected anew; and from that time till now, the great high tower of strength in the struggle with the apostate church and the world, has been our abiding in the teachings of those three witnesses, the Bible, Book of Mormon and Doctrine and Covenants, especially the last two, the Book of Mormon and Doctrine and Covenants, as standards and the end to all controversy. Again, in 1878, September 13th, the church affirmed by resolution these three books without any reservation, as the "standards of authority on all matters of church government and doctrine; and the final standard of reference on appeal in all controversies, arising, or which may arise in this church of Christ. So I hold them, and to be consistent with myself, the church

and the world, so long as I remain a representative of the body that thus affirmed, I am in honor bound to teach whatever is clearly taught in those three books, or either of them, as doctrine. My private opinion has very little to do with it. So long as I am a representative, I have no right, *as such*, to advance ideas and views of my own, that are antagonistic to those books, and detrimental to the faith of those who believe in them. In support of this idea, I call your attention to the report of the First Presidency, as a committee appointed by the General Conference, to define the meaning and latitude of the resolution above referred to. In this I find this clause: "It is clear to us, that it is destructive to the faith of the church, and inconsistent with the calling and dignity of the ministry, to decry, disclaim, preach or teach contrary to the revelations in said Book of Covenants; or to arraign them in such a way that the faith of the people is weakened, and they thereby distressed."

I regret very much, that I have been so unfortunate as to have seen in several instances, where the faith of the Saints has been shaken by the talk and unwise expression, both in writing and speech, of representative men in the church, on the principle under examination. I will not say their faith in the gospel has been shaken; but their faith in the Reorganization and its representative men has been weakened, and harm is being done to the work; and the simple minded are in doubt and trouble. It is for this reason that I am moved upon to write this article, to remove the obstacle that may seem to be in the way, because of the pretended lack of authoritative statement.

I assume that the church has so affirmed, and shall try to prove it; and then examine what grounds we have for our belief in the principle, and see if it is simply a "vagary" of the mind, and purely of human origin. Some may urge, that the principle of gathering is not the issue; but is there now a place to gather to. Observe the term place has been inserted and made to mean stake. I can agree with the idea that there is no stake now for the gathering unto; but I affirm there is *now* a place, and that the gathering has now begun; and in strict keeping with the revelations so far as the church has moved in the matter. In *Herald* vol. 22, No. 10, May 15th, 1875, page 295, afternoon session of General Conference, we find it recorded, that the church not only believes in the gathering, but that the "necessities and genius" of the latter day work demanded a place for the gathering; and not only that, but that the spiritual condition, and the mind and will of the people, were now favorable to the gathering. As a result of the authoritative affirmation, a committee, mark you a standing committee, was appointed, five in number. The primary object of this committee, as shown in the preamble, was to seek out and locate, and purchase the land for a place of gathering. When this location was determined, the chief authorities and the press and fixtures, were to be moved thereto, or to within the limits of such gathering place.

This committee sent out circulars to the various points which were thought available in the "regions round about," that they might make a wise selection; and reported from year to year, or semi-annually, and their reports were received, and they continued as a locating committee. The result of their work may be seen in the little town of Lamoni, Decatur county, Iowa, as a gathering place.

Here I wish to go back in the history of the church, and examine some of the evidences used against there being a place now for the gathering; and upon the basis of these evidences an argument has been made against the gathering at all. In the Word of consolation, sent out to the scattered Saints in the early days of the Reorganization, is found a resolution as follows: "Resolved, That in the opinion of this conference, there is no stake to which the Saints on this continent are commanded to gather at the present time; but that the Saints on all other lands are commanded to gather to this land, preparatory to the re-establishment of the church in Zion; when the scattered Saints on this land will also be commanded to gather, and return to Zion and their inheritances, in fulfillment of the promises of God; and it is the duty of the Saints to turn their hearts and their faces towards Zion, and supplicate the Lord for such deliverance."

In 1863 the church re-affirmed the whole resolution. Observe, there is not one syllable of contradiction to the principle of the gathering; but upon the other hand an affirmation of a command of God to gather; first to the Saints in all other lands, and then to the Saints in this land also; and all in fulfillment of God's promises. Where, oh where is Zion? For the Saints on this land are commanded "to turn their hearts and faces towards Zion." No place? Where, oh where is Zion? Echo answers, where? Again, in 1878, just before the close of a long session, a resolution was introduced, censuring an Elder if he should teach, or preach, contrary to the resolution of General Conference. Referring again to the already famous resolution quoted, and an argument was urged, that the Elders were injuring and retarding the work of the locating committee, by teaching the Saints to gather in the "region round about;" because if the gathering should begin and become known to land holders, the price of land would go up fabulously; and a desire was had that the work of the committee might be a success. And for fear this last action of the church might prejudice the minds of the Saints, and alarm them, it was deemed necessary by the editor of the *Herald*, to insert the original Resolution, and quote from the Resolution of 1873; and expressly state, that the Resolution censuring, &c., must not be construed by any one as an attack on the principle of the gathering. Consistency is said to be a jewel; but I fail to see any consistency in the position the aforesaid resolutions place the church in; neither can I see any consistency in any saying she has not spoken on the matter.

ALEX H. SMITH.

INDEPENDENCE, Mo., March, 1884.
To be continued.

THE KING AND KINGDOM.

A NARRATIVE in the *Herald*, written by a brother from California, in which he makes out that Christ is not now a king, is in my estimation a very weak argument, because not sustained by the law and the testimony. He admits my quotation in a letter written by me, that God is a great king. Malachi 1:14. In a former letter, written by this brother, he stated that there was no king and no territory, and therefore could be no kingdom; but admits that God is a great king. Well, I could prove that we have territory. I will quote Deut. 33:17: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth." That this is a part of the globe upon which we dwell, see also Ps. 98:10: "According to thy name, O God, so is thy praise unto the ends of the earth." "But behold, this land saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon this land; and this land shall be a land of liberty, unto the Gentiles, and I will fortify this land against all other nations." This is the word of the Lord by the prophet Nephi.—Book of Mormon, p. 77. We have now territory. I did not state that Christ sat on the throne of David, but a king had to be anointed; Jesus Christ is the anointed, and he was so from everlasting." "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting." Prov. 8:22, 23. The word set up, is the anointed, hence "he is the Everlasting King, the Mighty God, the Everlasting Father, the Prince of Peace, and of his kingdom shall be no end." Read 1 Kings 1:32-34, how that Solomon was anointed king, and David says, "Cause Solomon my son to ride upon mine own mule, and say God save king Solomon." This was before he sat upon the throne of his father David. "Rejoice greatly, O daughters of Zion; shout, O daughters of Jerusalem; behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9. "And they brought him to Jesus; and they cast their garments upon the colt, and they set Jesus thereon. And as he went they spread their clothes in the way. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen, saying, Blessed is the King who cometh in the name of the Lord, peace in heaven, and glory in the highest!" Luke 19:34-37, I. T. Why did Jesus not inform them that he was not yet a king, but would be; read also St. John 1:45-49, I. T. "And Pilate wrote a title, and put it on the cross, and the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew and Greek, and Latin. Then said the chief priest of the Jews to Pilate, Write not, The King of the Jews, but that he

said, I am King of the Jews." St. John 19:19-21, I. T. It seems that this was one of the many reasons that they crucified him, for when pilate said "Shall I crucify your king?" they said, "we have no king but Cæsar." John 19:15. See also Matt. 27:11, 12, with Mark 15:3, 4, I. T.

To prove that we are in his kingdom without being in the Church of Christ, you quote Doc. and Cov. 85:9. But the kingdom of the prince of darkness is also in space; therefore we must be translatable, for we can not be in both at the same time. You might as well say that a man is in the world before he is born, because the one that compasses him is in the world; hence when we are in the kingdom of darkness, we are in space; for there is no space in the which there is no kingdom; but we never can be in the kingdom of God unless we are translated, hence Paul says, "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the Saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son."—Col. 1:12, 13. The kingdom that Paul spoke of is the kingdom of God; which was taken from the Jews and given to a nation that brought forth the fruits thereof; which kingdom was taken by force; but to reappear in the dispensation of the fulness of times, that he might gather together in one all things in Christ; both which are in heaven, and which are in earth, even in him. This dispensation began to be ushered in when the angel (Rev. 14:5) made his appearance to Joseph Smith, 1827, when he revealed to him the plates from which the Book of Mormon was translated; which contain the fulness of the gospel of Jesus Christ, and is the means by which the fulness of the gospel is restored; and by the preaching of this gospel the church is brought out of the wilderness; Revelation 12:5. "And the woman being with child, cried, travailing in birth, and pained to be delivered. And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne." In the Book of Mormon we read that the rod of iron is the word of God; and the man child is the priesthood, which was restored again to the church or before the church was organized. "Before she travailed, she brought forth; before her pain came she was delivered of a man child, who hath heard such things? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Isa. 66.

Here we have the man child that was caught up unto God and his throne, which was the priesthood restored again to the earth in the dispensation of the fulness of times; by which the church was organized in 1830, on the 6th day of April. Now we read that the prophet Isa. 66:8, 9, calls this Zion, that in the last days is again brought forth out of the nations by the preaching of the gospel of course. Now, I will prove that Zion is the church

and kingdom of God; "And he that fighteth against Zion, shall perish, for I the Lord, the King of heaven, will be their king; and I will be a light unto them forever, that hear my words. Wherefore, for this cause, that my covenants may be fulfilled, which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations; wherefore, he that fighteth against Zion both Jew and Gentile, both bond and free, both male and female, shall perish."—2 Book of Nephi, ch. 7, p. 76. Have the people not been fighting this latter day work ever since it has been brought forth? War to the knife; and are they not the whore of all the earth?

Now we will turn to book of Doctrine and Covenants. "But firstly let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws."—102:9.

Now you may call this a spiritual kingdom, and the land upon which the Zion of God is established spiritual land; and the wheat, and corn, and potatoes, and beans, that grow on it, for all I care. "And I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded; and I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginning." When was this beginning? When he, the Lord, brought them in the land of Canaan. This you will say is the kingdom of Israel. (Ezek. 36:10, 11.) But here is where we find Israel in the last days, for there is to be but one kingdom, and this is to fill the whole earth. But here is to be the first dominion of the kingdom.

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."—Micah 4:8.

Why is this called the stronghold? We read in the Book of Mormon that God will fortify this land against all other nations. "Joseph is a fruitful bough by a well, whose branches run over the wall." We all understand that the wall is the ocean. "From thence is the shepherd, the stone of Israel." (Gen. 49:22-24, I. T.)

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her; and I will give her her vineyards from thence." Now the words from thence do not differ in Hosea second chapter, but must have the same meaning of that in Genesis 49. Hence, here is where we find Israel, and the church and kingdom of God.

"For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the

Lord our God. For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations." Is the great republic the chief of the nations, where God says that he will fortify the land against all other nations. (Jer. 31:6, 7.)

The words "allure and bring into the wilderness," have reference to the church. Allure is to tempt, to entice. I do not mean to be understood that this is a wilderness, in a "salt land, and not inhabited;" for they belong to a people that have made flesh their arm, and whose heart departeth from the Lord; which is the fortune of the people in Salt Lake; but into the wilderness of the people; see Ezek. 20:35. This is now fulfilling by the Reorganized Church of Jesus Christ, as the Saints are gathering into the borders. And here she shall sing as in the days of her youth. Read Hos. 2:14, 23; also Mic. 7:11, 18. Now God is to plead face to face with his people, "Like as I pleaded with your fathers in the wilderness." How did God plead with them in that day when he brought them out of the land of Egypt? By his servant Moses, says the prophet. You will say, Well then, there must be a prophet upon the earth to-day. Therefore all those people that have no prophet nor apostles, can not be the church of Jesus Christ. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This is the only church upon the earth that is organized according to the New Testament pattern; but if the people will not receive the gospel and will not enter in by the door, will not be born again—be born of water, they can never see that this is the church of Christ; because that Jesus says, "Except a man be born again he can not see the kingdom of God. Hence to be in the kingdom before we come into the church will not answer the purpose; will not do; because not according to the word of God. "Strive to enter in at the straight gate; for I say to you, many shall seek to enter in and shall not be able." "Therefore, when once the Lord of the kingdom is risen up, and hath shut the door of the kingdom, then ye shall stand without, and knock at the door, saying, Lord, Lord, open unto us, but the Lord shall answer and say unto you, I will not receive you." Here then is where they are striving to enter, but are not permitted. They would not hear the word when it was freely offered to them; just as it is to-day. But when they see that the harvest is ended, and their souls are not saved, they will in vain endeavor to enter, but will not be able. They were outside of the kingdom and therefore did not come into the church; "and there shall be weeping and gnashing of teeth, among you when you shall see Abraham and Isaac, and Jacob, and all the prophets, in the kingdom of God

and you are thrust out." Luke 13:25-28, I. T.

One more item; a king is a lord paramount, a lord by himself, and is the highest sovereign in the universe. Hence our Heavenly Father is the highest Lord, (lawgiver), in space, and our Redeemer admits it. Matt. 5:18; 19:17; John 8:26, 29. This, you say, is as much as that Jesus is not a lawgiver; what does it then mean, Judah is my lawgiver? "Gilead is mine, and Manasseh is mine. Ephraim also is the strength of mine head; Judah is my lawgiver." Ps. 60:7. Did not Christ come of Judah? Hence he is the great Lawgiver. But Jesus was born into this world; he came to do the will of the Father and "made himself of no reputation, but took upon him the form of a servant, and became obedient in all things; he made himself the least of all, because he became servant of all, and was obedient unto death; even the death of the cross, in order that he might redeem us and bring us to God." Hence the quotation that you cite, is in this sense all good enough; but let us see what he calls himself.

"All things are delivered to me of my Father; and no man knoweth that the Son is the Father, and the Father is the Son, but him to whom the Son will reveal it."—Luke 10:23. I. T. "And now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God: and having subjected the flesh to the will of the Father, being the Father and the Son; the Father because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son: and they are one God, yea, the very eternal Father of heaven and of earth."—Book Mormon, Book of Mosiah, chap. 8: p. 5. New Ed. This agrees with the I. T. And then to say that he is no law giver, is not giving him the honor that belongs to the Lord Jesus Christ. Let us see what Paul says: Col. 1st chap. I will not quote all points but shall proceed: "Then said the Pharisees unto him, Why will you not receive us with our baptism, seeing we keep the whole law?" "But Jesus said unto them, ye keep not the law, if ye had kept the law, ye would have received me, for I am he who gave the law."—Matt. 9:18, 19. I. T. "And it came to pass that Jesus said, behold, I am he that gave the law, and I am he that covenanted with my people Israel."—Book Mormon, book of Nephi, chap. 7.

You say he went to sit on the throne of his Father a mediator, not a king. But I have proved by the word of himself, that Jesus said I am a King to Pilate. Could he not be a mediator between God and man and at the same time be the king of heaven and earth? Is anything too hard for the Lord? How is it that he was both the Father and the Son? Did he not receive a name above every name that is known in heaven and in earth; that at the name of Jesus every knee should bow, Angels and authorities being made subject

unto him. Can not an Elder, or a High Priest act in the office of a Priest, or Teacher? Does this take away his eldership? This being the Law of God, and a rule in the church, as the church is organized according to the Law of God, by direct revelation, there is nothing strange in it; but it looks reasonable, unless you can prove that he is yet to be ordained, which I defy you or any other man to do.

Hoping that we may see the truth as it is in Jesus, N. S.

Selections.

THE APOSTOLIC CLOCK.

A FAC-SIMILE of the original apostolic, musical and astronomical clock in the Strasburg Cathedral, a curious and wonderful piece of mechanism, celebrated the world over, was opened for exhibition at Horticultural (lower) Hall yesterday. It is the work of a young clockmaker's apprentice, Fritz Von Engle, of Strasburg, who having conceived the idea of making a fac-simile of the clock invented by Isaac Habricht, obtained permission from the sexton of the cathedral to copy it. After seven years' close application to his self-imposed task his work was completed, and so overjoyed was the young man that he became insane and died six months after. A disagreement arose among the heirs respecting the disposition of the clock, which was purchased about a year ago by the present proprietors for the sum of \$5,000 in gold. The clock stands on the base four feet front, three and a half deep, and ten feet four inches high. The lower section has a dial representing the ancient zodiac, with the stars of the first, second and third magnitude, with the signs of each month of the year exhibited at the proper time and seasons, the dial making but one revolution in the year, and but one-half of it exposed at a time. Above this, in each corner, are lions' heads, with rings in their mouths. Above this is another section, with a dial twenty-two inches in diameter, on which is represented on the outer circle the minutes and hours in the usual manner. Within are four dials, representing the month, day of the month, day of the week, and phases of the moon. In alcoves on either side of the frames are carved figures of Time and Justice. Above this are two Roman columns with capital, representing two rams' heads. On the top of the capital there stands a wolf watching the sheep. Above the dial is a keystone, with a small door in the center, with cherubim on either side guarding it. The top section is in the form of a Gothic chapel, with a small door on either side, and a large one over a stair in front in the center, with a balcony over center, and spires extending up either side. At every half hour is heard the ringing of a bell, and the door of the keystone opens, showing the figure of Death, followed by the music of an organ. Three minutes after a chime of twenty bells is heard, when from the right door of the chapel the disciples come out in procession

while the center door opens and the Savior comes in sight. As the disciples receive him they pause, one by one turn their faces toward him and bow, except Peter, which is the central figure. The bow is returned by the Savior, and immediately a cock perched on the right corner flaps his wings and crows, when Satan appears and disappears in the balcony above. Meanwhile a Roman sentinel on the left of the procession has faced toward it and remains until the procession has passed, when Satan appears again, turning his head in the direction of Judas. After Satan appears he is followed by the music of the organ, when the left door closes the scene. The Apostles come out once every half hour during the day and evening.—*Boston Advertiser.*

HISTORY OF THE ALPHABET.

How many of the millions that daily use the alphabet ever stop to think of its origin and long history? In the true spirit of a student, Isaac Taylor, a well-known English writer on philosophical and philological subjects, has recently written and published in London two stout volumes under the title of "The Alphabet; An Account of the Origin and Development of Letters." It is only by the help of recent discoveries of early inscriptions and the progress in the art of reading lost languages and deciphering hitherto unknown symbols that such a well-posted history has become possible. By careful study of the essays and scientific investigations of the latest philologists, Taylor has set forth in language within easy comprehension, the origin of the alphabet, showing that our town Roman letters may be followed back to their very beginning, some twenty or more centuries ago, as he asserts. We have no better letters, according to this account, than those of the Italian printers of the fifteenth century. These were imitated from the beautiful manuscripts of the tenth and eleventh centuries, the lettering of these being derived from the Roman of the Augustinian age. The Roman letters, in turn, are traced to those employed at Rome in the third century before Christ, and these do not differ greatly from forms used in the earliest existing specimens of Latin writing, dating from the fifth century before Christ. This primitive alphabet of Rome was derived from a local form of the Greek alphabet, in use about the sixth century before Christ. The Greeks got their letters from the Phœnicians, and theirs are clearly traceable to the most ancient known form of the Semitic.

The most ancient of books, a papyrus found at Thebes, now preserved in the French National Library, supplies the earliest forms of the letters used in the Semitic alphabet. The stone tables of the law could have been possible to the Jews only because of their possession of an alphabet, and thus the Bible and modern philological science unite in ascribing a common origin to the alphabet which is in daily use throughout the world. The nineteenth century before Christ is held by Taylor to be the approximate date of

the origin of alphabetic writing, and from that time it grew by slow degrees, while from Egypt, the home of the Jews during their long captivity, the knowledge of the alphabet was carried in all directions where alphabets are now found.

The Aryans are thought to have been the first to bring the primitive alphabet to perfection, and each letter and each sound may be traced by Taylor's careful analysis through all the changes that have marked the growth, progress, and, in some instances, the decay, of different letters of various alphabets. It is an interesting fact that the oldest known "A B C" in existence is a child's alphabet scratched on an ink bottle of black ware, found in one of the oldest Greek settlements in Italy, attributed to the fifth century before Christ. The earliest letters, and many later ones, are known only by inscriptions; and it is the rapid increase by recent discovery, of these precious fragments that has inspired more diligent research and quickened the zeal of learned students in mastering the elements of knowledge of their origin and history throughout the world. As late as 1876 there were found in Cyprus some bronze plates inscribed with Phœnician characters, dating back to the tenth and even the eleventh century before Christ.

Each epoch has its fragments, and the industry of English explorers, the perseverance of German students and the genius of French scholars, have all contributed to group them in their chronological order. Coins, engraved gems, inscribed statues, and, last of all, the Siloam inscription, found in 1880 at Jerusalem, on the wall of an old tunnel, have supplied new material for the history. From the common mother of many alphabets—the Phœnician—are descended the Greek and other European systems, on the one side, including that which we use and have the greatest interest in; and, on the other, the alphabets of Asia, from which have sprung those of the East, Syriac, Arabic and Hebrew.

THE PAPER REED.

THE Hebrew name for paper reed, or papyrus, is *gnome*, which our translators generally render bulrush. If this is so, then the infant Moses was laid in an ark of papyrus, not bulrushes, and the people of Ethiopia must have made their ships of the same.

The native country of the papyrus is Egypt. It is found all along the borders of the Nile. The appearance of this reed, growing in heavy clusters in company with others, is very graceful, the top resembling an elegant plume, but the want of lower leaves takes somewhat from its beauty when growing alone.

These wavy, feather-like tops of the full-grown tree, which often reach a height of fourteen feet in favorable situations, were used to crown the statues of the goddesses in many of the temples of the East. The upright stem was of service in the construction of light vessels, while the solid part, near the root, was converted into soles for sandals of the priests, as well as cups and other ornaments, which were the

more valuable on account of the scarcity of wood in Egypt.

Even the roots themselves appear to have been used for food by the ancient Egyptians, but those who professed to chew it as a luxury doubtless mistook the sugar-cane for the papyrus, as the stem is neither juicy nor agreeable to the taste.

But the chief and most important use of this wonderful reed was that it furnished material for writing upon. Of all the ingenious contrivances in earlier days, there was nothing like the sheets of papyrus, the original manufacture of which is described as follows:

The reed was cut into strips, each sufficient for a page, and then carefully peeled, at its entire length, as far inward toward the core as possible, so as to make a tolerably wide strip.

Several of these strips were laid together, to make the breadth of a page. These pages were then covered over with simple gum, animal glue or flour paste.

The first layer of papyrus being dry, a second layer was placed transversely upon it, that the fibers might cross each other like the threads of woven cloth. The sheets were then beaten, and a strong pressure applied to render them smooth and ready for use.

Among the ancient Egyptians the word for papyrus was *biblos*, and is preserved in the name for the most venerable book in the world—the Bible.

The beautiful substance called "rice paper," of which artificial flowers are made, and on which are sometimes painted exquisite flowers in most delicate designs, is cut in the same manner from the pith of a rush growing in great abundance in the waters of the Ganges.

The fishermen there tie bundles of these rushes together, and use them as floats for their fishing nets.

The most ancient Italians as well as East Indians appear to have used linen cloth to write upon, so prepared as to retain the marks of the pen, and there are ancient books in existence even now written upon the folds of palm-leaves.

With regard to Egyptian rope, the fibers at the bottom of the palm furnish a large proportion of it, but it was probably the finer cord, twisted from the papyrus, that was employed in the curious lacing of those mummy cases, of which we have so often read, where the body was introduced after the case was ornamented. Only the very rich could afford this expensive method of embalming.

Important in every way as the papyrus was to this nation, in a fit of commercial jealousy, one of the Egyptian monarchs prohibited the exportation of this kind of paper, and occasioned the invention of parchment at Pergamos, by Attalus, its king.

And yet at no great distance from the kingdom of Attala the papyrus grew in great profusion, according to ancient writers, from the very source of the Jordan to the Lake of Tiberias, as well as at the Tigris and Euphrates.

Not a single plant exists that has not at some time played an important part in the

great economy of nature, even to the very leaves. As an example of this, we see what the papyrus must have been to the ancient people before the manufacture of modern paper which is such a desirable substitute for all.—*Golden Days*.

SOME GREAT WRITERS.

DIFFICULTIES THEY HAVE ENCOUNTERED IN PERFECTING THEIR WORKS.

ALEXANDER Hamilton, on a certain occasion, remarked to an intimate friend: "People are all accustomed to speak of me as a man of genius. Now, call it, if you will, genius; it is, in truth, only the ability to do well what comes before me to perform." And the correctness of Hamilton's definition of the term is fully sustained by the example of so many eminent intellects whom the world takes pleasure in referring to as "men of genius." The great Plato, whose thoughts seemed to come so easily, is said to have toiled over his manuscripts working with slow and tedious elaboration. The opening sentence of "The Republic," on the author's tablets, was found to be written in some thirteen different versions. When death called him from his work, the great philosopher was at his desk, "combing and curling, and weaving, and unweaving his writings after a variety of fashions."

Coming to the gifted Addison, whose diction is full of such grace and simplicity, so much so as to create envy, yet admiration, in the mind of every writer who has flourished since his day, we find that the great author wrote with the most painful deliberation. It is narrated that the press was stopped again and again, after a whole edition of *The Spectator* had been thrown off, in order that its author might make a slight change in a sentence. At the time he occupied the position of under secretary it became necessary for him to inform Prince George, of Hanover, of the demise of Queen Anne, and to make known to his royal highness that the throne of England was vacant. But the fastidious secretary was in such a dilemma with respect to the choice of expression in which to convey the information, it was found, at the last moment, that the duty of writing the prince would have to be delegated to a very humble clerk, who afterward boasted of doing what his superior—the great Addison—found so impossible to perform.

The historian Gibbon, in speaking of the manner in which he wrote his "Decline and Fall of the Roman Empire," said: "Many experiments were made before I could hit the middle tone between a dull tone and a rhetorical declamation. Three times did I compose the first chapter, and twice the second and third, before I was tolerably satisfied with the effect." Lamb toiled most laboriously over his essays. These papers, which long ago became as classics in the English language, which are replete with the most delicate fancies, were composed with the most exacting nicety. Yet the author is regarded the world over as possessed of genius of a high order. La Rochefoucauld was occupied for the space of fifteen years in preparing for publication his little work

called "Maxims," rewriting many of them more than thirty times.

The celebrated French critic, Saint-Beuve, was accustomed to devote six days to the preparation of a single one of his weekly articles. A large portion of his time was passed in the retirement of his chamber, to which, on such occasions, no individual—with the one exception of his favorite servant—was allowed to enter under any circumstances whatever. Here he wrote those critical papers which carried captive the heart of France and filled with wonder the cultivated mind everywhere. It took Buffon fifty years to write his "Studies of Nature." After the first draft was made he would rewrite it some eighteen times before he deemed it ready to go to the printer. His manuscript was peculiar. He used large-sized letter paper, on which he ruled five distinct columns. In the first column he jotted down his first thoughts, in the second he enlarged upon and pruned his thoughts, and so on to the fifth column he would labor, in which column he at last wrote down the result of all his toil. And yet it is told of him that after all this excessive labor of mind he would rewrite a sentence to the extent of twenty-eight times, on one occasion spending fourteen hours in discovering the proper word with which to finish a sentence.

In the early career of Bulwer he found that seventeen lines in a single day were all he was able to write. As he became experienced, however, in authorship, he acquired such facility, that he was easily able to write several pages every day. Still, with all his genius as a novelist, Bulwer was never reckoned as a ready writer. The poet Rogers once toiled for two weeks in the preparation of a note to his "Italy," and the note was made up of only a very few lines at that. Albany Fonblanque, editor of the once famous *Examiner*, wrote in such a labored manner that the very best he was able to do was to write two, sometimes three editorials each week, and all agree that several of them were rewritten a dozen times each.

The great Balzac, after he had made a plan of a novel, and had, after the most laborious research, gathered together the materials which he was to embody in it, would lock himself in his private apartment, shut out all the light of day, and then, by the aid of his student lamp, he would toil night and day over the work before him. His servants, knowing so well his peculiar habits, would attend to his every want, fetching him the necessary food with which to sustain his physical needs, and thus he would toil on and on, until finally, with his task completed, as he thought, he came forth from his retirement, looking more dead than alive. But invariably his task would not be altogether satisfactory to him after all, for again he would seek the seclusion of his chamber to rearrange and make more perfect that which he had before supposed wholly complete. Then, too, when in the hands of the printer (God pity the poor printer), he would be as apt to alter, in one way and another, the manuscript, until both

printer and publisher were on the verge of despair. Kinglake's beautiful "Eothen" was rewritten half a dozen times before it was given to a publisher for consideration. Tennyson's song, "Come into the garden, Maud," was rewritten some fifty times before it gave complete satisfaction to the laureate, while he spent eight hours a day for six weeks rewriting "Locksley Hall," though the first draft of the exquisite poem occupied only two days in its composition.

Tom Moore, with all his wonderful brilliancy, considered it doing very well if he wrote fifty lines of his "Lalla Rookh" in a week. Our own matchless Hawthorne was slow in composing. Sometimes he could write only what would amount to half a dozen pages in a week; often only a few lines in the same space of time, and, alas, he would frequently go to his chamber and take his pen, only to find himself wholly unable to perform any literary work. (I fancy this trait of character a peculiarity of genius). The author of "Pleasures of Hope" was slow of thought, and consequently his mode of composition was toilsome in the highest degree. He wrote extremely cautiously, weighing and shaping the effect of each particular line before he permitted it to stand. He used to say that his "Gertrude of Wyoming" was his best performance, while at the same time he expressed himself to the effect that it was sadly in need of a careful revision. It was rarely the case that he was satisfied with his poetry. Oftentimes that which he had written at night would be given over to the flames in the morning; but his perseverance was wonderful, and he has left to the world as rare a fame as any poet of his time.

Bret Harte, whose creations read as if they had come from his brain without a flaw or hindrance, showing brilliancy of thought with the grace of the artist, is still another who passes days and weeks on a short story or poem before he is ready to deliver it into the hands of the printer, which speaks great praise for the author of the most strikingly original volumes of prose and verse that have ever come before the reading public. So too, with Bryant. Though, in reality, the sum total of his poetry might be included in a small volume, so few are his lyrics, we can not fail to be impressed with the truth of the statement when we are told that even these few gems of verse cost our later Wordsworth hard toil to bring into being and endow with the splendor of immortality.

HEBREW A LIVING LANGUAGE.

USED IN SOCIAL AND BUSINESS LIFE BY JEWS IN MANY LOCALITIES.

NEW YORK *Commercial Advertiser*: The appearance of an advertisement in a morning newspaper, offering a reward for the recovery of an ancient account book in Hebrew, caused a reporter to call on the editor of a Hebrew newspaper in this city and ask him to what extent that language was still a living tongue. "It is popularly be-

lieved," he began, "that the Hebrew language is dead in the same sense that Latin is dead. This is an error. Hebrew is still spoken by Jews as their chosen language; it is used in synagogues, in social circles, in trade, and even as you see by the advertisement, in accounts. Newspapers are published in Hebrew characters, and there is not an orthodox Jew in this city who does not use the ancient tongue in all the sacred offices of life. In fact, an orthodox Jew is required to be able to read and write Hebrew. The sacred books that are used are never in any other text than the original, and there are even circulating libraries whose books are exclusively written in that tongue. The Hebrew is used almost exclusively as the language of social life and trade among Polish Jews. They have been cruelly persecuted, and the danger with which they have been confronted during the last six centuries in Poland and Polish provinces has had the effect of compelling them to use a language which is essentially their own, and which can not be acquired save by a vast deal of labor. Many of these Polish Jews neither read nor write, yet talk Hebrew with the facility of the dwellers in Jerusalem. German Jews have also acquired the common use of Hebrew, and use it with almost the same facility as do the members of their race living in Poland, Hungary, and through the Turkish provinces. From the same reasons which have made the old language the ordinary speech of the Polish Jew the Russian Jew has been compelled to adopt it. The dispensation of the Russian Government oblige the Russian Jews to live in quarters by themselves, subject to almost the same severity that was enforced in Spain and England during the middle ages. They are surrounded by the people of the country, who are anxious to surprise them in any covert speech or act, and a mistake of any kind is apt to lead to the most fearful massacres. They are accused of practicing witchcraft and all manner of evil things, and these unfounded charges result in their drawing themselves in their shells, as it were, to associate only among themselves, and to use a language that is intelligible only to themselves. The emigration of Russian and Polish Jews to this country has brought with it a language which is properly one of the oldest in existence, and yet has by a curious reanimation become the newest. I believe that in the Jewish colony in the neighborhood of Grand, Essex, and Ludlow streets a weekly journal is circulated, the text of which is entirely in the ancient character, and which is printed on a hand-press. It hasn't a very large subscription list, but one of these papers is sometimes read by as many as thirty different persons.

"It is, as you know, one of the requirements of our orthodoxy for the head of the family to read the Old Testament in the original to his family. A chapter or more is read each evening during the week, and a more elaborate ceremony takes place at the beginning of the Sabbath. This tends to keep the language current, as it were, and obliges every Jew to understand it. The younger members of the family circle

are taught Hebrew by their elders, and it is not seldom that you will find in a family of ten or a dozen members a combination of Hebrew scholarship that would be the envy and pride of many an eminent Orientalist. When I say that Hebrew is used in the Polish or Russian colonies as the language of social life and of trade I do not, of course, mean that it is the same language as that of the Scriptures or the Talmud. It is in many instances simply a corruption of the old tongue. The dialects of the various provinces creep in, and, while this curious combination of Russian or German and ancient Hebrew makes an excellent language for general use, it would puzzle a Hebrew scholar in a most demoralizing way if he were to go down into Essex street and try to converse with the natives. He would find that the grand old tongue of the prophet was sadly marred by its close contact with the vernacular. This is perhaps the natural fate of every ancient language. Still, as the Hebrew language is the tongue of a large number of persons, and as it is read and understood by persons who lay no claim to scholarship, it is a living language and will remain so until the persecution of the Hebrews ceases entirely in all lands."

Conference Minutes.

CENTRAL KANSAS DISTRICT.

Conference convened at Good Intent, November 8th and 9th, 1884, David Williams president, Griffith George clerk. Branch Reports.—Good Intent 25; Netawaka 33; Scranton 33; Centralia no report. Elders' Reports.—William Hopkins, J. B. Jarvis, John T. Kinneman, Henry Green, Griffith George, James Buckley, John D. Jones, Charles Herizing, David Williams, by letter; Daniel Munns, William Menzies and Frank Lofty were reported by J. B. Jarvis. Priests' Reports.—Hiram Parker, Joseph McDougal, Josiah Price. Teacher's Report.—Watson Mather. Hiram Parker, Bishop's Agent reported, received one dollar since last report. J. B. Jarvis was appointed to act as vice president.

Resolved, That David Williams be delegate to next General Conference, and this district bear his expenses. That Wm. Gurwell be restored to his proper standing as Elder in the church. The privilege was granted to the Saints at Fanning to organize into a branch. Resolved, That the ministry in the district labor during the next three months as circumstances may permit. That when this conference adjourns, it does so to meet at Centralia, Nemaha county, Kansas, on the 23d and 24th of May, 1885. That the present officers be sustained, also the authorities of the church in righteousness. Saturday evening preaching by J. B. Jarvis. Sunday forenoon preaching by John T. Kinneman. Sacrament meeting at two o'clock in charge of Brn. David Williams and Hiram Parker. Sunday evening preaching by Elder Kinneman. At the close Sr. Alice Libscomb was confirmed a member in the church of Jesus Christ of Latter Day Saints. A vote of thanks was extended to the Saints of Good Intent for their hospitality; also to Elder Kinneman and his choir for their most excellent singing.

CENTRAL MISSOURI DISTRICT.

Conference met in Alma Branch, November 1st and 2d, 1884. Joseph B. Belcher president, E. B. Mullin clerk.

Branch Reports.—Alma 28; Carrolton 32; Waconda, no report. Elders David Powell (baptized 4), David Framton, Miller, P. P. Powell, A. J. Sepley, J. D. Craven, Trotter and Belcher, reported. Priests Dravenstot, G. W. Carter, and Teacher Hawkins reported.

Sister Thomas was reconfirmed. District Agent, David Powell, reported \$5.10 on hand.

Bro. Craven asked the duties of this district agent, which were explained; therefore, Resolved, that we rescind the former resolutions as read by clerk, and abide the law—the president of the district receive funds for Bishop's Agent, also district funds, the agent being absent. Resolved, that David Powell be treasurer of the church building funds. Resolved, That there be a committee or court of inquiry to set the Waconda Branch in order, and the president of district appoint this court. Resolved, that this conference instruct the district clerk to notify all authorities of this district to report in person or by letter to the next conference and they who disregard this resolution will be held amenable to the church. Resolved that this conference do now adjourn to meet with the Carrolton Branch, the first Saturday and Sunday in July, 1885.

There is to be a two days' meeting at each of the branches between now and sitting of next conference.

NORTH-EAST MISSOURI DISTRICT.

Conference convened at Salt River, Missouri, November 1st and 2d, 1884. Session commenced at three o'clock p. m., Elder Joseph R. Lambert presiding, and J. T. Williams clerk.

The following branches reported.—Renick 20; Hannibal 25, including 3 Elders, 1 Priest, and 1 Teacher. Salt River 27. Bro. J. T. Williams reported the spiritual condition of the Bevier Branch not encouraging.

Bishop's Agent's report was read and approved. Balance on hand August 2d, 1884, \$7.45; received up to date \$30.50; total \$37.95; paid out \$42.25; due Agent \$4.30. For the information of the Bishop's Agent, there are \$8.50 inserted in the above report which Bro. Lambert received at Renick.

Elders' Reports.—Geo. Hicklin, (baptized one, preached in several places, demand for preaching more than he can fill; willingness to continue but can't see his way clear for the lack of means, as his traveling expenses exceed his income from the district), Robert Thrutchly, J. T. Williams. Charles Perry. Priests' Reports.—Mark Surridge in person, and William Vincent by letter. Teacher Amos Rice of Renick, reported.

Resolved, That we consider the Bevier Branch to be in the hands of the missionary in charge.

Preaching at 7:30 p. m. by Elder George Hicklin. Preaching Sabbath morning by Elder J. R. Lambert. Sacrament meeting at 3 p. m. Preaching again in the evening by J. R. Lambert. Peace and harmony ruled the whole session; the Saints appreciated their meeting together.

Adjourned subject to the call and direction of the president as to when and where the next conference be held.

ADDRESSES.

Mark H. Forscutt, care R. G. Smith, No. 9, Hazel street, Pittsburg, Pa.
E. C. Brand, Box 39, Tabor, Fremont county, Iowa.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Miscellaneous.

APPOINTMENT OF BISHOP'S AGENT.

Bro. Richard Ellis, of Sydney, Australia, having been recommended to me as a suitable person for Bishop's Agent, I do hereby appoint him as my agent for the Australian Mission, and as such recommend him to the Saints.

G. A. BLAKESLEE, *Presiding Bishop.*
GALLEN, Mich., Nov. 21st, 1884.

BISHOP'S AGENT'S ADDRESS.

To the Saints in Colorado, Greeting: Whereas, I have been appointed Bishop's Agent for this state, and knowing that the coffers of the church are very empty, I now call upon all the members of the church in this State to send in their Tithing and Freewill Offerings and Mites, just as the Lord may have blessed them in temporal things; yes, dear Saints, let us have faith in the promises that God has made unto his people, as recorded in the third chapter of Malachi and tenth verse. The Lord has said, "Bring ye all the tithes unto the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Please read the whole chapter, and see what God has promised to do for all that will bring in their tithings and offerings.

As I have received a blank book wherein to record all the Saints' names that are willing to contribute their mites to the support of the great latter day work, I trust that all will send in something, so as to get their names enrolled in the book. May God bless you in so doing, is the prayer of your loving brother in the gospel of Christ,

JAMES KEMP,
Hutchinson, Jefferson Co., Colo.

AN APPEAL.

To the Saints of the North Nebraska District, and all others who are friendly disposed to a good cause. We appeal for aid to assist in paying the debt on the church in Fremont, which debt amounts to near five hundred dollars, which must be paid very soon or they will lose the building. This would cause a great loss to them and to the work there, and the enemy would rejoice at our downfall in this regard. The Saints in Fremont have done all that they can possibly do, being very poor; the friends outside have done very well in donating towards the same. A failure to meet the dues was caused by reason of a terrible disease breaking out among the hogs, many of the Saints and friends having lost all their hogs, which were the only things they had by which they expected to meet their bills. Hundreds of thousands of dollars have been lost in this part of the country from this cause. Now having this debt to meet, and having met with such great losses, they are compelled to appeal for aid. Now, you to whom this appeal shall come, who have comfortable homes free from debt, who have good churches to worship in, with no incumbrance upon them, just think of your poor brethren who are in distress, and think that you have the priv-

ilege of delivering them, and of making their hearts glad by your imparting of your substance to them, thus showing your faith by your works, and show also that you love your neighbors as yourselves. Now, we do not like to make this appeal, but we feel that we are compelled, under the circumstances, to do so. Therefore, all who can give any sum large or small, even as the Lord has prospered you, let them give, and it will be thankfully received, and you will in no wise lose your reward. Do not be ashamed to send your mites because you have not a large amount to send. Remember that the mighty ocean is formed by drops of water; the land by grains of sand. The Saints in Fremont have built a beautiful little church, with the aid of some friends, and we sincerely hope that you will not stand back and see it taken from them, and thereby have all their sacrifice and labor fall to the ground, so to speak. No, dear Saints and friends, we hope you will respond to our appeal. All remittances may be sent to me, and I will give you credit through the *Herald* for all received, with your names attached. Hoping and praying for the welfare of Zion, both spiritual and temporal. Written by request of building committee.

W. M. RUMEL, *Pres. of Dist.*

No. 1433 Eighteenth St., Omaha, Nebraska.

DIED.

AMES.—At his residence in San Bernardino county, California, of rheumatism of the heart, Ellis Ames, Sen., an old-time Saint, leaving a wife and large family to mourn his loss. He was born in the town of Mentor, State of Ohio, on the 19th of January, in the year 1809. He united with the church in its infancy, was in a great deal of the troubles the Saints passed through, notably among them was the Haun's Mill massacre. After the death of the prophet he moved to Utah, where he remained for three years, and in 1854, moved to San Bernardino, where he lived until his death, which occurred October 11th, 1882. Funeral services by Alma Whitlock.

CORNISH.—At Deckerville, Sanilac county, Michigan, November 19th, 1884, Alma Cornish, son of Bro. J. J. and Sr. M. J. Cornish. He was born April 12th, 1833.

Our Alma dear has left us,
He died and went away;
His spirit used to cheer us,
But it left its house of clay.
And now we feel so lonely,
Since he has gone from us;
But if our lives are holy,
We'll meet him with the blest.

JOHN J. CORNISH.

EMMONS.—Near Pleasanton, Iowa, November 12th, 1884, of lingering consumption, Sister Sarah N. Emmons, daughter of Bro. and Sr. Jonathan and Lodoska Emmons. Was a member of the Church thirteen years, and afflicted for nine years. Passed away in hope of eternal life. Funeral services by Elder Z. H. Gurley.

SANDHEDENS BANNER,

A monthly paper in the Danish language, 16 pages the size of the old Herald. Price \$1 per year. Peter Anderson, Editor, No. 1616 Ninth street, Council Bluffs, Iowa. This will be an exponent of the evils and wickedness of Brighamite Mormonism as practiced in Utah. Address all correspondence and communications to the Editor, and subscriptions and business matters, to the Herald Office, Lamoni, Iowa.

W. W. Blair, Lamoni, Decatur Co., Iowa.
Thomas Nutt, Detroit City, Becker Co., Minnesota.
Frank P. Searcliff, Lamberts, Baldwin Co., Alabama.

TRACTS.

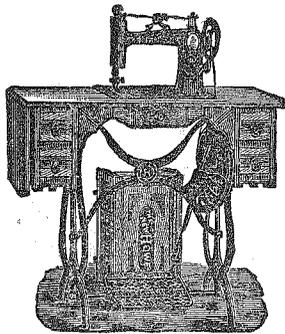
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 - No. 21.—Truths by Three Witnesses; 3c. a doz., 100... 15
 - No. 22.—Faith and Repentance; 15c. a dozen, 100... 1 10
 - No. 23.—Baptism; 10 pages; 20c. a dozen, 100 for... 1 25
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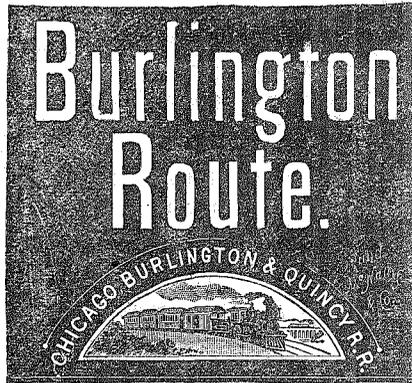
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Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.50 p.m.

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Read what the following Brothers say, some of whom have dealt with us for over a year, and if you are out of employment, or wish to better your condition, write to us and tell us exactly how you are situated. If you can not pay all cash down for our goods, send us references, and we will investigate, and if we find you are trustworthy (though poor), we will give you a limited amount of credit. But if you can send the cash with order, we of course can do better by you, as we have to pay large interest on the money we use to enable us to give credit. The credit includes Springs and Portraits, which we know to be the fastest selling agents' goods on the market.

TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883.
I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage.
Very respectfully, N. N. HAZELTON.

Moscow, Idaho, Jan'y 11th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with.
Yours in bonds, J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884.
JOHNS & ORDWAY, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love,
Geo. MONTAGUE.

ENNO, Gallia Co., Ohio, Dec. 31st, 1883.
JOHNS & ORDWAY, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings.
Your brother in Christ, O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884.
JOHNS & ORDWAY: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion.
Yours in bonds, Wm. ALBID.

LANCASTER, Ind., Jan'y 1st, 1884.
Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one speaks in their favor.
Yours, V. D. BAGGELLY.

MILLERSBURG, Ills., Dec. 27th, 1883.
MESSRS. JOHNS & ORDWAY, Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours,
W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883.
Bro. Johns & Ordway.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well.
Yours in gospel bonds, E. W. CATO, SEN.

Bro. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

OUR OFFER still holds good to send a complete full size set of our Bed Springs by Express for only 97 cents. (Iron Heater included for \$1.30) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a Picture Outfit, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only 98 cents.

ILLUSTRATED CATALOGUE FREE.

In writing, mention this paper. Yours in bonds,
JOHNS & ORDWAY.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year.

JOSEPH SMITH, EDITOR.
Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed Joseph Smith, box 82, Lamoni, Decatur Co., Iowa.

THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 31.—Whole No. 605.

Lamoni, Iowa, December 13th, 1884.

No. 50.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success. Entered at the Post Office at Lamoni, Decatur county, Iowa, as second class matter

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Dec. 13th, 1884.

MR. GEORGE Q. CANNON one of the chief apostles of the Utah Mormon Church delivered a discourse in the Stake Meeting House, at Ephraim, Sanpete county, Utah, November 16th last, which was reported by John Irvine and printed in the *Deseret News* of November 25th. From this discourse we quote the following as a bit of information to the Elders that they can use when occasion requires the quoting of Mr. Cannon and others against themselves:

"There may be faithful men who will have unfaithful sons, who may not be as faithful as they might be; but faithful posterity will come, just as I believe it will be the case with the Prophet Joseph's seed. To-day he has not a soul descended from him personally in this church. There is not a man bearing the Holy Priesthood to stand before our God in the church that Joseph was the means in the hands of God of founding—not a man to-day of his own blood,—that is, by descent—to stand before the Lord and represent him among these Latter Day Saints. But will this always be the case? No. Just as sure as God lives, just as sure as God has made promises, so sure will some one of Joseph Smith's posterity rise up and be numbered with this church and bear the everlasting Priesthood and who will honor and magnify that Priesthood among the Latter Day Saints."

If Mr. Cannon rightly reflects the hope or desire of the people whom as an apostle he represents; if he expresses the sentiment of any respectable number of the people of the Utah Church, a little reflec-

tion upon the manner of the fulfillment of the prediction should startle some of those who heard him, and those who are readers of the sermon as reported.

Joseph Smith now has no posterity among the Utah Saints, "not a man" descended from him among them; but "there will be." The man himself is dead; and all the sons begotten by him are hostile to the principal feature of Utah Mormonism. If any of his posterity ever stand among the Latter Day Saints of Utah it must be one of these sons, or a man descended from one of them. For there is not now a possibility that a son from the loins of Joseph the Seer can be born to him in "plural marriage," to take the place of the lawful issue. Think of it Mr. Cannon, and all who heard him, or who read of his utterance, and consider how possible it is that the "abomination in the sight of the Lord" which is taught and believed among you is keeping the posterity of Joseph from among you.

EDITORIAL ITEMS.

THE Editor visited Des Moines, Iowa, November 28th to 30th, preaching to the little band of Saints there on Sunday the 30th with liberty. Bro. C. F. Merrill, who resides at the corner of 18th and Des Moines streets is in charge, and all are laboring as they can to keep the lamps of spiritual life burning. He is aided by Brn. W. N. Ray, N. Stamm, J. P. Knox and S. Longbottom, as is proper. Harmony seemed to prevail among them at this visit. Brn. Banta, Etzenhouser, McDowell, White and others have visited them at intervals, with good results.

The Saints at Lamoni, have succeeded in laying the floor in the main assembly room of the New Church, and are only waiting the arrival of the windows and doors ordered, to make this room nearly ready for use.

Bro. C. G. Lanphear, wrote from Greenwood, Steuben county, New York, November 26th, 1884, that he was trying to do what he could, visiting the Saints, strengthening them, and preaching as he had opportunity.

Bro. E. Banta writes December 3d from Randalia, Iowa, where he has been for some time preaching. "Bro. Etzenhouser

is with me. We are preaching every night now. We leave here Friday or Saturday for Oldwine, about fifteen miles south of here. Bro. Etzenhouser will not hear to anything but that I must go and help him there. Weather very fine."

Bro. E. C. Brand writes us from Webster, Dodge county, Nebraska, that he began to preach there November 16th and intended to continue until he "made them mad or glad." His first congregation had eight; Sunday morning fifteen; Sunday evening, twenty-two; Monday, twenty-seven; Tuesday evening, crowded house; and Wednesday and Thursday evenings the same.

Bro. B. A. Atwell was to baptize one at Cabool, Texas county, Missouri, November 27th, which would make six members at that place.

The whereabouts of James Mack of the Stewartville, Missouri, Branch, is wanted by the officers of that branch; for reasons. He is requested to write J. M. Terry, Willard Wells or Jacob Smith.

REV. CLARK BRADEN lectured in the Opera House, Independence, Missouri, November 26th, 27th, 28th, upon features of Mormonism, including "Mormon Problem and Its Solution" for the closing lecture on the evening of the 28th. A fee of twenty-five cents for entrance was charged, and an audience of some sixty-four heard the last lecture. This audience was composed of all classes, including Saints.

Mr. Braden among other things made the following statements, which will be news to the members of the Reorganization:

"The other sect, the Josephites, have 20,000 church members and 50,000 adherents. They have over 200 emissaries working as home missionaries, and over 500 preachers, who preach as much as the average preacher of other sects.

"Brighamism has an annual income for church purposes of nearly \$2,000,000 and great wealth that it holds as church property.

"Josephism has a large income through its tithing gathering system and has accumulated a large fund that is now on interest.

"Both sects of Mormonism are thoroughly organized systems for acquiring and using power. At the head of each stands a President, then beneath him two Vice-Presidents, twelve Apostles, three severites of apostles, a high council, a large number of Elders and Presiding Elders, Bishops

and Presiding Bishops, Patriarchs and other officials, until every fifth adult male Mormon is an official of some sort or other. These constitute a vast standing army, whose ambition and interests are enlisted in building up and maintaining the system. The money that it can exercise that it controls and the power of espionage that it can exercise through these officials enables it to coerce its adherents and crush out any opposition to its commands. Such a system would corrupt good men, and in the hands of bad men is a dangerous engine for accomplishing evil. That which renders both systems of Mormonism particularly dangerous is the claim of its leaders that they possess supernatural power and do all things in accordance with revelation. Mormonism is the most absolute theocracy the world has ever known. It is an organized rebellion against all authority except its own. Its government is the government of God and the utterances of its unprincipled leaders are the voice of God. All else is human, a usurpation of what rightfully belongs to Mormonism against its divine authority. Josephism and Brighamism is exactly alike in these features and in the hands of their crafty leaders are a constant conspiracy against all Gentile government and authority.

"In Independence and West Missouri, the Garden of Eden, the Holy Land and Zion of Mormonism, according to a revelation of Joseph Smith, given in this city in August, 1831, the inhabitants have more at stake in the solution of this problem than most of them generally suppose. According to revelations, which all Mormons believe as religiously as any Christian believes Christ's sermon on the Mount, all this territory belongs to the Mormons by divine decree as much as Palestine belonged to the Israelites, and all of its inhabitants except Mormons are as much interlopers as the Canaanites were in Palestine.

"In 1832 and '33, as all who lived in this region can testify, the Mormons plundered and abused all the Gentiles that they came in contact with. They did this in accordance with the following revelation found on page 194 of the Book of Revelations and Covenants:

"Behold, it is said in my laws, or forbidden, to get in debt to thine enemies; but behold, it is not said at any time, that the Lord should not take what he pleases, and pay as seemeth to him good; wherefore, as ye are agents, and ye are on the Lord's errand; and whatsoever ye do according to the will of the Lord, is the Lord's business, and he hath sent you to provide for his saints in these last days, that ye may obtain an inheritance in the land of Zion, and behold I, the Lord, declare unto my words are true and shall not fail, they shall obtain it."

"The outraged Gentiles arose and drove them across the river. In the spring of 1834, Joe Smith led a gang of armed men to Missouri with the intention of driving the Gentiles out of Independence, and reinstating the Mormons by the sword. Not being able to do this he returned to Ohio. David Whitmer gathered the Mormons in Missouri into Caldwell county. Under his leadership they lived in comparative peace with their neighbors until 1838, when Smith and Rigdon and several thousand Mormons, who had been driven out of Kirtland, O., came to Missouri. Smith and Rigdon organized the Danite band and compelled Whitmer and his

friends to flee for life. They soon renewed the troubles with the Gentiles by a crusade of robbery and violence, and the Gentiles drove them out of the state. The same scenes were re-enacted in Illinois between the years 1839 and 1847. These troubles with their Gentile neighbors are a necessary result of the fundamental teachings of Mormonism. They will be repeated wherever it obtains a foothold.

"Since all devout Mormons regard Independence as their Zion, and the land round about it as their holy land by divine patent, they have been constantly endeavoring to colonize it. This delusion has brought to Independence bands of Mormons known as Hedrickites, Patterites, Haldemanites, McClellanites and many other 'ites,' with the present influx of Josephites. The latter already number over 300 members and are constantly increasing by immigration. They intend to continue this immigration until their entire numbers are collected in and around Independence. They are collecting a large fund with which to build on the 'Temple Lot.'

"The result of their attempts will be that Independence will be known as a Mormon town, and will be avoided as such. People will be unwilling to invest in real estate in or around Independence unless they are Mormons. The present high price of property will soon be very much reduced. The Mormons will obtain political control of Independence and surrounding townships, and hold the balance of power in the county, congressional district and state, and use it as they always have in their past history.

"Such is the problem that the people of Independence and Western Missouri have before them."

At the close of his lecture, several asked questions, and young Ephraim Peterson asked liberty to read an extract from a paper. Mr. Braden consented, and Peterson read the extracts from the Falls City *Journal*, and the Table Rock *Argus*, Nebraska papers; the same as read by Elder Kelley in the Kirtland debate. Mr. Braden was incensed at this and denounced the young man. The next morning some one, or more of the brethren of Independence procured a thousand copies of these extracts and scattered them round the city under the head of Braden on Mormonism. This we believe to have been an error and wrong, for, notwithstanding Mr. Braden made statements that are decidedly false, and for which he had no sort of warrant, it was impolitic, in our opinion, to pursue that course. A better way, as we view it, would be to review Mr. Braden's lectures in the same place, if practicable, at an early date, publicly inviting those who were present on the occasion of Mr. Braden's lectures to be present; and that without cost to them.

For a man who is ostensibly laboring under the auspices of the Disciple Church, and who professes so great regard for truth and the good of his fellow men as Mr. Braden does, he certainly "economizes

the truth" at a fearful rate. In this line it will be an astonishing bit of news for the elders to learn that the church has a "large fund" out on interest that has been "accumulated through its tithe system." Will Mr. Braden in his next lecture please give the elders the name of the treasurer who holds the securities of this fund, and the bank, or banks in which the funds are lodged. We would like to have a part of it to further the Herald Office interests.

Any sort of lie against the Latter Day Saints, told by a "Rev." gentleman with a long face, in the pulpit, or in a newspaper will be greedily received and believed; while the simplest and plainest truth told in their favor will fall on deaf ears.

THE following decision is of interest to many:

The Supreme Court of Iowa rendered a decision lately which embodies a world of warning that should interest every young woman in the country. A wife had made application for divorce, on the ground that her husband was a confirmed drunkard, when the evidence showed that she had knowledge of his intemperate habits when she married him. In refusing the petition the judge said: "You voluntarily chose a drunkard for a husband, and you should discharge the duties of a drunkard's wife. His failure to keep a pledge of reformation, made before marriage, does not justify you in deserting him. Having knowingly married a drunkard, you must make yourself content with the sacred relationship."

Correspondence.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

STEWARTSVILLE, Missouri,

December 3d, 1884.

Bro. Joseph:—A few lines from the seat of war—"war to the knife and the knife to the hilt"—may be of interest to your readers. Arrangements have been entered into with Clark Braden for another discussion, to commence the night of the 9th inst. Bro. J. W. Gillen, of Lamoni, has kindly consented to stand for the truth and against error in our behalf. The discussion is to last for ten or more nights, of sessions two hours long. Three propositions will be discussed, embracing continued revelation, polygamous revelation, Book of Mormon, &c. Braden affirming two and denying one.

Mrs. Gaylord Smith lectured here last night on "Evils of Mormonism," to a small house; she presented the matter quite fairly, with but few exceptions. There is quite an interest manifested concerning the Gillen-Braden debate. It is hoped it will be beneficial in behalf of truth.

Bro. J. R. Lambert has been with us for a few days, and has very forcibly dispensed the word of truth. On Sabbath evening he delivered a forcible sermon in defense of the work. Bro. J. R. Lambert will be with us during the discussion.

Our quarterly conference passed off quietly with no changes of importance. The attendance

was good on Sunday, a good social meeting in the afternoon. The Saints are feeling quite well in spirit, and bearing well the oppression of the enemy. Our new church, 36x60, is nearly enclosed. When done will afford us a good place for worship,
Yours for truth,

J. M. TERRY.

COLDWATER, Mich.,

November 23d, 1884.

Editor of Saints' Herald: During the latter part of September I visited Kirtland, Ohio, and some other points in the State. A sufficient interest was manifest at the various places visited to encourage us in the belief that the way is open in that State to present the word; that free and fair minded men may be found almost everywhere, who are willing to investigate the claims of our faith. The evangelizer can scarcely go amiss. He must be persistent and untiring in his efforts, "apt to teach," despising not the day of small things; that is, be content to do as did the Master; preach to the few or the many; go from house to house, or address large or small numbers in public; be content to sow the good seed of the kingdom and wait until it has time to take root and grow. It is God who gives the increase. We can not expect to reap where we have not sown; neither harvest the same day that the seed is planted. I am confirmed in the opinion, long since held to, that the most efficient builders—laborers—we have are those who are content to do their work, and do it well, and wait the developments of time, and the blessing of God upon it for an increase. It is difficult to root up the seeds of truth once sown in the hearts of honest men. We not unfrequently gather in one now, who heard the word in your father's day; others befriend us by reason of a love for that truth heard forty or fifty years ago. Many would, doubtless, have long since shown themselves, had it not been for the bad examples of self-constituted leaders. Discouraged by men, they have been hid in the world all these years, hoping that the truth would show itself, and move on to victory. It is an evidence, at least, that the truth remains with the truth-loving when once known, and that the laborer can well afford to wait God's time for the increase.

At Kirtland, Bro. E. L. was busy, and I set to work to help him a few days, going through books, criticising, hunting points, &c. October 12th, two were baptized by E. L., brethren William Harvey and Israel P. Titus, both heads of families.

Saturday and Sunday, October 18th and 19th, I attended the Northern Michigan District Conference at Vassar, Michigan, held in the Opera Hall. Brethren A. Barr, E. DeLong, J. Baily, J. Carpen'er, Levi Phelps, Willard J. Smith, and others were present; brethren Deuel, Forscutt and Cornish, did the preaching. A large number of the citizens were in attendance at the preaching services, and manifested a deep interest in what was said. There was an urgent request came to continue the meetings, but something hindered. The interest continues, and the people await a preacher. The Saints dispersed to their several labors, renewed in spirit to toil on in the Master's service.

The 21st of October I came to Lansing, and stopped at Dr. Hiram Rathbun's, and was made welcome. Bro. Rathbun was received into membership with the church on his original baptism,

by vote of the Vassar Conference; he having been baptized by Oliver Cowdery in 1831, in a small stream just south of the town of Independence, Jackson county, Missouri. He passed through a number of the trials that the church experienced in an early day, while yet quite young. Lived with his father at one time in the house with old Gov. Boggs, in the town of Independence; was present during that terrible persecution and slaughter of the Saints at Haun's Mill, in Missouri. He says there were sixteen of the brethren buried in that one well, after being slaughtered by a mob. The family having returned to Ohio, and his father having died when he was yet but a youth, isolated, and doubting the propriety of following any of the "isms" of self-imposed leaders, he has been a kind of wanderer among the nations, adhering to religious truth, as best he could, until the light of the Reorganization reached him. Since which time he has been getting ready to unite fully with the Church and its work, and help defend the faith cherished by his father, and which has lingered with him as a sure guide all these years. We welcome him as a brother and a laborer, and believe, if faithful, that God will bless his efforts.

I met with Bro. Gordon E. Deuel at Bro. Rathbun's, who had been laboring for some time in the vicinity of Lansing, at the request of Bro. Rathbun, and had succeeded in baptizing a number into the fold. Among the number was a lady by the name of Supry, who had preached for the Free Methodists at one time, and for some other parties, who had grown tired of "the sects," as they express it. She became acquainted with the faith some time since by Bro. Rathbun, and now by the aid of Bro. Deuel she was led to embrace it. But, here arose a difficulty; Sr. Supry was accustomed to preach: she might not wish to bury her talent; but the Saints have not sent out, or authorized, a female ministry. Brother Rathbun met the emergency by stating that the church did not ordain the sisters, but made Elect Ladies of them. This, with other similar cases likely soon to arise with us, here, fairly brings up the question as to whether sisters who have been accustomed to church work, and to occupy the pulpit in other churches, and possess gifts and talents for such work, shall, or shall not be permitted to thus exercise their gifts according to conviction, and as they may be led, when they unite with the Saints. With us, there are but two things that stand in the way of duly authorizing them, on the same ground with the brethren. These are, first, the want of a Scriptural precedent; second, the lack of authority in the word. But that sisters did eminent service in the church at one time, and in some way were connected with the ministry in work, the New Testament is witness. In view of this, we encouraged Sr. Supry to use her influence and talent, if so led, to convince her friends where she had been accustomed to preach, of the truth of the gospel, as the Lord might bless and direct her; and her labors would be appreciated. Was this heresy?

While at Lansing I visited Bro. G. F. Weston at his father's, at Delta Station, in their new, cozy little home. Bro. George has begun to present the work in their vicinity. In company with Bro. Rathbun, I went six miles out from the city to a Mr. Kelley's, friends of his. Bro. Deuel and others came out in the afternoon. In the evening Bro. Deuel and I introduced the work

in the Dolivardin School-house. The audience was not large, but attentive, and a good impression seemed to be made on the hearers.

On Friday evening, the 24th, Bro. Deuel introduced the service, and I preached, in the Oliver Hall, at Dimondale—ten miles from the city. The next evening Bro. Deuel preached in the same hall, to an attentive audience. On Sunday I continued the services, morning and evening, and also on Monday evening following. Sunday afternoon Bro. Deuel was called away to fill other appointments. The weather was growing bad but he went courageously to the place of duty. At Dimondale a good interest was manifest by many, some appearing as old friends, who recognized me quite readily from a circumstance that occurred some twelve years ago, when the writer and Bro. E. L. Kelley were passing through the State of Michigan; they chanced to attend a meeting one Sunday morning, held by an Adventist by the name of Wilson, at a place said to be two miles from Dimondale. Wilson was about thirty years of age, I should judge, full of zeal, and had all confidence in himself and his cause. He preached a stirring discourse on the resurrection of the dead, and, with all, advanced the soul-sleeping theory. He was forcible, attractive and tonguy. E. L. was just from the field of conflict with J. V. Hines and others of that faith, and concluded that Wilson should be set right before we proceeded further; so gave him to understand that he was ready to do it. Wilson quickly accepted; preliminaries were arranged, and time set to commence the next evening. Every thing was a venture with us, for we were not acquainted with any one within fifty miles, only we knew the Lord was on our side. On Monday evening we ventured on a place to stay, the Lord opened the way, and we were made welcome by a family by the name of Bohanan, I believe, belonging to no church. For six consecutive evenings the tilt went on, over the soul question, Wilson being defeated, so voted unanimously the audience. He is now preaching for the Baptists. Neither of us had returned to that neighborhood until recently. The announcement was made, and a number of the old audience came out and made themselves known, including one of the Moderators. Something said and done during our stay there remained with the people for good, and some are not now far from the kingdom. So much for sowing the seed by the way.

Returning to Mr. Kelley's on Monday evening, the 27th, and sleeping a part of the night, I met again with Bro. Deuel, who reported good success in the places where he had been. I met also, while here, Bro. David, recently baptized by Bro. Deuel. He is in the prime of life, is a good talker, and if constant, contented, and faithful in well doing, will doubtless prove of excellent service to the church.

Tuesday morning, the 28th, leaving the pleasant family of Mr. Kelley, in company with him, Bro. Deuel and Dr. Meade, I returned to Lansing; and stayed during the day at Bro. Rathbun's. Appointments had been made for Bro. Forscutt, but learning that he could not fill them, Bro. Deuel returned with Mr. Kelley in order to continue the work, and fill the appointments. In the evening I took the train for Galien, in order to attend the District Conference, to be held there. I chanced to meet with Bro. Forscutt on the train.

The Michigan and Northren Indiana District Conference commenced at Galien, November the first and closed on the evening of the third. The attendance was good, considering the late division of the district, and every service was well attended. Present, of the ministry and good workers, were C. Scott, Bro. Bootman, Bishop Blakeslee, Francis Earl, J. Shook, C. Thurston, Wm. Lockerby, H. B. Hulse, Brn. White, Wheaton, C. Butler, &c., too numerous to mention, and sisters not a few. The Spirit was present in the meetings, and a good feeling was manifest. Brn. Forscutt, E. L. Kelley and H. Rathbun, did the preaching, and were listened to by an attentive and appreciative audience. Bro. Rathbun was ordained to the office of an Elder, by the prompting of the Spirit, and the direction of the conference. On Monday evening he made his first effort before the Saints, and rather surprised them. The effort of the Bishopric to set before the conference the duties of the Saints under the temporal law was a decided success: and each believer felt that he, too, had something to do in the great latter day preparation, whether he was a preacher or not. Bro. Mark's effort on Sunday evening delighted and carried away his audience.

At the close of conference the Saints dispersed: brethren C. Scott and E. L. Kelley going to Dimondale—Bro. Kelley to remain a few days, and Bro. Scott to continue according to the demands of the work in that section of the country. They had just got under good headway, and a large audience interested, when both were called away; Bro. Scott to see his sick father. Bro. Deuel having gone into other parts, the writer was required to return there and continue the work. Accordingly he arrived at Dimondale on the afternoon of the fifteenth, and continued until the 19th; held seven meetings and baptized two, Mrs. Lettie E. Kelley and Dr. Wm. R. Meade, both of excellent promise. I could not remain longer, but the interest continues. While there a lady preacher attended my meetings, and arose and informed the audience that she would show a different side to matters when I was done. She does not believe in the ordinances; Jesus had done it all. We poor sinners have little to do but believe that the blood of Jesus has cleansed us from our guilt, without our lazy selves doing one thing. I offered to divide the time with her, but she declined; was going to wait until I was through. To close, the work is onward in Michigan, and we are encouraged and hopeful.

WM. H. KELLEY.

RHODES, Iowa,

November 25th, 1884.

Bro. Joseph:—I am officially informed that one John T. Lane is now at Washta, Cherokee county, Iowa, and has been preaching and baptizing. This same Lane belongs to the Boonsborough Branch, and he left his family under peculiar circumstances; and after being gone for some months, not informing his family of his whereabouts, he now turns up at above named place with these peculiar attachments. He is in bad standing in his branch, and is not and never has been an ordained officer, but has sought ordination time and again, but was repulsed by reason of his being too unwise even to represent himself as a good living Saint. Therefore, I would advise he be published in the *Herald*, that our cause may not be in disrepute by reason of such action.

Yours, I. N. WHITE.

NORWALK TOWNSHIP,
Pottawattamie Co., Iowa,

November 26th, 1884.

Bro. Joseph Smith:—Upon leaving the Reunion, where we spent a pleasant and profitable time, I went to Mondamin, thence to Council Bluffs, thence to this vicinity, when on Sunday 19th, ult., per request, a church was dedicated near Weston, for the Danish brethren. On the 20th, I went to Rhodes, Marshall Co., where debate between Elders I. N. White and J. H. Scull was in progress. While Bro. White did the best he could under the circumstances, yet it was little to what might have been done had he been favored with a good opponent. But when a man reads for thirty minutes, something entirely foreign to the subject under discussion, and will also give a good "Methodist exhortation," there's very little said to furnish the other side with something to say. When a man doesn't seem to know the difference between argument and exhortation it makes a poor discussion.

After debate I preached a little in Rhodes; and on 6th inst., went to Boonsborough, in company with Bro. J. S. Roth, where we began meetings on the 7th. Delivered eleven discourses to full and crowded houses. Was much blessed with the divine presence, and the auditors appeared well pleased. At the close I delivered by request, three lectures on "Divinity of Book of Mormon." On the morning of 9th, while in social service, the Holy Spirit being present in much power, writer felt prompted to have special services for the young people, so appointed one for evening of 11th, at which a goodly number were present, and gave them an hour's chat. Three were held, other two in day-time; at one of which God graciously blessed the young Saints, and I felt strengthened. By their request we instituted a "Young People's Prayer Meeting;" they selected Bro. Fulton Brown to preside. We gave them special instructions, that the meetings must be held with the highest and purest of motives. That prayerfulness, humility and meekness must ever be cultivated by them. That they should come and go from service prayerfully, and seek daily God's guidance and blessing. On 19th we left, reluctantly.

Have preached six discourses here so far, and shall leave this week for elsewhere. I must say of the young Saints at Boone, that they appear to be very zealous and devoted to their convictions of "the truth." It did me much good to witness their manifest devotional earnestness. I don't see why the young people of the church everywhere can not be earnest and alive in the gospel work. The world has no satisfying good to give them. Its allurements and daily enticements are deceptive. Sin is a brazen hypocrite. Evil is blinding and debasing. All the glittering fancies of the world are but empty bubbles—while their cloring may be as beautiful as the tints of a rainbow, yet they soon burst and are not; leaving no substance to possess. The gospel of Christ, its promises and blessings are everything. Paul said: "The things that are seen, are temporal, but the things that are unseen, are eternal." We seek for "the unseen" by faith; the faith in them being created by the possession and enjoyment of blessings that are but as shadows cast by the coming event; which, when obtained, will be worthy the gift of an infinite God! The promises of God in many minor things having been fulfilled, thus estab-

lishing the honesty of his intention and work, we feel that we can readily trust Him to give the greater "things unseen" to those for whom they are prepared, and who are preparing themselves for their reception.

Many seem to think to live a Christian life is "so hard." Well, it does require more of an effort to live it than to live worldly. "All good is from above." Hence to do good is to take steps upward. Sin is down hill, because it debases: Goodness is up hill, because it exalts. Now, any one can lie down at the top of a hill and roll down, with but a starting move—and the base is reached without any further effort on one's part. But you can't lie at the base, give one turn and roll up. The ascent must be made standing about erect; step by step the summit is reached. Goodness leads upward and Godward, and as effort is necessary to go up hill, so it is necessary in keeping God's commandments. Can any one expect to reap any good thing without effort? If he does he but deceives himself.

For the gift we're striving,

J. FRANK McDOWELL.

ST. MARY'S, Ontario,

November 27th, 1884.

Bro. Joseph:—Books, &c., came all right. I am laboring here in a church Bro. Robert Brown has bought. Our audiences are small; but we hope they will increase in numbers. Bro. Brown is indeed a fine example. He has paid a tenth of all his property valuation, and has bought a church here, besides doing many commendable works for the Saints. I hope a branch will be raised up here, for his family is the only one having Saints in it, in this town. I have written for Bro. Leverton and expect him on the 29th, to help me in holding service every night, for my voice wont stand the strain alone. I send you a paper herewith, in which I have a brief letter. It is inserted gratis; but for the Epitome, at the close, Bro. Brown paid two dollars and a half as insertion fee. Regards to all.

Yours as ever,

JOSEPH LUFF.

NEW PROVIDENCE, Clark Co., Ind.,

November 23d, 1884.

Dear Herald Readers:—I will try to tell you what a good, blessed time we enjoyed at our district conference at Union Branch, some fifty miles from our place on the 8th and 9th inst. I left home on the 6th, in company with my father and mother and uncle Harbert Scott. Landed there in the afternoon on the 7th, at our worthy brother Rector's home. We were made glad to meet our foreign brethren, Uncle Mark and J. W. Waldsmith, splendid good brothers, indeed. We met in the neat chapel which the Saints have reared in which to serve the great I Am, and had a time long to be remembered. The Spirit of God was in our midst, and peace and love prevailed throughout the entire session; and the Saints felt encouraged to press on in this glorious work.

The dedicatory service was good, excellent indeed; this we attribute to the good spirit. Meeting Monday night; there was a large attendance and good attention. Meeting was appointed for Tuesday night; when time came a telegram reached us—sad, sad news! Our dear, beloved uncle, John A. Scott was dead. The meeting was disannulled, and we returned home on the

first train. Will we not miss him by our fledge and in our meetings? Oh how sad to think of him! Let me say to his children who read this, Live faithful; remember his wise instructions to you all, as a father. He did all a father could do to teach you the good way. Let us try to live so as to meet him, one and all. For years he has suffered for the faith. He has fought a good fight, he has finished his course, he has kept the faith, and a great reward is laid up for him.

Your sister in the faith,

LOVSIE A. SCOTT.

SAN FRANCISCO, California,

November 24th, 1884.

Bro. Joseph Smith:—I write you this evening to tell you that Bro. Joseph Burton and family sailed from here to-day at two p. m., on steamer "Australia." They arrived here on Friday last, expecting to sail that day, as the steamer was so advertised, but one thing and another has detained her until to-day. So we had the pleasure of their company for a few days; doing the city. They were in excellent health, and were looking forward most hopefully to their new field. Bro. Burton preached for us, last evening, a most excellent discourse, showing how saints and sinners might and should become Christ-like; a very lucid sermon, indeed, full of rich thought, which he embellished in a most excellent manner. I am favorably impressed toward him, and believe he will win and hold the confidence of the colonial Saints.

Yours in hope of triumph,

THOS. J. ANDREWS.

INDEPENDENCE, Mo.,

November 27th, 1884.

Bro. Joseph: Last night the Right Rev. (?) Clark Braden closed a series of three lectures. He was duly announced in the papers here, and advertised thoroughly. His subjects were announced with all the pomp imaginable, as follows: "Mormonism, and its falacy;" "Book of Mormon, and its falacy;" "the Problem of Mormonism, and its Solution." Thinking the Christian Church entirely too small to accommodate the enormous crowds who would pay their twenty-five cents to hear the great Mormon Killer; he very wisely (?) procured the Opera House. The first night there were, including complimentaries and dead heads, 34 persons in attendance; the second night, there were 43; the third night, 53. However, the empty chairs seemed to inspire the speaker considerably; and after the Spaulding gush, and Braden slush, composed chiefly of brass, sarcasm, assertions without any proof whatever, this signal failure has departed, we think a sadder but somewhat wiser man, in the, to him, wonderful discovery that his eloquence did not, to any apparent degree, stir up the good citizens of Independence; and the opinion of both Jew and Gentile, is that he made friends instead of enemies for the Mormons.

On the second night a young brother, Peterson, arose and asked permission to read an extract from a paper. Mr. Braden, thinking it something to strengthen the unreasonable and very elastic assertions, courteously gave the young man permission to read; whereupon he read from the Braden-Kelley Discussion, the extracts taken from the "Falls City Journal," and the "Table Rock Argus." On the conclusion of the reading, Braden, with considerable venom re-remarked,

"You are a sneaking hound, and a cowardly skunk, and I shall no more notice you than I would the animal you represent." The next morning some of our brethren had a few hundred hand-bills struck, bearing the head line of "Braden on Mormonism." Then followed the extracts from the *Journal* and *Argus*. These were scattered broadcast over our city, Mr. Braden receiving a copy from small boys on nearly every crossing. The solution of Mormonism, if he had any was in his mind, as he did not advance any mode whatever for dissolving the Mormons, and only intimated should the citizens of Independence suffer the Mormons to settle in and around this city they would soon carry the elections, and drive out the citizens. But what course to pursue, or how to get rid of them, he was too cowardly to even attempt a remedy. Quite a number of questions were asked by Brn. Crawley, Pitt, May, Brackenbury, Chatburn and others. He would not, nor could he be induced to defend the position of his church, nor deny that the Latter Day Saints were in harmony with the Scriptures as to organization, practices, &c.; but he would argue the fallacy of the Book of Mormon, and that Joseph Smith was a polygamist, and gave the pretended revelation on polygamy; and he could prove it by affidavits from Salt Lake City, and from enemies of the Latter Day Saints. From such evidence we think he could prove Christ to be a glutton, truce breaker, drunkard, seditious, and perhaps a Polygamist.

He announced from the stand that Kelley had backed out entirely, and would not meet him in discussion again under any circumstances. In conclusion will say, for the encouragement of the Saints, that Independence is still here, and the Saints meet regularly at the little brick church, where the Spirit of the Lord is made manifest, and the Saints rejoice.

Yours in bonds,

T. W. CHATBURN.

Long Valley, GRISWOLD P. O.,

November 16th, 1884.

Bro. Joseph:—We are still striving to hold on to the rod of iron, and I feel stronger in the faith every day of my life; but I am famishing, not for physical but spiritual food, as we have no meetings here. There are only two families of saints in this valley, that is Bro. Holmes' and my own; and the nearest branch to us is about thirty miles. So we can not meet with them very often. But, dear brothers and sisters pray for me, that I may ever be faithful, and hold out to the end, realizing that the prize lies at the end of the race.

Your sister in Christ,

MARIA DAVIS.

TOBACCO IS OPPOSED TO INDUSTRY AND ECONOMY.

Tobacco is expensive.

Tobacco smoking occasions great waste of time—"The stuff which life is made of."

Tobacco and drink are causes of long credit for articles of necessity and utility.

Tobacco, by robbing working-men, clothes many of them and their children with rags.

Tobacco has done much to fill poor-houses, hospitals, and lunatic asylums.

Tobacco, and drink, which its use demands, cost enough to evangelize the world.

Bear little trials patiently that you may learn to bear great ones.

SPECIAL NOTICE.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and must be done in a business-like manner.

Summary of News.

GENERAL NEWS.

Nov. 28.—Italy reserves her right to liberty of action in regard to her interests in Africa, and her delegate to Berlin has so informed the Congo Conference.

According to the annual report of United States Treasurer Wyman, the decrease in the net revenues of the Government during the last as compared with the previous year was \$49,767,712. This was accompanied by a decrease of \$21,281,893 in the expenditures. The surplus applied to reducing the public debt was \$104,393,625—a decrease over 1883 of \$28,485,818. The report deals at some length with the gold and silver holdings of the Treasury, and, among other things, calls attention to the question whether the department shall continue to make in gold or its representative payments which are now made through the clearing-house, or whether it shall substitute the use of silver dollars or silver certificates. In commenting upon the subject of the redemption of National-bank notes the Treasurer states that the comparatively small amount of such redemptions in the last five years may be attributed to the recovery during that period from the effects of the panic of 1873, the increased activity of business, and the benefits attending the resumption of specie payments.

The value of assessed property in Washington Territory is \$50,513,852. The Territory is out of debt and has \$47,901 in the Treasury. The population is estimated at 150,000. The Governor urges the admission of the Territory as a State.

Count von Hatzfeldt, Minister of Foreign Affairs, presided at to-day's session of the Congo Conference. The Congo Committee made its report, which was adopted. It contains a provision in favor of the extension of the Congo basin boundary eastward, duly respecting the rights of Portugal, Zanzibar, and one native King. The Powers will offer their good offices on the spot for the settlement of any important questions that may arise. A second committee was appointed which will to-morrow arrange the details, and a third committee was appointed to conclude the labors of the second committee and compile their report. The resolutions of the committee were then adopted. The question of free trade will be discussed when the frontiers have been settled.

Paris, France, has resumed its usual appearance. It is estimated that the total number of deaths by the recent inroad of cholera will reach 866. There are still a few cases of cholera in the dirtier quarters of the city.

Nov. 30.—The sitting Saturday of the Congo Conference Committee lasted four and a half hours. The committee unanimously decided in favor of freedom of trade within the limits of the newly-defined Congo Basin. The English, French, and Belgian delegates were the principal speakers at the meeting. The English delegate upheld universal free trade, both in exports and imports. The Belgian favored that free trade be

restricted to imports. The French delegate urged that the plan adopted should be limited to twenty years as an experiment. The report of the committee will be presented to the conference Monday. Its adoption is certain, probably without discussion. After the adoption of the report the Niger question will be discussed.

Advices from Khartoum state that the Mahdi continues to summon Gen. Gordon to surrender, and the latter replies by firing into the enemy. On one occasion Gordon told the Mahdi to dry up the Nile and come across if he be a real prophet, and that he (Gordon) would then surrender. The rebels are entrenched at Wasy-Gamar. Gen. Wolseley has offered a prize of £100 to the regiment which would make the quickest passage in the whale-boats from Sarras to Debbeh. A message from Gordon dated Aug. 28 says it is imperative to the prosperity and tranquility of Egypt that she retain possession of the whole course of the Nile. He attributes the present evils to the use of the word "abandonment" by Gen. Wolseley in telegraphing to the Khedive. It is reported that the Mahdi is short of provisions, and much sickness prevails among his forces. Five hundred of the Mahdi's regulars are said to have joined Gordon's army.

Two German men-of-war have anchored in Bay St. Lucie, south of Mozambique, Africa, and the German Commissioner has informed the Boers of the intention of Germany to construct a railway from St. Lucie to Pretoria, giving Transvaal access to the coast.

Starvation in the near future threatens the striking Hocking Valley coal-miners and their families unless the strike is brought to an end and the miners return to work.

An unusually heavy snow-storm in Northern and Middle England caused great interruptions to travel.

A meeting of the colored people at Petersburg, Va., has been called to consider the advisability of an exodus to California and other parts of the West.

Dec. 1.—The French Senate has passed a bill abolishing all public executions in future.

A bill has been prepared by the Italian Government appropriating \$4,000,000 to sanitary improvements in and about Naples.

During the present session of the British Parliament the Government will introduce a bill establishing the confederation of Australasia.

Prime-Minister Ferry has advised the Powers of the complete cessation of the cholera in France, and has requested them to raise their quarantines.

The Redistribution bill, as finally agreed upon by the Government and presented in the British House of Commons this evening, is a sore disappointment to the Radicals. They denounce it as a complete surrender to the Conservatives. It provides that boroughs having a voting population of less than 15,000 shall be merged in their respective counties, and that constituencies of more than 15,000 but less than 50,000 voters shall have but one representative. If this were to go into effect at once it would deprive half the boroughs in the Kingdom of their members; but the proposed measure is not to become operative until after the constituencies have been enlarged by the passage of the franchise. It will, however, increase the voting power of the rural electors at the expense of those in the towns and the smaller cities.

A dispatch from Suakin to the *Times* says: "Saturday the rebels closely invested the town, and the ships and forts kept up continual firing all day. A force of 500 rebels attacked the cavalry and camel patrols, but were repulsed." Bands of Bedouins are robbing all the caravans of the pilgrims to Mecca. Telegrams from Dongola reassert that Gen. Gordon has taken Shendy.

The Congo Conference adopted the project de declaration of free trade within defined limits of the Congo country.

The following is a summary of the President's message:—Our relations with all the Foreign Powers are pronounced satisfactory. A treaty has been signed with Belgium, securing equal rights to citizens of either country in the other's jurisdiction. A revision of the Chinese restriction law, passed at the last session, is recommended, so that injustice may not be done to Chinese who left this country with return certificates valid under the old law, and who are now debarred from returning under the provisions of the new law. The renewal of our diplomatic relations with Egypt is recommended, likewise the conclusion of a single extradition treaty with Germany, which shall be applicable in all parts of the Empire. The request made by Hawaii for a seven years' continuance of the reciprocity treaty is favorably urged, and Congress is also asked to consider whether the present discrimination which the tariff makes against foreign works of art is not likely to result in serious harm to American artists. The ratification of a treaty of commercial reciprocity with Mexico is announced, and the legislation to make it effective is urged, as well as the conclusion of a full treaty of commerce, navigation and Consular rights, for which Mexico is also prepared. The treaty for the construction of the Nicaragua Canal is commended to favor, as well as the commercial convention with Spain for reciprocity of trade with Cuba and Porto Rico.

The President strongly urges the enlargement of the scope of the neutrality laws so as to cover all patent acts of hostility commenced in our own country and aimed against another country with which we are at peace, and all overt preparations for the commission of crimes of this kind; also, a revision of the naturalization laws so as to clearly define the status of persons born in this country and subject to a foreign Power, and of minor children of fathers who have declared their intention of becoming citizens, the object being to facilitate the efforts of the Government to protect its citizens abroad. It is further recommended that the diplomatic and Consular service be so reorganized as to more fully meet the demands of our rapidly increasing trade and population.

The financial condition of this country is recapitulated from the report of the Secretary of the Treasury, with whom the President concurs in recommending the immediate suspension of the coinage of the silver dollar and the issue of silver certificates, and in withdrawing the \$1 and \$2 notes. The abolition of all excise taxes except those on distilled spirits is renewed, and the proposition of the Secretary to organize a commission to ascertain the most effective means of increasing our foreign trade, as well as his recommendation that Congress shall pass such legislation as will revive our merchant marine, is also favored. He also urges upon the House the passage of the Senate bill permitting the National

banks to issue notes equal to the face value of deposited bonds.

The reports from the other departments are fully considered, but do not need detailed mention, except that he concurs with the Secretaries of War and of the Navy in urging upon Congress the adoption of the most powerful improved ordinance, the strengthening of coast fortifications, and the restoration of the navy to its former high state of efficiency.

The President expresses himself strongly on the Mormon question, and as the only solution of the problem again recommends that Congress shall assume absolute political control of Utah and govern it with a commission. Before closing he reverts to the question of foreign trade, devoting himself mainly to the question of developing commerce with the American States.

The First Baptist Church of Rockford, Ill., is rent with internal dissension, a portion of the congregation having expressed its disapprobation of the politics and methods of the pastor, the Rev. E. Anderson. The latter does not seem inclined to go, although his resignation has been politely requested.

Dallas, Tex., seems to be an uncongenial sort of a place for the gamblers. One hundred and twenty cases were disposed of yesterday, the fines aggregating \$6,000. Altogether the gamblers have recently paid the municipality over \$30,000 in fines and costs. Knowing like wise men, when they have had enough, the Dallas gamblers have quit.

Judge Wallace of the United States Court at New York, in the great suit of the rival telephone companies which involves about \$100,000,000, decided yesterday in favor of the American Bell Company. The decision grants a perpetual injunction restraining the People's Telephone Company from using or disposing of the telephones which conflict with Bell's patent. The case will be appealed.

Nov. 29.—M. Hofsell was elected President of Switzerland, yesterday, and M. Bezzola, Vice-President. Both are Radicals.

There has been a fresh collision between Spanish and British authority. A Spanish cruiser captured a vessel in British waters, which was supposed to be a smuggler. The British thereupon sent an armed launch in pursuit of the vessel, recaptured her, and the vessel, along with its Spanish captor, was towed into the harbor. What the final result will be is not yet clear.

The New Zealand Government has been empowered to conclude arrangements with the New Zealand Shipping Company for a monthly mail service direct with England. The bark Clyde, from Mauritius, was wrecked November 5th, near Akaroa, New Zealand. The captain, his wife and three children, and the officers and crew except one, were drowned. The experiment of growing tobacco in New Zealand proved successful.

It is rumored that the Mahdi is disposed to negotiate with Wolseley, meeting him if possible near Khartoum.

There are persistent rumors in the bazaars that hostile tribes are gathering within a day and a half's march beyond Meraw, under the leadership of a daughter of Mahmoud, one of the Mahdi's lieutenants, recently killed by the troops of the Mudir of Dongola.

A dispatch to-day from Shanghai to the *Times* says the Chinese factories appear to be to retire and

allow the French to follow them into the deadly passes of Tonquin, thus weakening their lengthened line. The native press is certain that China will succeed in reconquering Tonquin.

The report of the Utah Commission is made public. It states that the duties imposed on the commission at the recent election were successfully performed, and that all polygamists were excluded from voting, and continues as follows: "After more than two years of labor and experiences here, it becomes our duty to advise the Government and country that, although the law has been successfully administered in respect to the disfranchisement of polygamists, the effect of the same upon the preaching and practice of polygamy has not been of a character to improve the former or decrease the latter. During the present year there appears to have been a polygamic revival. The institution is boldly and defiantly defended and commended by spiritual teachers, and plural marriages are reported to have increased in number." A considerable portion of the report is devoted to an account of the recent trial and conviction of Ruderger Clawson, which the commission think will have a restraining influence upon young Mormons. "It is not unlikely," says the report, "that finally the Federal Government will find it necessary to take into its own hands all civil power in this Territory. For the present, however, we advise only: First, that the offices of Territorial Auditor and Treasurer should be definitely defined by Congress as offices to be filled by appointment; and we may remark in this connection that, although the organic act would seem to leave no doubt as to the appointment of a double character of these officers, and the commission has persistently refused to recognize the right of election under the law, and local courts have sustained this view, still the incumbents of these offices at the present time are holding over from previous elections. We would recommend in addition to the above, Commissioners to locate university lands, Probate Judges, County Clerks, County Selectmen, County Assessors, the County Superintendents of District Schools be made by act of Congress appointable, and all these, after nomination by the Governor, shall require to be confirmed by a majority vote of the commission before being commissioned. The reason for this is obvious. The organic act now requires that all nominations by the Governor shall be confirmed by the Legislative Council. The council is always the creature of Mormon power, hence no suitable appointments can be secured. The Governor and commission, acting respectively as nomination and confirming powers, would insure such appointments as would be an effective effort of the Federal Government to overthrow polygamy. For the courts, after conferring with the Judges and District-Attorney of this district, we recommend: First, that the provisions of the law of 1874 relative to juries and their mode of selection be revised either by providing for a greater number of jurors or by authorizing an open venire when the names in the box have been exhausted. A better provision, perhaps, would be one authorizing open venire in all cases prosecuted by the United States. Second, the jurisdiction of the several District Courts ought to be extended so as to give each jurisdiction in all cases of polygamy, wherever in the Territory the crime may have been committed. Third, in United States cases Territorial courts should be invested with power co-extensive

with that possessed by the United States Circuit and District Courts in the several States in matters of contempt and punishment thereof. Fourth, prosecutions for polygamy should be exempted from the operation of the general limitation laws. Certainly while parties continue to live in polygamy the statute should not run against the principal crime—polygamy. Fifth, the process of subpoena in all cases prosecuted by the United States should run from the Territorial courts into any other district of the United States. Sixth, provision should be made for binding over witnesses on the part of the Government in all United States cases to appear and testify at trial. Seventh, when a continuance is granted upon motion of defendant provision should be made for taking depositions of witnesses on the part of the Government, with opportunity given the defendant to be confronted with the witness or witnesses at the taking of such depositions, and to cross-examine, such deposition to be used at the trial in the event of the death of the witness, or in case of his or her absence from the Territory at the time of trial, or in event such witness concealed himself or herself so as to elude the process of subpoena. Eighth, it should be made a penal offense for any woman to enter into the marriage relation with a man knowing him to have a wife living and undivorced. This should be coupled with a provision that in cases when a polygamous wife was called as a witness in any presentation for polygamy against her husband her testimony given in such case could not be used against her in any future prosecution against herself, with like provision as to testimony as to a husband called as a witness in a prosecution against his polygamous wife."

Dec. 3d.—Seventeen Anarchists have been arrested at St. Petersburg, Russia, one of them a woman.

A dispatch from Dongola says: "The Mudir has received news that the Mahdi is dead, and his followers are dying fast."

El Mahdi, the false prophet, was born at Dongola, and was of humble origin. His real name is Mohammed Ahmed. In his youth he learned to read and write, and after he had emigrated to Sennaar he abandoned his trade as carpenter, and became a public reader of the Koran. He was eloquent, imaginative, strong willed, and apt at dissimulation. Pretending to be in direct communication with Allah, he frequently, in the midst of his speeches, stopped suddenly and appeared to fall into a sort of trance or stupor. When he recovered he exclaimed: "I come from paradise, where I have been with Allah and his prophet. How I would like to tell you all I saw and heard, but you would not be able to understand it." By these and similar means he gathered around himself thousands of infatuated and zealous followers, to whom he finally announced that Allah had chosen him to be his prophet. He proclaimed that he was the spiritual and temporal ruler of the whole Soudan. El Mahdi's followers organized a court, formed an army, and became so formidable that Egypt, a large part of whose territory was claimed by the prophet, began to interfere. Reuf Pasha, Governor of the Soudan, sent several hundred regular troops to arrest him, but they were put to flight and slaughtered. Inflamed by success, the pretender set out upon a career of conquest, and began the war now in progress. He met with varying fortunes, sometimes being victorious over the Egyptians,

and at other times suffering enormous losses. At Khartoum and El Obeid he left 10,000 of his followers in the trenches. Up to that time his total losses were estimated at about 70,000. Undaunted by reverses he gathered new forces from all parts of Mohammedan Africa, and continued the war with undiminished zeal.

Dec. 4.—In the Reichstag, Dr. Windthorst having replied to Bismarck, the Chancellor continued his remarks against Dr. Windthorst's motion to repeal the law expelling priests, etc. Bismarck declared that the freedom of the church was nowhere challenged, and that Prussia's rejection of the Papal candidate for the Bishopric of Posen was simply an exercise of her sovereign rights, and was in accordance with treaties. Bismarck said he was rejoiced to hear Dr. Windthorst state that he was opposed to parliamentary government. Prince Bismarck said:

"If it were possible for the Government to quietly resign and say to the majority, 'Here are our portfolios; be good enough to continue to dispatch the public business,' then matters would be even worse than now. If a majority, consisting of the Conservatives, the Centre, with its adherents, the new German Liberals, and the Volkspartei and the Social-Democrats, had to reconstruct the Government, the result would be a Ministry like that of England under Mr. Gladstone." Bismarck continued by saying that he was less concerned about the struggle between the Church and State than Dr. Windthorst supposed. The law, he continued, was directed against political agitation, and not against religious liberty. Dr. Windthorst's motion to repeal the law in question passed—217 to 93—notwithstanding the opposition of Bismarck. The adoption by the Reichstag of Dr. Windthorst's motion to repeal the law empowering the Government to expel priests implies the complete failure of the negotiations on the subject between Prussia and the Vatican.

The *Pall Mall Gazette* discredits the dispatch yesterday from Hong Kong to the *Times* which stated that China was determined to resist France to the last, and would insist on her suzerainty over Annam. The Chinese Ambassador, in an interview to-day with Earl Granville, protested that it was a breach of neutrality on the part of England to permit French men of war to coal and victual at Hong Kong. The tentatives relative to mediation between France and China have ceased. Tsung-Yi-Lamen has rejected the overtures made by England in that direction. A Tien-Tsin dispatch states that the Chinese claim the following successes:

Oct. 8.—Captured forts and the City of Lohg-Nan-Hsien, Tonquin; sunk a French gunboat after an engagement. The Elders of over twenty Christian villages tendered their submission to the Chinese commander.

Nov. 8.—The French were defeated at Hoo-wei, Tonquin; French commander shot himself; troops demoralized and fled.

Nov. 13.—Black Flags repulsed three French attacks upon Seun-Kwai. The same day the French were defeated at Tamsui.

Nov. 19.—The French, including Turcos, were forced to take refuge in the woods near Seun-Kwai. At Formosa the fighting continued six hours. The French losses are very heavy, including two superior officers. The French also lost several guns and were pursued to the waterside, where four French launches were sunk.

Gen. Briere de l'Isle, commander of the French forces in Tonquin, telegraphs that an imperial decree urging the natives to poison the French has been placarded in Loch-Nay. It was issued, he says, by order of the Viceroy of Kwaug-Tung.

The Chinese in Kam-Gsi, Province of Tonquin, defeated the French, who lost seven officers, while their General was severely wounded. The same day the French made an unsuccessful attack upon the Chinese positions at Kwan-Yin-Kio.

FINANCIAL AND CROP REPORTS.

Dry-goods imports at New York, during the last week were \$1,362,000, and the amount marketed \$1,479,000.

Last week's failures in the United States were 222 and in Canada 27—a decrease of 28 over the week previous.

The *Mark Lane Express*, in its weekly review of the grain trade, says: Wintry weather during the last week has strengthened the wheat market, and more money is asked by builders. Prices have also improved in the provinces. Sales of English wheat during the last week were 66,895 quarters at 38s 5d per quarter, against 73,461 quarters at 40s 2d per quarter the corresponding week last year. Foreign wheat is in inquiry. American spring and red wheat have generally advanced in Liverpool. On off-coast trade the market is firmer, sellers asking higher prices, but buyers decline to respond. Twelve cargoes have arrived. Two were sold, two withdrawn, and nine remained. Twelve off-coast cargoes are due. In trade for cargoes on passage or for shipment soon the market is active. Flour is dull and slow sales. Maize is scarce and the market against buyers. Barley is quiet and steady. Oats are higher.

Estimates submitted to the House Committee on Appropriations for the fiscal year ending June 30th, 1886, include: Pensions, \$60,000,000; Military Academy, \$393,344; fortifications, \$7,303,000; Consular and Diplomatic expenses, \$1,623,176; navy, \$30,654,000; Post-Office Department, \$56,099,164; Indian Bureau, \$7,328,049; army, \$26,110,489; legislative, executive, and judicial expenses, \$32,326,402; District of Columbia, \$1,740,073; rivers and harbors, \$8,177,400; total, \$254,820,707. This is an increase over the estimates of the present year of \$4,346,2054.

Increased disbursements on account of pensions and decreased receipts have caused an increase of the public debt during November of \$747,124. This is the first increase since July, 1879. The decrease since June 30th, 1884, is \$32,143,249.

United States mints coined \$4,039,700 in November, of which \$2,450,000 were standard silver dollars.

The failure of D. Nicolopolo & Sons, merchants at No. 7 Great St. Helens street, London, Eng., was announced December 4th. The firm was extensively engaged in the Eastern trade, and its failure includes several other houses at Marseilles, Braila, Roumania, and elsewhere. The Eastern trade has been greatly demoralized during the last few months by the warfare in China and Egypt and by the threatened troubles in Northern India. Experts predict that there will soon be an enormous crash in this trade, and that its effect will be felt by Eastern merchants throughout all Europe.

The Verein Bank of Germany has suspended. The former manager committed suicide in prison,

and the present manager is under arrest. The suspension caused the stoppage of the business firm of Bruning of Bremen, who were large shareholders in the bank.

FIRES—STORMS—ACCIDENTS.

Nov. 28.—A fire at Jacksonville, Fla., consumed an elevator and mill and did other damage to the total extent of \$60,000.

Twenty lives were lost yesterday by the sinking of the steamer Durango, collided with the bark Bruce in the English Channel.

A dispatch from Belgium reports the explosion of a gunpowder factory at Wetteren. Several violent shocks of earthquake were felt at Geneva, Switzerland, Thursday night.

News has been received that the steam-berge Erin went on the rocks at Keweenaw Point, Lake Superior, November 30, during a severe snow storm Sunday night. The crew escaped, but the vessel and cargo, valued at \$35,000, are probably a total loss.

REMARKABLE ANCIENT RUINS.

The Chihuahua (Mexico) *Enterprise*, reports the discovery of some remarkable ancient ruins on a hill or mountain four leagues south of Magdalena, in Sonora. The hill is about 700 feet high, and half-way up there is a layer of gypsum, which is as white as snow, and may be cut into any conceivable shape, yet sufficiently hard to retain its shape after being cut. In this layer of stone are cut hundreds upon hundreds of rooms from 6x10 to 16x18 feet square. So even and true are the walls, floor, ceiling, so plumb and level, as to defy variation. There are no windows in the rooms, and but one entrance, which is always from the top. The rooms are but eight feet high from floor to ceiling. The stone is so white that it seems almost transparent, and the rooms are not at all dark. On the walls of these rooms are numerous hieroglyphics and representations of human beings cut in the stone in different places; but, strange to say, all the hands have five fingers and a thumb, and the feet have six toes. Charcoal is found on the floors of many of the rooms; Implements of every description are to be found. The houses or rooms are one above the other to three or more stories high, but between each story there is a jog, or recess the full width of the room below, so that they present the appearance of large steps leading up the mountain.

DR. JOHNSON ON WINE.

"Pray, sir," asked Dr. Aston, "what objection have you to wine?"

"A sound one, sir," answered Dr. Johnson; "it disagrees with me."

"And yet, sir," says Mrs. Thrale, "you will eat heartily of a veal pie stuffed with plums—a mess that would poison an ostrich."

"Madam," he answered, "you have to accept life on the conditions under which it is offered. I can eat veal pie and plums without injury to my health, for when my hunger is appeased, I eat no more. But of wine, madam, I am never to know when I have had enough. One glass creates the want of another, and a second demands the support of a third. Besides, madam, I have no confidence in my powers of resistance. There is a heedless vivacity in wine that is above the reach of judgment. Come, Dr. Aston, let us pledge one another in water and put in for a hundred."

"Well," said Sir Charles Bracebridge, "for my

part I had rather die at fifty a wine drinker than live to a hundred on water."

"And, sir you will have all the fools in the country to agree with you," answered Dr. Johnson.

SABBATH SICKNESS.

This remarkable disease has not yet been treated in books of pathology.

1. It is of the intermitting kind, attacking the patient by violent paroxysms, which return every seventh day.

These paroxysms return only on the Lord's day, and hence it is called Sabbath sickness, but by the faculty it is technically known by no other name than *Die Domini Morbus*.

2. The patient is sometimes deprived of the use of his limbs, and especially the legs and feet, so that he is indisposed to walk to the house of God.

3. In some cases this attack has come upon them after they have gone to the house of God, and has been attended with yawning and slumber.

4. In other cases there has been great uneasiness in the house of God, and a disposition to complain of the length of the sermon, though they have been known to sit very contentedly in a play house several hours at a time or stand on the street in the cold several hours to listen to a political harangue.

5. These persons often surprise their neighbors with their great activity and health on Monday, however unfavorable the weather may be.

6. Most of the faculty agree that there is a low feverish heat, technically called *febris mundi*, or fever of the world, which may be detected in these patients during the intervening days of the week.

7. There also seems to be a loss of appetite for savory food and a want of relish for *panis vite*—bread of life, which in this case is an indispensable remedy for this disease.

8. Persons affected with this disease generally have a disrelish for private religious exercises of the closet and the reading of the Scriptures.

9. It is also contagious—neighbors take it from neighbors, and children from parents.

THERE are a great many of us who are willing to do great things for the Lord, but few of us willing to do little things. The mighty sermon on regeneration was preached to one man. There are many who are willing to preach to thousands, but are not willing to take their seat beside one soul, and lead that soul to the blessed Jesus. We must get down to personal effort—this bringing one by one to the Son of God. We can find no better example of this than in the life of Christ himself. Look at that wonderful sermon he preached to that lone woman at the well of Samaria. He was tired and weary, but he had the time and the heart to preach to her. This is but one of many instances in the life of the Master from which we may learn a precious lesson. If the Son of God had time to preach to one soul, can not every one of us go and do the same?

The more a church takes hold of living questions and works at them the more will it flourish, and the better will it establish its claim to permanent existence. There are Christians who seem to think that all Christianity consists in protesting against sins and follies, and that the positive, aggressive character of the Gospel need not be recognized.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE BOOK OF MORMON.

DEAR HERALD:—

Of late I have been reading the Book of Mormon a good deal. While reading this most blessed gift of God to his Saints, I have more than once felt strongly impressed to write to you, for the encouragement, benefit and instruction of your readers. And, beloved Saints, if I can have the aid of that Spirit through which I am satisfied that those impressions came, it may not be in vain that I pen these lines. Nearly every time that I have had these impressions my thoughts have been directed to the Book of Doctrine and Covenants, page 226, par. 8, Plano Edition.

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received."

Is it not treating lightly that most valuable gift of God to his Saints, that gift that was created, (made and engraven on plates of ore), and preserved by the toil, faith, prayers; yes, and by the blood of his servants, the Nephites; that gift that was brought forth by the power of God, in the days of the poverty and weakness of his church; that gift that was given for the confounding of false doctrines and the laying down of contentions, because of the fulness of the gospel that it contained; the necessity of which was that the great and abominable church, "had taken from the Book of the Lamb of God, (the New Testament), many of the plain and precious parts of the gospel, whereby an exceeding many do stumble;" I say is it not treating lightly this most inestimable gift of God to lay it away on the shelf, where it will not get soiled, and where all the dust that may chance to come in contact with it will be on the outside, and can easily be brushed away; or like the unwise steward, whose treasure was hid in a napkin, (Luke 19: 20-22); and for saints of God, (professedly so at least), not to know what it contains? And further:

"Which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation, until they repent, and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, *but to do* according to that which I have written, [caused to be written by his servants], that they may *bring forth fruit* meet for their Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."

How, let me ask, can the Saints "repent and remember the new covenant, even the *Book of Mormon*;" both to say and to do, according to what God has caused to be written for our benefit, even to the confounding of false doctrines, and the laying

down of contentions, if we do not read that precious book, and familiarize ourselves with its great and glorious teachings. Well may it be called, and we be proud of the name, the "Golden Bible."

Written, or engraven by the servants of God, on *plates of gold*. Hid up in the earth by the prayer of faith. Preserved in the earth from all the ravages of time for over fourteen hundred years, by him unto whom those prayers were offered; and then revealed unto Joseph the Seer, by an holy angel, Moroni; and then translated by the power of God for the salvation, yes, for the salvation of all who would look into its perfect law of liberty, "being not a forgetful hearer, but a doer of the same," Rom. 8: 21; James 1: 2, 5; for St. Paul says, Rom. 1: 16, "That he was not ashamed of the gospel of Christ, for it was the power of God unto salvation." Then if this precious book contains the fulness of the gospel, it was brought forth for our salvation was it not?

Then well might Sr. Randall, our aged and beloved mother in Israel, compose and sing by the aid of God's Spirit, who caused this precious boon to come forth to us:

"I'd rather have this precious book,
Than all the golden gems
That e'er in monarchs' coffers shone—
Than all their diadems.

"Yes, were the moon one silver lamp,
This earth one golden ball;
And diamonds all the stars of light,
This book were worth them all.

"This book was hid from learned men,
They could not it translate;
But God gave to his servants power,
To bring it forth to light.

"It teaches us of sacred things,
That ne'er'd been brought to light;
How Ephraim's children long had passed,
A dark and dreary night.

"It tells us how the Savior came,
To their forefathers here;
And taught them how to worship him,
To mingle love with fear.

"It teaches us that earthly things,
Are fleeting and are vain;
That *we must lead* a holy life,
God's kingdom for to gain.

"It teaches us there's no relief,
In glittering hoards of wealth;
Gems dazzle not the eye of woe,
Gold can not purchase health.

"But here a blessed boon appears,
To ease our deepest woe;
And they who seek this book with tears,
Their tears shall cease to flow.

"Here he who died on Calvary
Hath made that promise blest:
'Ye heavy laden come to me,
And I will give you rest.'

"O, yes, this little book is worth
All else to Ephraim given;
For what are all the joys of earth,
Compared to those of heaven.

"It tells us of a heavenly land,
From sin and sorrow free;
Where Jesus Christ shall reign as king
To all eternity.

"It tells us of a thousand years,
Millennial reign on earth;
Where Saints shall with the Savior reign,
'Cause they've obeyed the truth.

"This precious boon to us is given,
To guide our steps aright;
That all who will this book remember,
May walk within the light."

"Yes, all they who will "Repent and remember," that is, turn to and keep "the new covenant, even the Book of Mormon," "not only to say but to do," they shall walk in the light. Had the Church but heeded that revelation when it was given, the main body of the Church to-day might be walking in the light, and basking in the sunshine of God's favor, instead of wandering away to a desert wild, a salt land without inhabitants. Had she but remembered the Book of Mormon, loved and heeded its golden precepts, instead of casting it off like a boy's coat or pants, which were good enough in their day, but now outgrown, she would not have apostatized. Outgrow the word of God, the law of the Lord! Impossible! But this was what the church did soon after she was bereft of her two principal shepherds. The law of God was too strict. The Book of Mormon and its golden precepts were too pure and too holy for them to walk in and pattern after. They must throw it aside, must walk after the light, not of God's holy word, but the light that was in them, which "Light had become darkness." They first rejected the books that God had given to be a law unto his Church, and then the Lord rejected them as a church organization, but not as individuals. Many who had received the witness of the Spirit to the truth of the Book of Mormon, and of the latter day work, held fast to the rod of iron, the word of God, the Bible, the Book of Mormon and the Book of Doctrine and Covenants, until the light of the Reorganization burst forth upon their longing, waiting, anxious souls.

But is there no danger of our getting into the same condition that the church was in when that revelation was given commanding them to repent, and to remember those things that God had given his people. Even if we do not like them cast aside the books given for our instruction, and say that they are no longer necessary; that we have outgrown them. Say as the writer once heard Brigham Young say, when speaking of being led by the books, "Here is all the Bible I want," at the same time slapping his breast with his hand. "These books were given to the Saints as a means by which to try every revelation, every prophecy, every spirit and doctrine. "To the law and the testimony; if they speak not according to this word, it is because there is no light in them." But how shall we try them by the detector that God has given us, if we let it lie upon our shelves, and do not know what it contains? Or at most they will post themselves in imperfect translations of the Bible, which the inspiration of the latter day work came to correct, because of the many plain and precious things that had been taken "from the book of the Lamb."

How often do we hear from the Saints, the wonder that there should be so little oneness among the Saints on doctrinal and other points. Is it any wonder when the church is composed of recruits from all the different denominations of the country, when they do all their thinking from the

stand point of King James' translation of the Bible? Even though we have a Bible translated by the same man and power that the Book of Mormon was. But is there not consistency here? If the church was in a condition in as early a day as 1832, to merit the severe reproof and rebuke in said revelation, because it had treated lightly the things it had received; if they lacked faith, the love of the truth, or anything else to be directed and governed by the teachings of that book that is said to contain the fulness of the gospel, they would have the same reasons to be indifferent to the teachings of the Inspired Translation of the Bible. On the other hand, how can we have implicit faith in the Book of Mormon, believing it to be what it professes to be, and to have come forth as it claims to have come, and at the same time depreciate one half or two thirds of the Book of Doctrine and Covenants, and be skeptical towards the Inspired Translation.

I write from a strong desire to encourage and stimulate the Saints to a renewed love for the Book of Mormon, and to "Remember," become acquainted with, its most glorious teachings. I write because I love the cause of God; I love this most glorious latter day work. I write because I love the Book of Mormon, and its most glorious teachings, and because I have been prompted or impressed so to write by the same Spirit that carries the conviction of its truth to me when reading it with a prayerful mind. The Spirit of God has many times borne witness to me that this latter day work is true, that the Book of Mormon is true, and given us by a kind and loving Father for our benefit, for our instruction. And that the Inspired Translation of the Holy Scriptures is for the same purpose, and of equal divinity. And let all who may read this testimony, know assuredly that I realize the fearful responsibility, of bearing my testimony to the things of God. Knowing all this, and that the witness that I now bear, will meet me at the bar of God; I now testify that the gospel as taught by the Latter Day Saints, with the Book of Mormon and the Inspired Translation of the Bible is of God. And further, that every honest seeker after truth, who will with an honest heart obey this gospel, and seek diligently and prayerfully for this evidence, shall receive the same; for God is no respecter of persons. Further I testify that Jesus, in St. John 7: 16, 17, revealed the truth. Desiring that we may all grow strong in the faith of the gospel, and in the knowledge of the word of God,

I am your brother in the gospel of Christ,
W. R. CALHOON.

THE CHURCH.

THAT the church is of divine origin, and that all who are converted should unite with some branch of the visible church, no one will deny. The people who compose the world to-day, are in wonder and are looking for the individual who dares to give a "Thus saith the Lord,"—yet the individuals are living. And the inspired penmen are abroad in the earth. And

God's servants and chosen ones have been martyred and slain in these latter days, because they give, and have the courage to say, "Thus saith the Lord." There is abundant evidence in Scriptures, that the inspired penmen had the visible and invisible church many times in their minds; and there is equal evidence that all believers should enter an organized body. Jesus intended that all who individually professed their faith in him, should combine in the discharge of certain outward duties for common work and mutual strength. That through the atonement of Christ all men may be saved, by obedience to the laws and ordinances of the gospel. 1 Cor. 15: 3; 2 Tim. 1: 10; Rom. 8: 1-6. That these ordinances are faith, repentance, baptism by immersion, laying on of hands for the gift of the Holy Ghost. Out of darkness into the visible church. This was the New Testament order. But to the proof. Has the order ever been repealed? During the Savior's ministry disciples were associated with him. That was his desire, and a work of discipleship.—Matt. 4: 19, 20. The word disciple means follower or learner.

Separation from him then, indicates abandonment of his cause, John 6: 66, 67. Thus they grew up a society, a body, a church, as properly organized, with Jesus in their midst. From its members he appointed twelve as apostles, Matt. 10: 2, 3, representatives of the twelve tribes of Israel, James 1: 1; Rev. 21: 14. Later he chose seventy, Luke 10: 1: representatives of the elders, Ex. 18: 21; 24: 9. Then the society, body, and church, had its component parts. Jesus at the head, apostles twelve, prophets, pastors, teachers, evangelists, &c., 1 Cor. 12: 28; Matt. 10: 1; Acts 6: 4; Eph. 4: 11; 11: 20; Titus 1: 5, and a large body of believers. This organization had a treasurer, John 13: 29. Government and discipline were ordained in it and by it. Matt. 16: 19; 18: 17. In connection with this body, society, and church, religious services and exercises, and preaching to the multitudes were held. Matt. 13: 24. Systematic teaching of the disciples, Matt. 5: 1, 2. Prayer, Luke 11: 1. Singing, Mark 14: 26. Almsgiving, Matt. 6: 1, and John 13: 28. The Lord's supper, Matt. 26: 26-28. Missionary labor was done by those who went out from this body, society and church, and they returned to report it, Luke 10: 17: 11: 10. This church increased in importance as a visible organization to such an extent, that the ambition of some of its members was awakened, Matt. 20: 19-29. The Holy Spirit was poured on this church in such a manner, that thousands of converts were added, Acts 2: 41-47. If there were any true disciples outside of this church, receiving the gifts and blessings that are promised to the believer, we have no knowledge of them. In their midst Jesus repeatedly appeared. To the church he gave many further instructions, and delivered a commission to all his disciples, promising his perpetual presence to the end of the world. Matt. 28: 19, 20. All those who were baptized were required to enter the church; whose branches were

beginning to spread far and wide in the cities of Antioch, Corinth, Philippi, etc. There are many practical precepts in the New Testament, that can have no meaning only as they are addressed to the visible church. There is only one incident that can be quoted to favor the opposition to this position, viz., Mark 9: 38-40. Probably this occurred in the earlier part of Christ's ministry before the organization was fully known. Besides it is the case of a single individual. We should forbid no men or set of men from opposing sin and Satan. Moreover, our blessed Lord and Master does not encourage the man in his separation from the band of his disciples. But satisfied them with, Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. For he that is not against us is on our part.

This is simply one instance of spontaneous, unorganized, individual activity, not to be opposed, not destined to appear again. The visible church is made the home of the Saints, and the training school and body of workers. If any man can say that the church is not of divine origin, and that Christ instituted more than one, he himself being at the head, formed and patterned it, I can not see how he could well be convinced by the scriptures. Who knows but the salvation of thousands of souls may depend on the training of a single child? Why not train it aright according to the Scriptures? The Scriptures are profitable for doctrine, for reproof, rebuke, for our wisdom and learning.

Reader, have you obeyed the gospel and become obedient to it? If not, do not delay, for the Lord Jesus with his mighty angels will shortly come in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord and Savior Jesus Christ. Accept of salvation on God's terms, viz., the scriptural plan; and know for yourselves and not for another. And God will bless you abundantly.
WM. STREET.

WHO WAS ELIAS, AND WHAT WAS HIS MISSION?

OUR thoughts upon this subject are given independent of what has heretofore been published, and while they may differ somewhat, yet the same object will be kept in view, that of presenting the mission of Christ Jesus before the minds of the people, with an explanation of the means through which he is to fulfill that mission. The power to save mankind is ministered of God, by his Son Jesus Christ through the gospel. See Rom. 1: 16; 2 Tim. 1: 7-10. God is the source from whence all blessings come. Jesus Christ the being to whom was committed the authority to minister those blessings to man upon earth. The gospel the means through which he ministers those blessings. He, Christ, is "the way" which leadeth unto life, see Matt. 7: 14 and Jno. 14: 6, as "no man cometh to the Father but by me" (Christ). Although all power is in him to do the work of the Father, yet he has chosen those to assist him in this work; committing to each

portion of the work, and with that commitment, power to fulfill the duty, as is best calculated to advance the work of the Father. To some of those who have proven themselves worthy, he has committed keys of certain portions of the work, yet they to whom these keys are committed, do their portion of the work in the name of the Great Master Builder, Jesus Christ.

To Abraham and his seed was committed the great work; of whom Christ was, as all the holy men who have spoken as moved by the Holy Spirit. This choice was made "because thou hast obeyed my voice" says God. See Gen. 12: 3, and 22: 18. To Aaron and his sons was committed authority to act for Him in particular duties. See Ex. 40: 12-15; and Num. 18: 8. But from among these who were thus set apart, none were made choice of to act unless they willed to so act, and continued faithful to the duties assigned them, acknowledging the Lord as him for whom they labored.

Some of those who have thus been made choice of, have so proficiently fulfilled the task, and become so efficient in the use of the power committed to them, that the power has been called after their name, hence arises the expression, "Melchisedec priesthood," and "Aaronic priesthood." Yet the source from whence they received this priesthood authority, or power to act in the name of Christ, was God, committed to them through his Son.

Such we hold to be the principle governing the case of Elias. Because of his peculiar fitness to have charge of a certain portion of the Father's work, Christ committed to him the keys of that portion.

"And also with Elias, to whom I, Jesus Christ, (see par. 1, line 1), have committed the keys of bringing to pass the restoration of all things, spoken by the mouth of all the holy prophets since the world began, concerning the last days."—Book of Doctrine and Covenants page 112, par. 2.

The keys of this work being committed to him, shows that he had the power to unlock the means through which this work was to be done upon earth, and deliver that means to whomsoever should be called. To illustrate: John was called of God to open up the way before Jesus when he came as the Son, and to him Elias delivered that portion of the Spirit of God to qualify him for the duty; and as upon Elias rests the duty of thus unlocking the heaven, by which all who are called to labor in this work of restoration, or opening up the way, shall receive that "*power of the Holy Spirit*" needed to qualify them for the work, it (the power of the Holy Spirit) is called the "spirit and power of Elias." See Luke 1: 17; and Book of Doctrine and Covenants 112, par. 2. So long as God's work is to be done among finite beings, so long will finite beings be called to act, and for them to act righteously, to them must be committed those heavenly blessings necessary to fit them for the duty assigned to them. Nothing seems more reasonable than that certain ones who had proven themselves worthy from among those who had ministered on earth in certain positions, should be chosen ones to

minister for Christ in committing certain powers and blessings to their "fellow servants" who are called from among men to receive those powers and blessings, and act in the name of the Master; besides it is scriptural. See Rev. 19: 10; St. Luke 9: 28-33; and Book of Doctrine and Covenants sec. 26: pars. 2, 3. Besides, this principle is further observed in the fact that those who are ordained to an office in the Church of Jesus Christ have committed to them by that ordination, power to ordain others, and thus open the way for them to receive of special powers and blessings peculiar to their callings.

"Every Elder, Priest, Teacher or Deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him."—Book of Doctrine and Covenants, s. 17: p. 12; see also s. 16: p. 5.

Hence, Christ, the Great Master Builder, commits to certain ones because of their peculiar fitness to have them, the keys of certain portions of the work, and they in turn commit to others to have charge of certain portions of the work under their charge, but he who hath charge of all things is God.—See Heb. 3: 1-4.

While, as held by many who should know, and we doubt not the truth of it,—the words Elias and Elijah are the same in meaning, yet different when spoken in different languages; yet this does not prove but that there were two personages even with the same name to whom were committed different portions of the Father's work, and keys to that portion. No doubt but translators of the Scriptures not discerning the difference by the duties of each have mistaken one personage for the other, or have not discerned any difference, and hence have not left in the many translations that discernible difference that should be. But this is not the case in the utterances of God to his people, as given in these last days. There it is made plain that there are two personages.

"And also with Elias, (Christ with Elias), to whom I have committed the keys of bringing to pass the restoration of all things, spoken by the mouth of all the holy prophets since the world began, concerning the last days; * * * and also Elijah unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole world may not be smitten with a curse."—Book of Cov. sec. 26: par. 2.

Thus we have learned that Elias is one *with whom* Christ will drink of the fruit of the vine on the earth, and to whom he committed certain keys to perform a work in the salvation of mankind, and that he is a separate personage than Elijah to whom was committed keys of a power in the same great work for the saving of souls; but that his mission as well as the mission of Elijah, and as well as all of the chosen servants of God, is to assist in the fulfillment of God's work, the whole of which is committed to the supervision of Christ Jesus through the Spirit. May God bless his servants by the light of the Holy Spirit that they may be workmen who need not be ashamed; and keep them *humble workmen, under the guiding*

counsel of the meek and lowly Jesus, that all parts of the building may be fitly framed together, growing up unto an holy habitation of God; exercising upon that gift given to each in honor to him who is "The head stone of the corner."

J. FRANK MINTUN.

September 9th, 1884.

WE REAP AS WE SOW.

"AND they were judged every man according to their works."—Rev. 20: 13.

Every intelligent being should become conversant with the fact, that every act of life has a material bearing upon his present and future welfare. When this thought is forgotten, liberty is often abused, and men are led to follow that which is pernicious in the blind pursuit of present enjoyment. True instinct naturally prompts men to seek preservation from every evil that may befall them, and once properly instructed and made to realize that their condition for good or evil is the necessary result of their own choice and the legitimate fruit of their own action, this conviction serves continually under all circumstances and in every condition of life, to guard them from evil and encourage them to do right.

The idea that faith rather than works constitutes the basis of judgment, and contains within itself absolute regenerative powers, is unwarranted in fact, contrary to scripture, and opposed to philosophy and reason. If our acts do not determine present happiness and elect future welfare as related to those who perform them, then the argument is made that demons will go scot free. Genuine faith can only find expression in the performance of the duties it prescribes. Any thing else known by this name is but presumption, fostering hopes never to be realized, and painting fancies to fade in bitter disappointment. God has made no promise to save men upon condition of abstract faith. As well feed the child with vanity and the aged with the chaff of nothingness. The popular conception of God and his work is that principle emanates from, or originates in, Divine decree; and that whatever method He may choose as the means of saving whom he will, is right by reason of this appointment. This I deem to be untrue, upon the ground that principles of right and wrong are not made; and that whatever governs the very least intelligence must necessarily govern the greatest of all. God is as much restricted in the character of his labors by the principle of justice, this being coeval with him, as mortal beings are; and the only reason why salvation as instituted, taught and exemplified by the man Christ is just and holy, is because it is founded in the eternal principle of justice, and based upon real and individual merit. It does not detract from the merits of the Omnipotent One, to assert that even he is powerless to save man, otherwise than upon the principles of adaptation and voluntary choice upon their part.

Theology of the old school—not however the Adamic, Mosaic, nor yet the Christian—inculcates the sentiment that God by reason of his omnipotence, may do as fancy,

or special choice, may lead him; and Divinity gives sanctity to the act. Should we fear the consequences of believing and advocating that God has no more liberty to do wrong than those whom he has commanded to do right? His continual maintenance of righteousness and truth makes him God, and worthy of honor, glory, and the admiration and devotion of all men. Such a being as this is not worshiped by the mere utterances of the human voice in the vain exaltation of his name. Nothing less than an intelligent Christlike service is pleasing to him or beneficial to the devotee. The example of Christ is one of life service in the interest of truth and humanity, and not a vain showing of profession without works of charity and true fidelity.

We shall be judged according to our works. The gospel is a practice, not an abstract theory, and will benefit men in proportion as they carry it into effect; no more, no less. The cheering address, "Well done, thou good and faithful servant," can not be tendered by the righteous judge to those whose example in life has not proven them to be "good," and whose continuance in well doing has not entitled them to the commendatory appellation of "faithful servant."

In the bestowal upon any one of something for which he has not labored, and of which he has not proven himself worthy, two evils occur. First, there is an exhibition of partiality on the part of the giver in favor of an individual without reference to his merit. Second, there must be a desecration of the superabundance which he is not capable of appreciating, and with which he knows not what to do. The principle may be illustrated by bringing the pig into the parlor. The intended favor is an extravagance, and the matters of appreciation and thanksgiving are decided failures. We may sigh and long for the joys of paradise; but except by patience, charity and love, portrayed and developed in and by our good deeds, we prepare ourselves in intellectual and moral capacity for those felicities, they must forever remain obscure from our vision. Capabilities of enjoyment are a matter of development and progression, attained by the continued exercise of every faculty divinely bestowed. Our ability to appreciate is at par with our desires and powers of doing good to others. Talents committed to our trust and hidden under a napkin, only serve to burden the heart and sadden the soul; but when brightened with constant usage for the aid of mankind, will lighten the pathway and insure the progress and happiness of their owner.

Life is an arena in which we fight for liberty, hoping for the supremacy over every evil. Success stands at the door of those who study carefully the secret emotions of their own souls, thus determining whether the impulses of desire and aspiration are praise-worthy, and in keeping with the divine standard. Aspiration to something great and good is highly necessary, without which we could not cherish a well defined idea of life, its purpose and final issue. Means for the accomplishment of good are placed within our reach,

with the promise of reward commensurate with the labors we perform.

A thought with reference to the value of time is worthy of consideration. Time teaches us the passage and expiration of the allotted days and years of our life. Can we afford to expend them foolishly? Shall we let them pass in such a way as to guarantee to us no reward? Is it not nearly or quite as culpable to trifle away ten hours of precious time as to unwisely expend its equivalent in cash? Morally we have no better right to loiter the hours away in idleness than to destroy that which has been earned in the moments of our industry. Time as well as anything else with which we have to do, is a commodity—something given for the use of man, with profit to himself and others. Says one, "All work and no play, makes Jack a dull boy." True enough, but when in the very nature of things it is working time for Jack, let him work, "making hay while the sun shines." Then recreation in its time will be both legitimate and enjoyable. If in the vigor of youth or the prime of manhood we are careless of the passage of time, and the moments are allowed unimproved to pass by, until we find ourselves in want of necessities which are supplied by others, they, not we, are worthy of the reward. The poor man who labors each long day with ax, shovel, pick or hoe for the support of his family and himself, is justly entitled to reward, and "He who doeth all things well" has pledged himself to favor all who are faithful in the most menial duties of life. Upon entrance before the august tribunal, it will not be the thousands or millions of wealth we have selfishly hoarded, that will commend us to the favor of God. No, indeed! It will be the record we have made, showing a proper use of time and means in the accomplishment of good to our fellow men. If we have been blessed with worldly goods, and have made a wise and judicious use of them, it will stand to our credit; otherwise the record will testify against us, and justice can only reward us according to our works. The spheres in which different individuals move and labor, are not always alike, indeed seldom, if ever, are; hence it is vain and useless for one to aspire to the ability, usefulness, or position of another. B is as necessary for the completion of the alphabet, as A, and neither can successfully assume the place, or do the work, of the other.

One man has superior financial ability; another is called to preach the gospel, and still another to serve in the affairs of the civil government. Adaptation or fitness is the real basis of appointment to any of these labors, whether directed by human or divine energy. The financier is accountable for the faithful performance of duty by the minister of the word only so far as the giving or withholding of his means, aids or retards his progress in that service. The preacher is responsible for the deeds of the financier, in proportion as they are the result of his teaching and practice. Every man is responsible, simply for that which has been committed to him, and in no sense are we chargeable for the acts of

another, only as it may be shown that they are the result of our example.

It should be a consolation to Latter Day Saints, to know that they do not have to answer for the mistakes of their erring brethren, or those whom they deem to be in error. In view of this it seems to me, that they should burden themselves as little as possible with the sins of others, nor should they, having no authority, assume to relieve the Teacher of the specific and very responsible duties of his office, wherein he is to see that there is no "iniquity in the church." Promiscuous administration is dangerous in its tendency. It seems to me that if it has pleased God to place in the church a corps of officers, pointing out the several duties of each, that work should be left to them; and our anxiety for the welfare of the body should incessantly prompt us to uphold, aid and encourage these men in the performance of *their*, not our duty.

The Master said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This places the matter of receiving the gospel and carrying it into effect, or rejecting it, with the consequences that follow in either case, as an individual matter. Nevertheless, in the gospel association we are united by a common tie of interest and benefit, rendering us amenable to each other only to the degree that our acts, our words and our influence, effect the welfare of another. In the service of God and humanity, there is sufficient for all to do; and each day's labor should be begun with the self-interrogation, "What can I do to-day to win the favor and blessing of God?" A day spent carelessly or selfishly, is sure to bring an unsatisfactory reward. As the children of light, it is our privilege to so conduct ourselves, that we may enjoy the approving smiles of God at morn, and his continued aid until the eve; and so continue through each recurring day. Sometimes mistakes are made by the Saints, and it is common among those of less profession, by allowing this mischievous thought to have place and exert its influence, "God knows my desires and what I need, and any effort upon my part will not further inform him, nor particularly change the natural course of events." Upon this hypothesis men often base their hopes or, more correctly speaking, take their chances, thus becoming careless and negligent of duty; and how could the result be otherwise than spiritually impoverish them. The light of the gospel, if they ever enjoyed it, dies out, or recedes from them, and they are left to suffer the evils of a spiritual drouth. Prayer is a system of mental and spiritual adaptation, preparing the recipient for the blessing of God. Even the young robin could not be fed, did it not act according to the instinct placed within it by the wise hand of the Creator. "Ask and ye shall receive, seek and ye shall find," expresses a just requirement in consideration of a promised reward. Another Scripture passage of rare beauty, emanating from Divine lips, breathes a sentiment not always understood. "Whosoever shall confess me before men, him shall the Son of Man also

confess before the angels of God."—Luke 12: 8. How are we to confess him before men? Shall it be in the single act of a public manifesto? or rather should it not be in our daily devotion and conversation, supplemented by corresponding deeds of love and kindness. If we do not pray to God before our fellow men, how shall we exhibit the confidence we have in him. To illustrate the justice and moral necessity of vocal prayer at suitable times in the presence of those who surround us in life, we will suppose that one is poor and needy, having not wherewith to help himself; but he has a wealthy friend who gratuitously offers, that as often as he will petition him for aid in times of need, it shall be sent him without delay. This very rich and good man is also desirous of helping others in like circumstances. His name however is not known to all, and his character is sometimes misrepresented. Some claiming that he is as likely to give to those who do not ask, as to others who do. That he is eccentric and partial to men, but not to principle. That he favors and upholds the evil as often as the good. That his promise can not be relied upon, thus rendering it unsafe to trust him in times of trial and distress. When he has been proven a friend indeed, a truthful and benevolent man, how needful it is that his character should be properly vindicated, and confidence in him and his word be established among men, who are equally needy with those who have been favored by the gifts of his beneficence. To accomplish this how shall this work be done? By carefully shunning the mention of his name? By secret correspondence alone? Will it not be more becoming for me to seek every favorable opportunity to speak in favor of his good work and kindly disposition? It is unmanly for us, after having received the light of God to evade in any manner the duties of our religion. Cowardice is reprehensible. Let the truth be known. Let the merits of Jesus and his work be heralded among the people. Let the gospel in all of its excellency be exemplified, that conviction may reach every heart. The people have eyes to see and ears to hear, and the chief implement of gospel conquest is living our religion. As we sow we shall reap, and our Master giveth good wages to all.

GEO. S. HYDE.

LETTER FROM A. H. SMITH.—No 2.

DEAR HERALD:—I wish to show some reasons why a faith may safely be held in the principle of the gathering. I do not propose to go back to the ancient prophets and prophecies, to find foundation for my belief. It is not necessary, as the church has affirmed her standards of doctrine, and I am not at liberty to reject all or either of them. While I can find evidence in all three, I shall content myself with but one. I am aware that the one I select is sometimes doubted by members of the church; but so long as I remain a representative of the church, I have no right to reject either of her standard witnesses. When I can no longer sustain those three witnesses, or either of them, I will cease to occupy the

position of a representative of the cause.

In Book of Covenants, page 65, par. 5, I find the following:

"Behold I am God, and have spoken it; these commandments are of me and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding."

And in the 7th paragraph this:

"Search these commandments, for they are true and faithful; and the prophecies and promises which are in them shall all be fulfilled."

From this basis, and the preceding premises, I propose to reason. I am aware that there are those who are willing to receive those revelations in the Doctrine and Covenants, given prior to the year 1832; but reject many, if not all, subsequent ones. For the benefit of those I wish to say, the gathering does not depend altogether upon the revelations given subsequent to that date, as I shall now endeavor to show. In September, 1830, a revelation given to six Elders, 2d par., page 115, Plano Edition of Doctrine and Covenants, reads:

"Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice, and harden not their hearts; wherefore the decree has gone forth from the Father, that they shall be gathered in, unto one place upon the face of this land, to prepare their hearts," &c.

Here we discover that the Father, even God, has decreed to gather his elect to a "place" on this land. Here seems to be one of the primary reasons for the restoration of the gospel, and certainly the reason these six Elders were called, in connection of course with the main issue, the salvation of so many of the race, as will be saved through God's mode of salvation. Again, we hear the word of the Lord in October, 1830, to Ezra Thayre and Northorp Sweet, sec. 32, par. 2:

"Verily, verily, I say unto you, that this church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me and hearken unto my voice."

In keeping with the above is the "command to all the Saints in all other lands, to gather to this land." And in the extract from the prophecy of Enoch, page 133, par. 12, we find one of God's promises to his people. Enoch asked the Lord if he would come to the earth again; and received for answer:

"As I live, then, so will I come in the last days; * * * and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth, unto a "place" which I shall prepare, a holy city, that my people may gird up their loins and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem."

Do not forget that the Lord has said, "These commandments are true, and all prophecies and promises therein shall be fulfilled." From the foregoing we discover that, true to his decree, he has promised to gather his people to this land, and plant them in Zion; and the meeting of the two Zions is clearly promised in the thirteenth paragraph of the same section, showing clearly the distinction between

the two Zions. Again, in harmony with himself and the foregoing, we hear the pleasing word of God coming from the lips of his prophet, after warning the church of the mysterious iniquity which lurked in secret chambers to work her ruin; sec. 38, par. 4, pages 135 and 136:

"I have made the earth rich, and behold it is my footstool; wherefore again I will stand upon it, and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; [please note the promise]; and I will give it unto you for the land of your inheritance, if you seek it with all your hearts; and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand; and ye shall possess it again in eternity, no more to pass away."

O how half-heartedly the Saints are seeking this richest of all rich promises, so far as the earth is concerned. What light here flashes upon and explains that glorious promise made in the sermon on the mount, "Blessed are the meek, for they shall inherit the earth." We are too apt to think the precious inheritance will be given without any effort on our part, except to believe and be baptized; but we must seek it. And if we do this our inheritance is secure while the world shall stand; and O, glorious thought; it shall be ours in the eternity where Christ and God shall be. I like this; there is something tangible in it, something real. How great and good are the promises of our God and his Christ. Following close on the last named promise, in February, 1831, Sec. 41, par. 1, God commands those Elders, who were "called to gather his elect," to assemble in Ohio, in order to receive his law, that they might know how to govern all things aright in his church; and in the same month and year that law was given, the law of God to his church, see sec. 42, par. 3:

"And from this place ye shall go forth into the regions westward; and inasmuch as ye shall find them that will receive you, ye shall build up my church in every region, until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people, and I will be your God."

Could anything be plainer than this. Little by little, God reveals his decrees, and men become educated to his will; and if faithful, are sure of great reward. There seems to be no temporary work contemplated here in God's commandments; but on the contrary, an eternal, everlasting work. So let us follow this matter still farther, and see what new light we may find. In par. 10, the Lord tells us what is his will, if there should be properties in the hands of his church, or any individuals of it, more than is necessary for their support. It shall be used for purchasing land, building houses of worship, and building up of the New Jerusalem, which is hereafter to be revealed. Why should all this be? The answer is found in the Lord's own words, "That my covenant people may be gathered in one, in that day when I shall come to my temple." Still further reason is given; "And this I do for the salvation of my people."

Will any one tell me these revelations are not binding on the church now? If not, then the command, "Thou shalt not kill," is not binding; for both are found in the same section. Have the people of God all been saved? Has God changed his plan of salvation? Has the Lord come to his temple? Has the gathering been as God decreed it? No, reason answers no. History answers no. The faith, the hopes, the aspirations, the wants and necessities of the people of God answer no. The fulfillment and the non-fulfillment of the promises and prophecies of God, answer no. But let us examine a little farther. In the 16th paragraph we are commanded to take the things written in the Scriptures for a law to govern the church; "and he that doeth according to these things, shall be saved; and he that doeth them not shall be damned, if he continues." From this we see it is no trivial matter to treat lightly the commandments of the Lord. Knowing this, and also recognizing that there was not sufficient written to enable his people to become perfect in the knowledge of his ways, he continues in par. 17:

"Thou shalt ask, and thou shalt receive revelation upon revelation, knowledge upon knowledge. * * * Thou shalt ask, and it shall be revealed unto you in mine own due time where the New Jerusalem shall be built."

Here are promises and prophecies made, and made, too, at a time and place, which all who have accepted the latter day work, recognize as legitimate. Do not forget that God has said, All these prophecies and promises shall be fulfilled; for they are true and faithful. Here, too, we see special instruction given to the servants of God, to warn the people who should be converted, to flee from the east to the west, because of what was coming to pass on the earth, and of "secret combinations." Will any one tell me what crowned head or potentate of all the eastern countries is free from fear. Who among them all is not troubled and trembling because of the power of secret combinations. *We* are not left comfortless, but are made acquainted with the will of our God; and he still exhorts us, ye shall observe the laws which ye have received, and be faithful; and ye shall hereafter receive church covenants, such as shall be sufficient to establish you both here and in the New Jerusalem. All this promised, all this affirmed by our Heavenly Father; and still no place to gather, no literal Zion on this land! O ye of little faith, repent of all your wanderings, and seek with all your hearts, and God will forgive you, and give you a place for your gathering. He has decreed it, and his decrees are unchangeable. If we lose our inheritance, it will be because of disobedience, or a neglect to seek for it with all our hearts. God will not force his Zion upon us, no more than he will force us into heaven. If men do not believe, and will not be baptized, they have no part in the salvation of the gospel. If they will not believe, nor seek to obtain an inheritance in the Zion of our Lord, they ought to have no place therein. This subject is of too much importance to

be treated superficially; and would occupy too much space if crowded into one number of the *Herald*.

To be continued.

INDEPENDENCE, Mo., March 24th, 1884.

Conference Minutes.

DECATUR DISTRICT.

Conference held at Lamoni, Iowa, November 29th and 30th, 1884, H. A. Stebbins, president, E. H. Gurley clerk.

Branch Reports.—Allendale 40; 1 baptized, 1 received by letter. Davis City 64. Greenville 20. Lamoni 507; 7 baptized, 5 received by letter, 6 removed by letter, 2 died, 1 ordination, that of A. J. Moore to the office of a Priest. Lucas 209; 3 baptized, 1 received by letter, 1 expelled. Little River 104; 1 removed by letter, 1 died. The president stated that the What Cheer Branch had been disorganized.

Official Report.—E. Robinson, H. A. Stebbins, J. W. Gillen, C. H. Jones (baptized 2 and confirmed 4), I. A. Bogue, A. W. Moffet, O. B. Thomas (baptized 2), Lewis Gaulter, George Adams, M. McHarness, J. P. Dillon, R. Lyle, T. J. Bell, S. Ackerly (baptized 3), S. V. Bailey (baptized 1), Horace Bartlett, A. B. Moore (confirmed 1), S. F. Walker, J. Johnston, E. H. Gurley, A. S. Cochran (baptized 2), A. J. Moore, John Davis, J. Walstrom, L. Fowler, B. F. Drake, reported.

General report of branches, so far as made, as in good condition. Request was made for money to be placed in Bishop Banta's hands for the poor. Letters read by the President from J. R. Lambert and Joseph Hammer.

Preaching in the evening by C. H. Jones; Sunday forenoon by John Johnston. Afternoon, sacrament meeting conducted by E. Robinson and A. W. Moffet. Preaching in the evening by Duncan Campbell.

Adjourned to meet at Lamoni, Iowa, February 28th, 1885, at ten o'clock in the forenoon.

NORTHERN INDIANA AND SOUTHERN MICHIGAN DISTRICT.

Conference met at Galien, Michigan, November 1st, 1884. W. H. Kelley in the chair, D. B. Teeters secretary.

A season of prayer and testimony was had with remarks by the president.

Afternoon. Branch Reports.—Galien 81, 3 baptized. Coldwater 63, 7 baptized. Lawrence 45, 4 baptized, Hopkins 18. Clear Lake sent back for correction.

Bishop Agent's Report.—Total receipts \$148.99. Expended \$141.27. Balance on hand \$7.72.

Five delegates were chosen to attend General Conference as follows: G. A. Blakeslee, Wm. Lockerby, Columbus Scott, H. B. Hulise, and D. B. Teeters—the number attending to cast the full vote.

Moved and carried to sustain W. H. Kelley as president of district, Wm. Lockerby as Bishop's Agent, D. B. Teeters as secretary, and that when this conference adjourns, it does so to meet at Coldwater Branch, Saturday on or before full moon in June, 1885.

Elders' Reports.—W. H. Kelley, Bro. Bootman (baptized 4), Bro. Thurston, F. Earl, Bro. Prettyman, C. Scott, (baptized 3), E. L. Kelley, M. H. Forscutt, J. Shook and Hiram Rathbun reported.

H. B. Hulise and M. H. Forscutt committee, reported Bishop's Agent's report as being correct; also secretary's books correct, so far as they could ascertain.

Moved and carried to sustain the Bishopric. Some remarks were then made by Brn. E. L. Kelley, G. A. Blakeslee and M. H. Forscutt, on the temporal law.

Sunday forenoon, preaching by M. H. Forscutt. Afternoon, sacrament, and preaching by E. L. Kelley. Evening, preaching by M. H. Forscutt.

Monday 4th, 10 a. m. Moved and carried to sustain the president of the district and all laborers under his charge; That the conference request all officers in the district, not under General Conference appointment, to labor in their respective vicinities as circumstances permit and the law directs; That this conference authorize the ordination of Hiram Rathbun to the office of an Elder in the Church of Jesus Christ of Latter Day Saints. Bro. Rathbun was so ordained by W. H. Kelley and G. A. Blakeslee.

Evening, preaching by Bro. Hiram Rathbun.

Miscellaneous.

FIFTH QUORUM OF ELDERS.

We are informed by Bro. John A. Robinson that only "forty-two" of the "ninety-six" have secured their licences. We think all could have applied by this date. The church and its quorums want workers; if it takes an entire year to get a license, it will take a great many to discharge the responsibilities imposed thereby. Come brethren, wake up! I have written all that I could get the addresses of. Hope all are working, now that the winter—best preaching time—has come. We desire a full report from each member of quorum for the year 1884, on or before March 1st, 1885. Send them to R. Etzenhouser, Rhodes, Marshall county, Iowa.

R. ETZENHOUSER,
President of Fifth Quorum.

NOTICE AND WARNING.

This is to notify the church and people that Elder Clarence St. Clair, of Independence, Missouri, is no longer authorized to represent the faith of the Reorganized Church of Jesus Christ of Latter Day Saints. His license has been asked for, but he claims that it has been lost; that he has preached since the silence was pronounced, and will continue to "preach the Scriptures, as an Evangelist." The causes which led to this unpleasant affair, were deemed entirely sufficient to justify the act.

JOSEPH R. LAMBERT,
Missionary in Charge.

STEWARTSVILLE, Mo., Dec. 2d, 1884.

CHURCH RECORDER'S REQUEST.

To aid the work of keeping a complete record of the church, as commanded, it is necessary that the clerks of districts and of district conferences should send to the General Church Recorder the branch reports that are presented at the conferences, and as soon after the conferences as may be possible. Where there is a regular district clerk, and a record is kept, it is well for the clerk to write to the branches and obtain reports and corrections when they do not report regularly, thus he can keep his own record and aid the

Church Recorder. Many clerks hold the reports of the branches either because indifferent to the work that God has commanded, or because the districts do not supply means for postage expense, and they do not like to bear it individually. I would like all reports to be forwarded, and also urge branch presidents and clerks to see that more regular reports are made out and sent to the conferences.

H. A. STEBBINS,

General Church Recorder.

LAMONI, Ia., Dec. 4th, 1884.

MARRIED.

KIRBY—BRYANT.—At Saints' Chapel, Central Branch, near Hearne, Texas, November 23d, 1884, by Rev. Wm. McWilliams, Bro. John E. Kirby and Sr. Amanda Bryant.

DIED.

DOTY.—Near Pleasant Run, Pottawattamie county, Kansas, October 16th, 1884, Oliver Derry, son of Bro. James and Sr. Milly Doty, aged 3 years, 6 months, and 24 days.

DOTY.—Near Pleasant Run, Pottawattamie county, Kansas, October 19th, 1884, Ida Estella, daughter of Bro. James and Sr. Milly Doty; aged 10 years, 10 months, and 29 days.

DOTY.—Near Pleasant Run, Pottawattamie county, Kansas, October 26th, 1884, George Wilbern, son of Bro. James and Sr. Milly Doty; aged 6 years, 2 months, and 18 days.

All of diphtheria. Only one little child left to the bereaved parents, and he is lying ill of the same disease. Brethren and sisters pray for them. They are isolated from the church, with only the *Herald* to comfort them, needy and deserving.

They have gone to live with Jesus,

In that bright and happy land,

Where the souls of little children,

Ever in God's presence stand.

Angels robed in shining glory,

Unperceived by mortal eye,

Bore their precious little spirits

Upward thro' the ethereal sky.

Dead to us, but bright and blooming,

In the garden of the Lord.

'Suffer them to come unto me,'

Was the Savior's precious word.

Pain and sorrow can not reach them,

Shades of darkness never come

To that realm of light and glory,

To our angel-children's home.

PERLA W.

LIMB.—At her home in Clinton county, Missouri, Susan, wife of James Limb, and daughter of Charles Webb, an old-time Saint, he having joined the church in first organization. She was born January 10th, 1844, in Hancock county, Illinois; was baptized into the Reorganized Church on the 5th of March, 1876; lived a consistent life, and died October 9th, 1884, aged 40 years, 8 months and 29 days. She leaves an aged father, husband, and 7 children to mourn her loss. Funeral service by Wm. Summerfield.

STODDARD.—At Mount Olive, Illinois, Thursday, November 6th, of scarletina, Alexander, son of Bro. John F. and Sr. Eliza Stoddard; aged 2 years, 2 months and 6 days.

Go to thy rest, fair child;

Go to thy dreamless bed;

While yet so gentle, undefiled,

With blessings on thy head.

Because thy smile was fair,

Thy lips and eyes so bright;

Because thy loving parents' care,

Was such a fond delight.

MADER.—At the residence of his son, Jacob Mader, near Lamoni, Iowa, December 2d, 1884, Christian Mader, aged 72 years, 10 months and 12 days. Born at Muhlenberg, Canton of Berne,

Switzerland, January 21st, 1812. Funeral services at the Old Church, near Lamoni, Iowa, December 3d, 1884, by President Joseph Smith.

LYONS.—At Detroit, Michigan, October 28th, 1884, Bro. Lyman Lyons. He was baptized by Elder Beebe, forty years ago, in New York, and died in the faith of the Redeemer.

LET IT DRY.

Mr. Spurgeon once went to preach in a church a little outside of London. The day was wet and muddy, and Mr. Spurgeon's clothes were plentifully covered with dirt. A good deacon in the vestry said:

"Brother Spurgeon, let me get a brush and take off some of that mud; you can't go into the pulpit in that state."

"Don't be foolish Deacon!" said Mr. Spurgeon, in his usual good humored way, "don't you see the mud is wet, and if you try to brush it off now, you will rub the stain into the cloth? Let it dry, and then it will come off easy enough, and leave no mark."

There is an admirable hint here for every one. When evil spoken against, as we may be for the sake of truth, and men throw mud at us, don't be in a hurry about brushing it off. Too great eagerness in this respect is apt to rub the stain into the cloth. Let it dry, and then, by-and-by, if need be, it can be removed by a little effort. If there is a little trouble in the church, don't foster it by haste and hurry in doing something. Let it alone, let it dry, and it will be more easily settled than you think now. Time has a wonderful power in such matters, and it is surprising how many things in this world would be far better arranged, and how many difficulties easily got over by judiciously letting them dry.—*Sol.*

SKETCHES OF THOUGHT.

There is no burden of heart, no sadness of mind, no fretting care, no pain, nor sickness, nor circumstance, nor misery of any kind, but that heaven will finally cure, and sure and soon to all who now believe in God, obey his law, and make an effort to live peaceable, industrious, honest and humble. For as the wicked's day is now closing, the day star of the righteous is rising, the dark hour is fleeting, the dawn of millennial morn will soon appear. Then when the curse is removed and Satan bound the earth will be as the Garden of Eden, and heaven will be on earth and the Savior of men will be king of all. Then weary souls bear up under your burdens, they will soon be cast off, and a rest of busy life devoid of suffering and weary toil will soon be yours to enjoy, and also the work of your own hands for a long time, the second death to have no power.

INFERIOR.

LOVING FRIENDS.

Never cast aside your friends if by any possibility you can retain them. We are the weakest spendthrifts if we let one drop off through inattention, or let one push away another, or if we hold aloof from one through petty jealousy or heedless slight or roughness. Would you throw away a diamond because it pricked you? One good friend is not to be weighed against the jewels of the earth. If there is coolness or unkindness between us, let us come face to face and have it out. Quick, before the love grows cold! Life is too short to quarrel in, or to carry black thoughts of friends. It is easy to lose a friend, but a new one will not come for calling, nor make up for the old one.

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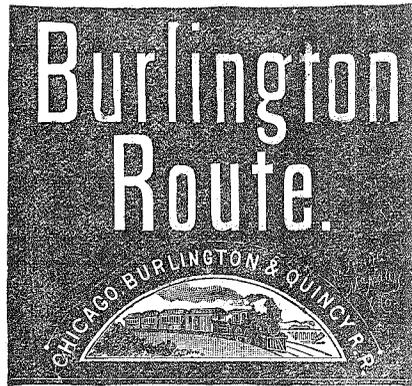
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CHICAGO, BURLINGTON & QUINCY R.R. TIME TABLE.

Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p.m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.38 p.m.
 Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.50 p.m.

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Read what the following Brothers say, some of whom have dealt with us for over a year, and if you are out of employment, or wish to better your condition, write to us and tell us exactly how you are situated. If you can not pay all cash down for our goods, send us references, and we will investigate, and if we find you are trustworthy (though poor), we will give you a limited amount of credit. But if you can send the cash with order, we of course can do better by you, as we have to pay large interest on the money we use to enable us to give credit. The credit includes Springs and Pe-traits, which we know to be the fastest selling agents' goods on the market.

TESTIMONIALS.

LAMONI, Iowa, Dec. 29th, 1883. I have been traveling and selling Johns & Ordway's new Self-Adjusting Bed Springs for over eight months in Iowa and Kansas, and have been richly rewarded for my labor. The springs give better satisfaction for the money than any other springs on the market, and I know they outsell all other springs. Leave them on trial and they readily recommend themselves. The above named firm are now engaged in enlarging Pictures, also of which I now have some samples, being of the finest quality, and could not help but meet the approbation of all. I heartily recommend Messrs. Johns & Ordway as being prompt and reliable firm, and justly deserve patronage. Very respectfully, N. N. HAZELTON.

Moscow, Idaho, Jan'y 11th, 1884. Johns & Ordway, Peoria, Ills.—Dear Bros.—Out of fifty beds put in on trial in this county, I have had none to take out, as they all give satisfaction. I also use them in my own home. I can conscientiously recommend them as being the cheapest, easiest cleaned, and most adjustable Bed Spring that I am acquainted with. Yours in bonds, J. C. CLAPP.

MAGNOLIA, Iowa, Jan'y 15th, 1884. Johns & Ordway, Peoria, Ills.—Brethren—The Springs are just daisy, and I like to handle them, because I can recommend them. I remain your brother in gospel love, G. R. MONTAGUE.

EENO, Gallia Co., Ohio, Dec. 31st, 1883. Johns & Ordway, Dear Brothers.—I can truly say your Springs has given greater satisfaction than any other article that has ever been sold in this country. If a person will take a set on trial, they will not part with them. I have often put up three sets at one house, and gone the same road four times, and sold more the last time than I did the first. I do furthermore say that you have always been prompt, honest, and just with me in our dealings. Your brother in Christ, O. WILDMAN.

HEBER CITY, Utah, Jan'y 7th, 1884. Johns & Ordway: Dear Bros.—I must say your Springs are all you represent them to be, and all who have had them put up are well satisfied with them, which gives me great satisfaction to be able to write on this occasion. Yours in bonds, Wm. AIRD.

LANCASTER, Ind., Jan'y 1st, 1884. Dear Brethren.—The Springs give entire satisfaction. Love to sell such an article. No discount on the Springs. Out of one hundred and fifty sets sold, every one sleeps in their favor. Yours, V. D. BAGGERLY.

MILLERSBURG, Ills., Dec. 27th, 1883. Messrs. Johns & Ordway; Gents.—I have used one set of your Bed Springs for over a year, and would not be without them for three times their cost; also, all I have sold are giving satisfaction, and I cheerfully recommend them to all who are desirous of a handy, easy, and cleanly Spring. Wishing your success, I remain yours, W. F. CLARK

MOBILE, Ala., Jan'y 23d, 1883. Bro. Johns & Ordway.—The Pictures you enlarged for me came to hand in due time and in good order. I was well pleased with them, as also were the parties for whom they were taken. I am trying to preach the gospel, doing this work to make my expenses, so I will not have to call on the church for help, and I am getting along very well. Yours in gospel bonds, E. W. CATO, SEN.

Bro. M. N. COLE of Augusta, Butler Co., Kansas, writes us that the Springs give good satisfaction, and has often got paid for them after their being out on trial one night.

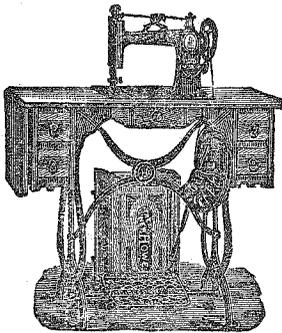
OUR OFFER still holds good to send a complete full size set of our Bed Springs by Express for only 97 cents. (Iron Heater included for \$1.30) to any one who will act as our agent, or try and get us one where we have not already got one. We also furnish a Picture outfit, consisting of a fine Water Color Portrait, (without frame), also small picture from which it was taken, and envelopes and cards, all by mail prepaid for only 95 cents.

ILLUSTRATED CATALOGUE FREE. In writing, mention this paper. Yours in bonds, JOHNS & ORDWAY.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year. JOSEPH SMITH - EDITOR. Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed Joseph Smith, box 82, Lamoni, Decatur Co., Iowa.

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THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, December 20th, 1884.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Dec. 20th, 1884.

But few Christians, as compared with the great number of professed followers of Christ, are able to appreciate the saying, "when ye are reviled revile not again." They do not seem to comprehend its force and meaning.

The misrepresentations and vilification to which the "Mormons," so called of the world, and the church of Jesus Christ of Latter-day-Saints as we denominate the Reorganization, have been subjected, and are now assailed by, are very trying to impulsive natures that value their honor and citizenship. It is hard to bear such ignominy and contempt as form the staple argument of men who assail the church, with equanimity. Especially is it hard when the circumstances compel us to know that opponents count upon forbearance on our part and construe it to mean an acknowledgment of what their slanders assert; or in token of cowardice. If we fail to make reply to the most trivial as well as the gravest charges, those charges are taken as confessed and we so treated.

Men make charges of evil and crime against the Saints without proof; misconstrue the plainest and simplest declarations of intention and purpose to conform to the law of good to man, and distort them to mean deceit, fraud and wickedness, or as cloaks for wrong doing. Many who make these charges are men of more than average ability and learning, who make a fair pretense to liberality and honesty of intention themselves. They forget that; were we to retort by charging them with corrupt motives and with being of evil mind and practice, they would at once say that

vilification of them did not disprove their charges; or make the faith they teach an error. To this we would need to consent as being true. But, may we not with equal truth demand, when we present the doctrines we hold, and offer incontrovertible proofs from the Scriptures in support of those views, that it is not a sufficient answer to those views to accuse us, or those through whom we received those views, of crimes and evils.

Is it a just, a noble defense against our attack upon assumption and priestly domination, to charge the early elders of the church with being deceivers, false prophets, evil and unscrupulous men, and if it be proved that some of those early elders were breakers of God's commandments, does that disprove the statement that Jesus is the Christ; and that he who will demean himself in accordance with the command of the New Testament Scriptures, "Repent and be baptized," and "ye shall receive the gift of the Holy Ghost," which shall "testify," to this most important truth, shall be entitled to "remission of sin," and eternal life if he abide in the covenant of the Redeemer. No. God must remain true though every man, (all men) be found a liar.

The favorite method of attack upon the faith of the church from 1830 to 1844, and thence on, by the whole phalanx of those who have essayed to destroy "Mormonism," as they have styled it, has been to assail the family and character of Joseph Smith, and those who builded with him. The cry of pretender, money digger, peep stone seer, vagabond, thief, mountebank, idler, vicious fellow, drunkard, ambitious aspirant, false prophet and arch deceiver was raised at an early day and has formed the staple of the "hue and cry" since.

"Ambitious." Is it a sin for an American to be ambitious, to aspire to the highest and best in the gift of God or men? If so when did it become a crime against law, social or political?

"Arch deceiver." There is one a greater deceiver than Joseph Smith ever could have been, were he twice as bad and vile as he has been charged but never proved guilty of having been. It is "he who now worketh in the hearts of the children of

disobedience;" and who will if possible deceive the very elect." It is he whom the Word calls Satan, the manner of whose coming is in "all subtlety." It is he who is leading men to "refuse the truth," to "believe a lie that they may be damned." It is he that causeth men to lie, defame and traduce their fellow men. It is he that lulleth the minds of men to rest, while they are saying "a bible, a bible, we have a bible; we don't want any more bible."

"A seer." And yet the old world had them, and so has the modern world; and the class that opposed and defied them then are the class that are doing it now.

"A drunkard." And yet no man testified to having seen him drunken. Raised in a state and in a period when to drink strong drink was as common as to drink water; an age when rulers, clergymen, statesmen, merchants, traders, farmers, dwellers in country and town, drank strong drink openly; when every tavern and hostelry in village and city was a place where liquor was sold by the dram, bottle, pint, or gallon, and that too without subjecting seller or drinker to opprobrium, or loss of caste until he became an habitual roysterer, disturber of the public peace, or charge upon public charity—this it is not charged that Joseph Smith was, or ever became.

"Money digger." If there were any truth in this charge, and all who dug for money; the hidden treasures of Lafitte; the doubloons of the Spanish maulauders; the Dutch pirates of Long Island sound and along the southern shores, and the Islands of the Indies; the stored mines of gold and silver from Virginia to Peru, were furnished together there would be such a lot of them. Besides this, there are men now who claim to be able to locate rich veins of ore, by witchery, or by clairvoyance; (clear seeing); and these men are not relatives or followers of Joseph Smith. They find credulous believers and do not come in for the hard names bestowed on the prophet.

"False prophet." If there be false prophets, there must be true ones. Where were the true prophets in the days when this seer from the Green Mountains of Vermont began his false prophesying, by which the falsity of his prophecies may be

measured? And where are the true prophets now among the hosts of his accusers—where are they? Can those who stand in the streets and cry to the Latter-day-Saints, "False prophets, false prophets," open their ranks and point to the true prophets among them; thus to lead the unwary and deceived away from their delusion?

"Vagabond." *"A wanderer, purposeless, characterless and homeless."*—WEBSTER. Joseph Smith had a home when persecution permitted him to occupy it. He had a purpose, which he adhered to with strongest pertinacity—even unto bonds, imprisonment and death. He had a character strong enough to endear him to thousands; to impress wife, children and friends with the warmest respect, reverence and love. Strong enough to make a host of enemies to him because of his work, mission, or calling. He wandered only when compelled to by enemies; who relied not upon the law to punish him as a "vagrant," but outraged the law to drive a laborer from his work, a citizen from his home.

"Pretender." Joseph Smith claimed to be a follower of Jesus Christ. He believed in the promises made in the New Testament. He claimed that he received divine blessings, guidance, direction and assurance by communication from heaven. Who of those who accuse him of being a pretender is qualified to say that he did not receive as he states that he did? Are his accusers recipients of blessings of a similar character? They assert that they are not, for there are none given of God now. How can those who have not received and deny the willingness, if not the power of God to give the blessings claimed to have been received by Joseph Smith, decide that he had them not? His methods of belief are those which Christ brought in his advent. His blessings were like those bestowed on believers in Christ's day. His aspirations and hopes were those to which Israel looked forward to with joy—when the fullness of time should come in.

He "pretended" to have revelations from Jesus Christ. True. Did he not have them? How else can the fact that what he claims was revealed to him corresponds with the teachings of Jesus Christ be accounted for, only on the idea that he did receive revelations, and that from Jesus Christ?

A little reflection ought to convince the thoughtful man that the main features of this great hue and cry are without foundation in truth, or good honest sense. If the man was the criminal against law and the good of society that the cry against him

would assert, it is singularly strange that the power of society was not brought to bear upon him in a legitimate manner, and legal punishment commensurate with his crimes administered. This was not done. The conclusion is irresistible, that he was not guilty as charged.

EDITORIAL ITEMS.

THE Richmond, Missouri, *Conservator* for December 5th has the following: "We have received a letter from Elder Clark Braden, regretting that owing to unavoidable circumstances the proposed examination of the original manuscript of the Book of Mormon be postponed till after the holidays."

Bro. George Hicklin writes from Bevier, Missouri, December 6th that three of the branches of the North Missouri District were at peace, some trouble existed in the fourth. Good opportunities for preaching were offered outside the branches. The district could not support an Elder to travel in it at present. Bro. Hicklin proposed to do what he could to further the cause.

Bro. J. W. Gillen left Lamon, Saturday, December 6th for Stewartville, Missouri, to meet Rev. Clark Braden, according to arrangement with Bro. J. M. Terry and others of that place. The debate is to commence the 9th and continue ten days, if nothing occurs to shorten the time.

EXTRACTS FROM LETTERS.

Bro. Joseph Luff, writes from St. Mary's, Ontario:

I am keeping up the services here as my voice, &c., permit—twice on Sunday [and every other night. I expect Arthur Leverton to come and help me next week every night. I baptized three heads of families on the 30th November all intelligent, well-read people. Others are at the door, I think. My lungs are over-strained, but only the present is mine, and I may as well improve it, and let the future find men and laborers to meet its demands. Never felt my responsibility more, or greater anxiety to labor while the day lasts. God is indeed with us, to our comfort.

THE Independence, Missouri, Branch, took action in regard to the issuing and circulation of the circular referred to in the letter of Bro. T. W. Chatburn, in a late number of the *HERALD*, the resolutions adopted by the branch we give, as published in the *Independence Sentinel* of December 6th passed:

At a meeting of the official members of Latter Day Saints, held last Monday, the following preamble and resolutions were passed.

Whereas, One Braden has visited Independence and has lectured against the Latter Day Saints, and in so doing has but given voice to vituperation and slander, both upon the living and the dead; and

Whereas, Some one or more persons without the sanction of the Church of Latter Day Saints in this city, caused to be printed a circular supposed to be in defense of Latter Day Saints, which consisted of two extracts from the *Falls City Journal* and the *Table Rock Argus*, which reflect very severely upon the character of Mr. Braden in the section of country where he formerly lived, and

Whereas, While we recognize in Elder Braden an ungentlemanly opponent, we can not approve of such retaliation as a means of defense; therefore, be it

Resolved, That we hereby avow our disapproval of the circular issued against Elder Braden, and deprecate [deprecate?] the act as being inconsistent with the rule enjoined by the Great Master of "returning good for evil."

Correspondence.

MANASSA, Colorado,

November 25th, 1884.

Dear Herald:—All mankind do not entertain the same views taken from the same standpoint; consequently many differ in a small degree from others when treating the same subject.

In placing this, my second letter, before your readers, I shall confine myself strictly to matters and facts as I have known and seen them transpire. The question has been asked times without number, What is it that produces the craze that seizes on all converts to Brighamism, to emigrate, or gather up, as they term it? The answer is very simple and easy to every one who has had the experience of going through the ordeal; for to some it is a very trying time, to forsake all the earlier ties of life, and go to an unknown part of the world, and amongst strange people. One of the minor causes is undoubtedly in the social world by which they are surrounded; as the pernicious doctrines of the Utah Church are so repulsive that decency recoils from coming in contact with its adherents, not understanding all the glamour in which it is presented by the Elder to the honest but willing dupe, who is entirely ignorant of its ultimate results; hence petty persecution against them is set up by their neighbors and surrounding society, which invariably engenders a feeling on the part of the proselyte of contempt and disgust for every one that does not entertain the same religious views that he does. And after swallowing one dose of the sugar-coated pills, he is always ready to take more; and the Elders are ever ready to administer them. If the Christian world would exhibit more of that charity that St. Paul speaks of in his Epistle to the Corinthians, there would not be so many of the poor, honest-hearted out here in this inhospitable climate, to endure the rigors of its extreme cold winters; but instead, would be basking in the genial rays of hickory log fires on their hearthstones in the Sunny South.

In classifying the element that furnishes victims for this latter day apostate church, we will place them under three headings:

First, the honest, humble heart, seeking for the truth. Second, the mammon worshipper, whose god is the almighty dollar; while the third class is the ignorant and shallow-minded, culled from the dark corners of the back-woods settlements.

The first class is as a general rule, composed of persons in comfortable circumstances, and of

moderate intelligence, members of some religious society, honest and upright in business transactions, striving to, and are serving the Lord, according to the light and knowledge they have received, and are ever ready to hear the truth, it matters not from what source it comes. So the Utah emissary finds a willing ear to listen to the first principles of the gospel, which they do not vary from in the least; but never teach their higher law from the stand publicly; but after gaining a convert, they will let a few remarks fall in a private way, in regard to the great blessings that are received in the Endowment House. That signs and grips, with a new name, enable the initiated to pass by the gods and angels to the highest degree of glory; but are careful not to mention the contents of paragraph twenty-six of their celestial law of marriage; viz., permission to commit any sin in the catalogue of transgressions. Another great hobby with them, is priest-craft as practiced by the sectarian churches. That the laity are nothing more than slaves to pander to the insatiable appetites of the Priests; and at the same time they will declare that the Mormons are the most free and independent people on the earth. But the surest bait they throw out, is the power of God manifested in spiritual gifts, which they claim to possess; and these gifts are bestowed upon all who join their church, so that none can doubt or be deceived; when at the same time they know that they are not telling the truth, for they do not have any of the gifts that accompany the gospel. Little do they heed St. Paul's warning, as recorded in Romans, 3: 7; yet it answers their purpose, and they make use of it. Consequently the honest, humble heart is ensnared, and ready and willing to swallow down more of the same. Also the crafty, polygamic procurer, embraces every opportunity of instilling into the minds of his hearers, the great importance and the necessity of gathering out immediately. He tells them that the only place of safety is in the valleys of the Mountains, where they can escape the destructions which are sweeping off the inhabitants of the earth. He will preach to them; and picture starvation in all of its dire and soul-abhorring necessities. And as prophecy is a very cheap commodity with him, he will give it out in any quantity to suit the occasion. He will tell them it is better to be in the mountain valleys without a dollar, than to remain in Babylon with the wealth of Croesus; and will leave no stone unturned to carry his point, which is to create a desire in the minds of his victims to emigrate. But after they have seen the big elephant, a majority of them get their eyes open to the gross deception that has been practiced upon them; therefore, they very soon shake off the shackles of the detestable priesthood delusion. While a few may drift back into the world again, a majority will hold to the truth as it is found written in the books.

The second class are mammon worshippers. I will qualify that by introducing another, as they are so fond of plurality, and will give it the firm name of money and lust. This class of individuals can be found in all communities. They are very intelligent beings, and what they don't know is not worth knowing; as they are a whole steam power-news office in themselves, from editor to devil, and travel around for the accommodation of their neighbors. These are the tale-bearers, the backbiters, the meddlers, the spong-

ers, the jockeys, the traders, the sharp ones generally; in fact all who make their living by such small capital as their wits.

So after listening to the Utah Emigrant agent expatiate on this great Western Eldorado, they hook on with eagerness; and when gathered up to this their future Zion, they become the most important part of the Zionites. Without them life would be almost a burthen. They give zest and tone to the community; in fact, they are a great acquisition in this altitude, as they keep the inhabitants in hot water, and make things generally lively wherever they are.

In regard to the third class. They are made up out of a people who have from time immemorial been hewers of wood and drawers of water, subject to commands, illiterate, having no settled convictions or opinions of their own; improvident in a great degree, letting every day provide for itself, taking the world easy; and as some writers assert, beings that are born subjects of master minds, which may be a correct theory; but I beg leave to differ; for God made all of one flesh and blood, so the cause must be in education and raising. However, let that be as it may, this material is the most ductile in the hands of the Priesthood. These are they who uphold and support the arrogant priest-craft, by stinting themselves and families by paying tithes. These are they who blindly obey the dictates of their leaders without questioning; who uphold Polygamy, although they themselves can never obtain the imaginary glory of the celestial exaltation, as they are too poor in this life to have more than one wife; consequently they will be damned, being little angels, and servants unto those whom they have by their hard earnings enriched here on earth, and enabled them to have their harems of beauties and live in opulence, while they themselves will be servants unto them and their retinue of queens forever and ever in eternity. O, what a glorious future they have in prospect. But I do not envy them in the least, for they are entitled to all of that particular kind of glory, as they did voluntarily, with their eyes opened, bind themselves slaves to said priesthood while on earth.

In my next I will give examples of emigration and colonization schemes.

I remain your Brother in Christ,
FELIX B. MOYERS.

REESE, Michigan,
December 2d, 1884.

Bro. Joseph:—On leaving my home the ninth of last month, I joined Bro. Willard Smith at Tawas. While there I baptized three. Left the Saints there well and encouraged. I feel safe in saying that they are all trying to do their duty, and build up the cause. From there we went to a place called Whitmore, where we held four meetings. The people seemed very anxious for us to stay; however, we left with a promise to return sometime in January if nothing prevents. From there we went into Sanilac county; met with the Saints in Brown City; held two meetings. From that place Bro. Smith left for Deckerville, and I went down into the locality where Bro. Levi Phelps lives. With him we went into a new place, and made an acquaintance with a Free Will Baptist preacher. We told him we had come to hold meetings. He seemed pleased, and at his meeting held on Sunday, at three o'clock, announced one for us in the evening. We came

at the time appointed. We had a good gathering. This preacher introduced me to the congregation, and said to them that we were Latter Day Saints, recognized as a body of Christians, and distinct from the Utahs. I felt that he would be rewarded for that truth. I felt well blessed in presenting the truth. I desire to continue in the Master's cause until my work is done.

E. DELONG.

TABOR, IOWA,
December 3d, 1884.

Dear Herald:—Since the Re-union I have been trying to do the best I could for the great work in which we are engaged, in spreading a knowledge of the saving truth as revealed in the gospel of the Son of God. I have labored some here and at Hamburg. The Saints are doing the best they can at the latter place, having organized a Sabbath School, and fitted up a neat little house for holding meetings. I think the work will prosper more in the future than in the past. We have two added by baptism, and others are believing; we hope they will obey. From Hamburg I went to Keystone, found all rejoicing in the truth, and the majority striving earnestly for the faith once delivered to the Saints; had good meetings; baptized one, the daughter of Bro. Weed; others are believing. From thence went to Farm Creek; these are all, or nearly so, old time Saints, with Bro. D. Hougas presiding. All seemingly are feeling well in the work. Some not of our faith attended the meetings, and expressed satisfaction in the word spoken.

At the two days' meeting held at Wheeler's Grove Branch, had a most excellent time. Met with Bro. Hanson, President of the District, for the first time; believe him to be a noble hearted valiant soldier of the cross. The preaching was done by your humble servant and brethren James Caffall, Hanson, E. C. Briggs, and Jason Briggs, D. Hougas; and notwithstanding the weather was cold, and a little disagreeable we had a good time. The Saints are scattered, but they come together, and God according to promise, met us by his Holy Spirit, and all hearts were made to rejoice in the glorious hope set before us through Christ our Lord. We sang the sweet songs of Zion, and Bro. Caffall's melodious voice was heard, and not least among the rest. We thank the Saints of this place, as well as those who have not yet the name, for love and kindness manifested.

Wednesday November 26th, found Bro. Caffall and myself at the Keystone Branch, according to previous appointment. Brother James preached two stirring discourses to the people, composed of Saints and friends, with good effect.

Friday 28th, through the kindness of Bro. Hithard we were taken to the station, and placed in the cars for Shenandoah, with others of the brethren, to attend conference. Held services at night. Preaching by Elder Caffall.

Saturday morning convened in conference capacity with the representatives from the various branches of the district. The sessions for business, morning and afternoon, were peacefully attended, the business amicably disposed of to the satisfaction of all present. The preaching was done by Bro. James Saturday night and Sunday, to good congregations. Our prayer and testimony meetings were more than ordinary, every heart was made to rejoice. The old veterans of the cross bore testimony to the truth of

the work, with tears trickling down their cheeks.

I thank God for all his mercies manifested towards me, for the kindness of the Saints and friends of the cause; and still have a desire to press toward the prize, of the mark of our high calling which is, as Paul says, in Christ our Lord. I shall labor here this week, next week at Bartlett.

Your brother in bonds,
HENRY KEMP.

HUTCHINSON, Colorado,
December 3d, 1884.

Bro. Joseph:—I wish to say a little in regard to the tragedy that occurred here on November 9th, in correcting a few statements or items in the *Denver Tribune*, and give as correct a statement, without exaggeration, as possible. Bro. and Sr. Standerer came to church on Sunday afternoon November 9th, and seemed to feel very good. I preached a sermon on the temporal law, the result of which was fifteen dollars, collected as free-will offering, to be sent to the Bishop, five of which our deceased brother gave. (The money was given in Sr. Ellis' house, as we always made a practice of gathering in there before leaving for home, as the church is close by her residence—only a few yards between). When he opened his pocket-book, it is said by some that they saw a roll of bills doubled up in his hand, but he did not exhibit them. He took the five dollars from his pocket-book, leaving only, as could be discerned by some, a one dollar bill, and some small change. The reason such particular notice was taken of what he had, was, he was always known to be very close, hence the curiosity of some being aroused, they took more notice than some others. I just mention this to show that there could have been no mistake on the part of those that saw it. A few more words were passed, and we parted for home, all feeling well. Bro. and Sr. Standerer having about three or four miles to go home, made it a little late—the days being short. They prepared supper and ate. Sr. Standerer not being a very strong woman, and I suppose feeling weary, pushed back the supper dishes and retired. At what hour the deed was done we can not say, but certainly not very late, as evidence went to show by Bro. Standerer's reading the *Herald*, and having on his glasses which he did not remove; nor did he lay the *Herald* down when he went to the door. He did not die instantaneously as we will show. The first shot was fired at the door. From splashes of blood that commenced at the door, he must have turned around and staggered to the bed, which was about four yards from the door; and, it is supposed, thought to throw himself upon the bed, feeling faint, but failing in the attempt, sank to the floor on his knees, his right hand clutching the bed-side, his head also against the bed, with his glasses knocked a little to one side. The *Herald* he must have kept in hand till he reached the bed, for it was stuck fast on the side with his own blood. The statement in regard to Sr. Standerer is correct, also the first man that entered the house and discovered them, except his name and age, it is Mr. McPeak, his age is sixty or thereabouts, and not eighty. They were not discovered till Wednesday morning. It was at first uncertain as to when they were killed. He was to have gone to Denver on Tuesday, as stated, to make arrangements for moving, and it could not have occurred any later than Sunday night, as he

had on his Sunday suit, and her clothes lay just as she had taken them off, after returning from church. The news when brought us, so stunned and shocked us, that we scarcely knew for a few moments where we were, or what to do. News spread like wild-fire. My wife, sisters M. Kennedy and E. Elliot hastened as quick as possible to the spot (myself having been sent for a coroner). Crowds of people gathered around; feelings and opinions were very freely expressed, rather too much so. The coroner to do the work did not arrive till Thursday noon, the bodies still lying from Sunday till Thursday, in the same position. In the mean time a nephew of Sr. Standerer had arrived from Denver. My wife, with the aforesaid sisters, having gone up again on Thursday to be on hand to do anything that might be required of them, knowing it to be a duty, although a very painful one, was soon met by the said nephew, and informed that their services would not be required, and they need not wait. The inquest was held on Thursday afternoon. The bodies presented a most horrible, soul-sickening sight. It would have been a most painful task for our sisters had they had it to do, and not one to desire. The deed was not done for robbery, as I will endeavor to show, although the assassin took from Bro. Standerer his pocket-book, and extracted some money therefrom. The pocket-book was found just inside, and at the top of his breast pocket, and it could not have got in that position itself. He was known to have eighty dollars in his pocket-book on the Friday before, but had it been done for robbery or plunder the house would have been upside down, and evidence of a plunderer's work seen without searching for it. Nothing seemed to be out of its accustomed place. Their watches and one hundred dollars or more, that Sr. Standerer had, were found. Had it been for robbery, nothing would have been left that was of any value. The assassin took just enough to get away with.

The one suspected, was seen the morning after the murder at Pine Station, making preparations to leave for Denver on the afternoon train. He was also seen to display a roll of bills. (He came up from Denver the Saturday previous, partially drunk and not a cent of money). After arriving in Denver he got drunk again, got into a fuss and had his leg broken and was taken to the hospital, where he now lies under arrest, but will not be able to have his trial for several weeks. He was a great enemy to Bro. Standerer.

On the afternoon of Thursday, while the inquest was being held, a second nephew arrived with temporary coffins for the bodies. This same nephew was a bitter enemy to Bro. Standerer, so were all of the relatives that were on his wife's side. They consist only of an own sister, her husband and children. The latter nephew attended the bodies (did all for them that was necessary, to be shipped to the undertakers) with many oaths over them. Oh, could they have but spoken we know well what their wishes would have been! The bodies being prepared for departure under the management of their heartless relations, with no invitation to us to do any thing. We thought as far as we were concerned everything was all over, but on Friday at very short notice, we were informed that if we wanted to very badly, we might come and read a funeral service, but we would have to be quick, so we few Saints (for we are not a large crowd, as the *Tribune* represented us) gathered up. We had a distance of four miles

to go, and went and paid our last respects to the bodies of our brother and sister. On arriving we were told we were only allowed thirty minutes; so we sang one or two hymns from our funeral selection, (there were no hallelujahs sang as our friendly city paper stated), took a text, made a short speech, and offered prayer; and as to our not giving them a chance to take the bodies away, it was quite the reverse. They would scarcely give us twenty minutes, to say nothing of thirty; and of all the disgraceful carrying on while the service was being held! it would shock an heathen. We were not invited to follow the bodies, not even to the depot; and indeed it would have been hard to have done so, as we afterwards learned from good authority, for we could not have kept up with them, at the rate they drove down the canyon, a distance of nine miles to Pine Station. They were quite drunk when they arrived there, and jumped up and down on the coffins, as if they were solid pieces of wood, and contained nothing; reiterating oaths and curses, at a dreadful rate.

The whole affair from beginning to end, has been one of the most cruel, cold-hearted and disgraceful, it was ever my lot to know anything about. Seeing we could do so little for our deceased brother and sister at the time, and knowing so well what their wishes would have been, I thought it my duty to preach their memorial on Sunday the 16th. Sisters M. Kennedy, S. Kemp, and one or two others decorated our little church very handsomely with mourning, which we intend to leave dressed for a few weeks.

Bro. Standerer is estimated to be worth between forty and fifty thousand dollars. He was just on the eve of making his will, and he told Sr. Ellis he should deed his portion to the Church, but alas he left it too long. He has a brother and sister in England, and I presume there will be a great deal of quarreling over the property, as it is hard to tell which died first. I thought it but just to give you this plain statement of the whole affair, in vindication of ourselves.

I wish to say further that his enemies were not created because of his religion, but the trouble came financially, or through business transactions. We believe it to be a complicated affair, and more than one or two concerned in it. It has cast a heavy gloom over us all, and one which will take a long time to dispel.

Yours in bonds,
JAMES KEMP.

OIL CITY, Ontario,
December 1st, 1884.

Editor of the Herald:—I am yet alive, and working some for the Master. In the town where we live the most of the people say they have all the religion they can live to, and when we have meetings, very few will come out to hear. I have done some labor at Inwood. It is a village seven miles east of us. If there was some one to take hold of the work there, I think good could be done. There are friends there who would make an Elder welcome.

One mile west of Inwood, at Weedman, Bro. Badder, of Badder Town, has started an ashrey for making Potash; and Bro. and Sr. Culp live there. About eighteen months ago I started to hold meetings in Petrolia. There was only one Saint there then. In September Bro. E. H. Gurley helped to give the cause a lift, by the help of the Master. Then, early in the spring, Bro.

Samuel Brown came; and was with us at different times through the summer; and with what labor I have tried to do, in my weakness, we have got a branch of over twenty members. From the first of June until the first of October, I have traveled almost three hundred miles, in the Master's cause. In that time, in my weak way, by the help of God, I spoke eighteen times, the most of the time with good liberty; administered to the sick fifteen times, sometimes with marked success.

When we organized the branch, they chose me as president. There are some fine brethren and sisters in Petrolia. Having to work for a living I find that I can not do as much labor for the cause through the fall and winter as I can in the summer.

I have baptized nine this year. Where is Bro. Lake? We have never seen him near Petrolia, yet. Twice word has come here that he was coming. Come along Bro. Lake; and if Bro. J. J. Cornish is in Ontario, we would like to see your faces, and hear you tell us of the good Master; or let any of the brethren come, and we will find them a home.

Ever yours in the one faith,

J. N. SIMMONS.

LACROSSE, Wisconsin,

November 27th, 1884.

Dear Herald—"The great day of His wrath is come, and who shall be able to stand?" This is where I ended my lectures at Plano, in 1880; and Bro. Joseph Smith followed up the lectures with a discourse from the 13th Psalm, showing very plainly who should stand. Now we have chronologically arrived at that "day of wrath." The fulfillment of "the shaking of the powers of the heavens" was fulfilled to the very letter in 1883—"the black year of creation," as recorded in all the secular papers; and we are now in the little season of "silence" or quiet, in the temporal power of the heavens, atmospheric. It is very noticeable that cyclones, tornadoes, earthquakes and tidal waves, are not nearly so numerous and frequent as they were in 1883, and a few years previous to that date, and culminated in the sinking of the Isle of Java, and the destruction of three hundred thousand souls at one great, grand and terrible calamity; thus closing the sixth seal and opening the seventh, which is the great day of His wrath—the Judgment Day. And the seven calamities, symbolized by the seven trumpets, are due as soon as this word of prophecy, "the half-hour's silence," is complete. Then comes the quick and terrible judgments in rapid succession, so terribly portrayed by the seven trumpets. But right here in this time of silence, or quiet, another message is due our earth. Rev. 8: 3-6, inclusive. This message was never due till now, just in this time of quiet, or silence, and before any of the trumpets sounded. And first, He had a golden censer (present head)—golden, pure and precious, just such a one as was set in the church at the beginning; offering the prayers of all the Saints (not part only) upon a golden altar. This indicates a pure and successful church, "a cleansed sanctuary." "When all that are holding their offices in unrighteousness are shaken out," and all work righteousness in their several quorums, and offices as directed by the Holy Spirit, and in harmony with the word by which they are to be sanctified, (John 17: 17), and by which the church and its

principles and non creeds are to be judged and adjusted, as well as its officers and members and also the world, in this present judgment period—"the seventh seal." And, I must say I was surprised to see the position taken by Bro. Z. H. Gurley in last *Herald*, that tithing and gathering were not taught in the New Testament scriptures, while it is written, "These ought ye to have done, and not to have left the others undone." Now the only question to settle is, was tithing instituted under the law as Bro. Gurley intimates, by referring to circumcision—or did it precede the the law—which was added on account of transgression, to act as a schoolmaster and then be taken away—when it had accomplished its purpose.—Heb. 8: 13, 17. But that tithing is a principle that belongs to the everlasting gospel—that was preached to Abraham—is plainly shown by his, Abraham's, paying tithes to Melchisedec, and probably at the same time that Melchisedec preached the gospel to him, for they partook of the sacrament of bread and wine, and he was a priest of the Most High God. But why need I dwell upon this? Christ was made a priest forever after the order of Melchisedec; and however much this principle may have been abused or perverted, God has never been compelled under any circumstances, to modify or change his everlasting gospel; which also holds good in regard to the gathering. That was typified in Jeremiah and prophesied of in the 91st Psalm, also mentioned in 2 Thess. 2: 1, "By the coming of our Lord Jesus Christ, and our gathering together unto him," (this gathering will be made plain in due time), the tithing is due now. GUY.

CHICAGO, Illinois,

November 23d, 1884.

Bro. Joseph:—The Saints are holding their prayer meeting every Sunday afternoon, the first and third Sunday of each month, at Bro. S. C. Good's house, and the second and fourth at Bro. C. L. Muetze's. There are only a few of us that meet. We are trying to hold up the cause in this great city of Chicago. My prayer is that the gospel of our Lord and Savior Jesus Christ may prosper here; and we feel the need of the prayers of the Saints in our behalf, as it is hard to hold up in so hard a place as this city.

From your brother in bonds,

E. S. ALLEN.

Summary of News.

GENERAL NEWS.

Dec. 5th.—The Judges of the Superior Court of the State of New York, have decided that a newspaper reporter cannot be compelled in a judicial proceeding to divulge the source from which he obtained his information.

There have been five polygamy convictions in Prescott, Ari., within a week. The first three cases were Tenny, Christopherson, and Kemp. The convictions were found on the evidence. Two cases were tried to-day. Elders Flake and Skousen pleaded guilty. This is regarded as settling the question of Mormon rule in Arizona. Sentences will be passed by Judge Howard tomorrow.

The evening of Nov. 26th thieves entered the room of Capt. Conner, proprietor of the St. James Hotel, New York City, and rifled a jewel box belonging to Mrs. Conner, carrying off \$7,500

worth of diamonds and jewelry. The work was that of a professional thief, and a whole gang seems to be "doing" the city. All the New York hotels have suffered greater or less losses during the last few weeks. One of Pinkerton's detectives said this evening that the man who has done the real work is a young fellow not over twenty. He never registers, but simply loaf about a hotel. He jumps at the first opportunity. They are English professionals; a gang of them is here. They came a month ago. The same detective said they would have the young fellow, the leader of the gang, in limbo before morning. It is said that the losses at New York hotels in the last six months exceed \$60,000. The Brooklyn hotels have also suffered.

Israel Hart, a Jew, has just been chosen Mayor of Leicester, England. The general interest of the fact lies in the circumstance that about the year 1230 Simon de Montfort, Earl of Leicester, granted a charter to the borough for the total exclusion of the Jews from Leicester, and they took refuge near the Jewry wall, a portion of which is still preserved.

Dec. 6.—A number of vessels at the London docks which were supposed to be loading with provisions have been discovered to be taking on board munitions of war for China.

The London police were thrown into a state of wild excitement to-day by the discovery of what they term a new form of American criminal industry. During the last week several jewelers in the city have sent information to the authorities that precious stones of fine quality were being hawked about under the most suspicious circumstances. Some of these complaints were quite wild and sensational, and the drift of most of them was to the effect that some large robbery of jewels must have recently occurred, and that the thieves were making desperate efforts to dispose of their plunder in London. A man was arrested supposed to be an American. Upon his person the police found a large number of diamonds and sapphires. The theory is that he is an agent of a band of American robbers, sent by them to England to dispose of their plunder. The arrested man gave Miller as his name, and America as his residence, and this is all that could be gotten from him.

The Franchise Bill was read a third time in the House of Lords this afternoon and was subsequently passed by that body.

The *Standard's* Hong Kong dispatch says the Chinese appear to have abandoned all hopes of mediation, and have determined upon a vigorous policy. Twelve men-of-war have been ordered to engage the French fleet and break the Formosa blockade. There are twenty-four Germans on the fleet. One commands a ship under the Chinese Admiral. Satisfaction is expressed, as a short and sharp campaign will make one of the combatants readier to entertain propositions of peace. The present situation is ruining trade.

Secretary Chandler of the U. S. Navy, has made his report public: In connection with the statement that three new ships have been successfully launched, he says it has been shown that American steel makers can readily furnish excellent material for ship-building in large quantities. The secretary points out that comparisons of speed between the new cruisers and the great transatlantic racing steamers are unfair because the latter attain their high speed only by the sacrifice of qualities essential to a ship of

war, and adds that the former could overtake 96 per cent of the merchant steamers of the world. The report calls attention to the necessity for torpedo-boats, and recommends the construction of seven modern cruisers annually for the next ten years. Commenting on the present condition of the navy, Secretary Chandler says that the disproportion between the expenditures therefor and the results accomplished is due to the policy of attempting at great cost to rehabilitate worn-out structures under the name of repairs. The report recommends the discontinuance of several navy-yards and workshops and certain improvements in the management of the remainder, among these the exclusion of politics, recites the history of the recent Arctic expeditions, comments at length upon the frauds connected with the Bureau of Medicine and Surgery, fixes the ordinary estimates at \$17,292,601, and those for increasing the navy at \$15,071,592, and, in conclusion, advocates Government encouragement for the development of our merchant marine either in the shape of bounties upon construction or payment for carrying the mails.

Three of the polygamists convicted at Prescott, Arizona, were sentenced each to three years confinement in penitentiary, and five hundred dollars fine; and the other two each to six months imprisonment and three hundred dollars fine.

Dec. 7.—Still another complication has arisen between France and England. Like two or three other misunderstandings which have recently occurred it is based upon England's effort to readjust the Egyptian debt. The proposals sent by the English Government to the Continental Powers seem likely to be accepted by Germany, Austria, and Italy, and their rejection by France only would consequently have but little weight. Now, however, the Turkish Government has interposed a formal protest, in which it states that the rights of the Sultan as the suzerain of Egypt would be wantonly violated by the proposed settlement. The significance of this protest lies in the fact—which is an open secret in the diplomatic circles—that the action of the Porte has been directly instigated by France. The theory is that M. Ferry, finding himself powerless to effectually oppose England's wishes in regard to the Egyptian financial situation, is seeking to make all the trouble he can by enlisting the sympathy of the Powers for the Sultan.

The Gladstone-Salisbury Redistribution Bill as a whole, though preserving many of the existing anomalies and creating others, is revolutionary in its general character, being by far the greatest advance toward democracy since 1832, and leading to a still greater advance before many years. The Redistribution and Franchise Bills together insure for the first time in the history of England something like representation in Parliament by the people of England. The centre of political power is transferred once for all from the middle classes to the working classes, whether artisan or agricultural. The large towns, almost always Liberal, gain enormously. The counties pass their power from under the control of the landlords to the farmers, though nobody knows what line the new electors will take. Hardly a Radical whisper is heard against the Lords and there is every prospect of a quiet recess. There is general rejoicing over the truce in party strife. Tory and Liberal journals vie with each other in appeals for harmony. The only noticeable suggestion of the controversy over the House of Lords

comes from Lord Roseberry, who spoke in Liverpool Wednesday at a dinner given in his honor by the Reform Club. He hinted at the possibility of preserving the present House by extinguishing the hereditary legislative privilege.

It is rumored that China has signified her willingness to have England mediate between her and France.

Great pomp and ceremony marked the last day of the meeting of the third Plenary Council at Baltimore yesterday. A street procession from the archiepiscopal residence to the Cathedral was followed by pontifical high mass, which was celebrated by the Most Rev. Michael Corrigan. Bishop Spalding of Peoria preached the sermon, the subject of which was a review of the work of the council. At the conclusion of the sermon the closing solemn session of the council was held and the final decrees were passed and signed. The kiss of peace was exchanged among the prelates, the apostolic benediction followed, and the Apostolic Delegate declared the third Plenary Council adjourned *sine die*.

In an action of foreclosure brought by the Equitable Trust Company of Hartford, Conn., against Dr. E. S. Fowler of Springfield, Ill., to recover \$25,000 lent by the trust company to Dr. Fowler ten years ago, Judge Treat of the United States Circuit Court has decided that the charge made by the trust company of 10 per cent usury invalidates the claim for interest, and that the \$14,500 already paid as interest shall be regarded as payment upon the principal. An appeal will probably be made.

A bill was recently adopted by the Washington Territory Legislature, giving the right of suffrage to women. In the recent municipal election, and also in the Territorial election, the women organized an independent party in favor of prohibition and against Sabbath breaking. They chose such candidates as suited their purposes from the nominees of both the Democratic and Republican parties, and were everywhere successful in electing them.

Dec. 9.—The Congo Committee agreed that the African International Association shall have control only over navigation on the Congo River; that England shall have control of the navigation of the Lower and France control of the Upper Niger River. England and France have bound themselves by formal declaration to uphold the freedom of navigation. Any other Power which may acquire territory in that country will be required to undertake a similar obligation. The discussions of the English, American, German, and Belgian neutrality proposals was unfinished.

A dispatch from Alexandria says De Lesseps has obtained from the Egyptian Government a concession for a fresh-water canal from Hagazig to Port Said.

Reports reach Hong Hong, that fresh encounters have occurred in Tonquin between the Chinese and the French, in which the Chinese were defeated and forced to retreat. The Chinese military authorities are preparing to throw a large force across the frontier into Tonquin.

A messenger from Khartoum says the officer sent by Gen. Gordon to capture Shendy shelled the inhabitants out of the place and took many prisoners. Also that small parties of rebels make daily attacks on Khartoum, but are invariably repulsed with heavy loss. The Mahdi, he says, fears to make an open attack, on the ground that

it would result in a great slaughter of his followers.

The United States Supreme Court gave to-day a decision in the California case of Chew Heong, plaintiff in error, against the United States—a test case involving the construction of the Chinese restriction acts of May 6th, 1882, and July 5th, 1884. Chew Heong was a Chinese laborer, and was in the United States November 16th, 1880, the date of the last treaty between China and the United States, and remained here until June 18th, 1881, when he went to Honolulu, whence he returned to San Francisco last September. As the act of 1882 had not become a law when he left the United States he did not of course provide himself with a certificate, which is prescribed as a prerequisite to re-entrance, and upon his return to San Francisco in September, 1884, the custom-house authorities refused to allow him to land, on the ground that to permit him to do so would be to violate the law. He thereupon sued out a writ of habeas corpus, and was brought before the United States Circuit Court, where it was heard by Justice Field and Judge Sawyer. The Judges were divided in opinion, Justice Field holding that the laborer could not re-enter the United States without the certificate prescribed by Sec. 4 of the amended act. Justice Sawyer, on the contrary, held that a Chinese laborer who was in the United States Nov. 17th, 1883, and departed therefrom prior to the passage of the Restriction act, could return without any certificate. The Judges thereupon certified to the division of opinion. Judgment was entered in accordance with the decision of Justice Field, and the case was brought here by a writ of error. This court holds with Justice Sawyer. The right of such laborer to re-enter was secured by the treaty of 1880, and the court holds that Congress did not intend to violate that right. Chinese laborers who were here at the date of the treaty can be admitted, the court holds, upon such evidence as will be competent under the general principles of law. The decision in this case is based on the ground that the acts of Congress did not necessarily conflict with the treaty, and that the duty of the court was, if possible, to make the statute and treaty stand together. On that ground the court holds that Congress did not intend by its legislation to violate any rights previously acquired under the treaty of 1880. Opinion by Justice Harlan.

A pearl worth \$17,000, supposed to be the largest ever found, has been shipped to London from Guaymas, Mexico.

Italian laborers employed on the Port Dover & Port Royal Railroad, near Rowan, Ont., threaten to burn the town if they are not paid. The military has been called out.

Dec. 9.—Count Tolstoi, Russian Minister of the Interior, has been condemned to death by the Nihilists.

It is announced that for political reasons the Government has telegraphed to Admiral Courbet and Gen. Briere de l'Isle to maintain a defensive attitude until they receive further orders.

The Hocking Valley miners appear to have the worst of the struggle with their employers. The pressure of starvation is gradually forcing them back into the mines at the reduced wages offered them. Their last ditch appears to be the demand of their employers that they should renounce their union. It is stated in the dispatches that the miners would almost all return to work immediately if this last condition was not insisted

upon. Liberty of association they will not give up except upon absolute necessity. But the prospect appears to be that the miners will have to yield in this as in wages, for there is no likelihood whatever that the employers will recede on the eve of what appears to be the certain surrender of their men.

"Omaha Charley," a desperado, whose real name was Charles Stevens, was taken from the jail at Maryville, Mo., yesterday morning by a mob and hanged from the railroad bridge. Stevens shot Hubert Kramer at Maryville, Dec. 3d. Another lynching occurred at Daggett, Cal., where William White, charged with killing Josiah O. Harris, Dec. 5th, was hanged to a telegraph pole by a party of regulators.

Dec. 10.—It is reported that England's negotiations with China in regard to the Franco-Chinese difficulty have failed.

London *Truth* says that the Duke of Edinburgh has been appointed to the command of the Mediterranean squadron.

A firm of German merchants has just completed the purchase of the territory of Sheik Said, at the southern extremity of Arabia and bordering on the Red Sea and the Gulf of Aden. The price paid was 4,000,000 francs. The new proprietors propose to open up the country to colonists, and expect to make a large profit from the trade that will thus be developed.

El Mahdi's uncle, Governor of Obeid, died recently—not the Mahdi.

French transports loading for Tonquin are taking on board material for a portable railway; also a large number of baggage-wagons and mules.

Gen. Briere de l'Isle is reducing to a minimum the number of coolies attached to his flying column in Tonquin.

Of the foreign exhibits at New Orleans that of Mexico will be the most attractive. It will contain a full display of the resources of the sister Republic, and for the most part will be handsomely housed in a building especially constructed for it by the Mexican Government. Besides, so great will be the display that 50,000 feet of space has also been secured for it in the main Exposition Building, and a large section of Agricultural Hall and the park reserved for fruits, exotic flowers and plants, and forest trees that will form no inconsiderable part of Mexico's exhibit. Another feature will be a famous Mexican band of fifty pieces, a regiment of cavalry, and another of infantry of the Mexican army. A portion of the infantry regiment arrived several days ago, and is quartered in the barracks erected for the troops in the Exposition grounds. The Mexican Commission, headed by Mgr. Gillow, is also there. The importance attached to the Exposition by Mexico may be inferred from the fact that Gen. Diaz, the most distinguished citizen of the Republic, was selected as the Commissioner-General by President Gonzales, and entered upon his duties with alacrity and zeal, to which full scope has been given by an appropriation of \$200,000 by the Mexican Government. General Diaz, now President of Mexico, has promised to be present and take part with President Arthur in the inauguration ceremonies. Only less in importance to the Mexican display will be those of the Central American Republics. In comparison with their population and wealth these will be fully abreast with the exhibit of their northern neighbor. The productions of the tropics will be exhibited in great number and variety, and will

serve to stimulate the trade between the United States and the other American nations. In fact, this is one of the great objects of the Exposition, and all the probabilities are that it will be fully attained.

Dec. 11.—The French Government, in order to avoid the threatened complications with Australia, decided to-day to transfer the penal colony of New Caledonia to Madagascar. This new convict establishment will occupy the entire peninsula forming the northern extremity of Madagascar.

Reports from Ireland indicate that an alarming revival of outrages is in progress. The special seat of disturbance is in Tralee, where armed men have brutally maltreated a man who was taking care of Sir Edward Denhey's estate. The man injured is now in a precarious condition. The cause of the outrage was the recent eviction of a tenant, for which the caretaker was held responsible.

Twelve Nihilists were arrested last night at St. Petersburg. They were holding a meeting in a restaurant, under the guise of a ball. Important documents fell into the hands of the police.

At Retchitza, Russia, a town of 5,000 people, on the River Dnieper, a subterranean passage has been discovered under the Tax-Receiver's office, which contained 80,800 rubies.

There were fifteen cases of cholera and five deaths reported at Tegiano, Province of Salerno, Spain.

The London medical journals are again bewailing the widespread adulteration of drugs. They say that this evil has grown to such enormous proportions as to paralyze in many cases the best skill of learned physicians and almost to destroy the value of modern progress in the healing art. The physician prescribes remedies according to their potency as fixed in the pharmacopœia, but between him and the patient there are the manufacturers and dealers in drugs, and their dishonesty often prevents, or even reverses, the expected result. The papers also deplore the immense sale of patent medicines among ill-informed people. Many of these nostrums, they say, are impotent to either cure or kill, and therefore are responsible for nothing worse than robbing the credulous patient of his money. But there are others which are mischievous and pernicious to the last degree. They are advertised as specifics for the cure of the most delicate and dangerous diseases, and their merits are often indorsed by forged recommendations from reputable physicians and by certificates from mythical patients. These medicines, being taken by persons who are really suffering from serious complaints, do an incalculable amount of harm, and have caused thousands of chronic and incurable maladies both of body and mind.

Snow has been falling plentifully during the last twenty-four hours throughout Indiana, Illinois, Kansas and Missouri.

FINANCIAL AND CROP REPORTS.

The leading weekly circular of Liverpool, England, says: "Wheat is still firm, and in most markets is one shilling per quarter dearer for both English and foreign. The demand for consumers has improved markedly. Cargoes are in fair request at full rates both for the United Kingdom and Continent. At to-day's market there was a fair attendance. Wheat was steady and a moderate business was done. There was a good home demand for flour at full rates."

The Manchester, Eng., *Guardian's* commercial article says: "The market shows much firmness. Sales are small. Producers feel strong with the orders in hand and the upward tendency. Cotton-buyers will not concede their terms, therefore the demand is light. The position of sellers is decidedly stronger and there is steadiness in all directions."

Last week's failures in the United States numbered 296—an increase of fifty-nine over the week before.

Dry-goods imports at the Port of New York last week were \$1,068,000, and the amount marketed \$1,148,000.

A number of the pig-iron furnaces at Pittsburg, Pa., will blow in during January, the stock on hand being lighter now than at any previous time for years.

Raymer, Seagrave & Co., private bankers at Toledo, O., made an assignment December 6th. Their liabilities are about \$500,000.

D. Nicolopule & Sons, merchants of London, Eng., have failed. Liabilities, \$450,000. The failure is attributed to the financial crisis in the Danubian districts.

The Post Master General's report contains the following information:—The total expenditures made on account of the service of the fiscal year ended June 30, 1884, were \$46,404,960.65. The revenues for the year were as follows: (1) Ordinary postal revenue \$42,818,635. (2) Net revenue from the money-order business \$519,492.08. Total revenue \$43,338,127.08. Excess of expenditures over receipts \$3,066,833.57. To which should be added: (1) Estimated amount of outstanding liabilities \$877,471.04. (2) Amount credited on books of Treasury to Pacific Railroad Companies \$1,260,179.51. Gives estimated cost of service over the revenues for the fiscal year \$5,204,484.12. The amount paid to postmasters was \$11,282,830.87, an increase of \$968,436.41 over that of the previous year for the same purpose. This expenditure was \$333,830.87 in excess of the appropriation.

The number of postage stamps, stamped envelopes, and postal cards issued upon requisitions during the year were as follows:

Articles.	Number.
Ordinary Postage Stamps.....	1,459,768,460
Newspaper and periodical stamps.....	2,439,888
Stamped envelopes, plain.....	147,325,800
Stamped envelopes, request.....	129,515,500
Newspaper wrappers.....	45,490,750
Postage-due stamps.....	13,612,198
Postal Cards.....	362,876,750
Official postage stamps.....	3,389,440
Official stamped envelopes and wrappers.....	1,811,600
Aggregate.....	2,166,130,896

The value of postage stamps, stamped envelopes, and postal cards issued upon requisitions during the year was as follows:

Articles.	Value.
Ordinary postage stamps.....	\$29,077,444 00
Newspapers and periodical stamps.....	1,933,217 80
Stamped envelopes, plain.....	2,907,340 22
Stamped envelopes, request.....	2,918,760 55
Newspaper wrappers.....	545,688 25
Postage-due stamps.....	353,611 00
Postal Cards.....	3,629,640 00
Official postage stamps.....	140,040 00
Official stamped envelopes and wrappers.....	90,135 26
Aggregate.....	41,515,877 18

The requisitions upon which these supplies were issued number 451,282.

The amount of postage collected on second class matter during the year was \$1,889,592.14, an increase of \$184,414.61, or 10.82 per cent over the previous year.

The postage on local matter at the several offices aggregated \$4,777,484.87, an increase over that of the preceding year of \$417,745.65, and over the total cost of the service \$1,273,278.35;

an increase of 995 per cent in the former and 36.33 per cent in the latter. The average cost per piece for handling matter was 2.3 mills, a reduction of one-tenth mill as compared with last year. The average cost per carrier was \$898.78, an increase over that of last year of \$38.83. This was owing to the fact that the number of carriers receiving the maximum salary was considerably increased during the year under the provisions of the act of 1882. The mail matter delivered during the year was as follows: Mail letters, 402,577,395, an increase of 17.70 per cent over that of the preceding year; mail postal cards, 97,421,725, increase of 13.10 per cent; local letters, 121,853,932, increase of 16.68 per cent; local postal cards, 69,230,704, increase of 14.48 per cent; registered letters, 3,093,961, an increase of 9.32 per cent; newspapers, 231,645,185, an increase of 13.79 per cent. The total weight of the mails dispatched to Postal Union countries, exclusive of Canada, during the last fiscal year was 1,215,572,391 grams, or 2,679,851 pounds, an increase of 146,861 pounds over the preceding year.

The J. I. Case Plow Company of Racine, Wis., is about to make an assignment in favor of its creditors. The unsecured liabilities are from \$60,000 to \$70,000, and the assets nearly \$70,000. The heaviest creditor is J. I. Case, President of the company. Other large creditors are iron and steel dealers of Pittsburg, Pa. The stockholders and directors will hold a conference with the creditors to-day.

In 1880-'81 China exported 174,514,000 pounds of tea. In 1883-'84 the exportation had fallen off to 151,140,000 pounds. In the latter year the exportation of silk from China had fallen to 17,869 bales, as against 79,199 bales in 1860-'61. Part of the decline in the Chinese tea trade must, of course, be credited to the rivalry of Japan for the American trade and of India for that of England; the balance is attributed by many economists to a steadily increased poverty among the constantly enlarged population of the United Kingdom and a consequent decline in their ability to obtain the favorite and annually cheapened tea."

The Hessian fly is destroying the winter wheat of Kansas.

Fabulously rich silver mines are said to have been discovered in the north of Georgia.

The *Mark Lane Express*, in its weekly review of the grain trade, says: Autumn-sown crops continue to present a healthy appearance. English red wheats less freely offered in London Friday against buyers. Sales of English wheat last week were 66,970 quarters, at 30s 10d a quarter, against 74,755 quarters at 40s a quarter the corresponding week last year. Flour sales are difficult to make. Malting barleys are unimproved. The market for foreign wheats is spiritless, the large stock of American acting as an incubus upon trade. Maize is scarce, and prices favor sellers. The market for off-coast cargoes and for cargoes on passage has lost its transient firmness. To-day's market was enervated owing to the mild weather. Values are nominally unchanged, and there is very little disposition to buy.

Exports from the port of New York during the week ended Dec. 9, exclusive of specie, were \$9,456,000—an increase of \$4,183,000 over the week before.

Chicago elevators contained last Saturday evening 10,668,049 bushels of wheat, 1,253,381

bushels of corn, 470,453 bushels of oats, 51,954 bushels of rye, and 113,375 bushels of barley. Total, 12,557,212 bushels of all kinds of grain, against 14,029,839 bushels a year ago. During last week our stock increased 1,143,891 bushels, including an increase of 1,051,267 bushels of wheat and a decrease of 14,028 bushels of corn. For the same date the Secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canada as 44,570,050 bushels of wheat, 4,034,729 bushels of corn, 3,060,126 bushels of oats, 532,949 bushels of rye, and 1,980,810 bushels of barley. These figures are larger than a week ago by 1,416,401 in wheat and smaller by 1,187,312 in corn.

The following were the receipts at and shipments from Minneapolis for the weeks ending the dates given:

Receipts.	Dec. 9.	Dec. 2.	Nov. 29.
Wheat, bu.	881,700	797,000	835,880
Flour, brls.	1,205	1,350	1,215
Millstuffs, tons ...	154	110	55
Shipments.			
Wheat, bu.	316,000	281,400	34,390
Flour, brls.	137,446	112,770	114,875
Millstuffs, tons ...	4,951	2,630	5,664

The wheat in store in public elevators in Minneapolis, as well as the stock at St. Paul, is shown by this table:

Minneapolis.	Dec. 8.	Dec. 1.
No. 1 hard.	987,328	932,299
No. 2 hard.	46,993	43,695
No. 1.	1,418,435	1,346,581
No. 2.	182,034	163,879
Rejected.	9,447	8,194
Special bins.	811,231	795,125

Totals.	3,455,468	3,279,771	
St. Paul.	Dec. 10.	Dec. 3.	Nov. 25.
In elevators, bu. ...	1,180,000	1,120,000	785,000
Duluth.	Dec. 9.	Dec. 2.	Nov. 15.
In elevators, bu. ...	3,312,235	2,447,000	2,085,900

From the report of the Department of Agriculture at Washington, rendered December 10th, it appears that there is a tendency to general decline in the prices of farm products in domestic markets. The average price of corn is 36½ cents—one cent lower than in 1879. The average farm price of wheat is 65 cents per bushel, 26 cents less than this time last year. The average value of oats is 28 cents, against 33 cents last December. The present value of oats is the lowest ever reported by the department. The plantation price of cotton ranges from 9 to 9½ cents per pound.

It is reported on good authority that North Alabama capitalists, among whom is D. T. Parker, a banker of Anniston, formerly of Mobile, have struck oil at Cullom's Springs, within a mile of Bladon, in Choctaw County, Ala. The work has been going on for one year, and the drills were down 900 feet last week, at which time gas came up in great quantity. It is said that the flow of oil is greater than can be secured. Bladon is about 130 miles above Mobile on the Tombigbee River.

Wilkinson & Co., private bankers at Syracuse, N. Y., have made an assignment. Their liabilities are estimated at about \$500,000, with assets less than half that sum.

Flint glass workers at Pittsburg, Pa. have struck against a 20 per cent reduction in wages.

A financial panic threatens Syracuse, N. Y. Westcott & Co., bankers and brokers in that city, made an assignment December 11th, with liabilities estimated at \$100,000. The assets are a little over \$50,000. The liabilities of S. D. Richardson, a retail dry-goods dealer of Syracuse, who also assigned same day, are more than \$100,000, with assets two-thirds that sum. A run is expected on the banks.

Glass-workers' unions throughout the country have subscribed \$50,000 to aid the Pittsburg strikers, and have agreed to give, if necessary, the proceeds of one day's work each week for the same purpose.

Two attempts have been made recently to palm off spurious gold bullion at the Philadelphia Mint. The bullion was mixed with gilded steel filings.

Erastus C. Alden, dealer in millinery goods at Providence, R. I., failed Dec. 11. The liabilities are reported to be about \$60,000.

FIRES—STORMS—ACCIDENTS.

Dec. 4.—The fire losses for November in the United States and Canada are estimated at \$7,900,000. This is largely in excess of the average November fire-waste since the Boston fire of 1872. Eleven months fire loss, it is computed, will be \$101,000,000. December is still to hear from.

Dec. 5.—A dispatch from Stratford, N. H., says that a fearful explosion of dynamite and gunpowder occurred there this evening, destroying a house and its contents and badly injuring eight persons, four of whom will probably die.

Loss by fire at Albia, Ia., \$2,000. Meyersdale, Pa., \$50,000. Millstone, N. J., \$50,000.

Dec. 7.—During a terrific wind and rain storm night before last at Trenton, N. J., fire broke out in the Home Rubber Company's Works, which were entirely consumed, involving a loss of \$50,000. There was an insurance of \$30,000 on the property. Loss by fire at Elmira, N. Y., \$8,000. Pittsburg, Pa., \$10,000.

A terrific norther began blowing at San Francisco, Cal., last midnight and has continued all day. It is the most violent wind-storm ever experienced there. The passengers on ferry-boats were made sea-sick, street signs were blown down, and windows blown in. Several vessels broke from their moorings and were washed ashore. Many others are seriously damaged. The American ship, Edward O'Brien got into such a dangerous position that the captain paid a steam-tug \$5,000 to tow him to a safe anchorage. Two sections of the sea wall are smashed in and the breakwater at the foot of Green street is completely washed away. It is impossible to estimate damages. No casualties are reported.

A tornado of considerable severity passed over the Ohio Valley, blowing down and unroofing houses, and injuring several persons.

Dec. 9.—In a gale off Holyhead the steamer Packard, on its way from Cork to Liverpool, foundered. Thirty people were drowned. Another steamer, supposed to be Alliance of Cardiff sunk with all hands off Boscastle, Eng.

A dispatch from Cheyenne, W. T., says: Snow has covered the ground here to a depth of several inches. The storm was general to the north and west of here, and on the line of the Union Pacific Railway the banks of snow were so heavy that trains got through only by the use of several additional engines. On Sherman Hill the snow in places has drifted as high as the top of the coaches, and the train, which arrived here to-night, was several times stranded, but the engines butted their way through. The snow did not pack, otherwise there would have been a blockade. The passengers relate some thrilling experiences.

Near Bokersfield, Cal., in the wheat region, three inches of snow fell. This is unprecedented.

Fire partially destroyed the Village of Trenton, Pa. Six persons were burned to death.

Dec. 10.—One thousand bales of cotton in the hold of the steamship City of Augusta, on the point of starting for New York from Savannah, Ga., were discovered to be on fire. The ship was filled with water and the flames extinguished, with a loss of \$40,000.

Fire destroyed the furniture-manufactory of Clark Brothers & Co. in Philadelphia, together with a few other buildings in the same block. The loss is about \$165,000. Loss by fire at Dixon, Ill., \$9,000. Toledo, O., \$28,000. Near Grand Junction, Mich., \$2,500. Boston, Mass., \$50,000. Trenton, N. J., \$20,000. Centralia, Ill., \$25,000. Philadelphia, Pa., \$30,000. Decatur, Texas, \$25,000. Decatur, Ind., \$1,800.

Dec. 11.—Loss by fire at Philadelphia, Penn., \$65,000. Savannah, Ga., \$40,000. Utica, N. Y., \$35,000. Vincennes, Ind., \$5,500. Boonville, Ind., \$5,000. Albion, Mich., \$65,000. Kaukauna, Wis., \$10,000. Kearney, Neb., \$7,000. New York City, \$10,000.

SANDHEDENS BANNER,

A monthly paper in the Danish language, 16 pages the size of the old Herald. Price \$1 per year. Peter Anderson, Editor, No. 1616 Ninth street, Council Bluffs, Iowa. This will be an exponent of the evils and wickedness of Brighamite Mormonism as practiced in Utah. Address all correspondence and communications to the Editor, and subscriptions and business matters, to the Herald Office, Lamoni, Iowa.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

[THE greater part of the following was sent by the author to the *Deseret News*, of Salt Lake City, asking its publication therein, which was refused without explanation. We insert as timely.—ED.]

FALSE DOCTRINES OF BRIGHAMISM.

DOW CITY, Iowa, June 1, 1883.

BRO. PENROSE; *Sir*:—Suffer me through the columns of the *Deseret News* to tell the Saints in Utah some of my reasons for disbelieving some doctrines taught by Bro. B. Young and others.

In the first place, my record, while I was with you for thirteen years, must speak, and I think it will say I am entitled to a place in your columns; and by that you will see I was worthy of all the blessings bestowed upon men of like calling unto myself. I was true to the laws of the territory, and those that administered them. The tithing that you will find placed to my credit in the Tithing office, in Salt Lake City, will entitle me, I think, to a place in your paper.

In the latter years of my life with you, I was led to disbelieve some of the doctrines taught, it being, as they said, the doctrines of Christ; but as the words of the Savior rested with force upon my mind, which say, "My words shall judge you," I began more fully to judge myself, and to examine Young's doctrines, and compare them with the Word. The first thing I saw in him that was wrong, in my judgment, was in changing the baptisms for the dead that were performed in Joseph's life time. This change was made so that men should be baptized for men, and women for women. My understanding is (and I think your's must be too), that when Joseph said on the stand, in Nauvoo, that "Your baptisms for the dead are no longer acceptable in the river," that he gave us to understand that up to that time they were acceptable; therefore, to this I object.

He also says that "Adam begat Jesus as he begat Cain and Abel." *Journal of Discourses*, vol. 1, page 50. He ridiculed the idea of Mary being overshadowed by the Holy Ghost. [The following from the Inspired Translation, John 1:13, settles this question against B. Young and his followers: "He was born not of the blood, nor of the will of the flesh, nor of the will of man, but of God."—EDITOR.] This doctrine of Brigham Young the Book of Mormon condemns, which you will find in Alma, 5th chapter, 2d paragraph. The Spirit of Christ being upon

him he says: "And behold, he shall be born of Mary, at Jerusalem, which is the land of our forefathers, she being a precious virgin, shall be overshadowed by the Holy Ghost, and bring forth a son, yea, even the Son of God." You and I can see that the two books agree, that is the Bible and Book of Mormon; therefore I had to lay B. Young's doctrine aside, as not being of God.

We now come to his doctrine of sacrificing the human family to atone for sins. In *Journal of Discourses*, vol. 4, pages 219 and 220, he says: "I have known a great many men who have left this church, for whom there is no chance whatever for exaltation; but if their blood had been shed, it would have been better for them. Will you love your brother and sister likewise when they have committed a sin that they cannot atone for without the shedding of their blood? and will you love that man or woman well enough to shed their blood?" That is what Jesus meant when he says, "Love your neighbor as yourself." I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins. I have seen scores and hundreds of people for whom this would have been a chance [in the last resurrection there might be], if their blood had been taken, or their blood spilled on the ground as a smoking incense to the Almighty,—but are now angels to the devil, until Christ raises them up, conquers death, hell and the grave. The wickedness of the people and nation forbids this principle being in full force; but the time will come when the Law will be in full force. This is loving your neighbor as yourself. If he needs help, help him; if he needs salvation, and it is necessary to spill his blood on the earth in order that he may be saved, spill it."

We could refer you to other sacrificing sayings of B. Young, but this we think sufficient. We will now quote from J. M. Grant's sayings on this same subject, and then compare their words with the law given unto you and me. He says in *Journal of Discourses*, vol. 4, page 49: "I say that there are men and women, that I would advise them to go to the president immediately, and ask him to appoint a committee to attend to their case, and then let a place be appointed, and let that committee shed their blood." This is easy to be understood, very plain talk; let us now compare this talk with the law given to you and me. We will take the Book of Mormon first, book of Nephi. 4:8:

"And ye shall not offer up unto me any more the shedding of blood; yea, your sacrifices and burnt offerings shall be done away; for I will accept none."

If we accept the testimony of Nephi, we must condemn these sacrificing sermons of Young and Grant. Where is the evidence found, that will justify their doctrine? The Book of Covenants also condemns Blood Atonement, where it says, "I will accept no sacrifice of my people, but that of a broken heart and contrite spirit." With these evidences from these two books, B. Young and J. M. Grant could not have had God's Spirit when they

spoke; therefore, I object, and you must also, to their teaching. Let us have no fellowship with this sacrificing talk. I have read and listened to the sermons of both these men, when they have preached the Gospel of Christ, and their teachings were all right; and I am in full fellowship yet with the truths they uttered; but not with their false doctrine. By the word of God we must try every man's Revelations; and we are safe in condemning them if they are not in keeping with the gospel of Christ, just as the Twelve did with Sidney Rigdon's Revelations. They saw at once that his Revelations were not in keeping with the pattern, and they were justified in the sight of God in so doing; and I honor them for so doing. Let us show no partiality, but try B. Young, and all others, by the word. By this we try the Revelation that purports to have been given through Joseph Smith, in July, 1843; and say that it is utterly impossible to keep the one that was given in February, 1831, if we keep the one of 1843, on plural marriage. Without further comment, we (that is you and I), must put the one given in 1843 under our feet; for the one given in 1831 was a guide and law till Christ comes to the Church; and in that marriage is clearly defined, and according to this the law of 1843 cannot stand.

How easy it was for us to excuse ourselves as the Nephites of old did, when we began to be lifted up in pride in Nauvoo; and the next step was to want more wives. Look at the caution we had before us in the revelation given in an early day to us, which reads, "Beware of Pride, lest you become as the Nephites of old. Examine this revelation carefully and see where you stand." Let us talk a little about the excitable times we had in the time of the reformation, which commenced in the fall of 1856. Heber C. Kimball was always ready to say something, and he tried to get before the people, that the law of Moses, or a portion of it, must again be established. He said, October 16, 1866, I believe when I relate what he said, you will remember it:

"We calculate to have two pillars on this temple block, and a knife fixed in a slide, and at one stroke, when it comes down, it will take off a man's head; for there are, as Brigham says, some sins that you will have to atone for by having your heads taken off, and some may be answered for, by bringing a lamb, or dove, or pigeon." We can see what this means. The law of Moses again introduced.

I wish now to refer you to B. Young's doctrine of having your sins forgiven for this once by confessing them at the time of reformation, even adultery, while the law of 1843 says for this you shall be destroyed, that is adultery. Do you see where he brings it in? If you can please tell me. Also, his divorcing the whole church, or the major portion; and I saw that time when he divorced and freed every man from his wife. Tell me, please, where he brings this in, and by what authority. I was really in hopes when Bro. John Taylor took B. Young's place, that he would condemn many of Young's notions; but

last summer, while he was south and preaching to us, in one of his discourses, he refers to the law of 1831, and that of 1843, and says on the subject of adultery, "The law of 1831 says for adultery you shall cast them out; but the law of 1843 says unqualifiedly, they shall be destroyed, and advises those in authority to look after this matter." This was published in the semi-weekly *Deseret News*.

Now, Bro. Penrose, if your eyes ever fall on these lines, in the *Josephite Journal*, I wish you would republish in the *Deseret News*, and I ask you to answer. I subscribe myself a friend to truth, let it come through whom it may.

JNO. HAWLEY.

SECRECY.

"THE secret of the Lord is with them that fear him, and he will show them his covenant."

A subject embracing so many important historical facts, and so many phases of human economy must in the very nature of the case be one of great importance, and worthy of the earnest, careful and prayerful consideration of all men. Neutrality upon any matter affecting the hopes and experiences of mankind is nearly or quite impossible. We fail to have an opinion, or to decide for or against a proposition, only when the evidence does not seem to warrant a conclusion. I believe the gospel to be the standard of truth and wisdom—it being the economy of God; and that which conflicts in spirit or result with this mandate of peace and good will to men, can not be of divine origin. That the bosom of the Infinite is a repository of things unknown to the finite is very evident. Under certain circumstances, a revelation of facts known to one, may be an injury to another, upon the ground of irrelevancy, it being a matter that does not concern them; But if one is in possession of knowledge that has proven beneficial to him, and he knows it will secure the same result to his neighbor, morally he is under obligation to inform him, thus to let his light shine and become useful in the world. As humanity has one common origin, and the necessities of all men are substantially the same, a system or revelation of truth which is of worth to one, can not fail to be beneficial to another. A recognition of the facts is found in the gospel, which is universal in its adaptation, and free to all men.

Those who favor secret orders, beneficiary or otherwise, having as the tie of friendship, and for a means of security against intrusion, a system of oaths and penalties, may urge that the beauties of the kingdom of God are only known to those who enter by obedience to the gospel. This is true in the main, but by reference to the gospel plan you will learn that God delights to share his glory and blessings with all men; and he induces them to serve him by telling them what they may receive, and just what he wants them to do. In other words when the kingdom of God is preached among men its benefits are heralded to them as the inducement to enter it. Those who become attracted,

and seek an entrance, are at liberty to ask any question with reference to what will be required of them, and what the result will be. Men do not enter the kingdom of God blind-folded, but so far as duty and obligation are concerned, they see the end from the beginning. The work of God does not present itself as the blind leading the blind, but as the wise instructor, leading the one instructed in paths previously made clear to his understanding.

The promise of the gospel is that we shall be made free. In what does our liberty consist? Surely not in fearing that in some unguarded moment we may disclose the secret that serves as the tie of our affiliation. When I embraced the gospel I consecrated my soul to the service of God by recognizing, and publicly expressing my obligation to do right to my fellow men under all circumstances and in every condition of life, thus removing the barriers from between myself and God, and giving myself free access to all the blessings that flow from a careful observance of the same. Liberty, freedom and impartiality are written in flaming characters upon the broad banner of our King and Lawgiver. The child of God is obligated to do good to all men, and that obligation can not be strengthened by any number of penal oaths.

We are fellow travellers in life, and our duty one toward another springs from this relation and can neither be made known nor strengthened by secret agreement. Who is the man professedly christian or not, who feels at liberty to ignore the widow's moan, or the orphan's plaintive cry; Is not the obligation to be humane as binding upon one man as upon another? And mark you, this incumbency is not created by an oath. It is the result of mutual association in life, and is governed by higher laws than those originating among men.

The gospel is universal and not partisan and those who embrace it pledge themselves to be philanthropists to the world of mankind, and not to a few who are made the recipients of favor by penal ties.

Secret combinations are worldly in their character because partisan in the spirit of their administration. Jesus spoke in terms of commendation of the Samaritan upon the ground that he acted as "neighbor" to him that "fell among thieves." Does it require the mysteries of secrecy to unfold to us the nature of similar obligations? or is it possible to make them stronger by any number of pledges that we may make? No man can create or live a higher law than this. "Love thy neighbor as thyself;" and so far as comprehension and so far as discharge of our duties in life are concerned, there can be no better code.

Those who embrace one or more of the secret orders must have one of two objects in view; i. e., the benefit of self, or some one else. If I live up to the standard of the gospel as it is the privilege of myself and every other man to do, how much will remain for me to accomplish by joining some secret organization? How, pray tell, could this separate alliance facilitate my usefulness when the law of God has al-

ready enjoined upon me to "love my neighbor as myself" and to "do unto others as I would have them do unto me?" If a man lives as Christ lived can he do more for the welfare of himself and others? It seems to me that every effort we make for self defense unauthorized in the gospel only weakens our cause. Is there any legitimate desire that the human heart can entertain unprovided for in the gospel? If so God has made a terrible mistake. If I want safety and protection at home, God has promised it. If I desire his watchcare when abroad and among strangers, I still have his promise; and he has said that the riches of eternity are his to give to those who trust in him. If I do not trust God for temporal protection at home or abroad, how can I trust him for the salvation of my soul? Can he be pleased with an extraneous effort for self-preservation, when he has promised a perfect watchcare? In what, and in whom, do the Saints trust? In the institutions of men, and the arm of flesh? or in the gospel and the power of God? I know of none claiming otherwise than that these institutions are less in their significance and benefit than the gospel. How then is it possible for them to add anything to our usefulness or comfort if we live our religion. If we have, as we claim, the fullness of the gospel, and it is the power of God unto salvation, uniting us together by the strong and gentle tie of love, is it possible that any other pledge or covenant will bind us closer? Moreover it seems to me best not to be "unequally yoked together with unbelievers." To associate socially or for the transaction of business with those whom we chance to meet, is well enough, but an affiliation with the world requiring a secrecy so unlike the gospel covenant, with due deference to my brethren who think and feel differently, I do not care to sustain.

Respectfully yours,

GEORGE S. HYDE.

BRADEN AND KELLEY.

THESE names have become familiarly associated in the knowledge of the readers of the *Herald*, for reasons well known to the Saints, viz: Because they (Braden and Kelley) have of late had an open investigation and discussion of views relative to principles held by them, each claiming that his are based on and in harmony with theological truths and facts, in the light of King James' translation of the Bible. I have a few words which I wish to say, through the *Herald*, not, however, directly in reference to matter in the debate, for I have not read it as yet, for reasons best known to myself, though I hope I shall in future. I wish to speak more particularly in reference to the propriety of such open investigations, by representative Biblical scholars. I believe, from every perceivable reason known to myself, that they are right; and are in the strictest sense of the word quite beneficial to the thinking part of the race. For the reason that it is by this and its kindred ways, that many of the great principles of the scheme of redemption have been so amply and elaborately spread out; so that now many of the

honest (thinking part) of the race are enabled, with fearless firmness, to step out upon them.

Those parties (who are the honest, reflecting part of the race) who are concerned about their salvation, have heard the voice spoken of by St. John: "Come out of her (Babylon—confusion) my people; be ye separate from her, *that ye be not* partakers of her sins, and that ye receive not of her plagues." All restorers, reformers, yes, the protestant world, claim that they know just how and where to apply this language of St. John. Now, don't forget it, for John said, "Her sins have reached unto Heaven;" and he didn't want any of God's people, that were in there, to be partakers of her sins, neither to receive of her plagues. And, let me say right here, in all candor [and I want to make this article that which I shall not fear to meet in the judgment], that the greatest trouble, according to my judgment, that I have found with all people, is, that they think they have gotten out of Babylon too soon. O yes, we are all right; and they get into the great cradle, and are willing to be rocked to sleep by some good friend, who assures them that he knows they are correct. Now, I hold membership with the people known as Josephite Latter Day Saints, and, I believe, strictly in reformation and restoration of that which is in consequence of the falling away, spoken of by Paul; and I say to you, who are about to lullaby, Wake up, be careful, consider again; for it is written, "Cursed is he that trusteth in the arm of flesh, or that maketh flesh his arm." But here comes the cry from every quarter, from every source, "I can testify of the goodness of God to me, I know that God has given me of His spirit, and I know that I am right." Ah! these glorious old cradles! Our fathers rocked in them, and so will we. *I say, Wake up!* Did not I quote to you here, where God recognized a people as His—*spoke to them*; and you can see the reason why. They were in confusion, and He wanted them to escape the sin and condemnation. But each one is ready to say, that don't apply to us; for I know that there is more real religion, more power, among us than any other people. Let me ask you, Do you think that those whom God recognized through John *were* His people? And yet do you think that they would have no power? And again, do you think they could enter Heaven with sin? Then why the cry, "Come out of her." Now let me say to one and all, that you are responsible for yourselves. Do not listen to the syren song of priest-craft, for this is the damning curse that first caused the truth to be hid; and kept it in the darkened shade of priest-craft; stepping between the common people, saying, You need not bother yourself, and teaching others to say, We need not bother ourselves; if the church is not right we are not to blame. Thus they shut off investigation, saying, We know it is all right, and surely no Scripture is of any private interpretation. This is the same song that was sung to Jesus. Surely the angels have

charge of you; you need not be afraid of dashing your foot against a stone; they'll bear you up. It is the same song; but these later singers propose to bear you up themselves.

I shall proceed. It is the same damning curse that hid, and kept under, many of the glorious truths now so firmly occupied by the reformers. The common people have never been so much to blame. But their fault is for listening to those singers, and not rather trusting in God's word—knowing for themselves, "To the law and to the testimony; if they speak not according to these, it is because there is no light in them." Let me say to you, then, do not make up your mind too soon in regard to your condition; but if you judge that God is blessing you as a people, because His power is among you, remember that He blessed the people in the days of Paul, Peter, James and John. There was much power there; the sick were healed by the laying on of hands; by handling handkerchiefs from the apostles, and by even falling in the shadow of some of them. Even the dead were on an occasion or two brought to life by these servants of God; and many mighty signs and wonders followed the believers. If your course of reasoning is right, and if we were as good in every particular as they were, and there is nothing to hinder us from being, God would certainly bless us as he did them, unless He has changed wonderfully. Now, some one is to blame; either God or the people.

Let no one beguile you then with vain words, saying this or that side has beaten the other, or that he don't think any one can have buzzard enough about him to read the one side, or that it is the same old course of slang, or that every honest lover of truth will have to conclude that this one has routed the other on every point. Do not let any one of these good fellows, be he whom he may, pre-judge for you in this way. And let me say to such persons, I don't like to hear this kind of sophistry. If you think that this, or that, side has made such a grand success; if you think that the one side has made such a grand failure, don't be scared about the flock; don't throw in anything to prevent the free and impartial consideration of both sides. Let the people see it for themselves, and it will do them good, and the truth will lose nothing. There is no danger of any one learning too much; but there has always been people who did not care to learn themselves, nor let others. You may know them by their saying, "Oh, I am satisfied; I've made up my mind;" and if they think you are not willing to quiet down, they will speak, perhaps, of some ever learning and never being able to come to the knowledge of the truth. Now I have heard this in different churches, but it is the syren song before alluded to. So do not pay any attention to it, but go right on with your investigation for truth, remembering that you are responsible for yourself. I pray that God may bless the honest with wisdom, and that He may not let them rest; but that they may continue, by every possible means, to reform, by looking in every direction, and thus free

themselves from error and sin; and if the churches that they are in will not keep up the march, let them get out of the peculiar cradles, and go on, trusting in the same God who has blessed others of the past.

That God may hasten the time when His people may get out of Babylon, become one, see eye to eye, and speak the same things, and thus have *the faith* (with all of its power) once delivered to the Saints; and that we all may receive and retain that fullness of the Spirit of the Master that will enable us to rule our own spirits, and thus be prepared with joy to meet the King when He comes, is my prayer in His name.

J. V. L. SHERWOOD.

REPLY TO "FIDEI DEFENSOR."

"Thy kingdom come, thy will be done on earth, as it is done in heaven."—Matt. 6: 10.

DEAR HERALD:—There appears in your columns of December 8th, 1883, an article entitled, "God's Gifts to the Church." (Eph. 4: 11: 13). From the time I first heard and obeyed the gospel of Christ, until the present, I have believed this scripture. I have also at different times and places, tried to persuade others into the belief that I did believe. Ah! more, I have tried to persuade them to believe as I believed. As "Fidei Defensor," (defender of the faith), has given us his views as regards perfection, when and where it is to be attained, and at the same time acknowledges the *imperfection* of the Saints, I wish to offer a few words of consolation to the imperfect ones; for we read, "They that are well have no need of a physician; but they that are sick."

I select the above text because the brother attempts to make it a strong weapon in defense of his claim. I agree with him in his statement, that "the Saints are as yet imperfect," so far as my understanding of the term is concerned; for I understand it to be the opposite to perfection. It is not the intention of the writer to cast reflection, reproach or derision, or in any manner discourage the efforts of any one in living just as near to God and perfection as is possible. But it is my desire to encourage, strengthen and build up your faith; and if it be possible enlighten the minds of some, who through apparent blindness are not yet able to see or understand the message which we bear. I believe the writer of the article referred to, to have written and expressed therein the honest sentiments of his heart when he says, "When and where this perfection is to be acquired, we think, is now and here, in this life of probation. * * * Secondly, that this perfecting ourselves must take place here on earth while in the flesh. Then he quotes the language of our text, "Thy kingdom come, thy will be done on earth as it is in heaven." Then asks, "Can his will be done perfectly by any, except it be a perfect being?" We join with the brother and say, "Most assuredly not." "But," says the writer, "if we pray 'Thy will be done on earth as it is in heaven,' do we not pray that his will may be done per-

fectly on earth? And does not this require a perfect being, or beings?" To this I answer, Most assuredly yes. I believe the whole mission of the Messiah to this earth, (speaking condensedly), was and is for the express purpose of bringing about, and consummating an answer to this holy prayer which heads this article. If we limit one portion of the Lord's prayer, which portion shall it be? He who said, "Pray, Thy kingdom come, thy will be done on earth, as it is in heaven," also said, "Pray, Give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not [suffer us not to be led] into temptation, but deliver us from evil." How often were they to offer this supplication to our Father which art in heaven? Answer, Every day they wanted bread, or the necessities of life, the bread which perishes; and as often as they had need of this they were instructed to say, "Forgive us our debts [sins] as we forgive our debtors [those who have in any manner wronged us] and suffer us not to be led [enticed] into temptation," because we are not yet perfect. We are liable to give way in a measure to the seductive devices of the adversary; hence, "Deliver us from evil, for thine is the kingdom, and the power, and the glory, forever, Amen." We may get a better understanding of the above prayer and its meaning by the following: "And from the days of John the Baptist until now, the kingdom of heaven suffered violence and the violent take it by force." (Matt. 11: 12). But it will not be so when *his will* is done on earth, as it is done in heaven; for we read again: "I beheld, and the same horn, [power], made war with the Saints, and prevailed against them, until the ancient of days came, and judgment was given to the Saints of the Most High. And the time came that the saints possessed the kingdom." (Daniel 7: 22). "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (verse 27). Here is presented a far different state of affairs from what our Savior witnessed and predicted should come to pass prior to that glorious event. For farther proof of the *violence* that was perpetrated in the days of the earthly ministry of our Lord, we find he made use of the following strong and powerful language: "But woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer [let] ye them that are entering to go in." (Matt. 23: 13). This with the remaining portion of the chapter, is enough to show that wicked men and hypocrites then had the ability and power to shut up the kingdom of heaven against men who were trying to enter, that is, they were teaching and instructing their followers to have nothing to do with this "strange doctrine," Christianity; and that its author was "a winebibber, a friend of publicans and sinners," thus shutting many out of the kingdom of heaven for the time being. Thus enforce-

ing *their will* to be done on earth, contrary to the will of our Father in heaven. Is it not so in this generation! Are not many kept from entering (obeying the gospel) the kingdom, by men who profess to be very devout and pious, full of learning, many of them too good to bow the knee to their Creator, but love to pray, (standing), and others are kept from entering, by threats of desertion of some friend or relative, and by circumstances over which they have no control. Thus the will of man, poor, weak, mortal, fallible man, is to-day obeyed, because *his power* is feared; instead of the will and power of our Father who is in heaven.

I differ with "Fidei Defensor" as to the time and place of attaining unto the *perfection* to which he draws our attention; for he pictures to the mind the *highest degree* of perfection, *even the perfection* of God! That mortal man can and *should* seek for, and through faithfulness to his Creator attain unto, a goodly degree of righteousness, holiness, sanctification, and perfection, I heartily admit; but that man in this probationary state should and *can* attain unto the perfection of the Deity, is to my mind a mistake, a misconstruction, and misapplication of Scripture. We will now examine another quotation which the writer of the above article refers to, as unmistakable evidence that man must become while here in the flesh, as perfect as our Father in heaven is perfect. "Ye are therefore commanded to be perfect, even as your Father who is in heaven is perfect." (Matt. 5: 50, Inspired Translation). King James' Translation (48 verse) conveys the same meaning. The brother here remarks: "If we can find wherein consists the perfection of our Heavenly Father then we may know what we must attain to that we may be perfect, like unto him." We are here commanded to be as perfect in our office, calling and stewardship, while dwelling on this sphere in the church militant, as our Father in heaven is perfect in his sphere. This is comparing earthly things with heavenly things. When we have done this, obeyed all the commandments of God unto the end of this mortal probation, we will be as far from the perfection of the Almighty as the throne of God is above the earth. In order to do justice to the different writers of the New Testament Scriptures, I call your attention to Luke's version of the above scripture. "Be ye therefore merciful as your Father also is merciful." (Luke 6: 36). This corresponds precisely with Matt. 5: 48, as to time and place, both evangelists recording the same discourse and instructions of their Lord. Are we to give less or more credence to one than the other? I think not, but to each with equal weight, and let the preponderance of evidence turn the scale. Does God require of his believing children in this age, a greater degree of perfection than he did of those of eighteen hundred years ago? I think not. Weak, mortal man in his great zeal to imitate his Creator, sometimes becomes *over zealous*. That which is *perfect* can not be perfected; hence, if mortal man should or can or *is* to become perfected in this life of probation,

there is nothing to be gained by the resurrection of his body from the grave. O presumption, thus to make man in the flesh *equal* with God in heaven. Thus each man would become an independent will-power of his own. The author of our salvation has designed no such thing for, nor demands anything of the kind of, any man in any age of the world. The history we have of the best men, the most influential men, God-fearing, law-abiding, devout men, men who were in their days recognized as the servants of the Most High, who commissioned them, heard and answered from heaven, his dwelling place, their cries, the history of those men does not disguise the fact of their being in a measure imperfect men, men liable of *themselves* to commit error, (sin), because of the weakness of the flesh. I shall cite you to but few of them. They shall be good representative men. "Now when John had heard in the prison the works of Christ, he sent two of his disciples and said unto him, Art thou he that should come, or do we look for another?" (Matt. 11: 2, 3; Luke 7: 19, 20). This is the man who was the fore-runner of Christ, the Lord, called to this office-work before his conception in the womb; who, when baptizing in Jordan, pointed unto the multitude and said, "Behold! the Lamb of God which taketh away the sin of the world." Who said, "I have need to be baptized of thee, and *comest thou to me?*" He who, after he had baptized his Lord, heard the voice of the Father from heaven saying "This is my beloved Son, in whom I am well pleased." We here find him displaying the weakness of the flesh, to which all mortals are subject. When persecution rages, our liberty is restrained, as was the case with John the Baptist. Then we, too, may manifest the spirit of man more than the Spirit of Christ, and give way to fears and doubtings, as did he, that all was lost. But the message which his Master sent him in answer to his questions was no doubt sufficient to satisfy his mind.

After our Savior was betrayed into the hands of his enemies, "all his disciples forsook him and fled." (Matt. 26: 56). Peter, who had said "Thou art the Christ, the Son of the living God," (Matt. 16: 16), concluded to follow on, and see the end of the matter. But he had not the courage to go into the High Priest's office, where they were bringing false accusations against and scourging his Master; but remained within the palace. He was there met by a damsel who accused him of being "with Jesus of Galilee." "But he denied before *them all*, saying, I know not what thou sayest." So to get rid of this bold little maid, who was trying to convict him in the palace, he repaired to the porch. But to his horror he is still haunted; for there another maid saw him, and said unto them that were there, "This fellow was also with Jesus of Nazareth." "And again he denied with an oath! I do not know the man." It was by this time apparent to almost all who were there assembled, that he was a friend of Jesus. So after a while came unto him they that stood by, and said unto Peter, "Sursly thou also art one

of them, for thy speech betrayeth thee." Peter could stand it no longer. He had been accused two different times by two different damsels, which he had as often denied. Now to be accused the third time, of the same thing, and that by the mass of them that stood by was too much for his human nature to silently endure. "Then began he to curse and to swear, saying, I know not the man." (Matt. 26: 69-74). I have been somewhat lengthy in Peter's case, because it was to him the Lord had said, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16: 19). Also Peter had said unto him, "Though all men shall be offended because of thee, yet will I never be offended. Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples." (Matt. 26: 33-35). The above is written to show the willingness of the spirit, and the weakness of the flesh. I do not thus write to excuse myself or you in committing evil; for I do not believe that God can look upon sin with the least degree of allowance. Unto whom much is given, from him will the more be required. I hope and pray that we may all while here, live just as near our religion as did those men of God; and be just as worthy when the time of our transition comes as I believe they were. We read that "Elias was a man subject to like passions as we are. He prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. He prayed again, and the heavens gave rain, and the earth brought forth her fruit." (James 5: 17, 18). In the sixteenth verse, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." From this we learn, that although having some *faults*, they were *righteous* men. Elias was subject to like passions, as was the Apostle James, and all to whom he wrote. Please remember, that according to his (Elias') words, the rain was withheld, or sent. (See 1 Kings 17: 1; 18: 41-45).

We shall briefly notice the hope and faith of the Apostle Paul, for he does not lay claim to any considerable degree of perfection, while in the mortal body. Here are his own words:

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, that I may know him, and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead, not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have

already attained, let us walk by the same rule. Let us mind the same thing."—Philip 3: 9-16.

Here Paul is teaching the Saints, that the perfection for which he started out, is not attainable this side of the resurrection; but he was pressing on toward that prize. He warns all, as many as be perfect in understanding, men of mature years, not children in understanding, to be thus minded. How? To have the same belief, the same faith and hope that he has just been explaining; and says, that if in anything they shall be otherwise minded, should think differently from what he has here taught them, that God shall reveal even this unto them. He tells them nevertheless whereto we have already attained, to walk by the same rule, mind the same thing, that the measure of knowledge, understanding, faith or perfection of which each was then in possession, would be strengthened by their remaining steadfast in the doctrine of Christ. Not to fall back, but hold their position in faith that Christ is the great Beacon Light, and it is at the end of the race that the prize is awarded.

We will now examine the text in the article referred to:

"And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4: 11-13.

The Apostle Paul is here instructing the Saints at Ephesus as to the purpose for which God had placed these officers in the church, and the length of time they or others holding equal authority, would be needed. He was teaching them God's law, the *perfect law* of liberty. That in keeping said law they would eventually become perfected. "For the perfecting of the Saints." A continuing on toward perfection, not the completion of it in this life. But these officers were to teach and guide them on toward perfection. This would be perfecting the Saints. They were also placed there "for the work of the ministry." If so, the ministry could not be worked without them; for the officers, each in his calling, were the ministry. Take either one of these quorums of officers away, remove them from the body, [church], and that moment the church is disorganized. They were "for the edifying of the body [church] of Christ," to comfort, cheer, encourage, strengthen and build up the members of the body [church] of Christ. How long would these officers be needed? "Till we *all* come in [into] the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Paul tells us, that these officers were to be had in the church till we all, not only come into a unity of the faith, but unto a *knowledge* of the Son of God, unto a *perfect* man. Let us see *how* perfect. "Unto the measure of the stature of the *fulness* of Christ. I hold, that just so long as a man remains mortal, he fails to attain unto the measure of the stature of the fulness of Christ. For further proof that perfection *is not* to be attained in the

outset by any Christian, we will continue to quote Paul's epistle to the church at Ephesus, beginning where we left off: "That we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him in all things which is the head, even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love," (verses 14-16), "that we henceforth be no more children." Here Paul includes himself with the rest of the Saints. Although the word "perfecting" appears first, or as the first reason why God had set those officers in the church, it would be superfluous for Paul to say to them "henceforth," or from the time they *were* perfected; but "that we henceforth" from the time that God had organized his church, with all its quorums of officers, "be no more children, tossed to and fro and carried about with every wind of doctrine by the sleight of men," etc., "but speaking the truth in love, may grow up into him in all things, which is the head, even Christ," by coming to a unity of the faith, and edifying each other with truth spoken in love. Thus they would *grow up* into him in all things. This was not a momentary consideration, it was the work, the *faithful labor* of a life time for the people who lived then. It is none the less for us. We are to *grow up* into him, as a child from its infancy grows up to manhood or womanhood, and partakes of its parents' good or bad qualities.

I shall now give the words of John the beloved disciple, to show that he professed not to having acquired the perfection of his Lord and Master. "If we say we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1: 8, 9). The above was not written to the world, to unbelievers, but to the *church*, to children in Christ. He frequently addresses them, "My little children." Hence comment is needless. I will give another quotation from the same writer manifesting his hope of perfection, and *when* it was to be attained. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure." (1 John 3: 2, 2). "*When he shall appear we shall be like him*," that is, our bodies will be renewed. This corresponds with Paul, who said, "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body. (Phil. 3: 20, 21). This is the hope of the Christian, in fact it is the whole tenor of Scripture. It all resolves into this; *A glorious resurrection when we shall be perfected*."

Let us hear what the only infallible teacher that ever lived on earth has said on this subject: "And he said unto him, why callest thou me good? there is none good but one, that is God." (Matt. 19: 17). We can only account for this answer upon the ground that he at that time was in possession of dying flesh and blood and "bearing the sins of many." "That he took not on him the nature of angels, but the seed of Abraham," "and was fashioned like unto weak and fallen man," etc.

I believe that I have produced sufficient evidence to convince some that *perfection, according to God's standard*, is only attainable in immortality, after the resurrection of the body from the grave, or after it has been quickened at his appearing, as will be the case with all his people who remain alive on the earth when he comes. But again, I call your attention to his words; "And he said unto them, go ye and tell that fox, [Herod], behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." (Luke 13: 32). "This he spake, signifying of his death." (Verse 34, Inspired Translation). This language, coming as it does from Christ our Lord, should forever silence all who would attempt to teach that poor, weak, mortal, fallible man "can, and should attain unto the perfection of God in heaven while he is here in this life of probation." O! I feel to say, "God be merciful to me a sinner. For it became him for whom are all things, and by whom are all things in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. 2: 10). "The servant is not greater than his Master." If he was "made perfect through sufferings" even unto death, it is as much as his followers need expect. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." (Matt. 28: 18). "I am he that liveth and was dead; and behold, I am alive forevermore, Amen. And have the keys of hell and of death." (Rev. 1: 18). Here is manifested the beauty of perfection, as well as the greatness of power. He had said unto his disciples when they were partaking of his Holy Supper, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. 26: 29). Again, we feel constrained to say, "Thy kingdom come, that thy will may be done on earth as it is done in heaven." That is the time when his will *will* be done *perfectly* on earth, when his kingdom comes. Paul says, "Charity never faileth; but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away; for we know in part and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." (1 Cor. 13: 8-10). Then he reasons with them that these things, these gifts of the gospel are in comparison to perfection as the thoughts and playthings of a child are to that of grown people; and also compares these things which are only in part, to a man looking through a smoked

glass, "a glass darkly," or through a riddle, a sieve, to that which is perfect. I thank God that these things "in part" are again restored to man on the earth; for since the above was written many dark ages have rolled into eternity, carrying with them millions of the human family who have had the Bible in their hands, with a desire to obtain eternal life, who have "heaped to themselves teachers," which teachers have taught them that these things "in part" are no longer needed, thus virtually, and some positively teaching, that perfection has already come; for Paul says, "when that which is perfect is come, then that which is in part shall be done away." God in his infinite mercy has seen fit to send in our age an holy angel from the regions of glory, with authority to commission men to go forth and proclaim this same gospel, promising that the same signs should follow the believer. Surely we are witnesses that they do, and will, until that which is perfect is come. Then the prophets will not need to prophesy, for Christ, the chief teacher will be here to instruct all. Tongues, different languages, shall cease; for the Lord will restore unto the people a "pure language." There will be no need of "laying hands on the sick, for there will be no sick there. There will be no "casting out of devils," for the Prince of devils will be bound." None will need to say to the others, "Know ye [do you know] the Lord? for they shall *all* know him from the greatest of them unto the least of them." Then we shall not see through a "glass darkly," we shall see face to face. We shall not only "know in part" but we shall "know as we are known." The "knowledge of God will cover the earth as the waters now cover the mighty deep." We, that are faithful, will have become perfected, even perfect in Christ our Lord. No cruel steel will be raised against man or beast. "The lion shall eat straw like the ox, the cow and the bear shall feed, and their young ones shall lie down together." Then will have come the time when God shall have "poured out his Spirit upon *all flesh*." It is now only poured out upon a small portion of his creatures. Then will have come the millennium, the glorious day of a thousand years. We shall realize an answer to our prayer, "Thy kingdom come, thy will be done on earth as it is in heaven." Now, *all* the host of heaven are performing the will of God, because they are perfect. Then all the inhabitants of the earth will perform the will of God, as it is now done in heaven. For the same reason they will have become perfect. By living up to the perfect law, they will be sanctified and resurrected.

Yours with this hope,

J. H. LAWN.

PAICINES, San Benito Co., Cal.

JOSEPH THE SEER:

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained. Paper covers, 200 pages..... 35
 This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Adventist Society, and is an important work to be in the hands of the ministry of the Church, especially; and it is a most excellent one to be circulated both in the Church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Conference Minutes.

WESTERN MAINE DISTRICT.

Conference convened with the Green's Landing Branch, November 29th and 30th, 1884. G. W. Eaton presiding, W. G. Pert clerk *pro tem*.

Branch Reports.—Brooksville 44. Green's Landing 29. Bray's Mountain 19. Deer Isle, and Sacco not reported. Officials.—Elders W. G. Pert, S. S. Eaton, J. B. Eaton, G. W. Eaton, J. J. Billings; Priest J. B. Knowlton; Teacher J. H. Robbins; Deacon J. H. Eaton reported. Bishop's Agent reported district fund on hand from last quarter \$40. Received during quarter \$20.50. Paid out \$55.30. Balance on hand \$5.28.

Committee chosen by last conference to settle difficulties in branches continued.

Resolved that the Rockland Branch is disorganized, and that the members of said branch report to district president; That we sustain Bro. G. W. Eaton as missionary in district; That we recommend Elders G. W. Eaton and W. G. Pert to their quorms for licences.

Sunday morning preaching by G. W. Eaton; afternoon by the same; evening by G. W. Eaton assisted by W. G. Pert.

Resolved, That we adjourn to meet with the Bray's Mountain Branch, the last Saturday in May, 1885.

SOUTHERN INDIANA DISTRICT.

Conference convened with the Union Branch, in Jefferson county, Indiana, November 8th, 1884, Elder H. Scott president, Elder M. H. Forscutt secretary *pro tem*.

By motion the district secretary, Bro. John Carmichael was released and Leonard Scott was chosen secretary of the district.

Branch Reports.—Eden 32. Union 33. Canaan 22. Elders' Reports.—J. G. Scott, (baptized 3), Samuel Rector, (baptized 1); Priest Wm. Burton; Teachers Edwin Flint, David Stites and William Winscott reported. Bishop's Agent, S. Rector, reported on hand last report \$12.51; expended \$5; balance on hand \$7.57. He also reported, that \$753.28 had been received, and expended toward the building of the new church house at Union.

Brethren Forscutt, Waldsmith and Stites were appointed as a committee to audit Bishop's Agent's account. Committee reported that with the exception of 50cts omitted by mistake, now corrected and added, we find the Bishop's Agent's report correct; and although they regretted that so little had been done for the general funds of the church, we recommend very highly, the strong and successful effort to build a house of worship in Union Branch.

The committee appointed to examine title deed of ground for church house, reported: We your committee appointed to examine title deed for land on which church building is located, suggested some changes to Bro. John Fewel, to which he readily consented. This involved the making out a new title deed, which is herewith presented. Your committee ask that the Bishop's Agent be authorized to pay the expense of the new title deed, which makes a legal transfer of

the property to the Church of J. C. of L. D. S., in harmony with the laws of the land and of the Church. M. H. Forscutt, J. W. Waldsmith and Harbert Scott, committee.

The report of the committee was adopted, and the agent authorized to pay expenses of new deed.

On Sunday, the 9th, the church house was dedicated, the services being conducted by Bro. Forscutt, who delivered the sermon and the dedicatory prayer, assisted by Bro. H. Scott.

Resolved, That we recommend and sustain Bro. J. G. Scott as a missionary in the district for the next three months. Harbert Scott was sustained as missionary in his present field. All unfinished business was laid over till next conference.

Adjourned, after a pleasant and encouraging session, to meet with the Canaan Branch, March 28th, 1885, at 10 o'clock a. m.

Miscellaneous.

TWO DAYS' MEETING.

There will be a two days' meeting held at the Grigg School-house, in the town of Forester, Sanilac county, Michigan, on the 25th and 26th of December, and we hope that the officials of the Northern Michigan District will try to attend.

ANDREW BARR, *Dist. Pres.*

NORTH-EAST MISSOURI DISTRICT.

The above district conference will convene at the Bevier Branch in Macon county, Missouri, on the first Saturday and Sunday in February, 1885, meeting Saturday at 2 p. m. for business. We wish the various branches of this district to take a vote, and say who shall be the delegate to the General Conference to be held at Independence, Missouri, on the 6th of April, 1885.

GEORGE HICKLIN, *Dist. Pres.*

BEVIER, MACON CO., Mo., Dec. 6th, 1884.

INSPIRED TRANSLATION.

Errors occur in the citations to corrected texts, in *Herald* for Nov. 19, pps. 771-2, as follows: At beginning of 2d line, under head of "morals," should be Ex., (for Exodus). Under head of "Doctrine," in middle of 12th line, Ps. should be put between 8 and xxiv. In 5th line from bottom of page 771, it should read Luke i instead of xi. In 14th line of "Improved Readings," c. 11, 18, should be cii. 18; and in middle of 12th line from bottom of page 772, xxii should be xvii.

W. W. BLAIR.

SECOND QUORUM OF ELDERS.

It is expedient that a full and complete report be had from every member of the quorum, by March the first. A resolution obtained through a joint meeting of the several quorums of Elders, in the year 1882, to the effect: That it would be *prima facie* evidence of unfaithfulness of any Elder, who neglected to report his labors to the president or secretary of his quorum, by the first of March yearly. Therefore, it is hoped that our quorum will not be negligent to duty. Write your reports full, giving the number of baptisms, confirmations, time occupied in the active service, spirituality, your ability to labor during another year. Do you desire a mission by General Conference appointment—note your ability or not of self support, &c. There has a little misunder-

standing arisen by the resignation of Bro. Wm. Chambers, as president of quorum. It is well known that Bro. William served his quorum faithfully and ably. He had sought God in earnest prayer, and through love to the work he asked to be relieved of the presidency, desiring and hoping that it might redound to a more thorough reporting of the quorum. His desire may never obtain during my presidency, but brethren send in your reports and let us have a *unit* of action in the quorum. Any desiring information in regard to quorum work, I will gladly assist if they will write me. Address me at Rhodes, Marshall Co., Iowa. Your co-laborer,

I. N. WHITE, *Pres. of Quorum.*

THE SAINTS' ADVOCATE.

The *Advocate* for December contains:—Brigham's Polygamic Prophecy; The Rejection of the Church; Secret Works are Evil. The November contains:—Professor Lewis and Book of Mormon; Hart's Provisionary Clause; Disenthralled; the Living Oracles. Terms, 50 cents per year.

BORN.

McKIERNAN.—At Farmington, Iowa, August 1st, 1884, to brother and sister James McKiernan, a daughter. Blessed November 9th, 1884, by Bro. M. T. Short: named Lucretia.

MARRIED.

CHURCH—LOVELL.—At Lamoni, Iowa, Bro. Edward C. Church to Sr. Emma Lovell, Decem-4th, 1884, by Bro. Asa S. Cochran.

DIED.

GARNER.—At Missouri Valley Junction, Iowa, September 25th, 1884, Stephen M., son of Bro. Henry and Sr. Ann M. Garner, of Magnolia Branch. He was born March 1st, 1862, in Harrison county, Iowa. He left his home in apparent good health, and just as he was waiting in the Missouri Valley Junction for the train, he fell down dead, without any apparent cause. He was esteemed by all who knew him; and his death, in the bloom of manhood, was greatly regretted. Funeral sermon preached by Charles Derry, from Job 1:21.

God gave us life, we hear Him say,
This mortal life, it must decay,
Then we go to God above,
The Eternal Father, God of love.
Sleep on my son and take thy rest.
God took him home, He thought it best.
It was hard for me to part with thee,
But Christ's strong arm supported me.

HENRY GARNER.

DICKSON.—At St. Louis, Mo., November 11th, 1884, Sr. Jane Dickson. She was born June 9th, 1805, near Glasgow, in Lanarkshire, Scotland; and was baptized September 12th, 1864, at St. Louis, Missouri, by Elder Alexander H. Smith. Sr. Dickson was a true Latter Day Saint, and had a firm faith that the promises of God will be realized in his own appointed time. A frequent saying of hers was: "The Lord's time is a good time, it is the proper time, and is well worth waiting for." Elder William Smith delivered her funeral discourse in the Saints' Hall, St. Louis, Missouri, on Sunday evening November 30th, 1884.

VAUGHAN.—At St. Louis, Missouri, November 1st, 1884, Sr. Mary A. Vaughan. She was born in the State of Ohio, July 11th, 1808; and was baptized at St. Louis, Missouri, September 10th, 1871, by Elder John Clark, and confirmed by Elder Isaac Poole. Although in feeble health for

years past, she was a regular attendant at the Saints' meetings; but was of a singularly unobtrusive disposition. She has gone to meet loved ones who have gone before. May her loved ones who remain behind emulate her virtues and follow in her footsteps.

BOZARTH.—At Cameron, Missouri, August 16th, 1884, Sylvia M., infant daughter of Bro. W. T. and Sr. Mara I. Bozarth. Funeral service by Bro. James Drown.

BOOTH.—At her residence, near Davis City, Iowa, November 27th, 1884, of paralysis, sister Phoebe Marcelles, wife of Bro. Robert Booth; aged 74 years and 9 months. Sister Booth, with her husband, was one of the pioneer settlers of this county, was not a stranger to hardships, was a woman of untiring industry, and noted for her generous hospitality and sincerity of friendship. She was the mother of nine children, three of whom have preceded her into eternity, leaving six grown children and an aged companion to mourn her loss. Was a member of the church in its early days, and united with the Reorganization more than twenty years ago, under the ministry of Elder W. W. Blair. Funeral services by Elder Z. H. Gurley. She passed away in peace, and so may she rest until the resurrection morn. Her remains were interred at Rose Hill Cemetery, Lamoni, Iowa, November 30th, 1884.

STEVENS.—At Farmington, Iowa, October 17, 1883, of consumption, Sr. Matilda Stevens; was born July 31st, 1818, in Prescott, county of Leeds, Canada west; was baptized by James Blakeslee, November, 1836; was received on membership into the Reorganization, April 27th, 1873. Funeral services at the Saints' Church.

MARTIN.—At Columbus Branch, Cherokee county, Kansas, November 24th, 1884, Curtis Manning, only son of Bro. William and Sr. Euretta Martin, and grandchild of Bro. Curtis Randall, aged 3 months and 13 days. Funeral discourse by Bro. Evan A. Davis. "Not lost, but gone before."

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Accom. Leave.	Exprs. Leave.	STATIONS.	Exprs. Arrive.	Accom. Arrive.	
1.15 p.m.	7.00 a.m.	Des Moines	9.30 p.m.	4.30 p.m.	
2.05 "	7.35 "	Norwalk	8.55 "	3.40 "	
2.34 "	7.55 "	Spencer	8.35 "	3.00 "	
2.45 "	8.05 "	R. I. Crossing	8.25 "	2.45 "	
3.45 "	8.40 "	St. Charles	7.50 "	2.00 "	
4.45 "	9.05 "	Truro	7.25 "	1.30 a.m.	
5.55 "	9.45 "	New Virginia	6.45 "	12.45 "	
6.25 "	10.05 "	Jamison	6.25 "	12.20 "	
7.40 "	10.35 "	Osceola	5.55 "	11.50 "	
7.40 "	11.05 "	Leslie	5.25 "	11.05 "	
8.10 "	11.25 "	Van Wert	5.05 "	10.40 "	
8.55 "	12.00 p.m.	Decatur City	4.30 "	9.55 "	
9.30 p.m.	12.25 "	Leon	4.05 p.m.	9.20 a.m.	
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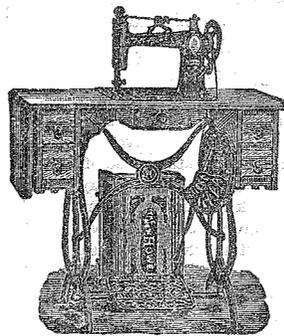
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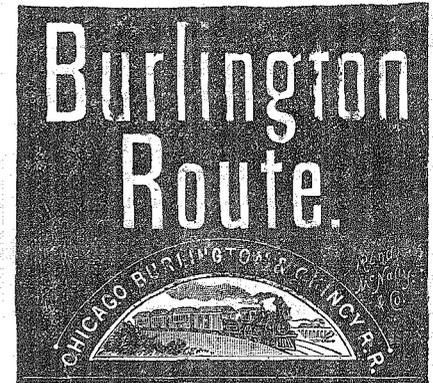
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THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Dec. 27th, 1884.

CONSTITUTIONAL LAW.

BY PRES. JOSEPH SMITH.

ONE of the most commendable declarations of the revelations in the Doctrines and Covenants, having relation to the conduct of the Saint, as a citizen, toward the Government is that found in section 58, paragraph 5.

"Let no man think he is ruler, but let God rule him that judgeth according to the counsel of his own will; or, in other words, him that counsel-eth, or sitteth, upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet."

This revelation was given in August, 1831, and is among those given as permanent guides for the personal conduct of the church to which it was sent.

We quote below an extract from the Editorial columns of the *Deseret News*, of December 5th, 1884:

THE PERSECUTIONS IN ARIZONA.

Another conviction has been obtained in Howard's court in Arizona, for polygamy. Peter J. Christofferson is the victim. The evidence, it is stated, was as incomplete as in the case of Mr. Tenney. A dispatch to the San Francisco *Chronicle* says: "The Mormons threaten vengeance against the court." That, of course, is a falsehood. The Prescott press dispatcher has taken a leaf out of his Salt Lake confrere's book. The "Mormons" will naturally feel indignant at the course pursued, in committing without bail pending an appeal prisoners who have been convicted on hearsay. But they will neither threaten nor injure the court.

Submission to the law is and has been one of the characteristics of the Latter-day-Saints, and they have not changed their principles nor their policy by moving over the line into another Territory. Their non-obedience to the anti-polygamy enactments is well known to spring from their belief in the invalidity of those statutes, and it is acknowledged that with those exceptions the "Mormons" are exemplary in their submission to the laws of the land.

Whatever opposition may proceed from our friends in Arizona to the verdicts of juries and the rulings of courts, no matter how unjust and

arbitrary they may be, will be taken on legal grounds and pursued by lawful measures. Such proceedings as have been inaugurated may give temporary comfort to bigots, but patience is a "Mormon" virtue and "the end is not yet."

There are three points in the foregoing editorial worth a notice: 1, Persecution in Arizona; 2, Constitutional law; 3, Submission to law.

1. The persecution referred to can be no other than the effort made to enforce the United States law against polygamy, and unlawful cohabitation, in the territory of Arizona. This effort is being made by the officers of the courts of the United States, representing the Government, through the legal machinery appointed for the purpose of enforcing the authority of the Government. If a persecution, it is a legal one, pursued by lawful measures, and for a lawful purpose.

2. Constitutional law. What is it?

The second clause of section 3, article 4, of the Constitution, provides as follows: "The Congress shall have power to dispose of, and make all needful rules and regulations respecting the territory, or other property belonging to the United States; and nothing in this Constitution shall be so construed as to prejudice any claims of the United States, or of any particular State."

The second clause of article 6 provides that: "This Constitution and the laws of the United States, which shall be made in pursuance thereof, and all treaties made, or which shall be made under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the constitution or laws of any State to the contrary notwithstanding."

Section 4 provides that: "The United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them against invasion, and on application of the legislature, or of the executive (when the legislature cannot be convened) against domestic violence."

Constitutional law then is that rule of civil conduct prescribed by the Federal Government through representatives chosen from among the people by themselves; such rule of law acquiesced in and endorsed by the Supreme Court of the United States, as being in conformity with the provisions, expressed or understood, of the Constitution.

3. Submission to law.

To people whose religious form of church government is a theocracy, to whom the "thus saith the Lord" is the end of controversy, the foregoing provisions defining the powers of an earthly court from which there is no expectation that divine decrees shall issue, would appear to be hard, and irreconcilable with their faith; upon the hypothesis that men should "obey God rather than man." It is possible that the people for whom the *Deseret News* speaks may take this view of the case; fortified by article 1 of the

Amendments to the Constitution, which provides: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

In the demand of the Utah church for the privilege to practice polygamy under this amendment there is a seeming of justice; but it is seeming only.

The foolishness of the claim for immunity for the practice of polygamy from the interference of the courts, made by the church in Utah, is seen; and that the justness of their plea that it is their religion is seeming only is shown by consideration of the following facts:

First. The Church of Jesus Christ of Latter-day-Saints, from which the present Utah Mormon church is a fragment, dissevered in faith, principle and practice, was founded in 1830 under organic laws given of God himself.

Second. In justification of himself and his action in thus founding this church, on this land of America, he gives as one reason, that certain things named by him should be done; "by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle, pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of *wise men*, whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."—Doctrine and Covenants, section 88, paragraph 10.

Third. The Supreme Court of the United States is a creation of the Constitution, and was in existence and held judicial rule when the church was established; hence, when God established the church he did so cognizant of the fact that he had endowed wise men unto the very purpose of framing the Constitution.

Fourth. This framing of the Constitution and the establishing the church were correlative—one to the other, so determined of God.

Fifth. To further express his will concerning the Constitution and government of this land, and the conduct of the people of the church under them; the law of 1831, already quoted, was given. In addition to it one was given in August, 1833, section 2: "And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all these things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining

rights and privileges (that) belongs to all mankind and is justifiable before me; therefore, I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil."

Sixth. The church founded in 1830 existed under the operation of these provisions of the law of God from that time, until that portion now claiming exemption from the authority of government left Illinois and Iowa in 1846 and 7.

Seventh. No command, or revelation, of God was had or claimed, or stated to the church, or this Utah fragment, until August, 1852, after the people had left organized States of the Union, and settled on territory belonging to the whole of the States.

Eighth. The Church of Jesus Christ of Latter-day-Saints was not the Supreme Court of the United States in 1830, and has not been since. Nor is the Utah Mormon church, or any member of it, now vested with the authority of that Supreme Court, or entitled to pass decisions upon law and say whether it is constitutional, or otherwise; that extraordinary function belongs to the tribunal created by the constitution, and that alone. Neither John Taylor, with his counselors, George Q. Cannon and Joseph F. Smith, the Utah First Presidency; the Twelve with W. Woodruff at its head; the High Council, the seventy, the elders; nor the Editorial staff of the *Deseret News*, including, of course, its chief editor, whose production we have quoted, has any right to decide, either for himself or themselves, or others, what is and what is not the constitutional law of the land demanding their obedience.

The human rendition of the powers vested in the Supreme Court, by the very men whom God "raised up for the very purpose," is found in sections 1 and 2 of article 3 of the Constitution itself and the custom of the States and Courts under the Constitution.

"The judicial power of the United States shall be vested in one Supreme Court."

2. The judicial power shall extend to all cases in law and equity arising under this Constitution, the laws of the United States, and treaties made, or which shall be made under their authority.

The Constitution recites the cases in which the supreme and inferior courts established by congress, hold jurisdiction, the cases in which the Supreme Court holds original jurisdiction are recited, and in all others "the Supreme Court shall have appellate jurisdiction, both as to law and fact."

This expressly denies to any church—Catholic, Episcopal, Methodist or Mormon—or to any State corporation, or individual, the right to sit in judgment upon questions arising in which the constitutionality of law is involved, and deciding such question for themselves; and thus determining their own action of conformity to or disregard of the laws involved.

The church from 1830 to 1844 was law-abiding. Its utterances in theory, principle, dogma, faith and practice, were in keeping with the teaching of the Constitution. It was the claim of the Elders that the discovery of America was foreseen and provided for by God, as the founding of a government to be the asylum for the oppressed of all nations. It was the belief of the leaders

and the people that the struggle for independence was the baptism of the tree of Liberty in fire and blood, without which it could never flourish. It was taught as a heritage of the covenant made with Abraham, that the men who framed and wrote the Declaration and the Constitution were raised up by the Almighty for that purpose. Christ so stated it in his declarations to the church in the restoration of the gospel. Love of country was held and enjoined from father to son. This was enforced as a sacred duty, and more binding on the Saints because of the wondrous manifestations of God's providence, watch-care and determination concerning the land, and the people who should live upon it. The church felt this. Joseph Smith boasted that he was a "Green Mountain boy," for in those Vermont hills patriots were born and raised. Obedience to law—the laws of the land—was a duty and a cardinal virtue. The laws of the States in which the church originated, and appointed for the stakes of Zion were under the Constitution. They were good and sufficient for the establishment and continuation of the church until the Prophet and Patriarch were slain. There was up to that time no church tenet, or practice that required a Saint to break, or defy, or evade the law of the land; and yet everywhere the Elders went, or Saints settled, there were laws forbidding more than one companion in wedlock.

The Utah fragment sought a soil on which to develop the folly of Solomon and David anew; a land where the crime and abomination of the people to whom Jacob ministered the rebuke of God, might be again re-enacted. But the will of God went before them. His hand was stretched out over the land. His care fashioned the events of the time. His thoughtful and watchful provision sent the representatives of the authority of the United States, the Constitution and the Supreme Court—the law—the human law enacted by his own divine direction before them like a cloud. If they would get out from under the ægis of that government, that constitution, that court—God's law—they must go beyond the bounds of the everlasting hills—over the confines of Joseph's land—out of the limits of the land of Zion, the heritage of the obedient and the pure in heart.

The *Deseret News* says that "Submission to law is and has been one of the characteristics of Latter-day-Saints, and that they have not changed their principles, nor their policy by moving over the line into another territory."

Not long since when we charged that God had changed his law, if the revelation on plural marriage came from him as a law, the *News* took the ground that God had not changed, but that he had adapted his laws to the changed condition of the people. As there had been a change in the people, there had been laws given suitable to their changed condition. Now the *News* says that the people have not changed. Where is the change? If God has not changed, and the people have not changed, what need of the people failing to obey the law? But, says the *News*, the "non-obedience to the anti-polygamy enactments is well known to spring from their belief in the invalidity of these enactments." Exactly. And if the principle is the correct one, any other people, class, or church, may incorporate into their religious creed any vagary, hurtful to society, or otherwise, independently of the courts, or the government; for if the Mormon church is to be

permitted to judge of the validity, or invalidity, of the laws passed "for the good of all flesh" upon the land, chosen by God for the purpose named, there can be no line of demarcation drawn where the law is supreme. In such case belief alone would determine the allegiance of the governed.

To guard against such a contingency in this government, whose foundations the builder of the church himself laid down, the same wise master-builder placed the precautionary statement at the close of the revelation enjoining obedience to the constitutional law of the land, "Whatsoever is more or less than these cometh of evil." Who so blind as not to see that the one item alone incorporated in the Utah church system that now involves a disregard of and disobedience to the "law of the land," so sanctified by God's expressed will, "cometh of evil."

God never made the Utah Mormons, or any other people, to be the Supreme Court of the United States. Congress has never entrusted that church, or any other, with the functions of the Supreme Court. God has said to the Latter-day-Saints, "Let no man think he is ruler." Why then should we who are striving to call Israel back to the worship whence he has fled, consent to let men who refuse obedience to the laws under which we have been placed by divine clemency and commandment, sit in decision upon those laws because they believe them invalid? God has not made the people in Utah who refuse compliance with the laws of the land, because they believe them to be invalid, to be counselors to him that "counsel, or sitteth upon the judgment seat." He fixed that when by his chosen agents he established the constitution and the courts under it. He reserves to himself the right to rule and counsel; the one who "sitteth on the judgment seat." "But let God rule him that judgeth, according to the counsel of his own will," is the terse prohibitory declaration. Who are these men who propose to counsel the Almighty? Who are these men who, despite God's declaration concerning the "palladium of human rights and liberty," the Constitution of the United States, and the express enactment of his will, refuse their consent and their obedience to the laws of the land? They are not the ones whom God has permitted to be set in the "judgment seat," nor chosen to be the "counselors of him that judgeth." He will himself provide for the occupants of that high bench where justice holds her courts and whence her edicts are issued, whenever the rights and just privileges of those to whom this land has been consecrated as the place of political refuge, the land dedicated to freedom, are put in jeopardy. As in the past history of the land no grave emergency ever occurred in which the man, or men, for it were not provided for; so none will in the future occur unprovided by God's watchful care, according to the counsel of his own will.

The law of 1862, prohibiting polygamy in Utah and other territories, passed by Congress, has been declared to be constitutional by the Supreme Court of the United States. Each successive enactment of Congress, had in respect to the same crime, has been but supplementary, or auxiliary to that law, providing safeguards against those who have proposed to evade the law because "they believed it to be invalid." The acts of Congress, under which the men "perse-

cated" in Arizona were arrested, tried and convicted, have been but enabling clauses of the same law in harmony with the first.

The judge, under whose administration these men were tried, is the proper one to interpret the language of the Constitution in respect to his own court, which declares that "the judges in every State shall be bound thereby (by the Constitution and all laws passed under it) any thing in the Constitution, or laws of any State, to the contrary notwithstanding."

No legislature of any State of the United States, nor any assembly of any territory belonging to the United States, has a right to enact provisions which make nugatory, or inoperative, the Constitution, or the laws of the United States, made under it. Neither the State of Iowa, nor the (state of Deseret) territory of Utah, can rightfully pass and enforce enactments which estop the action of the courts of the United States from punishing men who have refused obedience to the laws declared to be constitutional by the Supreme Court, or who have violated statutes passed by Congress in pursuance of the general provisions of the Constitution, approved by the Supreme Court. The laws of the United States passed into being and operation upon territory belonging to the States *per se*. That which is a crime in the States, by virtue of the United States law, is a crime in the territories of the States. Not until territories merge into States are they relieved of such disabilities as are imposed by the special and direct jurisdiction of the United States.

What the (state of Deseret) Utah territory could not do as a territory, she could not authorize the church of Jesus Christ to do. Hence, marriage being a civil contract, according to the declaration of the church, founded under God under the divinely authorized provisions of the Constitution of the United States, while that church was within States whose laws were monogamic, and before the establishment of such territory of Utah, it must remain a civil contract still in all and every territory belonging to the United States, nor was it in the power of the Territorial Assembly to so endow the church in Utah by an incorporating charter with the right to violate the general rules of the States as to remove the right to regulate the domestic relations of husband and wife, parents and children from the province of Congress and the United States courts. And not until Utah shall be admitted as a State of the Union, with an express provision in its constitution providing for the practice of plural, or polygamic marriage can it become lawful, or the laws against it become invalid.

Should Utah be admitted as a State without such express provision in its constitution at its admission, we believe that the legislature could not then legalize polygamy, neither by direct enactment nor by the round-about method adopted by the legislature of Deseret, and approved by the Utah Territorial Assembly, by charter to the church allowing it to control the marriage relations.

Whether Congress may lawfully admit Utah with such a clause in the Constitution permitting plural marriage either as a civil contract, or as a church sacrament, we do not discuss, as such contingency is of doubtful occurrence. But it may be pertinent to say that bigamy, or polygamy (plural marriage) being a crime in all other

States of the Union, should Utah be admitted with such a clause in its constitution, "full faith and credit" could not be given such "public acts," in the other States, for persons plurally married in Utah could not legally live in those States."

EDITORIAL ITEMS.

BRO. J. M. TERRY wrote us a card from Stewartville, Missouri, dated December 11th, stating that the discussion between Bro. J. W. Gillen and Clark Braden, was "progressing well." They were to enter upon the consideration of the second proposition on the evening of the 11th. Later word from Bro. A. McCallum states that the debate on the second proposition was ended on the evening of the 13th. He states that Bro. Gillen did his part well. Circumstances took Mr. Braden away, so that he could not attend the discussion on Monday evening the 15th, but was to return for Tuesday night.

Bro. J. C. Crabb wrote us from Little Sioux, December 7th, that the discussion with Mr. Allen, Baptist, at Mondamin, had concluded on the first proposition. Mr. Allen had gone home on account of his wife, the discussion being adjourned till the 29th instant, when it was to be resumed.

The *St. Mary's Journal*, published at St. Mary's, Ontario, has nearly a column of defense of the work by Bro. Joseph Luff, written in reply to some one who signed himself "D. C. B." It is well written and sets the leading points out in strong light.

Bro. and Sr. James Martin, from Forest City, Missouri, gave the sanctum a visit Tuesday, December 16th, in company with Bro. Mart Sorenson. They brought from their home to "ye editor," a bushel of sweet potatoes, the largest of which weighed four and one half pounds.

Judge Chauncy L. Higbee, of the Third District Appellate Court of Illinois, fell dead at Pittsfield, Illinois, his home, a few days since. Judge Higbee was one of the sons of Elias Higbee, who died in Nauvoo many years ago. His early life was connected with the Saints, from whom he drifted at the time of the destruction of the *Expositor*, newspaper in Nauvoo, for causes deemed sufficient by him. He was an able lawyer and good judge, and a politician of note in his county.

Bro. Alexander H. Smith wrote from Lower Lake, Lake county, California, where he had been called by telegram upon the sickness of a son of Bro. John and Sr. Esther Cobb. He had baptized four, we presume at Lower Lake, whence he wrote, at which he says: "The service was solemn and impressive, and all present felt it so. I think I never witnessed a better baptismal service. I felt the influence of the Spirit there." Bro. Smith would go to Healdsburg, December 1st.

Bro. G. H. Hilliard writes from Jeffersonville, Illinois, that he had preached three times at Kenton, Tennessee; audiences small. Not much desire on the people's part to hear. A man and wife were favorable, as it appeared. Utah Mormonism is at the bottom of the apathy of the people to hear our claims.

Card from Bro. Jos. A. Stewart, dated December 6th, states that Bro. W. H. and E. L. Kelley reached Philadelphia on the 5th. They are there on business relating to the Olive Branch, by direction of the Presidency.

Bio. M. H. Bond was at Dennisport, Massachusetts, December 8th, and expected to be in Plainville the 14th.

"THE PRIESTHOOD AND RE-INCARNATION."

UNDER the above caption the last number of the *Olive Branch*, published by James S. Dove & Co., at San Francisco, California, in an attempt to revive the brethren and followers of Joseph Morris, and unite them under the lead of George S. Dove, now claimed to be the successor of Mr. Morris, the editor discusses some part of the work to be done by the Lord in different dispensations. He says that after Jacob's departure from earth he "appeared again in the body of Moses in order that he might see the deliverance of the people whom he had previously taken into bondage."

We presume that this "taking of the people into bondage," referred to above, is the going of Jacob and his household down into Egypt, at the invitation of Joseph, then next the ruler of that wonderful land. We had thought that it was not till long after Jacob's death that Israel was put under bonds. However, this writer further states that Moses had "not a thorough knowledge of the priesthood." And this, too, after his instruction by Jethro, his father-in-law, and by God who commanded the ordination of Joshua, the calling of the council and the seventy elders.

Further on, the editor says, "Moses appeared again in the person of Samuel, and the angel of the Lord speaks to him."

This seems to dispose of Jacob rather summarily; for, if Jacob appeared in the body of Moses, it was not Moses; but Jacob who led Israel, and there was no Moses. And, if Moses appeared again in the person of Samuel, what became of the Jacob-Moses? Besides this, whence came Moses, who is re-incarnated as Samuel? What necessity could there have been for such re-incarnation when the principle announced through Joseph Morris must hold good: "The Lord reveals himself unto whomsoever he will, and his blessings and callings are unto none but those who are heirs to them."

The editor states that there was a long "contest between Saul and David, which resulted in the victory of David. He was a priest of the Malchisedec order. In fact, he is the president of that order."

This was long after the time of Melchisedec, in whom the Book of Covenants places the naming of this order of priesthood, to avoid the repetition of the name of God and the Son of God, in the latter of whom it is usual for Latter-day-Saints to recognize the "presiding high priest over all," or the Great High Priest. To make David the president of that order will seem to supplant the Son of David. But the Editor states in reply to a question, "How do you reconcile the revelations

that were given through Joseph Morris? They appear to be contradictory; for they infer that he would see his enemies subdued; that those revelations do appear to be contradictory, and they do infer as stated. But by taking this "principle of re-incarnation" into consideration, it will be easy to see how the promises made through him, and by inference to him, may be fulfilled. For Joseph Morris stated the "he was the same spirit that appeared in the body of Moses," and that "as Moses had delivered the children of Israel from a temporal bondage, in like manner he would deliver the children of God in the latter day from a spiritual bondage; consequently we expect that he (Joseph Morris) will come again with greater power than he has had on any previous mission."

This would make Joseph Morris to be Jacob-Moses-Samuel-Morris; and as a consequence, if any one succeeds the prophet Joseph Morris, it is Joseph Morris-Samuel-Moses-Jacob; and reversing the order, the successor is Jacob-Moses-Samuel-Morris-Dove, if the latter is successor in the sense of the one referred to as the deliverer from spiritual bondage.

It seems to us that it is simpler, truer and much easier to believe that God could, can and does carry on his work by men and measures without mixing up and destroying identities in this style. It is in its style like the old doctrine of metempsychosis, or transmigration of souls. That Melchisedec, Moses, David, Jacob, Jesus, James, Joseph Smith, Joseph Morris and G. S. Dove might be called of God and chosen to their respective work as such identities, without the intervention of such a philosophy, seems easier of belief. To us the easier way to fulfill promises to Joseph Morris, that he shall "see his enemies subdued," is to continue his individuality as Joseph Morris, and not as Jacob-Morris, &c.

To us this merging the identities of men of modern times with those of the ancient regimes, exalts the former very much to the disparagement of the latter. Not only that, but it leaves the literal resurrection of the men of the past in bad shape for thinkers to dispose of. As if Joseph Morris-Samuel-Moses-Jacob was but one spirit, in several bodies, when the resurrection ensues, there will be the four identities either with one spirit, or five for four bodies. For our own part, we prefer to live and die, and live again (if permitted to be worthy), as Joseph Smith, the son of Joseph Smith, and as such person alone, than to be the first, second, or fortieth re-incarnation (re-instating in the flesh), of any man that ever lived.

This re-incarnation (relating to bodies), was the bane of Baneemyism; and has been a part of several schemes advocated by men who have risen and fallen away. We have none but the kindest feeling toward the brethren of the Morrisite faith; and notwithstanding the statement of Revelation No. 64, given by Joseph Morris, May 4th, 1861, respecting the Josephites, that "they shall become subject to you;" (that is, subject to Joseph Morris), we do not yet feel as an individual any inclination

to accept the foregoing theory of re-incarnation as a way out of the environments of mystery surrounding the priesthood.

We should not now notice this theory, but that a continuation of the subject is promised at some future day; and we desire these ideas to be answered when that is done.

The *Olive Branch*, for November 15th, contains the following reason for the present discontinuance of that paper:

THE LAST PAPER.—After having made several calls for financial aid without receiving any response from the brethren and friends, we are compelled by force of circumstances, occasioned by limited means, to discontinue the *Olive Branch* for the present. But it will be commenced again as soon as circumstances become more favorable, and the brethren manifest their willingness to uphold it. We were desirous to continue the paper, knowing that the principles that it would advocate from time to time were heaven born; but realizing the truth of the saying, that "Men prefer a prosperous error to an afflicted truth," we are willing to patiently await a deliverance. As there appears to be only a few who are sufficiently interested to donate toward the support of the paper, we have concluded to let the Morrisite brethren rest until we can preach to them. They seem to be sleeping; but we hope that before long they will be awakened by a genuine spiritual revival. We have on hand back numbers of the paper which we will send to any one upon receipt of their address.

We think that the brethren of the Morrisite faith will do well to accept that part of the revelation No. 64, which states that the Reorganization has been blessed of the Lord in that he has given his spirit to them "to prepare them for the work which I have called them to do. * * * They are in my hands, and I will turn them hither and thither as it seemeth me good." If this is true, and those who believe the revelation will not deny it; it strikes us that the "wisdom" which God has given the Reorganization, ought to prevail with these scattered and peeled people, whom the *Olive Branch* is trying to rouse into revival, and cause them to come into that work, that they may become partakers of the promise: "I have given them wisdom, and love for each other, and I will take good care of them." They can do this and wait in such care the turning of the Josephites thitherward as seemeth good of the Lord.

QUESTIONS AND ANSWERS.

Ques.—Does the phrase, "without the vote of that Church;" D. & C. sec. 17 par. 17, relate to a branch located in any city, town, or village?

Ans.—It refers to any and every locality where there is an organization, in the presence of whose members, or within whose jurisdiction the ordination is to take place, and where a vote may be had.

Q.—Has not every branch a right to set apart and ordain Priests, Teachers, and Deacons, with, or without the sanction of a District Conference?

A.—Yes.

Q.—Does the "Elder" referred to in D. & C. sec. 17, par. 10, seventh line, mean the Presiding Elder, or does it refer to any Elder that may be present?

A.—The elder in charge of the branch, where there is an organization; and to any

elder where the assembly is composed of members of the church, but where there is no branch, or district organization.

EXTRACTS FROM LETTERS.

Bro. Alexander H. Smith wrote from Windsor, California, December 10th:

"Since I wrote from Spruce Grove, or Lower Lake, I have held several meetings in Healdsburg; but with poor success. The people there are very much prejudiced against Mormonism, as our faith is called everywhere, and would not come and hear."

He was to speak three times at Windsor the week of the 10th, and at Santa Rosa on Sunday, the 14th.

Correspondence.

LEAVES OF MEMORY.

No. 9, Hazel St., PITTSBURG, Pa.,
December 8th, 1884.

Dear Herald:—I may not say as said our Poet of the long ago, "Little Herald go and tell them," for you have grown out of your boyhood's dress, and as one who helped you assume your manhood's garb, I must not forget that I address now the sterner friend, nor carelessly arouse the ire of the foeman more than worthy of my steel. Your experience will justify your patience, however, and I anticipate your need of it, for it is so long a time since I ventured to address you that deficiency in method and inefficiency in skill, may make the poverty of my theme the more distinct. In your youthful days I was wont to mark and point the order of your going; but hands more skillful since have guided, and brains more weighty directed you. I grew fearful of their power, and wilted beneath their intense heat; but the invitation of your chief has fallen like dew upon the faded grass, and under its reviving power, I seek your friendship and in the spirit and presence of unforgotten vows recall the memory and the loves of "auld lang syne."

You heralded last Spring my appointment from conference. Pursuant thereto I left my Nebraska home, whirled down the valley of Russell's "mighty Missouri which runs toward the sea," in one of the chariots preceded by the flaming torch of second Nahum's thought, intensified by Mica's reflecting brilliancy, and arrived in the future city of promise. My rushlight scarcely distinguishable amid the trinity of Apostolic brightness, which, with your chief as central radiant, made a quarternary guard of Zion's interests more formidable against our common foe than were ever quarternion of Jewish soldiers against Rome's proud Caesar. Joseph, Alexander, Wm. H., and T. W., independent in their natures as the name of the city where we met, were there; we were all there, with "Saints upon the promised land," to testify our dependence on the source of every good, give praise to Him and congratulations to each other and to the faithful of Independence that, after these many years of toil and wanderings amid hope in promise, a "House of the Lord," a house to the Lord had been reared in honor of his name.

As it had fallen to my lot in Plano, the first head-quarters of the Reorganized Church, to dedicate the house of the Lord, so here was the honor accorded me also, your beloved chief and ours

preaching the dedicatory sermon. It was an effort without effort, art without art, to all outward seeming; but *the Spirit of the Lord was there*. Of that house, humble though it be, it may be said "Joy and gladness shall be found therein."

Brethren Pitt and Barbee are worthy of the Saints' best thanks for the laboring zeal with which they had wrought effectively in choral music, thanks the organist and choir should rightly share. You have already been informed respecting the character and capacity of the house, friend Herald; I will not offend by repetition. No doubt desirous that I may not fail in reward through non-action, the powers that be appointed me to evening duty. I thought the choice unfortunate in presence of the higher powers and gifts, for though I felt and often feel that the higher qualities of a Christian Soldier are not mine in large degree, that of submission was not wanting. And there is comfort in the thought, to the speaker at least, especially if human nature be large in him, if the authority I submit to appoint me to service others present could render better, my labor is equalled by their loss.

There was comfort to me in the thought, friend Herald, that after years of absence from exclusively ministerial work, I could recommence that work in the spot God's finger had pointed out as the choice spot of the nobleman who yet shall occupy, as the spot whence

"Zion's towers soon shall rise,
Attract the gaze and wondering eyes
Of all who worship, gloriously."

Thence came I on the Master's errand. Shall I be accounted worthy to return and occupy when he comes? is a question the degree of sovereign grace to me and righteous submission from me can alone determine. I hope one day to see you there, and hear your clarion tones vibrating thence as Herald of the king, "Israel is free;" while from lowly vale and craggy peak shall be heard, responsive to your voice, the voice of thousands bidding each glad son and daughter of the city of our God, "Cry out and shout, thou inhabitant of Zion; for great is the Holy One in the midst of thee."

While traversing with the four named, and through the courtesy of brother Stephen Maloney, our *chaperone*, the "regions round about," and on learning then the value of the land lying westward of the Temple Lot, and afterwards from my brother-in-law, in Kansas City, one of the buyers of the immense stock firm there, I almost despaired of a home in Zion. For instance, the value of a one thousand acre farm between Kansas City and Independence, a farm largely uncultivated, was held to be such, that the said firm offered seven hundred and fifty thousand dollars for it, but were denied purchase unless they would pay one million dollars. I was forcibly reminded of the word of the Lord to the martyred prophet, given July, 1831,—"*And thus saith the Lord your God, if you will receive wisdom HERE IS WISDOM. Behold the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the saints; and ALSO EVERY TRACT LYING WESTWARD, even unto the line running directly between Jew (Lamanite) and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold this is wisdom.*"

"The wisdom of God is greater than the cunning of men." Had faith ruled, and obedience marked God's people, who will add up the present value of the lands that could have been bought there, and for the purchase of which there was then money in the hands of "the disciples."

A disciple is a scholar. We have been slow to learn, though our Father has been apt to teach. When I hear doubts expressed now where we have a right to look for examples of faith, and yet know that in some sort these have faith, I am led to pray and do pray the prayer of the doubting believer of the sacrificial age, "Lord, we believe; help thou our unbelief." Lest I weary you, dear Herald, good by, and return you my parting salutation. *God bless you on your way.*

MARK H. FORSCUTT.

AKRON, IOWA,

December 6th, 1884.

Dear Saints and Herald Readers:—After enjoying the kindly associations of Saints, and those among whom my whole life has been spent at the Re-union, I returned home to enjoy a day or two of change of employment, by arranging home affairs, as far as circumstances would admit, for the mission to which I had been assigned; but then I left with a sad heart, feeling that my time in missionary work must soon close, for awhile, unless providentially ministered unto. But, praise God, I felt that all would work together for my good if faithful; but I cried in my soul, "O God, when will Zion be redeemed, and when will the gospel witness be borne to all nations, with a depleted church treasury, and the laborers in Zion almost universally becoming embarrassed with seeking to provide for their families upon the expectation that the church would soon arise and redeem the obligations expected of her in sending out her ministry?"

On Wednesday, October 29th, I came to River Sioux, at which place, and at Little Sioux, I continued preaching with the exception of the following Monday, Tuesday and Wednesday, at which time the election prevented, until the 17th of November, during which time I baptized one person and blessed one babe.

On the 17th, I came to Sergeant's Bluff, stopping with Bro. L. N. Streeter, who still trusts in God's promises.

On the 18th, I came to Sioux City, where I was successful in finding some scattered Saints, who are trying to get the gospel before their neighbors. I remained there till the 27th, delivering eight discourses; but did not feel flattered that many hundreds will be gathered into the family of God soon, but I most assuredly felt that some would soon obey the Savior's voice.

On the 27th, I came to Akron, Plymouth county, where Sr. Christy has been, and still is pleading with the people to hear the servants of God, of whom Bro. Derry, Lambert, Longbottom and others had been there before me; all of whom were spoken of in kindness. Still I remain to plead with and for them; and feel that the pleading will not be altogether in vain. The prospect for some to be added to the church in the near future, at this place, is good.

I expect ere this is read to be on my way homeward, to extricate myself from indebtedness; but hope soon to be at liberty to fulfill the Master's call, and pray that such circumstances will not occur again to prevent a life work in the ministry.

Considering the present condition of the church and surrounding barriers to prevent the advance of truth, I am satisfied that no work but God's could make the progress that is now being made.

Ever praying for Zion's welfare, I remain your brother and friend,

J. FRANK MINTUN.

VINCENNES, IOWA,

December, 1884.

Bro. Joseph:—I have been reading the Braden and Kelley Debate and am much pleased with the exemplary course of Bro. Kelley in the discussion. He has brought forth much evidence that is plain and to the point in support of the divine origin of the Book of Mormon, while the negative is lacking in many of these qualifications; and I will say without fear or favor, whoever reads Clark Braden's speeches in that discussion hoping to be edified, will be badly disappointed; that is if truth and consistency are a jewel. I find them nothing but a heterogeneous mixture of scriptural citations badly construed; with slang, slander and personal abuse, incompatible with truth, only to be reiterated over and over. Such could only come from a corrupt heart, void of the pure love of God. Well might the apostle say ever learning and never able to come to a knowledge of the truth. Here let me predict that unborn thousands will reverence the name of Joseph the Seer, when his enemies have passed into oblivion's shade, and their names had in remembrance no more, and the world never the wiser or better for them.

Yours for the truth,

J. MATTHEWS.

PLEASANTON, IOWA,

December 8th, 1884.

Bro. Joseph:—I have too much faith in the works of God to believe that he is going to do only a part of his work in the last days. We have it laid down that this is the last time he is to prune his vineyard; and before the commencement of that pruning, he (God) would bring forth a choice Seer, as the Book of Mormon declares. That through that servant God would bring forth a certain work; and that he was to do only the one work which the Lord would command him to do, and that work was to bring his people to salvation. We understand that the work alluded to is the bringing forth of the Book of Mormon, the setting forth of the fulness of the quorums of priesthoods, and the correction of the Scriptures; and in fact, setting the kingdom of God to rolling in full power, that the pruning of the vineyard might be done in accordance with the pattern laid down in the law; for we read in Isaiah 8: 2, that the law shall go forth out of Zion, and the word of God from Jerusalem. We take it for granted, that this law spoken of is contained in the Book of Covenants. What did the angel say to Z. H. Gurley, Sen., R. Newkirk and others, when God saw a determination in their hearts to turn and rely on the three standard books, and take the Holy Spirit for their guide. The angel, speaking to them in regard to the Salt Lake faction says: "They seek to build up their own kingdom to suit their own purposes; but I countenance it not, saith God. I have given my law, I shrink not from my word. My law is given in the Book of Covenants; but they have degraded my law."

Here we have proof from the angel, that the

Book of Covenants contains God's law. Does it look reasonable that part of that book contains God's law, and part of it not? I do not believe that God works in part. His work is a fulness, not a part. If it is true that part is from God and part from the deceiver, it certainly would not be a work to bring God's people to salvation. We have from God's own mouth a law by which to test all contrivances, that by their fruits we may know them
A. J. HINKLE.

CANYONVILLE, OREGON,

December 3d, 1884.

Dear Herald:—Some time ago I noticed an article in the *Herald* from Bro. Stebbins about the Indians, and the mode of civilizing them. While I agree with him on the subject, on my way out here from Iowa, I had the privilege of seeing the Indians in their native place. While looking at them in their present downtrodden and ignorant condition, I could not help but pray the Lord to hasten the day when he would gather together the remnants of Israel. At present they are surely far from being a white and delightful people. I passed through the Flathead agency, referred to by Bro. Stebbins. True they had farms, but those farms, compared with the farms of the paleface, remind me of the comparison between Tom Thumb and Captain Bates. They were harvesting at the time. I felt like taking off my coat, and showing them how. But let the good work go on. Small farms are an improvement on none at all. Slow and awkward work is an improvement on killing game for a living, and making pack-horses of their wives to carry it in. Let education equip them for the warfare of life, and in the due time of the Lord he will restore them to their former glory. Should there be any Latter Day Saint who has an over-supply of prayers on hand, without an object to pray for, he might try praying for the Indians awhile.

The name of Mormon is known here (except by a few) only as connected with polygamy, and its kindred crimes. When will the gospel be preached to all the world. The harvest is indeed great.

I have come here to stay, if I continue to be suited. The climate is very warm compared with Iowa. What level land there is is good, but most of it is set on edge, with heavy timber on both sides. Should any one wish information about this part of Oregon, I will gladly tell what I know. Will the president of the district that includes south-western Oregon please send me his address. My future address will be Gravel Ford, Coos county, Oregon.

In gospel bonds,

K. H. HANSEN.

RIDGETOWN, Canada,

December 4th, 1884.

Bro. Joseph and Readers of the Herald:—I do not see how some get along without the *Herald*, as there are so many good pieces in it. But I see some do not like to hear the tithing bell wrung in their ears; and yet there is not one of us as saints but feels sorry that the church is so reproached for that Salt Lake dirt, which is often thrown in our faces, and more especially of those who have to travel and preach the word. I know here in Canada, as a rule, when we mention the word Mormon, they turn up their noses as if they smelt something; so Brigham Young and his followers,

together with madam rumor, have so filled people's ears with trash that it is hard to get a hearing. So we want a kind of pocket sorrow, which is, to put our hands down deep in our pockets, and give that which will put laborers into the field, who with the help of the Master, will sweep off the chaff that is trying to cover up the wheat.

I have some "Voices of Warning" which I try to get the people here to read. Some say they are good books, others say they are not fit to read, and others are afraid to read them. No doubt any person who wishes to make lies their refuge, the books would not help any.

Brethren, this latter-day cause is a glorious work, I feel thankful that my eyes were ever opened to it. As a rule modern Christianity stands on her own chip-pile and crows, but dares not come out and face the music, and act like a gentleman, or a child of the Master whose mouth is not full of dirt and filth which Mr. so and so chooses to make up. Men should speak of a man by their own knowledge, fearing the great judgment of God; as I often tell people here, if they had a speck of charity in them, they and their ministers would come with love and gentleness, and reason with us out of the Scriptures; but no they would rather use the tongue of the slanderer, and abuse us. People should read the epistle of Jude, and learn a lesson from the angel talking to even the devil himself, over the body of Moses.

The band of Saints planted here are doing very well. Some are trying to become the salt of the earth, and some have yet to try, as it seems hard for Saints to come clear out from Babylon, but will still keep slipping out of the golden cup. Tobacco is a cradle which the devil takes to rock people off to sleep in, for look at how they will puff and chew with so much fleshly comfort while the honest in heart are perishing for the want of the bread of life. Five cents a week is \$2.60 a year; that looks like it would buy the *Herald*, which is like a light-house on the shore, showing us how to steer clear of the shoals.

Ever remaining a defender of this great latter-day cause,
JAMES H. TYRRELL.

NEBRASKA CITY, Nebraska,

December 9th, 1884.

Dear Herald:—That staunch gospel-standard-bearer, James Caffall, left us yesterday. He was here for three days, and spoke four times, and let me whisper so that all may hear, he dealt sin and doubt, both in and out of the church, some sledge-hammer blows. The cause is languishing for the want of laborers, and it appears that some of the laborers have left their work and gone fishing. Notwithstanding the gospel is without money and without price, there is a necessity that those left upon the care of the church should be provided for. However, I wish it understood that it is not financial want alone, that has caused me to leave the field for a little season. The dark cloud of hard times is not only seen and felt in the east, but likewise here in the west. By those who have ample means of knowing, it is estimated that \$2,000,000 will not indemnify the farmers of Nebraska, for the hogs that have died during the past two months, and now the cattle are dying by the hundreds in the western part of the state. While the stock is thus dying, corn has fallen in price so that in some places it has been sold as low as six cents per bushel. Surely the "signs of the times" bespeak the end draweth nigh, and blessed be those who have oil in their lamps, the

lamps trimmed and burning, but woe to those who are in debt, or sin hath a mortgage upon. One thing seems to favor the poor here; up to this time we have had an open, pleasant fall and winter; no ice in the river or streams, and the roads are dry and dusty. May the wind be tempered to the shorn lambs, is my humble prayer.

ROBT. M. ELVIN.

DENVER, Colorado,

December 4th, 1884.

Dear Herald:—Here in Denver we are still rejoicing in the work of the Lord. We have no preaching here excepting the *Herald*, *Hope* and *Advocate*. We are always glad when Saturday comes to get the *Herald*. My daughter and self have just been to Independence on a visit. It seemed good for me to be in company with the Saints again. We enjoyed ourselves while there. We visited the Temple Lot, and I can not describe my feelings as I stood by and viewed that sacred spot, all covered with beautiful clover. It brought to my mind many scenes of the past, when our blessed brother, the prophet, was martyred for the gospel's sake. Many trials and tribulations we have gone through since that day, still the Lord has brought us straight through. I ask an interest in your prayers that I may ever live faithful to the end.

I remain your sister and well wisher in gospel bonds,
ELLEN PLATT.

Summary of News.

GENERAL NEWS.

Dec. 12.—Cholera still lingers in Paris. Twenty-one deaths occurred last week from the disease in the eastern part of the city.

Wholesale massacres of Christians are reported from Macedonia.

Gen. Milot further telegraphs from Madagascar that the 6th inst., after a march of fifteen hours, he captured the second fort south of Fort Vohemar. He captured five guns from the Hovas, 200 of whom were slain. The French loss was four wounded.

A dispatch from Hong Kong to the *Times* says: "Affairs at Kelung and in Tonquin remain in statu quo. Gen. de l'Isle threatens to resign the command in Tonquin unless he be reinforced." Each mail steamer brings more Germans for the Chinese military and naval service. One hundred and twenty-six Germans have already entered the Chinese service.

Eminent jurists are preparing a long paper on the third part of the programme of the Congo conference, defining the rules that shall govern European annexation of Africa.

A dispatch from Shanghai says a native paper announces that the Ministers of foreign powers at Peking have notified Tsung li Yamen of their intention to meet the 22d inst., to discuss the Franco-Chinese question with a view to arranging an acceptable basis for mediation.

Count Tolstis, Russian Minister of the Interior, has ordered the expulsion of all Jews residing in Odessa, Kieff, and other large cities with foreign passports, unless they also possess special Government permits of residence. Jewish firms doing business in these cities are dismayed at the order, and many will probably be obliged to go into liquidation. The Colored People's World's Exposition will open in Chicago the first Monday in

September, 1885, and continue sixty days, and all persons of whatever nationality are cordially invited to participate with them in making the exposition a success. The Mackay-Bennett Commercial Cable Company received its first cablegram at its New York office from Waltham, Ireland. The new cable will not be open for business for some days.

Warren Price was hanged at Wrightsville, Ga., for killing his son-in-law, R. F. Perry. George Cook met a similar fate at Laramie City, Wyo., for the murder of James Blunt, his brother-in-law.

The world has three great constitutional documents, the Declaration of Independence, the Declaration of Rights of 1688, and Magna Charta of King John. The original of the first named is preserved in the Independence-Hall in Philadelphia and is familiar to most Americans. The Bill or Declaration of Rights that followed the Revolution of 1688 is preserved in the Somerset House, London. It is written in a small, but plain hand, in English, and covers a parchment twelve inches wide and nearly thirty feet long. Such was the form in which in those days the records of the House of Lords were kept. The original of the great Magna Charta of King John has had a varied history, having been many times moved, and barely escaping destruction in the great fire of 1666. It is written on very heavy parchment, in size 30x42 inches, and surrounded by the seals of the eighteen Barons who forced the Plantagenet King to execute the document on the plains of Runnymede that June day 669 years ago. The text is in old Latin, the exact translation of which has given rise to a great deal of learned controversy. At the bottom right-hand corner is the signature of the King, in a bold hand, and through it runs a leather thong which sustains the seal—a black and white quartz rock the size of a walnut or thereabouts. The interesting old document is now preserved in one of the two mammoth safes in the British Museum, and is shown to visitors only upon an order from the Lord Chamberlain.

Dec. 15.—An attempt has been made to blow up the Thames Bridge in London, England, and no clue has yet been found to the perpetrators of the deed.

Nine bills were introduced in the House of Representatives yesterday to pay citizens of Alabama, Arkansas, Mississippi, and Georgia for supplies confiscated by the union troops during the War.

The Pope has created a sensation in clerical circles by writing a pontifical letter to Cardinal Parrochi strongly denouncing divorce as a flagrant violation of the sacraments of the church. The Holy Father makes a most vigorous appeal against the divorce bill now being discussed in the Italian Chambers.

The municipal authorities of Turin, Italy, refused to receive a deputation of unemployed workingmen. This exasperated the men and a riot ensued, during which the windows of the Mayor's apartments were smashed. Twenty-five arrests were made before the disorder was quelled.

A Hong Kong dispatch says: It is reported from Nagasaki, that the Koreans have rebelled, that the King fled to the hills, and his General was killed. The outbreak occurred during an entertainment by the King to the British Ministers and others. On a given signal the King's son and Ministers were massacred. The Queen

has disappeared. A collision occurred between the Chinese troops and the Japanese. The King placed himself under the protection of the Japanese. The foreign residents of Corea are safe. The gunboat *Espoir* has arrived in the Scoull River. The motives of the rebellion are unknown.

A movement has been set on foot to organize popular mass-meetings in all parts of the United States, beginning in Chicago, with a view of suppressing Mormonism and the crimes of polygamy in Utah, Idaho, and Arizona. A committee consisting of the Revs. M. M. Parkhurst, W. T. Stowe, E. R. Davis, C. R. Bliss, W. P. Elsdon, D. H. McCooley of Chicago, and the Rev. R. G. McNiece of Salt Lake, representing all the leading denominations, met in the Young Men's Christian Association parlors and decided to hold the first "patriotic anti-Mormon mass-meeting" at Farwell Hall Tuesday evening, Dec. 23d.

The details of the treaty with Nicaragua show that the scheme of constructing the interoceanic canal through that territory is of more importance than has been heretofore supposed, and that important advantages will accrue to this country as compensation for the cost and trouble of building it. The treaty binds the United States to construct a canal with all possible dispatch after the plans already made by A. G. Menocal, Civil Engineer of the United States Navy, beginning at the port of San Juan de Nicaragua, better known as Greytown, intersecting the San Juan River above the Rio Colorado, thence running by the river to Lake Nicaragua, and across that lake to the mouth of the River del Medio, and thence to the Pacific Ocean at the port of Brito. It will be seen by this that a large part of the proposed route is already completed, as no work of any consequence will have to be done on the San Juan River, which is wide enough for the largest vessels to pass each other, with plenty of leeway left, and Lake Nicaragua is large and deep enough to make a harbor for the combined war fleets of the world. In consideration of this work the United States is granted not alone the right of way, but an additional strip of land three miles in width on each side of the proposed canal, or an area six miles wide through the very heart of Nicaragua. The ports and harbors of Greytown and Brito, at the termini, are also granted to the United States, and all the land conceded becomes a part of the National domain, Nicaragua reserving only a police surveillance to prevent smuggling, and preserve access for business connected with the canal. The United States is also conceded the right to protect the canal, and for this purpose can build forts or institute any other measures which may be necessary for the defense of the route.

A workingmen's meeting was held in Paris, France, at which many inflammatory speeches were made. At its close, the infuriated crowd rushed into the streets, armed with stones and sling shots. Several officials were knocked down and badly wounded, before quiet was restored by the timely arrival and vigorous charge of a troop of dragoons.

The cholera has cost a loss in the Italian revenues of \$8,000,000 and in the Spanish revenues of \$4,625,000. It is an expensive visitation.

According to recent estimates, the city of London contains more Jews than Jerusalem, more Irish than Dublin and more Roman Catholics than Rome.

A New York company have bought up all

patents for electric motors and is preparing to operate the elevated railroads by electricity; and the Brooklyn Bridge railroad the same way. The gain will be in silence, cleanliness, and cheapness. The number of operatives will be less and expenses one half what they now are. Instantaneous communication over land and under sea will probably be succeeded by talking familiar speech into the ear of the most distant auditor. Tens of thousands of sewing machines are being run by this new power. It has been applied also to elevators, and is declared the very thing for bicycles.

Two towns in Switzerland are being connected by an electric railroad. The water power of Alpine streams to be used for generating the electricity.

Night is turned into day in all the great cities, so brilliant is the new light. Not only streets are illuminated but houses, steamers, cars and private coaches.

Electricity is a war force and must fire off torpedoes and guns. It rings alarm bells, cures diseases. Steam and gas are being supplanted. Even Salt Lake City has adopted the new light.

Dec. 16.—English Conservative journals denounce the Nicaraguan treaty as a flagrant act of contempt of international obligations. The Liberal organs treat the question gingerly.

Full confessions were made by some of the Anarchists on trial at Leipsic for the recent attempt upon Emperor William's life at Niederwald. The dynamite used was inclosed in a stone jar and glass bottle, furnished with percussion caps. A fuse was attached, and the engine was placed in a drain over which the Emperor was expected to pass. The man who was to fire the mine lost heart and failed to light it at the proper moment. The trial excites great interest. Two American nauralization papers were found upon Remsdorf, which evidently emanated from the New York Central Committee, who have remitted 100 marks to assist in the defense of the prisoners. The court and prison are strongly guarded. The Judges have received letters threatening them with violence.

It is reported that the Mahdi has written Osman Digma appealing for reinforcements, and that Osman replied it was impossible to comply, as he himself expects an attack. The Nile expedition has gone into encampment at Korti, where cattle and provisions are plentiful. A dispatch from Korti says a messenger who left Khartoum eleven days ago reports Gen Gordon well, and that the General had recently severely defeated the rebels, killing a large number of them, and blowing up the forts at Omderman.

A dispatch from Admiral Courbet dated Kelung, Saturday, Dec. 18 says: "We dislodged the Chinese from the works they had thrown up menacing our positions. Two hundred Chinese were killed or wounded." A dispatch from Hong Kong to the *Times* says: "Admiral Courbet, the French commander at Kelung, still detains the lighthouse tender *Fei-Hoo*, which was captured some weeks ago. This action renders the maintenance of four lights impossible and of eleven improbable." The Chinese cruisers, which have been preparing to put to sea for some days, sail to-day. The Hovas News Agency publishes a letter from a private soldier stating that Gen. Negrier, in defeating 10,000 Chinese regulars, handed over 200 prisoners to the best French riflemen for targets in ball-practice, and that all

of them were killed. The newspapers demand a prompt and categorical denial of the statement.

The Railroad Commissioners of Iowa have been at last aroused to action concerning the oppression of the farmers by the railroads whose exorbitant charges for freight transportation are causing such widespread distress, and are moving toward an investigation of the abuse.

A large quantity of dynamite and giant powder has been found at Victoria, B. C., secreted behind a pile of freight on the wharf of the Pacific Mail Steamship Company.

The World's Fair at New Orleans was opened by telegraph from the Executive Mansion at Washington. President Arthur started the great machinery of the exhibition by an electric spark, and his address of congratulation was sent over the wires to the Crescent City. In New Orleans the Exposition Commissioners, home and foreign delegations, and notable visitors were escorted with military honors to the boat which conveyed them to the grounds. Secretary Seller and Postmaster-General Hatton represented the President's Cabinet. Gov. Hamilton opened the Illinois State exhibit, which is large and well arranged.

Small-pox is raging at Trieste, Austria. There are twenty-four cases daily, many fatal. The shools have been turned into hospitals.

Dec. 7.—The Liberal party in Belgium has practically fallen to pieces. The dissensions in the party proved somewhat serious last June, when M. Frere-Orban, the Liberal who was then at the head of the Cabinet, had to consent to an extension of the suffrage in order to get the budget passed. This concession resulted in the overwhelming defeat of the Liberals at the polls, the election of a Catholic majority to the Chamber of Representatives, and the installation of a Catholic Cabinet.

The discovery of cracks in the lower portion of one of the piers of London bridge has revived the excitement about last Saturday's explosion, and has caused some uneasiness among the thousands of people who daily cross the bridge. The cracks are small and superficial. There is nothing to show that the structure has been at all weakened by the explosion, but an examination of the foundations is to be made by divers tomorrow to reassure the public.

The trial of the Garman Anarchists for attempting to kill the Emperor and others at Niederwald was resumed to-day. Kuechler testified that Reinsdorf said the Emperor should be spared: that any accident to the Crown Prince Frederick William would have the desired effect. Rupsch denied this testimony. He declared that Reinsdorf's object was to kill the Emperor as well as the others. Rheinbach and Sochngen pleaded not guilty to the charges against them. Sochngen swore that Rupsch stated that something might happen at Niederwald. The Anarchist Rupsch adds to his testimony the following: "Ruechler wished me to place dynamite under the Emperor's tent, but I refused to do so because it would be dangerous. Throughout the whole affair I intended to throw the dynamite into the river Rhine." Kuechler declared he joined Reinsdorf in order to discover his intentions and frustrate the attempt on the life of the Emperor.

Admiral Peyron, French Minister of Marine, has received a dispatch from Gen. Biere de l'Isle, saying: "Two or three thousand Chinese left the

mountains intending to attack a village eight kilometers northeast of Chu. A portion of the Chu garrison, assisted by some friendly natives, dispersed the Chinese, inflicting heavy loss. The French lost twenty-four.

"A dispatch from Hong Kong to the *Times* says: "Admiral Courbet, the French commander at Kelung, still detains the lighthouse tender Fei-Hoo, which was captured some weeks ago. This action renders the maintenance of four lights impossible and of eleven improbable. Ironclads and torpedo-boats are being prepared to reinforce Admiral Courbet in January."

Rumors are afloat of impending war between Brazil and the Argentine Republic of South America.

A desperate fight between the local authorities of Dunegan Settlement, Ga., and a gang of moonshiners resulted in the death of two of the moonshiners.

Licenses have been reissued to the gambling houses in the City of Mexico which were closed recently on the entrance of the new Administration.

Cold, intense and bitter, has spread over the land a frosty winding sheet. The thermometer in Chicago sunk yesterday below zero. Snow has been falling plentifully all over the country.

Lung fever is destroying the hogs in northwestern Iowa.

FINANCIAL AND CROP REPORTS.

H. J. Goodwin, a New York dealer in woolens has made an assignment. The liabilities are about \$300,000, with \$100,000 preferences. John C. Fares, a hatter at Evansville, Ind., has failed, with liabilities estimated at \$40,000.

A deficit is shown by the Prussian budget of 22,000,000 marks.

Clearing-house receipts at the principal cities of the United States last week show a decrease as compared with the corresponding week of last year of \$253,243,886. The decrease in New York is 26.9 per cent. In Chicago the decrease is 9.1.

Herewith is presented an annual estimate of the cotton crop of the United States: North Carolina 5,688,000; South Carolina 5,885,000; Georgia 5,706,000; Alabama 5,810,000; Mississippi 5,604,000; Louisiana 5,655,000; Texas 5,722,000; Arkansas 5,693,000; average, 5,732,000. Galveston 5,825,000; New Orleans 5,774,000; Mobile 5,942,000; Savannah 5,931,000; Charleston 5,842,000; Wilmington 5,787,000; Norfolk 5,943,000; Baltimore 5,825,000; average, 5,830,000. Memphis 5,747,000; Charlotte 5,917,000; Montgomery 6,086,000; St. Louis 5,843,000; Cincinnati 6,015,000; Shreveport 5,819,000; Atlanta 5,703,000; Houston 5,831,000; Vicksburg 5,724,000; average 5,863,000. According to the above showing it would appear that in round numbers all that can reasonably be expected from the last growth is 5,800,000 bales, and that amount is a close estimate for the cotton crop of 1884-'85. The crop last year was 5,714,000 bales.

At Braddock, Pa., yesterday the Edgar Thompson Steel-Works shut down for an indefinite period. Sixteen hundred men are thrown out of employment and between 3,500 and 4,000 are affected by the stoppage.

Four thousand ironworkers have been thrown out of employment at Milan, Italy, owing to the excessive dullness of the iron trade.

Mr. Charles H. Lee, assignee of the J. I. Case Plow Company of Racine, Wis., says that the liabilities of the firm are about \$740,000 and the assets \$440,000.

Henry Levy & Son, importers of fancy goods in New York City, made an assignment Dec. 15th. The liabilities are \$300,000, with \$66,000 preferences.

Telegraph operators are said to be organizing protective unions throughout the country.

Exports from the Port of New York, exclusive of specie, during the week ended yesterday were \$7,845,000, against \$9,456,000 the previous week.

The *Mark Lane Express*, in its review of the grain trade the last week, says: Continued rains favor autumn-sown crops, especially wheat. The stoppage of thrashing and the effect of the damp atmosphere on corn in transit largely reduced

the output, but the mildness of the weather renders trade slow and dragging, the tendency being against sellers. Sales of English wheat last week were 61,240 quarters at 30s 10d, against 70,130 quarters at 39s 5d during the corresponding period last year. Foreign trade is depressed by the weather. Two cargoes arrived off-coast. Five cargoes sold, two remained, and ten are due. Flour is depressed by the recent large arrivals. Maize is scarce and firm. Barley is quiet. Oats are dull. Beans and peas are unchanged.

After a survey of the situation in Pittsburg and along the lines of the Pennsylvania Road, the Secretary of the American Iron & Steel Works says that notwithstanding the great depression in trade there is a notable absence of the hopeless feeling which prevailed after the panic of 1873.

All the coal mines along the Monongahela and Youghiogheny Rivers will probably suspend work Monday, the operators declining to pay the extra half-cent per bushel demanded by the Miners' Convention.

FIRES—STORMS—ACCIDENTS.

Dec. 12.—Twenty colored oystermen were drowned in the Rappahannock River, in Virginia, during a gale.

Fire consumed a block of wooden buildings at New Bedford, Mass., yesterday. The loss was \$92,000 and the insurance \$75,000.

Dec. 14.—Fire destroyed \$120,000 worth of property at Chippewa Falls, Wis. At Fort Wayne, Ind., \$80,000 went up in smoke.

Nearly the whole of the business portion of Brookville, Ind., was burned. The loss is variously estimated at from \$50,000 to \$100,000.

One hundred and twenty men were thrown out of employment by the burning of the Calumet Sewer-Pipe Works near Toronto. The loss is \$100,000, with \$40,000 insurance.

By an explosion in a colliery of the Staatsbahn Company at Anuna Sterdorf, South Hungary, seventy-five men were killed, all of them husbands, and fathers of families.

Dec. 16.—Fire destroyed \$60,000 worth of property at Little Rock, Ark. Two lives were lost. At Woodstock, N. B., \$50,000 was burned up.

The steamship Carranza, from Rotterdam for Lisbon, foundered off the Isle of Wight. Eleven persons were drowned.

There was an explosion in a colliery at Anuna, Steyrdorf, Austria, caused by the ignition of coal-dust. The fire in the mine is still burning. Distressing accounts continue to arrive of the colliery explosion at Anuna. Miners from other collieries, wishing to attempt a rescue, were forcibly prevented by their wives and children, while relatives of the victims of the burning mine were kneeling and imploring rescuers to descend. The Staatsbahn Company will provide pensions for the families of the victims, as it has a relief fund of 2,000,000 florins. The cause of the explosion is believed to have been the use of the ordinary lamps by the miners.

SISTERS MITE SOCIETY.

The Sisters' Union Mite Society will give an Oyster Supper at the Saints' New Church, in Lamoni, on the evening of January 1st, 1885. Oysters 25cts. per dish, for which sum tea and coffee, pie, cake, &c., will also be served. A cordial invitation is extended to all. Proceeds to be used toward the completion or furnishing of the church. C. B. STEBBINS, Sec.

C. B. & Q. R. R.

The Chicago, Burlington and Quincy Railroad will sell Excursion Tickets at one and one-third fare, to any point not over 150 miles distant from stations where ticket is purchased. These tickets will be sold on dates as follows: December 23d, 24th and 25th, and December 29th, 30th, and 31st, 1884, and January 1st, 1885. Tickets will be good to return January 4th, 1885.

ADDRESSES.

Alexander H. Smith, care of William Anderson, No. 1009, Broadway, Oakland, Cal.
Mark H. Forscutt, care R. G. Smith, No. 9, Hazel street, Pittsburg, Pa.
W. W. Blair, Lamoni, Decatur Co., Iowa.

SANDHEDENS BANNER,

A monthly paper in the Danish language, 16 pages the size of the old Herald. Price \$1 per year. Peter Anderson, Editor, No. 1616 Ninth street, Council Bluffs, Iowa. This will be an exponent of the evils and wickedness of Brighamite Mormonism as practiced in Utah. Address all correspondence and communications to the Editor, and subscriptions and business matters, to the Herald Office, Lamoni, Iowa.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE CHURCH OF JESUS CHRIST; FIGURATIVE AND LITERAL.

WHILE investigating the great work of Christ, and becoming convinced that it was the grandest accomplishment this earth has ever known, we undertake by erecting a figurative building, founded on true facts as they exist, to exhibit the harmony and perfection to be found in all that he did, believing that the figurative is a representation of the literal church, as God intended that it should be built.

That it was to be a *stone* building, is proven by Peter's words to the church: "Ye also as *lively stones*, are built up a spiritual house."—1 Peter 2:5. And to prove that the church is the house, Paul speaks of "Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. 3:6. That is, if we remain firm until the end, we are Christ's house. Paul claimed to be a builder for God, laboring to build up the church; and he said unto them, "Ye are God's building."—1 Cor. 3:9. And he adds, "Ye are the temple of God."—*Ibid.*, verse 16. A temple is "an edifice erected in honor of some deity, or for his worship. * * * The edifice erected at Jerusalem for the worship of Jehovah. * * * A church."—*Webster*. Here we see both the figurative and literal applying in the same way—the church. And Paul speaking still further says of Christ, that it is he, "In whom all the building fitly framed together, groweth unto an holy temple in the Lord. In whom ye also are builded together."—Eph. 2:21-22. Thus we see that the name church, applied to this figurative building, as well as to the body of worshipers, and was complete in all its parts, as we will attempt to show.

THE BED-ROCK.

The solid, firm substance, on which the church was to be built, was *revelation* from God, as Jesus himself declared. Having asked his apostles who men said that he was, they told him that some said he was John the Baptist, or Elias, or Jeremias, or one of the prophets. He then asked them who they said that he was. "And Simon Peter answered and said, Thou art the Christ, the son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona; for flesh and blood hath not revealed it [the knowledge of his being the Son of God] unto thee, but my Father which is in heav-

en. And I say also unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matt. 16:15-18.

Upon this rock—revelation, the means by which Peter obtained the knowledge of Jesus being the Christ, the church was to be built. We know there is nothing firmer than a rock; and there is no safer support (rock) than revelation. That this is what Christ meant, is clearly proven from the scriptures. God always called his servants by revelation, in all ages of the world; and by revelation made his will known unto them, when about to do a work among the children of men.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7.

To reveal himself and his intentions unto those who were to do his work, was always God's first step. Therefore it was the first thing he would do before building his church; and that was what he did in the days of our Savior. He revealed his secret unto John the Baptist. John 1:33, 34. He was constantly giving revelations unto Jesus. He revealed unto Peter that Jesus was His Son; and Jesus says, "upon this rock [revelation] I will build my church." Upon revelation God's work always began, upon it his work always must stand; and upon it the church must be built. So necessary was it that all should be built upon revelation, that Paul, who received the gospel by it, (Gal. 1:12), and in the same manner was called to preach, (Acts 9:15) says: "No man taketh this *honor* [to officiate in the things of God, or to become a builder of the church] unto himself, but he that is called of God as was Aaron."—Heb. 5:4.

Aaron was called by direct revelation from heaven. God spoke unto Moses, whom He had chosen to be a Prophet, telling him to take his brother Aaron, "And he shall be thy spokesman unto the people."—Ex. 4:16. Thus we see that unless we build upon the *rock*, our efforts are vain, and that God always calls those who are to build, and he calls them by revelation, and upon that his work must be established.

THE FOUNDATION.

Paul in addressing the Saints at Ephesus says:

"Ye are no more strangers and foreigners, but fellow-citizens with the Saints, and the household of God; and are built upon the *foundation of the apostles and prophets*."—Eph. 2:19-20.

We are here told that the Ephesian Saints were in full unison with the church, and were built upon the same foundation that "the apostles and prophets" were built upon, which was the "sure foundation" upon which the church must stand. What was the foundation? Paul says to the Corinthian Saints, "Ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation [for you Corinthians], and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. 3:9-11. Jesus Christ is

the foundation, and there is none other, neither can there be any other laid.

But Christ could not be the entire foundation, for he was only one stone! Then what composed the rest of the foundation? Paul answers:

"The *principles* of the doctrine of Christ, let us go on unto perfection; not laying again the *foundation of repentance* from dead works, and of *faith* toward God. Of the doctrine of *baptisms*, and of *laying on of hands*, and of the *resurrection of the dead*, and of *eternal judgment*."—Heb. 6:1-2.

Thus we see that Jesus Christ, and the doctrine which he taught, composed the foundation of the church, and "other foundation can no man lay." Paul warns every man to "take heed how he buildeth thereupon." They must build after God's pattern—not according to their own ideas. Jesus Christ and his doctrines must be the foundation. If any build differently, they become transgressors. John says:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—2 John 9:11.

Paul adds:

"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:8-9.

Thus we see that all must build upon the foundation which God has laid.

THE CORNER STONE.

If Jesus Christ was only one stone of the foundation, what part does he occupy? We are told that the Saints at Ephesus were "built upon the foundation of the apostles and prophets, Jesus Christ himself being the *chief corner stone*." Eph. 2:20. Then he is the most important part, that in which all our hopes center—the corner stone! He was chosen, tried and found worthy of being that stone, as God himself declared. "Therefore, thus sayeth the Lord God: Behold, I lay in Zion for a foundation a stone, a tried stone, a precious *corner stone*, a sure foundation." Isaiah 28:16. What is a corner stone? "The stone which lies at the corner of two walls and unites them; the principal stone; especially, the stone which forms the corner of the foundation of an edifice; hence, that which is of great importance or indispensable."—*Webster*. That is the exact position which Christ holds to the church; he "lies at the corner of two walls, and unites them." After the Jews and Gentiles had stood for centuries as two separate walls of the human family, with no apparent sign of their ever becoming one, Christ came and united them, at the very point where they met—Religion—at the corner where their differences turned. Paul says Christ "hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain (of the two—Jews and Gentiles) one new man, so making peace; and that he might reconcile both unto God

in *one body* by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, (Gentiles) and to them that were nigh (Jews.) For through him we both have access by one spirit unto the Father." Eph. 2: 14-18.

Thus we see that the corner stone—Christ—united the two walls.

Again, the most imposing feature connected with the erection of an important building, is the ceremony of laying the corner stone. It has been a custom for centuries, and when the event is to take place, thousands of people meet to witness it. It is made a season of feasting and rejoicing, demanding the attention of all. And thus it was with the corner stone of the church, Jesus Christ, the attention of the entire world was called thereto, and thousands were witnesses; and when they realized the importance of it, there were great rejoicing and thanksgiving.

We also find, that within the corner stone is placed records, manuscripts, coins, histories, etc.; so that in case the stone may be found in years to come, by other people, its contents may give a clue and history as to who were the builders of the edifice, what were their hopes, desires, etc. Even so with Christ; in him is placed all our hopes; and through him will all our desires and wishes be made known. Whoever finds him will learn the cause which prompted the actions of all who labor for him.

THE WALLS.

"The upright inclosing parts of a [the] building"—*Webster*. The four outer walls of the building were strong, firm and solid, and were composed of the four grades of humanity—the human family in their four different conditions. They were built upon the solid foundation. Paul states that, "by one spirit are we all baptized into one body [church], whether we be *Jews* or *Gentiles*, whether we be *bond* or *free*." 1 Cor. 12: 13. These four, as divided by Paul, constitute the walls. They include the inhabitants of the earth from all classes, who are willing to be placed therein, through the ordinance provided—baptism.

That it really was intended the walls should be constructed of *all mankind*, and that they should be in four distinct divisions, and only be built into the walls through the gospel, is evident from John's declaration:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth; and to every nation, and kindred, and tongue and people."—Rev. 14: 6.

THE ROOF,

Was the spirit of God, which rested upon and covered the building. It was the upper part, reaching toward heaven, protecting the church from the storms and violence which raged without. It was this spirit which shielded the members, when persecution fell upon the church. This roof held the weight of oppression from the members, that they should not be crushed, and as long as they remained under this covering they were safe. It protected them from the snares of the tempter, and enabled them to stand secure when

their enemies hoped to see them fall. It warded off the arrows of malice which descended upon the church, and guarded all who sought its protection, from the fierce blasts which seemed to threaten them.

THE STEPS.

At the entrance of the church there were two steps, that were a part of, and continued out from, the foundation. None could enter but by them. They were FAITH and REPENTANCE. This great important first step was made known in the following:

"Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—Heb. 11: 6.

From this we see that it was impossible for any to enter the church, if the first step had not been placed there by our Heavenly Father; for all must take the first step, faith, or they cannot please Him; and if they do not please Him their efforts are vain. This faith is the full confidence and assurance that all must have in God and his promises. They must trust fully in Him, believing that He will reward them for all their efforts to find Him and do His will.

Now, "faith is the substance (assurance) of things hoped for, the evidence of things not seen." Heb. 11: 1. Then all must get the assurance of things we hope for, and this assurance is the evidence which God gives to all who seek it; but none can obtain it, only by earnest prayer and study, and hearing the word of God. So all must diligently seek for this faith. We must have faith in the plan of salvation, which God framed for the saving of fallen man. All must believe in, and accept, the "terms of reconciliation," which he sent his Son Jesus Christ to offer unto them. They must believe that Jesus had authority from his Father to organize "the Kingdom of God," and preach the gospel—"the good news of the kingdom;" and provide the means whereby all could enter into it. That he was sent to this earth to teach how the church should be built, and to show how to enter it.

After having reached this first step, all could see the necessity of the second step, *Repentance*. They must repent of all their sins and evil deeds; feel sorry for their transgressions. They must "cease to do evil, and learn to do well." Cease sinning, and practice doing good. They must do all in their power to make full restitution for the wrongs they have done. If any one has injured his neighbor, he must make amends. He must regret having offended his fellowmen, and seek forgiveness for having transgressed God's laws.

THE DOOR

Was *baptism*, and through it every soul must enter. It is opened to all who knock, regardless of race or color; all who will, may enter; but they must go in by the door—baptism. Jesus says:

"He that entereth not by the door, * * * but climbeth up some other way, the same is a thief and a robber."—John 10: 1.

Is it not truly so? Who but a thief

would wish to enter a house but by the door? And who would try to climb in any other way, but those who go to steal? Are we not suspicious of any we see trying to enter a house but by the door. An honest man will enter at the door, regardless of whose eyes are upon him. He would never wish to steal into the church in any other way.

There is no promise of salvation for any, only "he that believeth and is baptized." (Mark 16: 16). Jesus plainly stated to Nicodemus, that "Except a man be born of water [baptized] and of the Spirit, he can not enter into the kingdom of God." (John 3: 5). That all might enter the church clean and pure, the door, baptism, was "for the remission of sins." (Acts 2: 38). By it all become adopted sons and daughters of God, engrafted into the tame olive tree, naturalized citizens of the kingdom, united with the seed of Abraham; joint heirs with Christ, and members of his body, the church." Without baptism none of these desired objects can be accomplished. Then who dare say they can enter the church as well in any other way, as by the door. This door led into the vestibule, from which all must pass through another door—baptism of the Spirit—before they can enter the body of the church. "Except a man be born of water, and of the Spirit, he can not enter." This baptism of the Spirit was given through the laying on of the hands of the apostles and elders. (Acts 8: 17; 19: 6). It was the means by which all were confirmed *members of the church*, and through which God gave them the seal of their adoption—the gift of the Holy Ghost. It was these two doors John spoke of, "I indeed baptize you with *water*: but he shall baptize you with the *Holy Ghost*."—Mark 1: 8.

THE KEYS

Were the power and authority to open the doors of the church. This was given unto Peter by Christ. "I will give unto thee the keys of the kingdom of heaven." (Matt. 16: 19). By this authority Peter opened the doors, first to the Jews on the day of Pentecost, promising unto all the gift of the Holy Ghost. (Acts 2: 38). By a portion of this authority, the first door—baptism, was then opened to the people of Samaria, by Philip, who preached to and baptized them. When he had done so, Peter and John went unto them, and opened the second door, Peter holding the keys thereof; thus conferring upon them the gift of the Holy Ghost, the baptism of the Spirit. (Acts 8: 14, 15). Peter also opened the doors by these keys to Cornelius and all the Gentiles. (Acts 10: 34). Thus we see that none could open the doors, only those who held the keys; and they were only given through revelation from God. (Heb. 5: 4). By the keys the doors are opened to all who are willing to pass through them.

THE VESTIBULE,

or "ante-chamber next the entrance; an apartment before the chief apartment, and leading into it, in which persons wait for audience."—*Webster*. When a person had passed through the first door, and entered

the vestibule, he was there instructed concerning the second door. He was there taught of the spiritual affairs of the church, confirmation, the Lord's supper, etc. All remained there until they had learned of those things, after which they could pass through the second door, into the body of the church, entitled to all the rights, privileges, gifts and blessings of the church. Hence we read:

"The duty of the members after they are received by baptism: The elders or priests are to have a sufficient time to expound all things concerning the Church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of hands of the elders; so that all things may be done in order. And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it."—Doc. and Cov. 17: (2) 18.

Thus we see the work done in the vestibule, while the converts "wait for audience."

THE WINDOWS

Were the Christian graces that the church was to put on. Peter says to the church:

"Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful, in the knowledge of our Lord Jesus Christ. Wherefore the rather brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."—2 Peter 1: 6-10.

Through these graces they were to become fruitful, (plenteous, abundant), "in the knowledge of Jesus Christ." They were the only means through which any could grow in that knowledge. Through them all can receive the light and understanding that brings the desired knowledge. The more thoroughly they did "these things," the nearer they approached to perfection, and the more godlike they became. Thus we see, the light comes through them—the windows. And Again: Jesus said unto the church,

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5: 18.

They were to show the light they had received. So by taking upon themselves these graces, men might see their "good works," and know by their acts, that they were Saints indeed, and thus be led to glorify our Heavenly Father. Through these graces (windows) their light was to shine; and the light which is in the church can not shine so that it can be seen by those outside the church, unless it shines through the windows, the Christian graces.

THE PILLARS.

"The firm, upright, insulated supports for a superstructure."—Webster. There were twelve pillars in the church—the twelve apostles, three of which held the most important positions, near the door. Paul says: "James, Cephas, (Peter), and John, who seemed to be pillars * * * gave to me and Barnabas the right hand of fellowship." (Gal. 2: 9). These pillars were special supporters of the church. Each one stood by itself, having been placed in its position by special call from our Heavenly

Father. Upon them all the weight of the inner part of the church rested, and all the other supports leaned upon, and were upheld by them. These twelve pillars (apostles) were the first officers Christ placed in the church. It was unto them that the commission was given to carry the gospel into all the world, unto every creature. Unto them the promise was made, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained." (John 20: 23). Upon them fell the care to watch over and uphold the church. They were to "ordain and set in order all the other officers of the church." (Doc. and Cov. 104: (3) 30). They were a traveling high council, and had the general supervision of the church everywhere.

THE ARCHES

Were the other officers, which "God hath set in the church." Prophets, evangelists, pastors and teachers." (Eph. 4: 11). These were the united beams, which equally shared the burden, strain and weight of the inner part of the church, "supporting each other by their mutual pressure." Upon them the roof (the Spirit of God) more particularly rested; and they with the support they received from the pillars, (apostles) upon whom they leaned, held the roof, that it should remain upon them. Under these arches (officers) all who entered the church could feel secure, as they were firm and strong, staunch and true. There was no fear of their moving out of their place as long as the roof rested upon them. All could look up to them, and see how secure the church was made by their being there; and all should acknowledge the great wisdom of our Heavenly Father, in so placing them, that under them all could feel safe. That was God's intention, that the arches should be there for the protection of his church, and for the safety of his people. So long as they remained in the church, it could not fall. They, in turn, helped to hold the walls together, that they could not be moved from their place. By them the entire church was kept compact. Eph. 4: 11-16.

THE TIMBERS

Of the building, were the spiritual gifts—the signs that followed the believers. Although they were of the same material, still they differed much in appearance, and varied in size, and shape, according to the position they occupied. They were to be found in all parts of the building. They supported the floor, (the platform), upon which the saints walked. They were a part of the roof, that covered the church; also of the windows and doors; in fact, they extended all over the edifice, thoroughly binding all parts of the building, and strengthening it to such an extent, that it never could fall unless the timbers were first removed. As to their differing one from another, we read:

"There are diversities of gifts, but the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. * * * For to one is given by the spirit the word of wisdom; to another the

word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame spirit, dividing to every man severally as he (God) will."—1 Cor. 12: 4-11.

These gifts were given by our heavenly Father, to the members of the church, that they might be firmly bound together, into the "one body." God gave to every one such a gift as he saw was needed, greater or less as the circumstance or individual required. Thus we see the timbers, small or great according to the importance of this position. And as the timbers were dispersed all over the building, so the gifts extended all through the Church, "dividing to every man." They were as important to the church as any other part of the structure. Jesus said: "He that believeth and is baptized shall be saved, * * * and these signs shall follow them that believe. In my name shall they ["them that believe"] cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16: 16-18. Here we see more of the gifts mentioned, and the promise of our Savior that they should follow all that believe and obey the gospel—not all who profess religion, but "he that believeth and is baptized" into this particular church we are describing. These gifts (timbers) were for all who entered the church to rest upon, and enjoy the benefit of, that they might know they were in the church which God acknowledged as his.

The promise of our Savior was of a twofold nature. The first, "He that believeth and is baptized shall be saved." We can not realize or verify in this life, we can only believe it through faith; hence the great necessity of the second promise, to prove that the first will be kept. That "these signs shall follow them that believe"—in that particular gospel,—can be proven by every individual who will honestly make the test. Then, when they prove the second promise true, and the signs (gifts) do follow them, they know that they will be saved, they know that their Redeemer lives; and that they are in the church of Jesus Christ. By these gifts they are bound together so firmly, that they can not be separated, even as the timbers strengthen and hold the building. That these gifts and signs did follow, is proven by the statement of Mark. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."—Mark 16: 20.

The gospel was the cause, the gifts and signs were the effect. The same cause must produce the same effect now, that it did then. These signs shall follow them that believe," says Jesus. If they do not follow us it is because we do not believe; and it is high time that all begin to examine and see if they do believe, and are in the church of Jesus Christ; for if these

timbers (gifts) are not to be seen, it is because we are not in the church. Hence not in a condition to be saved.

THE NAME.

While viewing this beautiful structure, with the eye of faith, we can see it arising before us in its grandeur, perfect in all its parts. Above the door we see the name, "as though it were written in letters of living light," "The Church of Jesus Christ." "There is none other name under heaven given among men, whereby we must be saved."—Acts 4:12. This was, and is, the name of the church we have been describing, which was erected over eighteen hundred years ago, by direct command of our heavenly Father, and re-built by his instructions, A. D., 1830, and incorporated February 5th, 1873.

It is the only church God claims, and the only one he approves of. Jesus Christ has so guarded his name, that none of the many churches that men have built, to suit their own ideas and notions, have been called by his name. Men have dedicated their churches to all the saints and martyrs; but they were so blinded that they have entirely overlooked the name of Jesus Christ. That holy name was to be given to none but his own church. Although many have attempted to rear churches to God, none have made an approach to building one like the Church of Jesus Christ. Our heavenly Father has not permitted them to do so, and the distinction is so great, that any who are honestly seeking can easily distinguish between them.

When we consider the great work the church must accomplish, and the importance of all being done according to the will of God, we marvel that any man should dare attempt to build a church of his own accord, to suit his own ideas. David plainly states that, "Except the Lord build the house, they labor in vain that build it."—Psalms 127:1. This clearly shows that no man can do this work, unless God chooses and calls him to do it. And now that the church of Jesus Christ is upon the earth, it is worse than folly to attempt to build others.

In the name of the Lord Jesus Christ, we now call upon all of every nation, and invite them to come and enter the church, and partake of the blessings to be found therein; for they are for all who are willing to receive them, and all who will come, may come.

May our Heavenly Father so direct the readers of this article, that they may see and understand the truth as it is, that they may be led to obey it, is the prayer of your humble servant,

GEO. S. LINCOLN.

If thou hast not mercy for others, yet be not cruel unto thyself. To ruminate upon evils, to make critical notes upon injuries, and to be acute in their apprehensions, is to add unto our own tortures, to feather the arrows of our enemies, to lash ourselves with the scorpions of our foes, and to resolve to sleep no more, for injuries long dreamt on take away all rest; and he sleeps but like *Regulus*, who busleth his head about them!

GLIMPSES OF ASTRONOMY.

BY F. R. TUBB.

THE SUN, as the most magnificent of the heavenly bodies visible to us, exerting, too, as it does, an almost unlimited influence over our planet, naturally is the first of those "wondrous spheres above" to claim our attention and to excite our admiration. Situated at a distance of 95,293,000 miles from the earth, so great is its power that it governs not only the diurnal and annual motions of this planet on which we stand, but of all the planets and comets of the solar system. We ascertain by computations in trigonometry, that the diameter of the sun's body can be no less than 852,584 miles; its circumference, therefore, slightly exceeds 2,557,752 miles. In order to convey to the *Herald's* readers some idea of the immensity of these dimensions, I need only add that the surface of this enormous globe exceeds that of the earth by 11,574 times, and the volume 1,245,130 times; so that it would require 1,245,130 bodies the size of our earth to make a globe equal to the sun. The sun is a sphere, and is surrounded by an extensive and rarified atmosphere, and is *self-luminous*, emitting light and heat which are transmitted certainly beyond the planet Neptune, the most distant of all the planets of the solar system, which is itself a distance of 2,700 millions of miles from the sun.

Of the sun's heat it has been calculated that only $\frac{1}{2,381,000,000}$ part reaches our earth; so that the total amount of it must be beyond all human calculation. Our annual share, according to Poulet, would be sufficient to melt a layer of ice all over the earth 114 feet in thickness. Another similar calculation determines the *direct light* of the sun to be equal to the light of 5,563 wax candles of the ordinary size, placed at a distance of one foot from the observer! The light of the moon being, in comparison, equal to that of one candle at a distance of twelve feet, it follows that the light of the sun is 801,072 times greater than that of the moon!

A very remarkable feature in connection with this vast luminary is the fact that spots, often of vast magnitude, are frequently observed on the sun's surface; some spots being distinctly visible even to the naked eye. A spot measured by the astronomer Pastorf, on May 24th, 1828, was found to have an area about four times the entire surface of the earth! In June, 1843, Schwabe observed one 2'-47", or 74,816 miles in diameter. It was seen for an entire week without the aid of a telescope.

On March 15th, 1858, the day of the celebrated eclipse, a spot having a breadth from west to east of 4'-00", or 107,520 miles, attracted considerable attention; On

September 30th, in the same year, one having a breadth from west to east of 5'-21", or 143,808 miles was observed!

I may here take occasion to advert to a very remarkable phenomenon seen on September 1st, 1859, by two English observers whilst engaged in scrutinizing the sun. A very fine group of spots was visible at the time, and suddenly, at 11h 18m, two patches of intensely bright light were seen to break out in front of the spots. They at first thought it due to a fracture of the screen attached to the object glass of the telescope, but such was not the case. The patches of light were evidently connected with the sun itself; they remained visible for about five minutes, during which time they traversed a space of 33,700 miles. The brilliancy of the light was dazzling in the extreme, but the most remarkable circumstance was the fact that a marked disturbance took place in the magnetic instrument of the observatory simultaneously with the appearance in question, followed, in about sixteen hours, by a great magnetic storm on the earth. The sun, according to Nolff, undergoes a period of intense magnetic disturbance every eleven years; and a still greater disturbance every sixty-six years.

PLANETS.—Around the sun, as a center, certain bodies called planets (from the Greek *planetes*, a wanderer), revolve at greater or lesser distances. They are usually divided by astronomers into two groups, viz: first, the *Inferior* planets, and second, the *Superior* planets; the former are those which revolve in an orbit *nearer to the sun than our earth*, the latter (*Superior*) planets being those whose orbit extends *farther from the sun* than the orbit (or path) round which the *earth* travels. This is doubtless well known to your readers; but they may not hitherto have been informed as to the enormous size and distance of some, especially of the *Superior* planets; so, for their pleasure and instruction, we will take a look, in imagination, through Lord Ross' magnificent 40-foot telescope, that we may find a few wonderful facts to present to the *Herald* students concerning the size and distance of "vast, eternal worlds beyond."

The planets are opaque bodies, like the earth; and shine only by *reflecting* the light they receive from the sun. They revolve upon their axes in the same way as the earth. This we know by telescopic observation to be the case with many planets, and, by analogy, the rule may be extended to all. Hence they will have the alternation of day and night, like the inhabitants of the earth; but their days and nights are of different lengths to our own.

The *Inferior* planets are three, viz: Vulcan, Mercury and Venus; the *Superior* planets are, Mars, Jupiter, Saturn, Uranus and Neptune. There are two or three minor planets between Mars and Jupiter; but so small as to be wholly invisible to the naked eye, and only visible through a very powerful telescope. Two of them are designated by the names of Flora and Mnemogyne.

A very accurate idea of the immense size and extent of the vast solar system

may be obtained from the following scheme: Choose a level field or common, at least two miles and a half long, and two miles and a half wide. On it place a globe two feet in diameter, about the centre of the common or field; this globe will proportionately represent the sun. Vulcan, the nearest planet to the sun, will then be represented by a small pin's head, at a distance of twenty-seven feet from the two-foot globe; Mercury by a mustard seed, at a distance of eighty-two feet from the ideal sun; Venus by a pea, at a distance of 142 feet; the earth also by a pea, at a distance of 215 feet; Mars will be represented by a small peppercorn, at a distance of 327 feet; the minor planets by grains of sand, at distances varying from 500 to 600 feet; a moderate-sized orange placed a one-fourth mile from the globe will represent Jupiter; a small orange two-fifths of a mile for Saturn; a full-sized cherry three-fourths of a mile distant for Uranus; and lastly, a plum a mile and a quarter off for Neptune, the most distant planet yet known in the solar system.

The interior, or *Inferior*, planets, with the exception of the earth, are not, as far as we know, attended by any satellites, or moons; while the exterior, or *Superior*, planets all have satellites. I can not but consider this as one of the many instances to be met with in the universe, of the beneficence of the Creator; that the satellites of the remote planets are designed to compensate for the small amount of light and heat those planets receive from the sun, owing to their great distance from that luminary. I take this, also, as one of the many proofs we have that the planets are inhabited by a race of beings to whom both light and heat are as necessary as they are to ourselves; if not, what object could be subserved by the great Architect in hanging out great burning lamps around planets in which there are no beings to whom the heat gives pleasure, or the light brings joy.

I will pass over the moon, as being too well known to your readers to need any further comment from me than to observe that the Prussian astronomers Beer and Madler, the selenographers to whom we owe most, have measured the height of 1095 lunar mountains, several of which exceed 20,000 feet in height. The Crater mountains are by far the most curious objects shown to us by the telescope; and several astronomers report a mountain in the moon named "Aristarchus, which had flying from its summit a bright streak of fiery cloud, as of a volcano in eruption; and in the words of that great astronomer, Sir J. Herschell, decisive marks of volcanic stratification, arising from successive deposits of ejected matter, and evident indications of lava current streaming outwards in all directions, may be clearly traced with powerful telescopes." In Lord Ross' magnificent reflector, the flat bottom of the crater of the mountain Albategnius is seen to be strewn with blocks, not visible in inferior telescopes, while the exterior ridge of another mountain (Aristyllus), is all hatched over with deep gullies, radiating from its centre.

Passing from the lunar orb, we rise to the contemplation of those wondrous planets known as the *Superior* ones, whose distance and magnitude must startle the most atheistic observer into a solemn and awe-inspired recognition of the astonishing power, and unparalleled wisdom of the Supreme Being; but your readers must not expect in this limited space, and from one so insufficient as myself, anything more than a mere outline of some of the vast wonders in those worlds beyond the sky.

In alluding to the immense distances of these bodies, I will just remark that, owing to the extreme eccentricity in the orbits of some of the planets, we find that they are at certain periods of their orbits (or courses round the sun) many millions of miles nearer to the sun than at other periods; but the average, or *nearer*, distances are as follows:

Jupiter.	{	475,693,000 miles from the sun.
	{	567,123,000 " " " earth.
Saturn.	{	872,134,000 " " " sun.
	{	963,564,000 " " " earth.
Uranus.	{	1,753,851,052 " " " sun.
	{	1,845,281,052 " " " earth.
Neptune	{	2,746,271,232 " " " sun.
	{	2,837,701,232 " " " earth.

Some idea of the immensity of these distances may be gathered from the fact that although *Jupiter* revolves at the high velocity of 467 miles per minute,* it takes 11 years, 7 months, 13 days, 5 hours and 13 minutes to revolve once through its immense orbit round the sun. *Saturn* takes 29 years, 5 months, 24 days, 7 hours and 19 minutes to perform the same task; his orbit being nearly twice the size of *Jupiter's*. *Uranus* takes 30,686.7 days to travel round the sun; that is, rather more than eighty-four of our years; although it moves at the enormous rate of two and a-half astronomical degrees in an hour! *Neptune* revolves round the sun in 60,126 days, or 164.6 years; i. e., 1164 years, 14 days, 17 hours and 21 minutes. When it is remembered that this planet travels at something like the rate of 643 miles per minute, your readers may entertain some feeble idea of the immensity of the heavenly circle traversed by this planet in going once round the sun. Indeed, the mind seems completely staggered in its attempt to grasp the immensity of the paths of the world in space.

I mentioned in a former part of my letter, that I would, before coming to a conclusion, say a few words upon that which is almost as wonderful as the immense *distance* of the heavenly globes, viz: the *size* of some of them. In order, first, to be able to appreciate fully that which I am about to write upon this point, I want your readers to bear in mind that the earth is 7,925 miles in diameter, and 24,869 miles in circumference. From this statement, as a basis, your readers will be the better able to appreciate the dimensions of those which follow; and that these dimensions may be the better fixed in the memory, and that the great contrast between the lesser and the greater of the celestial orbs may be seen to greater advantage, I have included, on the one hand, our moon, with the *inferior* planets; and the sun with the

superior planets, on the other hand; having calculated and placed the whole in one concise and convenient table, as follows:

Names.	Diameter in miles.	Circumference in miles.	Square miles of surface.
The Moon..	2,160	6,480	14,657,402
Mercury...	2,962	8,886	27,562,595
Venus....	7,510	22,530	117,186,122
The Earth.	7,925	24,869	197,399,727
Mars.....	4,920	14,760	76,046,649
Jupiter....	88,390	265,170	24,544,610,170
Saturn....	71,904	215,712	16,242,621,723
Uranus....	33,024	99,072	3,426,173,230
Neptune...	36,620	109,860	4,212,951,456
The Sun,..	852,584	2,557,752	2,283,621,466,000

The reader will see what immense orbs the superior planets are, in comparison with the moon, the planet Mars, or even the earth. Thus, the immense bulk of the planet Jupiter would contain 62,769 moons of the size of ours, or 1,280 globes each the size of our earth, with the planet Venus added in; this immense orb (of Jupiter) being almost 1,281 times the size of the earth! Let us now suppose the whole of the inferior planets (including the earth and the moon) welded together in one huge mass. They would not equal the bulk of the planet Uranus by 18,356,359,000,000 cubical miles; while the planet Jupiter would contain this vast mass nearly twenty times over, in the cubical bulk of his vast circumference!

The contemplation of such immense orbs is surely sufficient to cause any thinking, not to say devout, mind to sink into insignificance under the meditation of such amazing power and wisdom as must reside in the arm and mind of the Great Supreme. Well might the prophet-psalmist of old exclaim in a burst of adoring wonder and reverence, "O, Jehovah! how manifold are Thy works; in wisdom hast Thou made them all."—Psalm civ: 24.

"When I consider the heavens, the work of Thy fingers, the moon and stars which Thou has ordained, what is man that Thou art mindful of him? and the son of man that Thou visitest him?" Psalm vii: 4-5.

When we look up at those mighty, far distant orbs, shining solemnly and silently in the majesty of their glory, and worthy to be the abodes of angels and arch-angels, the most unbelieving and unthinking mind must be filled with wonder and veneration.

There is one great question which arises first of all in the mind,—a question which has agitated the minds of philanthropic astronomers in all ages, and will continue to agitate, more or less, all thinking men, till the knowledge of all mysteries from the foundation of the world shall be communicated unto the faithful in the great and grand hereafter, by Jehovah himself. The great question I allude to is this: "Are those grand and glorious planets, floating around us in the vast and unfathomable oceans of ether, inhabited or not? And if inhabited, are they the abodes of men, or of angels, or of some other form of intelligent beings known only to the mind of the great and infinite Creator of those orbs, and of our own smaller sphere, "and all that is therein?" That they have not been created *solely* to bestow nocturnal illumination upon our comparatively insignificant earth has been rendered tolera-

*The earth revolves at the rate of seventeen miles per minute.—HERSCHELL.

bly certain by the wonderful researches of science, which show that while the light from some of the fixed stars takes hundreds of centuries to reach our orb, owing to their enormous distance, there are others whose light never reaches the earth at all! Had it, therefore, been the mind of the all-wise Eternal to hang the vast planets simply, as one poet sings, as "Lamps in the sky, to illumine our benighted globe," they would certainly have been placed, like the moon, at such nearer distances as would enable the earth to feel perceptibly the benefit of their illuminant effulgency. Such, therefore, not being the *evident* and *primary* object of their creation, I am compelled to leave my readers at the foot of a vast and lofty "Hill Difficulty," a high and snow-capped mountain of uncertainty and wild conjecture as to the primal object in the Great Eternal mind in the creation of those vast and wondrous planets, which we have thus feebly and imperfectly attempted to introduce to our readers.

Should it meet the approval of the numerous subscribers of the *Herald*, we propose to glance at those still more mysterious strangers among the heavenly bodies, in our next letter; by considering the *form, structure and velocity of comets*.

Conference Minutes.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

MASSACHUSETTS DISTRICT.

Conference convened in Saints' Chapel at Fall River, Saturday, September 27th, 1884, at 2:30 p. m. Bro. John Smith was chosen to preside, and Brn. Thomas Whiting and Joseph Woodward clerks.

Committee on drafting rules reported, and by vote it was ordered that the rules take effect at the next session of the conference. The report of the district president in case of Eleazer Small was received and the president as such committee was continued. The president also reported his labors in the Douglas Branch case, report accepted.

The president of the district was by vote, requested to preach once during the conference, and also to appoint the other speakers.

Evening session.—Brn. John Gilbert, M. H. Bond and C. E. Brown were appointed committee on branch reports. Brn. W. Barse and A. O. Tripp on financial accounts, and C. A. Combs, C. E. Brown and W. Barse on appeals.

Elders' Reports.—John Gilbert, W. Barse, C. E. Brown, J. Potts, N. Neckerson, H. H. Thompson, M. H. Bond, (baptized 4), C. A. Combs, N. C. Eldridge, H. N. Hoxey, T. Whiting, J. Woodward, J. W. Whiting, John Smith; by letter, F. A. Potter. Priests Thomas Andrews, A. O. Tripp, T. W. B. Shaw, F. Steffy, J. C. Hoxey, O. E. Granger; by letter, A. J. Perry. Teachers James McKee, D. T. Shaw, Bro. Morrowl, Bro. Leland, and J. W. Robby. Deacons Thomas Boyd, T. Taylor, M. Sheehy, G. Ames, W. Pucile, J. Pearce, W. Cliff and Bro. Green.

The case of John Chester was taken up, and referred to a committee of three, consisting of Brn. John Smith, M. H. Bond, and John Gilbert.

Bishop's Agent's report.—Income \$171.92, expenditure \$245.08, due agent \$73.16. District fund.—Income \$29.10, expenditure \$19.73, balance \$9.37.

Brn. A. J. Perry and H. H. Thompson were continued in their missions, and Bro. Charles A. Combs assigned a mission to Attleboro.

Branch reports.—Fall River, Boston, Plainville, New Bedford, North Plymouth, Little Compton, Providence, Dennisport, Brockton, and Douglas reported.

Decision of the Fall River Branch in the case of John Potts *versus* James Halstead, was referred to the committee on appeals.

Brn. M. H. Bond, J. Gilbert, C. A. Combs, J. Smith and F. Whiting were appointed a committee on two days' meetings. A document on representation was laid on the table until next conference. The auditing committee reported having found the documents referred to them correct,—report accepted and the bills allowed. John Smith was sustained as district president, and Thomas Whiting clerk.

Sunday morning.—Sacrament meeting at 8:30, preaching at 10 a. m. by C. A. Combs and W. Barse, at 2 p. m. by the district president, and at 6 p. m. a very able and most profitable concert was given by the Bethel Sabbath School, under the direction of Bro. John Potts, which was enjoyed by all. At 7 p. m. there was a ministers' meeting.

Monday. The committee to whom the case of John Chester was referred, reported in favor of the ordination of the brother to the office of Elder, also that the request of the Little Compton Branch for the ordination of Joseph B. Pearce to the office of a Priest, be granted.

The report of the committee on branch reports was received, and those reports which were found correct, were by vote accepted. The Dennisport, Boston, and Douglas reports were ordered to be corrected.

The committee to whom was referred the appeal from the action of the Fall River Branch, reported in favor of the appellant; adopted. It was ordered that the Fall River Branch receive a copy of the report.

Moved that when this conference adjourns, it does so to meet in Dennisport the last Saturday in January, (31st), 1885.

The present numerical strength of the district as reported is 594 members. The authorities of the church were sustained in righteousness. The thanks of the conference were extended to the Saints of the Fall River Branch for their hospitality during the conference.

Adjourned as per resolution.

INDEPENDENCE DISTRICT.

Conference convened on the 29th day of November, 1884, at Independence, Missouri; D. S. Crawley president, T. W. Chatburn clerk *pro tem*.

Branches reported as follows:—Independence Branch 371 members; received by baptism 7, by letter 22, removed by letter 1, died 3. Wyandotte 49; received by letter 3, expelled 1. Clintonville 16. First Kansas City 18.

Elders William Newton, J. T. Clark, S. Crum, S. O. Waddell, B. Myers, M. Fulk, Fred. G. Pitt (baptized 1), F. C. Warnkey, (baptized 1), T. W. Chatburn, (baptized 6), J. W. Brackenbury, Thos. Thomas, D. S. Crawley, J. J. Kaster, A. White, C. G. Lanphear (by letter), Josiah Curtis and M. Johnson reported. Bishop's Agent reports cash

on hand \$123.20, received since last report \$101.75, disbursements \$185.00, balance on hand \$39.95.

Officers elected for the ensuing eight months, F. C. Warnky president, T. W. Chatburn clerk.

Resolved, That the ministry labor under the direction of the president; That the president hold a series of meetings in the several branches; That we sustain all the church authorities in righteousness; That a vote of thanks be tendered the district officers for past services.

Saturday evening, preaching by T. W. Chatburn, Sunday morning by Wm. Newton, evening by A. White. Sunday services were well attended, good satisfaction given by the speakers, and a profitable waiting obtained. Pres. F. C. Warnky gave good instructions to the ministry, requesting them to labor as circumstances would permit; and hoped they would put forth an extra effort in spreading the truth for the ensuing three months.

Adjourned to meet on the 28th day of March, ten o'clock a. m., 1885.

FLORIDA DISTRICT.

Conference convened at the Three Rivers Branch, Jackson county, Mississippi, December 6th, 1884, at 10 a. m. George Montague was chosen president, Frank P. Scarcliff clerk.

Saturday morning, prayer and testimony meeting. Saturday evening, Hinote Branch reported 18 members; 1 added since last report. Elders F. P. Scarcliff, (baptized 4), John B. Porter reported. Priests Warren Sherman and Martin King reported. Teacher David Goff reported.

F. P. Scarcliff offered his resignation as president of the Florida District, which was accepted.

Resolved, That we divide the Florida District, making the Escambia River the dividing line; That the new district be called the Mobile District; composing the Millview Branch in Escambia county, Florida, the Perseverance and Salem branches in Baldwin county, Alabama, the Three Rivers and Bluff Creek branches in Jackson county, Mississippi.

F. P. Scarcliff was chosen president and W. Boone clerk of the new district.

Resolved, That F. P. Scarcliff be recommended to the Bishop for appointment as his agent for the Mobile District; That the presidents of the several branches composing the district take up a collection for the purpose of purchasing a district record book; That when this conference adjourns, it does so to meet with the Salem Branch, near the mouth of Fish River, Baldwin county, Alabama, first Saturday and Sunday in March, 1885; That we sustain the spiritual authorities of the church in righteousness.

Sunday morning, preaching by Elder Frank P. Scarcliff, and in the afternoon by Elder George Montague.

FORS CUTT AND SHINN DISCUSSION.

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Miscellaneous.

FLORIDA DISTRICT, SPECIAL CONFERENCE.

The branches in the Florida District east of the Escambia River; namely, Pleasant View in Escambia county, Alabama, Santa Rosa, Coldwater, Hinote, Mount Olivet and Eureka in Santa Rosa county, Florida, will please appoint delegates to meet with the Saints of the Coldwater Branch, in conference, third Saturday in January, 10 a. m., for the purpose of filling the office of district president, made vacant by the resignation of F. P. Scarcliff, and to transact other necessary business. We hope for a good representation; and brethren, please instruct your delegates who mto vote for.

GEORGE MONTAGUE,

Pres. of South Eastern Mission.

DIED.

COBB.—Near Lower Lake, California, November 10th, 1884, of injuries from accident, Bro. Wm. T. Cobb, son of Bro. John and Sr. Esther Cobb, aged 28 years, 5 months and 11 days. He was a dutiful and loving son. He died in full faith, with assurance of a glorious resurrection. Funeral sermon at the Presbyterian Church in Lower Lake, by Elder A. H. Smith.

DOWNEY.—At Red Oak, Iowa, September 12th, 1884, Sr. Nancy Downey, in her 79th year. Widow of C. C. Downey; baptized by John E. Page, in Leeds county, Canada, in 1837. She leaves a family of 9 children, (never lost a child),—all married, and getting to be old folks. She was firm in the faith at the last, and went to sleep and passed away the third day of her illness, without a struggle. Services by Elder E. C. Briggs.

SCOTT.—Near New Providence, Clark county, Indiana, November 11th, 1884, of billious fever, Elder John A. Scott, after a brief illness, aged 56 years, 10 months and 29 days. He leaves a wife and six children who deeply mourn his loss, but not as those without hope. They feel assured that his rest is glorious, and that his reward is sure.

JONES.—Near Genoa, Nevada, October 31st 1884, Bro. William J., son of Bro. David R. Jones, aged 23 years. He was baptized by Elder W. W. Blair, when ten years old. He believed the principles of the gospel, and died in the assurance of the resurrection. Funeral at Genoa on the 2d of November, conducted by Elder A. B. Johns and Rev. Jennings of the M. E. Church.

TOKETT.—In Shelby County, Iowa, November 1st, 1884, of Membraneous Croup, Marion Alma Tokett, son of sister Julia Ann and Ezra Tokett, aged one year and four months; and grandson of sister Eleanor Snyder. Funeral services by Rev. B. Ferrall, of the United Brethren.

HOWELL.—At Galien, Michigan, November 26th 1884, of consumption of nearly a year's duration, Bro. James C. Howell, aged 48 years, 10 months and 25 days. He leaves a companion to deeply bemoan his final departure from earth. He was baptized in 1861 by Father James Blakeslee, and lived a consistent Saint's life to the end. His funeral was largely attended. Funeral sermon by Elder C. Scott.

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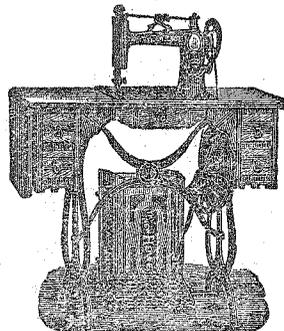
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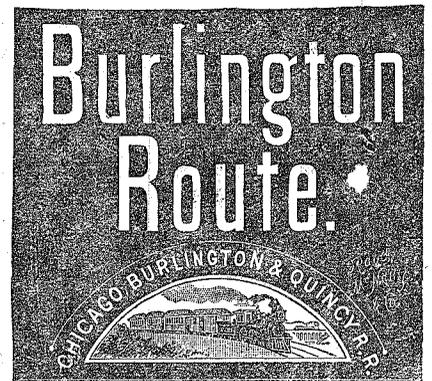
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TIME TABLE.

Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p.m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.38 p.m.

Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.50 p.m.

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